

DIOCESIS

LEAGUE

The League camp at Point week-end. The which is a recreation was enjoyed.

Our Chaplain Rev. E. Constable and Mrs. Pearson guests, also M. Ball was chosen our Camp very pleased to Hilda's with us.

The theme of Faithfulness, time in the Studied, the Comeliness during the way He blesses that are

QUEENSLAND

DIOCESE

CHRIST

Mr. S. P. P. time parish duties at an Rector of some take charge of business affairs.

Archdeacon service on May 25 debutantes 26th.

We are no morning service seven, and the tional service f

Some mem have started a areas of the cit the whole of

On Maundy we had a speci students of t schools. They appreciated. Michaelmas.

St. PA

The 75th An land, was a ver truly blessed v spirit of joyous

Evensong die May 22nd, wh preached (after Fellowship Tea his predecessor stood seventy-f blessing. Forty Day and heard ing Flannel gra light and the R On Sunday, M preached a clas Holy Communi into the parish

THE AUSTRALIAN CHURCH RECORD

THE PAPER FOR CHURCH OF ENGLAND PEOPLE.
CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

No. 15

JULY 28, 1949

[Registered at the G.P.O., Sydney, for transmission by post as a Newspaper.]

DISPLACED PERSONS IN AUSTRALIA.

(From our correspondent.)

There is a revolution going on in South Eastern Europe, Slavs, Hungarians and Russian speaking Ukrainians.

It is being brought about by a revolution in increasing numbers, of people from Eastern Europe who, out of their homes by Communism, are beginning life anew in Australia. Already a large number have reached these shores. For the first six months of the year twelve thousand displaced persons have passed through the Commonwealth Immigration Centre at Melbourne. There is a large centre in Victoria, as well as centres in other States. So far the immigration is in its early stages. As it goes on the stream of newcomers will increase and broaden.

These people have suffered much. They have spent years in camps before being chosