

THE AUSTRALIAN CHURCH RECORD

The Paper for Church of England People.
CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

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THE CUP OF SALVATION

PRIMATE'S MESSAGE BEFORE QUEEN

preached by the Most Rev. H. W. K. Mowll, D.D., Archbishop of
and Primate of Australia, in St. Andrew's Cathedral, Sydney, on
morning, February 7, 1954 in the presence of Her Majesty the Queen
R. H. The Duke of Edinburgh.

Lord, make thy way plain before
et thy glory be my end; thy
ny rule; and then, thy will be
(Prayer of King Charles I.)

ay will be an ever memorable
us and for the Church in Aus-

Her Majesty the Queen is
g her first Sunday in Australia
worshipping with us in Austradest
Cathedral. It is a happy
ence that this should be the
nday in February, for the first
Service in Australia was held
first Sunday in February one
d and sixty-six years ago.

of the stained glass windows in
restory of this Cathedral, above
lpit, depicts that first Service,
took place under the shade of a
reading tree not far from Farm
where, last Wednesday, we wit-
the arrival of Her Most Gra-
Majesty the Queen of Australia,
t reigning Sovereign to set foot
stralian soil.

ext.

Chaplain of the First Fleet, the
Richard Johnson, conducted the
using the actual Prayer Book
the Dean has used this morning,
Bible, which I am using in this
was also the one used at that
ervice. The Chaplain chose his
om Psalm 116, one of the
for the 24th evening of the
that being the day on which
or Phillip rejoined his Fleet in
Bay and reported that he had
a more suitable anchorage, for
d entered the Heads and had
ered Sydney Harbour. The
from England, which had taken
ong months, was at last over.
hout it, the eleven sailing ships

had been able to keep together and
had brought nearly 1500 persons
safely to their destination. Yet they
were far from home and were faced
with an unknown future in a strange
and inhospitable country.

The verses, chosen by the Chaplain
from the Psalam, read as follows: —

"What shall I render unto the Lord
for all His benefits toward me? I
will take the cup of salvation and call
upon the name of the Lord." No re-
cord exists of that sermon, but the
preacher doubtless emphasised the
four main thoughts contained in these
words, (1) the importance of realising
and acknowledging the Hand of God
behind the happenings of life. It is
easy to forget Him. "What shall I ren-
der unto the Lord"? (2) He desires
humility and gratitude. I will take
what He offers. To know God means
a realisation of our dependence upon
Him and our need of His grace. (3)
"I will take the cup of salvation."

Often in the Old Testament — as for
our Lord, in the Garden of Gethsemane
— it is a cup of sorrow and affliction.
Thus it must have seemed to those as-
sembled for that first Service, as they
surveyed their unpropitious prospects.
But, says the Psalmist, if the cup is ac-
cepted, as given by Him Who loves us,
it becomes "the cup of salvation" and
so (4) realising His Presence, His
enabling Power and our need, we will
"call upon the Name of the Lord."
One of the officers of the Fleet, present
at that first Service, wrote home to
his wife, "Heard a very good sermon
and prayed for you and our dear boy."

To-day, after 166 years, we recall
with gratitude the wise leadership of
Captain Arthur Phillip. Profiting by
the experience of John Howard, the

English Prison Reformer, he gave new
hope to the members of his penal set-
tlement. Immigrants from Great Bri-
tain were also encouraged to come out
to Australia and join in laying the
foundations for a new British Colony.
With great courage and enterprise they
penetrated the bush, crossed mountain
ranges and vast plains, and made their
homes far into the outback, pioneering
the development of the agricultural,
mineral and industrial wealth of this
country. We have the historical re-
cords of those early days preserved in
our Mitchell Library, and we know
something of the dangers and priva-
tions which were experienced. To-day
their successors number nearly nine
million people—Sydney alone having
a population of one and three quarter
million—and we have become a part-
ner in the British Commonwealth, free
and self-governing, and proud to be
honoured by the visit of Her Majesty
and Queen at the commencement of
the third year of her reign.

Our Spiritual Needs.

During her Royal Tour, accompan-
ied by His Royal Highness the Duke of
Edinburgh (whose visits to us during
the last World War, while he was
serving in the Royal Navy, left us with
happy memories of his friendly person-
ality) Her Majesty will see something
of the still greater possibilities for
material growth and prosperity in
this part of Her Dominions. It is easy
to say, as did the Israelites of old, "My
power and the might of mine hand hath
gotten me this wealth" and to forget
the admonition "Thou shalt remember
the Lord Thy God, for it is He that

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Off the Record

Most people feel that the exteriors of churches should not be decorated, even for Royal Tours. However, the simple display of Diocesan coats-of-arms on either side of the main door of St. Andrew's Cathedral looks very well.

One of the best decorations associated with a church is, in my opinion, that at St. Barnabas', Broadway, Sydney. The Royal coat-of-arms is over the gate; on the left notice board is part of Queen's pledge of service, "God help me to make good my vow, and God bless all of you who are willing to share it"; and on the R. B. S. Hammond Memorial Board are the words, "We pledge ourselves with Her Majesty to love and serve God and the world for whom Christ died."

It is simple, and tastefully done.

ON THE MOVE.

A Melbourne correspondent has sent me the following from "Punch":

"Resignations.

"The Rev. E. L. Owen, Vicar of St. Andrew's, Newcastle, is resigning.

"The Rev. W. H. Broome, Vicar of Holy Island, in the diocese of Newcastle, is resigning.

"The Rev. E. L. Owen, Vicar of St. Andrew's, Newcastle-on-Tyne, has resigned.—"Church Times."

"He stood not upon the order of his going, but went at once."

According to the current Tasmanian Church News, Dr. Blanch Biggs, of New Guinea moves even faster than the Rev. Mr. Owen.

In the A.B.M. news we read:

"Dr. Blanch Biggs has arrived home in Tasmania on furlough. Dr. Biggs is tired and in need of rest." And a few lines further on:

"Dr. B. Biggs is expected on furlough from New Guinea in the next few weeks."

Something to do with the sound barrier, I suppose!

A DOCTOR'S DILEMMA.

After reading the Notes and Comments in the proofs of this issue I am constrained to quote the moving verse:

A young theologian named Fiddle Refused to accept his degree. He said, "It's bad to be Fiddle, But it's worse to be Fiddle D.D.!"

TO AUSTRALIAN CHURCHMEN MEN FOR THE MINISTRY

Who is responsible for the supply of men for the ordained ministry?

There is a vague idea abroad that we have nothing to do but wait until a man here and there is constrained, out of the blue, to offer for the ministry and apply to a theological college for training.

Now we do not waver for a moment in our conviction that the first and great requirement in a candidate for the ministry is that he should believe himself to be "inwardly moved by the Holy Ghost to take upon him this Office and Ministration." Nevertheless it is also true that the whole church and every congregation has an assigned part in ensuring the continuance of a godly and efficient ministry.

It was not left to St. Paul to offer his services to a church. Rather, Barnabas went looking for Paul, found him, and brought him to minister at Antioch.

The seven "deacons" of Acts 6 were chosen by the whole multitude of the disciples at Jerusalem on the instruction of the Apostles: "look ye out from among you seven men of honest report, full of the Holy Ghost and wisdom."

It is part of the pastoral care of ministers, parents, headmasters and teachers in church schools and Christians of maturity and discernment in any congregation to be looking out men who may have the necessary qualifications of a candidate for the ministry. Through the conscientious guidance of such senior Christians the inward moving of the Holy Ghost and the call of God to the ministry may come to many.

It will be part of the work of the Commissioner for the Moore College Centenary Effort to foster such a concern in the parishes to which he is invited.

On the other hand, much can be done by the Theological Colleges themselves to bring the requirements and claims of the ministry before young men. Already the Ridley Fellowship has proved of great value in Melbourne in providing a friendly atmosphere in which advice and help can be given to young men who either hope to enter the ministry or who desire at least to give consideration to the possibility. Recently a "weekend at Ridley College" was held for members of the Fellowship in which study, discussions and lectures were conducted by members of the Ridley Staff.

It is said that a church gets the ministry it deserves; and, we might add, desires and prays for.

For the extension of the Kingdom of God in Australia and in the mission field we need men of the highest spiritual and intellectual calibre.

But it is not one man's job to recruit them.

COMMISSIONING A COMMISSIONER

The Rev. S. G. Stewart, who takes up his duties as Commissioner of the Moore Theological College Centenary Fund on March 1st, will be commissioned for this work by His Grace, the Archbishop of Sydney, in the John Francis Cash Memorial Chapel, Moore College, at 7.30 p.m. on Thursday, 11th March.

The objects of the Moore College Centenary effort will be—

(1) To broaden interest in this most vital work.

(2) To enlarge the number of friends of the College.

(3) To endeavour to interest a larger number of young men as students for the Sacred Ministry.

(4) To free the College of the great burden of debt of over £30,000.

(5) To establish more bursaries at the College.

(6) To create a Fund for the erection of a suitable hall for Moore College functions.

The goodwill and prayers of all church people are sought in connection with this great centenary effort.

ROMAN CATHOLICS AND EAST AFRICA

(By Dr. Paul White)

"Would you care for a magazine, Sir?" asked the hostess of the aircraft in which I was flying from London to Nairobi. She handed me a copy of "Life" and I read an article on the present missionary status of East Africa and Belgian Congo, and it would seem from that far and away the biggest missionary burden was being shouldered by the Roman Catholic Church. I read the article again and was so stirred that I determined that I would test its accuracy, as far as Tanganyika was concerned, since I planned to move from East to West across this great Territory of eight million people.

In Dar-es-Salaam, the Capital of Tanganyika, I walked one evening along the water-front with a Government official and a mission education secretary. I put my queries to them regarding the Roman Catholic situation in the Territory.

The Government official said, "Actually, territorially, the Roman Catholic to Protestant ratio is regarded as 50-50 from the official angle, but really they are less, although they make much more noise in our Council and in correspondence."

"Yes," said the educationalist, "and you will notice that here, as elsewhere, they run to institutions. We aim to build up an indigenous church, but they work more on the foreign basis. For instance, it takes a score of Fathers and Sisters to do what one Protestant married couple do."

"Come," I said, "that's drawing the long bow."

"No," said the Government officer, and cited three cases within fifty miles of where we stood.

The missionary educationalist broke in. "Now take this as a case to point. In the Central Province we have eleven African pastors. The R.C.'s have only one African priest, but they spend a tremendous amount of time and energy in training African teachers. They use education as the spear-head of their advance. With these trained teachers they are always ready to leap ahead if any Government project suits their end. There has recently been formulated a ten-year plan for education in the Territory and immediately it was obvious that the Roman Catholic powers-that-be were going to

make capital out of it. They found in this scheme that they had a lever to force entry to areas where openings would exist for village schools. The Protestant missionary societies had not the trained African teachers available so the Roman Catholics put in a school although they were not wanted by the local people who expressed their opposition by not sending the children, even though no fees were charged and uniforms were provided free to the pupils by the Roman Catholic authorities."

"What," I asked, "and in your mission, which I believe is the largest Church of England missionary society in the world, do you charge them to go to school?"

"Indeed, we do," came the reply, "It's only a small amount but if you give an African something he regards it as worth what he pays for it. We charge fees, all right, the pupils buy their own uniforms, and yet our attendances are much better than theirs."

He went on: "They're abusing this ten year plan, and they are making strife and discord in endeavouring to force entry where they are just plain not wanted. You will see that tomorrow when we get into the Eastern Province."

Now, the Eastern Province are rolling plains, at the foot of great mountains, with prosperous sisal plantations,

with quite a lot of cotton and kapok and here and there a coffee plantation. We stopped at a picturesque village and went to greet the chief, a tall man in long flowing white garments, and the white lace cap of a Mohammedan. We drank tea with him. After a while he started to open out.

"Bwana," he said, "in my Chiefdom I want Protestant schools but the Roman Catholics have come and they have shown contempt for me and for others. They have set up churches in my area and they have also put in bush schools against what we have requested the government."

He raised his hands expressively. "And nothing is done. I have complained to the government but nothing happened."

I checked on this point later and found that by passing correspondence from one department to another so much time was consumed that by the time a reply had come back the Roman Catholics had produced a fait accompli and nobody seemed to have the energy to order the removal of a church or school, even though it was against the law.

That chief said to us as we left—"Protestants come and consult with us, co-operate with us, providing churches and schools where we want them. The R.C.'s only bring strife. They do not come to bring us education but the schools are a cover for entry to our area. They do not put them where we would want them, but in places that suit themselves."

"Yes," said my friend, the missionary educationalist, "they follow the

(Continued on page 11)

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NOTES AND COMMENTS

The service at St. Andrew's Cathedral on Feb. 7—the first attended by the Queen in Australia — was one of great beauty and dignity. Despite the very large congregation both inside and out and the innumerable special arrangements of one kind and another which had to be made for this occasion, there was no sense of hurry or tension at any stage—except on the way out when the pen which the Queen was using to sign the visitor's book ran out of ink!

The interior of the Cathedral was looking better than at any time within memory, and the impression throughout the service was of clarity, simplicity and restraint.

A notable feature was the reading, both of the service and of the lessons. The music was well balanced, with organ, choir and congregation all having adequate share.

We heartily thank the Dean and the organist, and all who helped in the network of arrangements, for their ministry to so many on such a memorable occasion. It was, amongst other things a great tribute to the beauty and dignity of the Order for Morning Prayer.

It might be said that there are three kinds of worship: public worship, private worship, and family worship. In the matter of public worship church people cannot be too thankful for "the Order for Morning and Evening Prayer" and for "the Order of the administration of the Lord's Supper or Holy Communion." These forms of service if used with reverence and with dignity are most helpful.

We are glad to notice that there is returning to the church a greater esteem for Morning and Evening Prayer.

The proper rendering of these services must bring great blessing to the church. Nothing should be hurried and nothing should be either slovenly or slow. Earnest prayer should be made before every service for the help and inspiration of God's Holy Spirit throughout.

If this is done the service will begin on the right note. There should not only be reality in confession but sincerity in accepting the gracious assurance of God's merciful forgiveness spoken by the Minister in the Divine name, and on behalf of the Church.

The lessons should be read with great care. It is quite wrong to think that anybody at all is good enough to read the lessons or that the lessons can be read without preparation. The reading of God's word to the people is a very sacred thing. Sometimes this duty is performed badly indeed.

It would be hard to overestimate the importance of the intercessory part of the service. A sentence or two might sometimes be said by the Minister after the second hymn pointing out the importance, and the hindrances to united public intercessions. This part of the service should also be thought of beforehand. Ministers should give help to the people. It is here that Satan is really defeated and victory won. There are many battlefields. United prayer is heavy artillery indeed.

Again praise and thanksgiving enter largely into worship. Indeed a writer in "a Dictionary of Christ and the Gospels" says boldly that "praise forms the essence of worship." It is certainly the acme or crown of worship. The inspiration of praise is joy. When this comes from the heart it is sure to be hearty. Likely enough the rafters will ring. We read in the book Nehemiah that at the Dedication of the Wall of Jerusalem "the singers sang loud, with Jezrahiah their overseer. And they offered great sacrifices that day and rejoiced: So the joy of Jerusalem was heard even afar off."

How much more should we praise God?

"Ransomed, healed, restored, forgiven,
Who like thee his praise should sing."

Church people cannot be too thankful for the Order for Morning and Evening Prayer.

The absence of Cardinal Gilroy from that company of representative citizens chosen to welcome Her Majesty the Queen on her arrival in Australia surprised and shocked many in the community. The Cardinal had been invited. His name was on the list of those to be presented — indeed the radio commentator, no doubt following the programme with which he had been supplied, actually described his presentation! Why did he stay away?

It was stated afterwards in the press that the Cardinal had not been present because he had been advised by his medical advisors not to attend "social functions." He was able to officiate at Mass in his Cathedral on the following Sunday, however, and we must be pardoned if we think that the matter of precedence had something to do with his failure to appear at Farm Cove to welcome the Queen. We recall that, on a former occasion, when in somewhat similar circumstances the then Archbishop of Sydney was accorded precedence over Cardinal Moran at a great Commonwealth function, the Cardinal declined to attend when the time came.

Rome claims universal authority. The triple crown worn by the Pope symbolises this. He asserts the right of absolute rule over all things pertaining to man whether material, spiritual or purgatorial.

Now the cardinalate is in the Pope's gift. We were not present when Cardinal Gilroy took his oaths of office but it would greatly surprise us if his first loyalty is not pledged to the Pope.

But the Pope can make exceptions and for various reasons often does so. Why did he not make one in this case?

The present Pope is now an old man and a sick man. Who will succeed him? The Italian cardinals will decide this. They hold the balance of power securely in their own lands.

If, however, there is such a split in Italy as to make a sharp cleavage or if as a matter of policy they decide to look beyond Italy and the Italians it is quite possible that the choice might fall on Cardinal Gilroy. His present attitude towards our Royal visitor would certainly increase his prestige in Italy.

We remember the thunderous outburst that came from the Palace at Manly when during Italy's war with us a bomb fell in Rome. Rome had then the largest marshalling yards for troops in Italy. Archbishop Gilroy

denounced in vehement language the defilement of "the sacred stones of Rome." He saw red. Now red is the colour of a Cardinal's hat. The years were very few indeed before a Cardinal's hat arrived in Sydney.

In the plan of seating in the chancel of St. Andrew's Cathedral for the service attended by the Queen on Feb. 7, two places were allotted among the ecclesiastical dignitaries to "Doctors." No doubt this was a convenient way of filling up two odd seats without having to make invidious selections. Moreover, it might be regarded as no bad thing to give recognition to doctors as worthy of special honour in the Church.

But what sort of Doctors?

The Church of England has always given due recognition to men who are Doctors of Divinity by examination. Such a degree indicates a real standard of theological learning. A D.D. of Oxford or Cambridge, for example, is a graduate of his university of many years' standing. These universities customarily conferred honorary D.D.'s on their own alumni who became bishops, but otherwise a D.D. honoris causa was, and is, rare. If a clergyman held a doctorate in a branch of learning other than divinity, he was not as a rule given the title of "Doctor" in the Church, unless he was also a D.D.

THE QUEEN AT CANBERRA.

Her Majesty the Queen and the Duke of Edinburgh worshipped with the regular congregation at the Parish Church of St. John the Baptist, Canberra, at Morning Prayer on Sunday last.

The service was conducted by the Rector, the Ven. R. G. Arthur, and the Bishop of Canberra and Goulburn preached the sermon. The lessons were read by His Excellency the Governor-General (whose parish church St. John is) and His Royal Highness the Duke of Edinburgh.

St. John's Church, beautiful and historic, has seating for only about 200 people. It was consecrated in 1845 by Bishop Broughton.

APPRECIATION.

The Editorial Board of the A.C.R. desires to acknowledge the courtesy of the Sydney "Diocesan Magazine" for the use of the block of St. Andrew's Cathedral, and "The Anglican" for the use of the block of Her Majesty the Queen in the A.C.R. of February 4.

PERSONAL

The death has occurred in Scotland of The Rev. Francis Davidson, D.D., Professor in the United Original Secession Church of Scotland and Principal of the Glasgow Bible Training Institute. Professor Davidson was the Editor of the New Bible Commentary published in December last by the Inter-Varsity Fellowship and reviewed in the A.C.R. on Jan. 21.

The Rector of Chelmer-Graceville, Brisbane, The Rev. Godfrey Kircher, has been appointed Chaplain of the Royal Melbourne Hospital as from May 1st next. He is also secretary of the World Council of Churches Queensland Committee.

The Rev. E. K. Cole arrived in Sydney on the Strathaird with his wife and family on furlough from Kenya. Mr. Cole has been working in the heart of the Mau Mau country. He has been appointed Principal of the Limuru Divinity School and will take up his appointment on his return to East Africa towards the end of this year.

The Rev. Harry Reynolds-Smythe, who has been serving in the Diocese of Exeter, also returned on the Strathaird to take up his appointment as Vice-Warden of St. John's College, Morpeth.

We offer our congratulations to The Rev. Alan Langdon, Director of Religious Education for the Diocese of Sydney, on his engagement to Miss Pamela West, of Cremorne.

The Bishop of Durham, the Right Rev. Michael Ramsey, last week concluded a mission in Cambridge University. The nightly addresses in Great St. Mary's Church were very well attended.

The Right Rev. George Sinker, Bishop of Nagpur since 1949, has been designated for appointment as Assistant Bishop of Derby in succession to the Right Rev. R. S. M. O'Ferrall. He is expected to arrive in England from India in March.

The United Society for Christian Literature has appointed The Rev. Douglas Watt as its Hon. Sec. in Auckland, N.Z.

The death has occurred of Canon Samuel Watkin, for many years Rector of Holy Trinity, Fortitude Valley, and Canon Residentiary of St. John's Cathedral, Brisbane. Canon Watkin was born in England in 1878 and ordained in Lichfield Cathedral in 1913. He came to Queensland as organising secretary of the C.E.M.S. in 1915, and was Rector of Holy Trinity from 1920 to 1952.

The Bishop of Chichester, the Right Rev. G. K. A. Bell, has been awarded the honour of the freedom of the city. The presentation will coincide with the 25th anniversary of Dr. Bell's consecration on June 10, 1954. Dr. Bell is the first Bishop of Chichester to receive the honour, though there have been 75 bishops since 1105.

Mr. G. S. Clarke, B.A., LL.B., of St. Paul's, Chatswood, Sydney, is now working in the Crown Solicitor's Office, Darwin, N.T.

The Rev. C. A. Simpson, D.D., has been appointed to the canonry of Christ Church and Regius Professorship of Hebrew at Oxford University, vacant by the death of Canon H. Danby. Dr. Simpson, 61, was a Canadian Rhodes Scholar, and has been Professor of Old Testament Literature at the General

Theological Seminary in New York. Dr. Simpson's appointment has been approved by the Queen.

The Rev. Hidetoshi Isaac Nosse has been elected Bishop of South Tokyo by the Diocesan Synod in succession to the late Bishop Maekawa.

The Rev. S. T. Ball, Vicar of Sandringham, has been appointed Vicar of Christ Church, South Yarra, and will be inducted by the Archbishop on March 16 (Dio. of Melbourne).

The Rev. V. L. Cohen, Vicar of Essendon, is to be Vicar of Inverleigh (Dio. of Melbourne).

The new Anglican Chaplain in the Snowy Mountains area (Dio. of Canberra-Goulburn) is The Rev. J. W. A. Brain, from March 1 with headquarters at Adaminaby.

The Rector of Adelong, the Rev. Gordon Armstrong, (Dio. of Canberra-Goulburn), is to be Rector of Taralga.

The Bishop of Grafton has received the resignation of Archdeacon Gerry from his Archdeaconry. He retains his Chapter Canonry.

The Rev. Christopher Cooper, lately of the Diocese of Central Tanganyika has accepted the offer of the parish of Kadina (Dio. of Adelaide) and will take up his work there at the beginning of June.

The death occurred just before Christmas of The Rev. H. B. Wilson, of the Diocese of Adelaide, who was ordained from St. Barnabas' College, in 1927. He was lecturer in Greek at St. Michael's House from 1947, and Rural Dean of Yorke Peninsula and of Gawler since 1951.

The Rev. E. G. Buckle, Th.L., Rector of Jindabyne, and Chaplain at the Snowy River Project, has been appointed Rector of Adelong (Dio. of Goulburn).

The Rev. John W. Brain, B.A., Th.L., of Taralga, has been appointed Chaplain at the Snowy River Project (Dio. of Goulburn).

The Rev. Gordon K. Armstrong, Th.L., of Adelong, has been appointed Rector of Taralga (Dio. of Goulburn).

The marriage took place on Saturday, 13th February, of the Rev. Walter Newmarch, of The King's School, Parramatta, and Miss Camille Collis-Rose. The Archbishop of Sydney conducted the ceremony which took place in St. Andrew's Church, Sans Souci.

The Rev. F. H. Hordern is acting as Locum Tenens at St. James', Turramurra, Diocese of Sydney, for the Rector, the Rev. George Earp, who is still, we regret to hear, on leave of absence due to sickness.

Mr. Earl Hughes, who expects to be ordained Deacon this month by the Archbishop of Sydney, has already begun duty with the Mobile Church at present at Forestville.

Brigadier F. A. North, Chancellor of the Diocese of North Queensland, has been given the honour of the Knighthood of the Royal Order of Vasa by the King of Sweden, for his services as Vice-Consul for Sweden in the city of Townsville for the past 20 years. The "Northern Churchman" reports that Queen Elizabeth has approved the acceptance of the award and the wearing of its insignia.

THINK ON THESE THINGS

(By June Dugan)

Of Power and Peace

A Further Tribute.

So much has been said over the last twelve months about our Queen that there seems so little left for me to say: great men have acclaimed her, articles have been pouring from the press, radio programmes have featured her, business houses have honoured her, and yet I humbly, loyally feel that I, having seen her, must add something to this tremendous round of applause which has gone forth from the people to their Queen. When one has seen this beautiful young woman who has so selflessly dedicated herself to us and all her subjects we are filled with a desire to see more of her. She was so beautiful in herself and epitomised so much that was noble and right that I felt I must have time to take it in and turn it all over in my bewildered mind. Could it be true that my eyes had really beheld the Queen of the British Commonwealth of Nations?

The thing that seems to be uppermost in the minds of most women I have spoken to is that our Queen so young and fair is also a wife and mother with the same strong love for her husband and children as we have for ours. Very respectfully I would comment that this draws us very close to the Queen and challenges us to be better wives and mothers as we follow her example of service and self denial.

Fairy Queens and Real Ones.

As children we believed that queens and princes have such a fabulously

luxurious and happy lot. We believed that they wear rich clothes, live in superb castles and eat only sumptuous food, but as we grow up, and especially as we know more of Queen Elizabeth we find our childish ideas belong with a world of fairies and fairy princesses. As in most walks of life the higher a person goes the more responsibility they have to shoulder to as the Head of the British Commonwealth our Queen has to give unstintingly of herself to her people, a fact which we more readily understand when we see Her Majesty for ourselves. She is tireless, selfless and gracious as she meets her subjects.

There have been many reports of the Queen and stories of her life at home, but one I read stands out in my memory: It was written by someone who is in close contact with Her Majesty and the writer stated that the Queen had never been known to be irritated or out of sorts. She is always cheerful, pleasant and courteous. This seems to be almost an impossibility when one thinks of the huge task she has to perform and the many little irritating things she would meet and the more we turn it over in our mind the more we realise that the Queen is depending on someone to give her the power and the grace she needs.

Something We All Know.

Everyone of us has days when we feel irritable or out of sorts in some way, and very often, try as we may, we

cannot help being short and hasty as we deal with our fellows. This to me, is one of the biggest tests of the amount we rely on God to help us and guide us. Only by having Jesus Christ as a personal friend can we hope to overcome the little things which can become big things as they mount up over time. Particularly in a home where there are children, so much depends on a mother being calm and happy and yet those are the last things we seem to be able to be. Then because one lacks grace and His peace all those who cross her path are affected. I am as guilty of this as any but I know that if we look to the Lord constantly and ask for the power to overcome these things we can confidently be sure we will rise above them. It can be done our Queen has proved it.

There was once a little girl who said to her mother: "Mummy, it is strange but when you are cross and cranky, we are all cross and cranky, but when you are happy and smiling we are all happy and smiling." This little girl summed it up well.

Excuse Me.

We all know how hard it is to be placid under all circumstances and maybe we are aware of our effect upon others, but most of us say it is the way we are made. We say it is very nice to be easy going and placid but if you are not made that way there is nothing we can do about it. Now if we excuse ourselves like this we are closing our eyes to the real facts and are merely bluffing ourselves. The truth is that many people find it easy to be placid because they are made like that but it does not excuse others who are less easy going. The Lord can help us as we try to overcome our sins and as we are born with sinful natures we cannot excuse one sin any more than another, and He will help us whatever our particular sin may be.

So now I find this has become a discourse on being irritable, and yet I feel that many of us in these hectic rushing days are aware that we lack grace and peace in our everyday life. May He use this to help some find that by a personal and vital friendship with Jesus Christ they can become winsome, gracious Christians with a witness which is a challenge to many who long for peace within.

Our Prayer:

I want a godly fear,
A quick discerning eye,
That looks to Thee when sin is near,
And sees the tempter fly:
A spirit still prepared,
And armed with jealous care,
For ever standing on its guard,
And watching unto prayer.

Proper Psalms & Lessons

February 21. Sexagesima.

M.: Genesis 3; Mark 9, 33 or I Cor. 6. Psalm 139.

E.: Genesis 6, 5, or 8, 15-9, 17 or Eccus. 15, 11; Luke 17, 20 or I Cor. 10, 1-24. Psalms 25, 26.

February 28. Quinquagesima.

M.: Genesis 12, 1-8 or 14, 14 or Eccus. 1, 1-13; Matt. 5, 1-16 or I Cor. 12, 4. Psalms 15, 20, 23.

E.: Genesis 13 or 15, 1-18 or Eccus. 1, 14; Luke 10, 25-37 or II Cor. 1, 1-22. Psalms 30, 31.

March 3. The First Day of Lent (Ash Wenesday).

M.: Isa. 58; Mark 2, 13-22. Psalms 6, 32, 38.

E.: Jonah 3 or Prayer of Mancaisses; Heb. 3, 12-4, 13. Psalms 102, 130, 143.

THE WORLD OF BOOKS

The Churchman, December, 1953.

This issue is of special interest as it contains an article on "The Church of England in Australia" by the Rev. L. L. Nash, and an article on "Original Sin and Justification by Faith" by the Rev. D. B. Knox. Both these Australians are well known contributors to the "Australian Church Record." Mr. Nash writes impartially and covering a lot of ground in a compressed fashion.

We are not surprised that Mr. Knox's article, or rather the lecture of which it gives the substance, produced lively discussion at the Oxford Conference of Evangelical Churchmen where it was delivered. It is simple and straightforward in style, and gives Reformed orthodoxy without apology. Much of the sting is in the tail, and we look forward to hearing Dr. Knox expand his last paragraph:

"I believe that God normally forgives the sins and regenerates in baptism only those infants for whom prayer is made, that is to say, children of Christian parents who by virtue of birth are members of the covenant and are God's already (I Cor. 7, 14). The prayers and faith of the parents of such infants is not disregarded. There is no difference between infants and adults. All are justified by faith and by faith alone. And if infants are justified by faith, then it is entirely appropriate that they should receive baptism, the sacrament of faith, and that the faith which justifies them should be expressed in the service which Christ instituted for this purpose."

There is an article on "The Bible and the Pulpit," by the Rev. A. M. Stibbs; on "A Christian Interpretation of Disease," by Prof. R. K. Harrison of Ontario; and a study of John Evelyn the diarist, by the Rev. Sydney Carter.

There are a dozen or more book reviews. —D.R.

A Word for the Road: A. P. Campbell, Sydney, 1953; Angus and Robertson; Pp.

SEXAGESIMA.

The ancient Stoic philosophers held that Temperance, Justice, Fortitude, and Honesty were the primary virtues, and the Epistles and Gospels for Lent seem to have been originally chosen to give Christian endorsement to that view, but with a most vital addition. Thus the Septuagesima Epistle portrays Temperance, or self-mastery, and the Gospel, Justice. Today, Fortitude is personified in and by St. Paul, while Honesty is illustrated by the fruitful soil of "an honest and good heart." Indeed, Paul's example of zealous, self-denying service of Christ is so telling that, until 1549, the Sexagesima Collect concluded: "... mercifully grant that the protection of the Gentiles' Teacher may fortify us against all adversity." Our present Collect, relying instead on the direct power of God, is typically "Reformed" and in full harmony with the mind of the great Apostle himself, as expressed with such moving humility in this very Epistle.

QUINQUAGESIMA.

From considering separately, and in a Christian context, four moral virtues, on which the ancients laid most stress, this Sunday leads us to contemplate Christian Charity. The true master-virtue, it is, as this 1549 Collect finely says, God's most excellent gift, and the bond whereby all other virtues are united and brought to full fruition. Note how this very beautiful Collect distils into positive prayer form, the noble words on the valuelessness of discipline and zeal without love, whereby St. Paul points the true Christian approach to asceticism. It is, indeed, a prayer for that Love without which Lenten discipline is unavailing. And in today's Gospel, Charity is surely personified in our blessed Lord Himself. Facing His passion, He exhibits in perfection the Stoic virtues—**Temperantia, Justitia, Fortitudo, Honestas**—and He does so just because He is Himself the incarnation of that Love wherewith God so loves the world.

An Adventure in Discipleship: Canon Roger Lloyd. London, 1953; Longmans. Pp. 127. Aust. price, 5/-.

This is a very interesting story of a movement within the Church of England. The servants of Christ the King is a body formed in 1943 under the conviction that there was need for a society within the Church of England whose members were pledged to a rule of life which would challenge them to witness more faithfully for Christ. There is no doubt that the S.C.K. has done a good work in developing within the parishes where its companies operate the sense of "a state of perpetual mission". Without necessarily agreeing with all its principles (there seems to be an undue emphasis on "sacramental foundations" and priestly authority, and the process of "waiting upon God" seems dangerously like the practice of the Oxford Groups) one can only endorse most heartily the belief that the Church can become an effective agency only if more of its members are prepared to take seriously the obligations of the faith which they profess. Even among those whose trust in God is firmly grounded there are too few who make the centre of their lives and the standard by Him which they judge their conduct.

—J.A.F.

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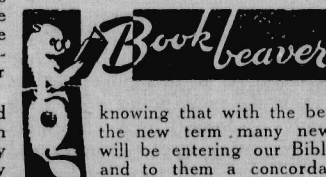
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HEALING AND THE CHURCH

(By the Rev. F. L. Wyman, Rector of St. Paul's, York, England)

Editor's Note:—We are glad to publish this article submitted to us by one of our English subscribers. The subject is an important one, and although we do not endorse all that Mr. Wyman says, we hope his article will provoke useful discussion.)

That physical and mental healing should be a normal part of the Christian ministry is conclusively proved by the evidence of the Gospels.

One can evade the issue only at the expense of ignoring the facts set forth by Christ's Teaching, His Practice, Commission, and Prophecy.

Christ's Teaching.

Christ taught that sickness of the mind and body were due to Satanic power. The woman who was bowed together, and could in no wise lift up herself, and had been in that condition for eighteen years, was said by Christ to have been "bound by Satan." (Luke 13, 16.)

Cases of mental sickness, such as that of the Gadarene demoniac, are described by Jesus Christ as attributable to **evil or unclean spirits**, and as such were cast out by Him.

It is, after all, only logical to suppose that anything evil must have an evil origin. The words of St. John have particular significance in relation to this thought:—"The devil sinneth from the beginning. For this purpose The Son of God was manifested that He might destroy the works of the devil." (1 John 3, 8.) Since, then, Jesus Christ described sickness as the works of the devil, it is not difficult to grasp the fact that sickness is specially marked out for destruction. This does not afford very much support for the traditional theory that God either sends sickness in certain cases, or that God wills that sickness should remain with some people.

It is surely incumbent upon those who believe this to search the gospels in order to see if they supply the slightest evidence for it. To fall back upon some rather ambiguous statement of St. Paul in order to maintain a theory that is so manifestly contrary to all Christ taught and did, is scarcely a safe way of arriving at the real facts.

Christ's Practice.

There is a consistent note of completeness about the healing miracles of Jesus Christ. Not one single passage tells of Christ leaving people behind unhealed, except at Nazareth where He did not many mighty works

—but that was the fault of the people. Their unbelief prevented him from being healed, as it always does.

The records state that: "He healed them ALL." (Matthew 12.15.) "And as many as touched Him, were made whole." (Mark 6, 56.) "And great multitudes followed Him, and He healed them." (Matthew 19.2.) It is interesting to notice at this point that this became also the experience in the Church after Christ's Ascension:—"There came also a multitude out of the cities . . . and they were healed every one." (Acts 5, 16.)

Indeed one wonders, in the light of all the facts, how it could be otherwise.

If it is true that Jesus Christ is the same to-day as yesterday, who can entertain any genuine doubts but that this is what He wills for all who suffer sickness to-day?

Christ's Commission.

When it is recalled that Jesus Christ called, in all, eighty-two men, and gave to **all of them** the dual commission to preach the gospel and to heal the sick, it is realised that there is very little scope left for genuine doubt concerning Christ's will that the sick should be healed, or that healing should be accepted as part of the normal ministry of The Church.

Christ's Prophecy.

Christ's last and important pronouncement concerning healing in the future, made just prior to His Ascension, is too vital to be overlooked and clinches the whole matter beyond dispute:—"And these signs shall follow them that believe; in My Name shall they cast out devils . . . they shall lay hands on the sick, and they shall recover." (Mark 16, 17 & 18.)

The Evangelistic Value of Healing.

One feature of Christian Healing that is scarcely ever recognised at its full worth is its convincing power of the Presence of Jesus Christ. Nothing convinces so convincingly as incontrovertible evidence, and this, healing in the Name of Christ most assuredly affords. When John the Baptist was in prison, and heard of the works of Christ, John doubted whether he were the promised Messiah, and accordingly sent two of his disciples to Christ

with the question: "Art Thou He that should come or do we look for another?" Jesus Christ's reply was: "Go and show John again those things which ye do see and hear; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear." It is not without significance that Christ places His healing miracles first among the evidences calculated to convince John the Baptist of His Divinity and Messiahship.

It was because the early Church was afforded this kind of evidence that it grew so mightily and increased. It was intended by Christ that the Christian gospel should possess inherently within itself the power to produce signs following, as visual evidence of the Divine power committed to it: "And they went forth and preached everywhere, The Lord working with them, and confirming the word with signs following." (Mark 16, 20.)

The Church suffers serious handicaps when she fails to produce these Christ-ordained signs to an unbelieving world. Where they are in evidence the note of victory and adequacy is sounded out to a needy people.

Belief and Obedience.

Yet with all these Divine blessings freely afforded to man in his great need, man has his part to play before he is able to appropriate them.

(a) It is essential that man believes, **without any reservation**, that Christ will heal him of whatever infirmity he may suffer from, irrespective of doctors' verdicts. Christ looks for a faith that is **absolute**. He asks, "Believest thou that I am able to do this?"

(b) Nor may we omit the important factor, of our **obedience to God's will** in our daily lives: "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." (John 15, 7.)

Man must open all the doors on his side; doors which God is powerless to open.

God wills that His children should be blessed to the full, but they must see that they are in the place of blessing!

The writer who has been actively engaged in the Ministry of Healing for many years has been privileged to see many "incurables" completely restored by the hand that still hath its ancient power.

"These signs shall follow them that believe"—but no one may overlook that qualification—"them that believe."

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THE CUP OF SALVATION

(Continued from page 1)

giveth thee power to get wealth." If we are so engrossed with our material successes as to forget our spiritual needs, we do so at the risk of final failure and destruction. Many are unaware of the implications of the twentieth century materialism and the philosophy of "I couldn't care less."

The rapid advance of science, which has brought the atom bomb and speedy air travel, comes at a time when we must be increasingly aware of the millions of people in South East Asia who are now our close neighbours. They are in desperate need of more food and other necessities of life, and there is a spiritual vacuum of which they are increasingly conscious. There is an intense spiritual and intellectual struggle in process to-day in which we must not compromise, for the opposing ideologies permit of no such thing.

Our religion must be a **personal** one, if it is to be of real value. The threat to the future is not something coming from outside our scientific and technical society, but has arisen within it. There is foreboding that processes which have been started are getting out of control and may be rushing us towards disaster. There is a feeling of frustration, the individual counting for less and less. There is often an absence of friendly co-operation. Life seems to be without purpose. Is it that there is a spiritual vacuum in us? Yet this is Australia's great Day of Opportunity for helping half the world's population at a time of transition. I would remind you, at this Service, that "the cup of salvation" is offered to us to fill our own spiritual vacuum. The God of the Psalmist is the God and Father of our Lord Jesus Christ, Christ is God's Revelation of Himself. He entered into and shared our life. In the midst of the selfishness and self-centredness of men He lived a life of perfect and selfless love. He not only demonstrated that such a life could be lived, but, by His Death, Resurrection and Ascension, He enables us to live as He lived. It is the realisation of Christ as a **Living Person**, with Whom we can have a personal relationship, which is at the heart of our Christian Faith. When Christ the Lord has been made the centre of our life, He brings Forgiveness and His creative Power to enable us to begin anew and live a life of dedication to His Service.

Our Missionaries.

The windows of the Clerestory of this Cathedral depict individuals who, having taken "the cup of salvation," dedicated their lives here to the service of Christ. We can see Samuel Marsden, the second Church of England Chaplain in Australia, who crossed the Tasman several times in order to carry

the Christian Faith to the Maoris, proclaiming "Behold I bring you good tidings of great joy, which shall be to all people, for unto you is born this day a Saviour." There are the New Guinea pioneers who went out from this Cathedral, sixty years ago, to preach to cannibals. To-day, Dogura Cathedral, larger than this one, has been built by Christian Papuans on the site of a tribal battle field. Again, there is a window showing a student who, after his parents had been massacred in China, came to the Sydney University and prepared himself to return to that land in order to take their place. Some of the Chinese students grouped around him are to-day, as a result of his ministry, Bishops and leaders of the Chinese Church. "O God, to us may grace be given to follow in their train." This personal relationship with Christ must result in practical and unselfish service. I would specially appeal to the young people listening to me this morning, to "take the cup of salvation" which is offered to you, by accepting Christ as your living Lord and Saviour, and serving Him, at whatever cost, in whatever sphere to whatever cost, in whatever sphere to which He may call you.

It is a happy coincidence that, to this Cathedral, has been given, this very week, a great treasure. It has been placed on the Lectern. It is one of the "Great Bibles" printed in English in the reign of King Henry VIII in 1539, for use in Churches. Crowds gathered round the special reading desks to which the Bibles were chained, for they were so rare and so greatly prized. This Bible, with its original doekskin binding, is the gift of the parish of Barnwell, Northamptonshire, where His Royal Highness the Duke of Gloucester has his country home. It was the reading of this Bible in public worship which moulded the speech and character of the first Elizabethan Age. We need a return to the reading of the Bible to-day. And now, with the inspiration of the Coronation Service still fresh in our minds, and inspired by the presence and spiritual leadership of Her Majesty the Queen, let us humbly re-affirm our faith in God and re-dedicate ourselves to His service, "taking the cup of salvation and calling upon the name of the Lord."

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CORRESPONDENCE

(The Editor declines to be held responsible for the opinions of his correspondents.)

THE AUTHORISED VERSION.

Dear Sir,

In an answer given in your Question Box (A.C.R. 4/2/54), the following statement is made, viz., "The Authorised Version was prepared by authority of King James I in 1611 and was 'authorised to be read in churches.' No subsequent version has been so authorised; even the Revised Version lacks the authority of the A.V."

Lest any of your readers may not know the truth of this matter may I draw attention to the fact that the Authorised Version of the Bible, published in 1611, relies for its almost universal use in Anglican churches, not upon the authority of the Convocations, nor of the King, nor of the Parliament, but upon its own excellence in comparison with the versions in the English language which preceded it. It superseded its authorised predecessor, the Bishop's Bible, which was sanctioned by Convocation in 1571, not because any authority in the Church of England directed that it should do so, but because its own merits caused all other versions to fall into disuse.

Since your answer in Question Box was concerned with modern translations of the Bible it is illuminating to read on that matter what the translators of the Version of 1611 say, amongst other things, in their preface, viz., "We are so far off from contemning any of their labours that travailed before us in this kind, either in this land or beyond the sea . . . that we acknowledge them to have been raised up by God . . . and that they deserve to be had of us and of posterity in everlasting remembrance . . . Therefore blessed be they, and most honoured be their name, that break the ice and give the onset upon that which helpeth forward to the saving of souls. Now what can be more available thereto, than to deliver God's book unto God's people in a tongue which they understand? . . . So, if we, building upon their foundation that went before us, and being helped by their labours, do endeavour to make that better which they left so good; no man, we are sure, hath cause to mislike us; they, we persuade ourselves, if they were alive, would thank us. For is the Kingdom of God become words and syllables? Why should we be in bondage to them if we may be free?"

The same spirit which actuated the translators of the 1611 Version actuates, we may believe, those who undertake translations of the Bible to-day, viz., that the contents of the Scriptures may be made known to the salvation of souls. No one will be found who will not admit that the Version of 1611 is a noble example of the English language of Jacobean times, but honesty demands that we also admit that in many places its language is archaic and not readily understood by the average man and woman to-day. If our prime purpose is to enjoy the beauty of sound, the glorious dignity of words, and the sonorous cadences of sentences, when we hear the Scriptures read aloud in Divine Worship, then, by all means, let us retain the Version of 1611 in constant use; but, if our prime purpose be to hear and to understand the messages of God to be found in the Scriptures, then, surely, we must agree that a translation, simple, clear, and accurate is to be preferred. I am convinced that the Translators of the Version of 1611 would

be the first to commend the efforts of those who attempt to do in this generation what they so ably did in theirs.

T. THORNTON REED,
Dean of Adelaide.

[We thank the Dean of Adelaide for his letter. Due to an oversight in proof-correction, "appointed to be read in churches" was allowed to appear as "authorised to be read in churches." Perhaps we may point out, in agreement with the Dean, that in Question Box a year ago (5/3/53) we gave the following answer to a question:

"The Canons require the Bible of the largest volume" to be provided but do not specify any particular edition. The Bishops' Bible was authorised by Convocation in 1571. The Authorised Version gradually supplanted the Bishops' Bible since 1611, but although it has tacit sanction in the fact that the lectures in the Prayer Book were made to conform to it in 1662, with the exception of the Psalms and the Comfortable Words, there is no official sanction traceable either by a decision of King, Convocation or Parliament. Hence it would appear that it is permissible to substitute another version in English for the Authorised Version" (sc. for reading in church).—Ed.]

BAPTISM AND REGENERATION.

Dear Sir,

Surely your "Question Box" is at least obscure in his answer re baptism and regeneration. He says the inward and spiritual grace of baptism "is that of new birth, but this new birth is not operative until it is apprehended by faith by the person baptised." Is this the theory of a seed planted, that must lie dormant until the ground quickens it to life? Surely that anyway is an utterly false analogy.

By what straining of metaphorical language can the Grace of New Birth bestowed by God be "inoperative"?

It appears to some of us that the doctrine of predestination set out in Art. 17 is what is reflected here, and that it is the pious hope of those taking part in the service that the child may "be filled with the Holy Ghost from his mother's womb." The baptism is an outward and visible sign of a condition which already exists. The conveyance is sacramental.

I have heard another view put forward by a psychologist friend. My friend points out that the child comes under all sorts of influences even before it is born. Especially a child of Christian parents comes under Christian influence and is brought up in the environment of the Church. We accept, as Christian experience, that God speaks to us through our environment and even in some mysterious way His thought can reach our thought, if we accept it.

To say a child is regenerate is to recognise that it can be born again, and that through such environment and by such direct approach God's Grace does work in this child from its infancy. It does not have to grow up, and may be, go astray in unbelief, then be converted and have faith, to make the Grace of God "operative."

The Baptism expression "renewate" surely means that the new birth of the Spirit does "operate" in the child or adult rightly baptised. God does his part: the Spirit fully operates until the person refuses God's movement in or towards its experience.

The child or adult may "die" by denying the life that is in it. But the ideal hoped

for is that either infant or adult subject to baptism may "continue Christ's faithful soldier and servant till his life's end."

Of course, we recognise that all this is inadequate metaphorical language for a spirited experience not readily described.

Our contention is that Baptism is the sacrament of a real present experience in infant or adult.

Yours, etc.,
"INQUIRER."
Rydalmere, N.S.W.

THE OLD TESTAMENT AND THE NATIONS.

Dear Sir,

Your Note on the Old Testament (A.C.R. 4/2/54) saying that it is "The record of God's revelation to sinful man" is confirmed by the present world set-up. To ease world tension the statesmen of East and West should apply themselves to understanding the O.T. as the law for the nations; not the N.T., which is the standard for those born again and therefore largely individual.

Since the enclosure of the Common lands, the rise of joint stock companies, and the creation of banks, Western civilisation has frankly given up any attempt to follow O.T. laws in regard to interest and the land belonging to the nation. The 4th Commandment has gone the same way, also death for murder. How many wartime marriages might have been saved if the husband had to stay with his wife for 12 months.

On the side of Communism there is the other extreme, with the loss of personal freedom, and the enslaving, against the law of God, of many people. If the O.T. with necessary modification of many of its laws became the goal of both sides how soon would we achieve world peace.

While writing on your last issue (4/2/54) Homer is evidently nodding in the article on Bishop Latimer.

If Latimer preached before Henry VIII in 1554 he must have entered the Shades. If at his martyrdom he prayed continually for Queen Elizabeth, it is no wonder that she was nearly executed by the reigning monarch.

Yours, etc.,
B. B. LOUSADA.

St. Paul's Vicarage,
Loch, Victoria.

PREFERENTIAL VOTING.

Dear Sir,

The letter by "Demos" in the first issue of A.C.R. this year suggests a system of voting for multiple elections which is open to grave objection as it purports to achieve simplicity but in fact shows equity out of the door. A simple trial will show that it is as complex as any other system. For example, when two or more candidates have an equal number of votes, a draw must be taken to see which one is eliminated and provision must be made for the case when a preference falls on a candidate already eliminated.

When preference votes are cast in a multiple election the result will depend upon the way the votes are counted. Changing the method of counting may radically change the list of persons elected. Hence the jus-

tice of every step in the counting method must be clearly established. At once "Demos" method is open to question, for lower preferences are distributed while higher preferences are ignored when they may still be in the ballot, e.g., in the second elimination, the second preference is ignored and the third preference distributed.

The actual consequences of this method may be more serious still. Take the illustration given, 13 candidates for 9 vacancies from 50 voters. Here is a common case: the first 9 candidates A to 5 share at least their first four preferences, the other 4 candidates K to N share their first four preferences, the first group total 40 votes, the second group 10 votes (1st preference) thus: A 24, B 4, C 3, D 2, E 2, F 2, G 1, H 1, J 1, K 3, L 3, M 3, and N 1. Under the suggested system A B C D E F K L M are elected. This is on groups of 6 to 3 representation when the total votes cast were in fact 4 to 1. The second group receives twice the representation that they could reasonably claim.

This high lights the serious error in the system whatever preferences may be distributed. It depends on a fairly regular random distribution of first preferences. In fact if any grouping takes place as is usual, first preference votes nearly all go to the first numbers of the group while other preferences stay within the group. Preferential voting which is much more tedious and liable to error will give the same result as straight out voting unless there are three or more strong groups. The only alternative worth consideration is proportional representation. "Demos" system may give very different results from proportional, preferential or direct voting; for a small minority may obtain a majority in the election. The more uniform is the voting of the majority the more likely this is to happen. It could easily happen, for example, in a multiple election for five where group A has two-thirds of all votes and group B one third for 2 A candidates and 3 B candidates to be elected, thus giving control of the committee to one third against the unanimous vote of the two thirds majority. This system appears deceptively simple but is unsound in principle and unfortunate in its operation.

Yours, etc.,
J. A. DAHL.
Blackheath, N.S.W.

RITUAL ON ROYAL TOUR.

Dear Sir,

There has been some comment on "Ritual for the Royal Tour." If our Queen is what we are led to believe she is, she will recognise simple sincerity as superior to pompous splendour, which dies at the church door. One person said she would feel "out of place" in a service to which she is not accustomed, yet she is reported as having attended a very humble little church in New Zealand on a recent Sunday. It is not Her Majesty, but some of our priests, who are "out of place," putting the creature before the Creator.

K.L.
TE DEUM.

Dear Sir,

Was it really expecting too much when some of us wondered why we were not allowed to join in the singing of the Te Deum

at the service in St. Andrew's when the Queen was present? Surely of all times, especially after strict limitation of time prevented any opening hymn, the congregation might have been allowed to make the very walls of the Cathedral resound with praise and thanksgiving.

We are so often told that one of the advantages of the Prayer Book service lies in the fact that the congregation can take an active part in so much of the service. In this the "common people" who heard the Lord Jesus gladly and who were present in greater numbers than usual on Sunday, 7th can rejoice. But perhaps Cathedrals do not cater for the ordinary folk. They might have on this day at least.

Yours, etc.,
H. R. SMITH.

ROMAN CATHOLICS AND EAST AFRICA

(Continued from page 3)

usual R.C. policy of seizing educational facilities for their own ends."

We moved a hundred miles further inland where Protestant missions had two hundred and ninety bush schools. Every few miles through that densely populated central plain I came across a small church. It was here that the Roman Catholics were putting down schools, and, with the schools, churches, in an area where they had never been before, exploiting a sudden desire for education and utilising subtle enticements to popularise their schools.

The next Sunday morning I visited one of these centres. It apparently was a local festival. Church was over when we got there and the bearded Roman Catholic padre was the centre of a spirited scene. Free beer was

being supplied to his parishioners and others who cared to come along. It was the locally brewed pombe, made from native millet.

As I drove away from this scene feeling heartily sickened, an African with me said—

"Bwana, it is common for the padres to drink with the people and also to get drunk on special occasions."

This was not an unique experience. Three hundred miles further inland in the area of the great lakes, I saw day after day bearded padres moving along the roads on their motor bikes visiting their schools. One Sunday morning I saw thousands of people moving over the plains. They were going to a market which was being run after church by the Roman Catholic authorities. In this way people were encouraged to link up.

"Bwana," said a virile young African teacher, "I have had great trouble. There are European missionaries who come and tell the children not to come to our school but to go to the Roman Catholic one. There are occasions, Bwana, in which force has been used. I have reported this to Government but we cannot prove it."

At Ujiji, famous as the meeting place of Livingstone and Stanley, I saw a great Roman Catholic Cathedral. On another hill was a small Protestant church. I talked to the Swedish missionary in this area about the whole situation. He said—

"Big buildings, yes, but small influence. Mohammedanism is gaining. The Roman Catholic Church does nothing to stem it."

I came back to the heart of the Mau Mau country. I spoke to an African, a leader in the revivalist movement.

"Bwana," he said, "the Romans haven't a message which stands up to the stress of persecution. These days there is only one message for Africa and that is to 'Behold the Lamb of God that taketh away the sin of the world'."

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THE ATONEMENT OF CHRIST

THE CENTRE OF SCRIPTURE

(By the Right Rev. C. V. Pilcher, M.A., D.D., Coadjutor-Bishop of Sydney)

In these days, when the materialistic view of the Universe is being put before us, it is well for us to consider such a religious experience as is recorded in the following narration, taken from Sister Olafia's own autobiography:—

Sister Olafia was an Icelander who had devoted herself to work for the so-called fallen women of Norway's capital. Her work was of such a devoted and sacrificial character that a statue was erected in her memory in Oslo.

The experience described in the passage taken from her own autobiography was the inspiration of her life of sacrificial service. Can such an experience and such service be explained on the materialistic hypothesis?

As Sister Olafia had grown to womanhood, she had lost the faith of her childhood. It had been restored to her, and more than restored, by the almost "vision" which the providence of God granted to her. Henceforth she no longer lived by her own brilliant gifts, but found the centre of her life in the One Who had died for her to save her from sin.

To have been granted her friendship is one of the great privileges of the life of the translator.

"It must have been while I was there (at an island on the west coast of Norway) that I passed through an experience which is hard to describe in words. The Holy Spirit convinced me "of sin and righteousness and judgment" (John 16:8). It was not that I had committed any special sin. I understood later how God had, by long and varied experiences, prepared me to be able to understand my sin. Did I not know before that I was a sinner? Yes, I well knew that I was sinful as other men. But no one knows and no one suspects what sin is before God lets His light shine upon it.

The truth flashed upon me when I least suspected it. All that I had imagined to be best and securist in my character, fell apart with a crash — It was as though a flash of lightning had sundered my being to its deepest roots. I did not think of damnation; I thought of nothing; I was only conscious of one thing, that my inmost being was sin—sin which I could not get rid of, sin which never could be cured, sin which had grown into my character. How could I flee from myself? Wherever I went, I would never leave myself behind. Those who speak of lightening the burden of sin by re-

pentance, do not understand what sin is. Men can repent earnestly for their sins, but free themselves from the burden they cannot, because the more a man repents, the more they grow large in his consciousness. That is an inevitable spiritual law. I thought of Jesus but it became clear to me that precisely because I was so evil, I could not claim His presence.

SAVED BY THE BLOOD.

The first time that I was in Norway, in a home where I was staying, I had picked up a book and begun to turn the leaves. I began to wonder who had written it, and when I saw that it was by Spurgeon, I put it down. Yet I had read several lines, and among them this sentence, "Jesus is a great Saviour of great sinners." I did not try to remember these words, and never thought of them again. But now all at once this sentence stood out before my mind. Then this thought came to me: "If this is true, then am I saved, for I am a great sinner; and if Jesus is a great Saviour of great sinners, then He can save me. Then it was as though I heard these words spoken in my soul: "The blood of Jesus, His Son, cleanseth us from all sin." It seemed as though two streams sprang up in my soul. One was the stream of my sin, my inexhaustible sin. The other was the stream of Jesus' blood, which bore them all away. "From all sin" — so it stands written—there are none left. "From all sin" — Oh, blessed word. Then I understood in what salvation consisted. Then God showed me what salvation was. Jesus had laid down His life for my sins; He had by His precious blood atoned for my sins and washed them away.

I "beheld the Lamb of God" and at that sight I was born again to life in Jesus Christ. Now I "had the Son"; now I had seen the glory of God. The Atonement was the key to the Bible. The atoning blood of Jesus Christ was the stream which flowed over the whole book. Now, for the first time, I had the key to its treasures. It seemed that they had come straight from God.

OVERFLOWING PEACE.

A few weeks later I was confined to my bed. Little by little the doctors discovered what was the matter with me, and then it was too late. The trouble was incurable. The next six months were the most painful which I have ever lived. Weeks and months at a time I lay nearer death than life. I had no strength. I could not think. I could not pray, or bear to hear others pray. I suffered those dread pains which accompany nerve exhaustion.

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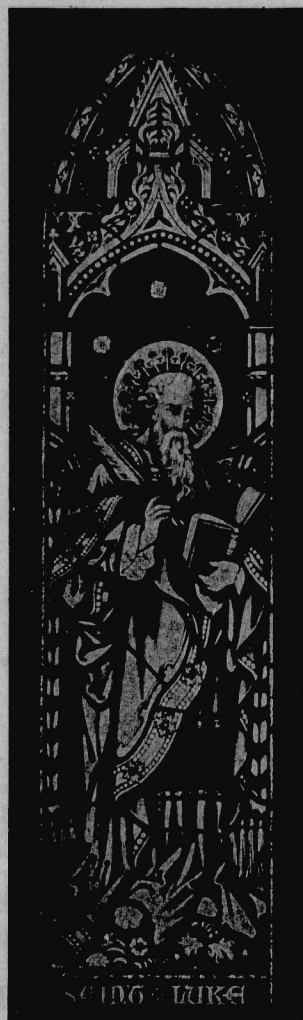
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Eternal Jesus, echoes still are calling,
From Calvary to pilgrims here in time;
And waves of pity, like the sunshine falling,
Show forth Thy cross in love that's all sublime.

It is Thy spirit on our own descending,
Reviving visions of Thyself who died,
That brings our thoughts in holy union
blending.

To share remembrance of Thee crucified.
We see again the wounds that bring us
healing,

The nail-pierced hands that open doors of
life;

Until Thy cross the shame of sin revealing,
Grants us the grace to triumph in the
strife.

Across the years in mercy interceding,
Thy voice is leading shepherd-like Thine
own,

To realise the Saviour-King is pleading,
With thorny crown from Calvary's glorious
throne.

Jesus, Thy power has put us right with
judgment,

Thy presence lingers gentle as the dove,
O happy thought Thou art Thyself atone-
ment,

In Thee our God has sought us out in love.
—Donald Malcolm Macleod.

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CLERGY HOUSING.

(By the Hon. Secretary, Clergy Housing
Sub-Committee, Dio. of Sydney.)

A number of dioceses have been concerned
with the problem of housing their elderly
clergy and clergy widows and some few have
very recently inaugurated schemes to this
end. Most of them provide a measure of
additional financial aid toward the rental of
homes. It is felt that in respect of areas
chiefly comprising the Sydney Diocese the
finding of such houses on a rental basis
would prove a major difficulty; this is the
problem which prompts action recently
initiated by Synod.

The Diocese of Hobart has made a most
commendable beginning; a number of par-
ishes are voluntarily contributing an addi-
tional equivalent of 10 per cent. of their
annual assessment toward a fund to purchase
and maintain such private homes. One
clergyman has already been so housed and
funds are accumulating to continue the pro-
ject.

Free finance on such lines from the
parishes, or by gift or legacy would be of
great assistance to the Sydney Diocesan
sub-committee now formulating proposals;
whereas it has been recognised that future
additions to the Clergy Provident Fund can-
not further benefit members of that fund
(owing to the Social Service provisions limit-
ing the extent of income additional to the
maximum pension) bequests to the diocese
'for the housing of elderly clergy' are com-
mended as a very timely and practical
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Diocesan News

BRISBANE

● St. Francis' College.

The new wing of St. Francis' College,
will be officially opened on Saturday, April
3, by His Excellency the Governor. Lady
Lavarack will also be present.

Ordinations to the Diaconate will take
place in the Bishopbourne Chapel on Satur-
day, March 13.

MELBOURNE

● Clergy Moves.

The Archbishop writes in "The Diocesan
Magazine:—

The Ordination this year will take place
at 10.30 a.m. on March 14 at the Cathed-
ral. Canon P. St. John Wilson will be the
preacher

The Quiet Day for Clergy will be taken
by the Very Rev. Dr. S. Barton Babbage
at St. Luke's, South Melbourne, on the 18th
March.

The Rev. H. C. Busby is retiring from Fair-
field at the end of February. He and Mrs.
Busby have given long service to the Church
in Gippsland and in Melbourne. Mr. Busby
and I were in College together, and, in com-
mon with many others, I have a great affec-
tion for him.

I have received the resignation of Arch-
deacon Mace from St. John's, Toorak. He
will retain his Archdeaconry until his full re-
tirement from active duty. He and I have
been very close friends for many years and
all who know him will appreciate the won-
derful service he has rendered to the
Church. He is making the journey to Eng-
land in March and I am sure that all his
friends wish him a very happy holiday. After
his return I have no doubt, whatever, that he
will be most useful for we shall be very short
of clergy for some time.

With deep regret we mourn for the Rev.
Canon J. L. Watt whose great work for the
Mission of St. James and St. John will long
be remembered; and also Mr. J. F. Neilson,
whose work for the Church and for Red
Cross was outstanding. These two men
spent themselves in helping others and their
lives and example have been a blessing and
an inspiration to many people.

NEWCASTLE

● Clergy Appointments.

The Rev. Canon Carlos Stretch, now of
Toronto, has sent the A.C.R. the following
list of appointments made in the Diocese of
Newcastle since his resignation from St.
Paul's, Maitland, at the end of July last
year:

Rev. R. W. L. Ayscough, Denman; Rev. R.
B. V. Burls, Wingham; Rev. A. J. Cook,
Wollombi; Rev. G. R. Elder, St. John's, New-
castle; Rev. G. R. Fisher, Merriwa; Rev. J.
R. Hook, Charlestown; Rev. C. J. N. Gundry,
Assistant, Mayfield; Rev. T. J. Johnstone,
Assistant, Taree; Rev. J. B. Neville, Terri-
gal; Rev. G. F. Parker, Aberdeen; Rev. E.
H. V. Pitcher, St. Paul's, Maitland; Rev. G.
Roberts, Coopernook; Rev. L. L. Richardson,
Bulahdelah; Rev. W. Turvey, Assistant,
Singleton; Rev. R. G. Winder, Assistant,
Singleton.

Also the following Deacons:—Rev. S. W.
Batley, Assistant, Cardiff; Rev. C. Onslow,
Assistant, Muswellbrook.

GRAFTON

● Appointments.

The following appointments have been
made in the diocese:

Rev. W. A. Doak, Vicar of Upper
Clarence.

Rev. G. Foley, Assistant Curate, Murwil-
lumbah.

Rev. W. Arkell, Assistant Curate, Lismore.

Rev. F. Myhill-Taylor, Assistant Curate,
Port Macquarie.

Rev. T. A. Lawrence, Rector of Dorrigo.

The Rev. R. J. Hancock was inducted as
Rector of Woodburn on February 1.

The Rev. G. Watkins was ordained Dea-
con for work in the Diocese by the Bishop
of London on December 21 and will arrive
soon after Easter.

Mrs. Lightbody, Parish Worker, who has
been at St. Matthew's, South Grafton, has
gone in the same capacity to St. Mark's,
Casino.

A PRELIMINARY THEOLOGICAL COURSE.

The attention of readers is drawn to faci-
lities offered by Moore Theological College
for the provision of a useful Course of In-
struction for Christian workers. Founded
and built up by the former Principal, the
Ven. Archdeacon T. C. Hammond, the Syd-
ney Preliminary Theological Course has
awarded no less than 110 Diplomas to men
and women students during the last four
years on the successful completion of the
two years course covering six subjects. For
some of the men students, this has become
the stepping stone to Moore College itself
and thence to the ministry.

Students are now being enrolled for 1954
and a few Incumbents are organising Study
Groups in their parishes for the purpose of
working through the Correspondence Course.
Fees are small as there is no financial profit
made. The project is sponsored by the
College because it is anxious to serve the
Church as widely as possible. Only in so
far as Christian workers study to show them-
selves approved unto God, will they become
workmen who need not be ashamed, rightly
dividing the Word of Truth.

Lectures begin on Tuesday, March 16th.
During this first term the Lecturer will be
the Principal, the Rev. Canon Marcus L.
Loane, M.A., and his subject—The Gospel of
St. Luke. Those living at a distance should
enrol for the Correspondence Course. Fur-
ther details may be obtained from the Sec-
retary, S.P.T.C., Moore Theological College,
Carillon Avenue, Newtown, Sydney.

SYDNEY CLERICAL PRAYER UNION.

Friday, 19th February,
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Speaker: Rev. H. M. Arrowsmith
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Thomas. (Revised Ed.) 21/-.

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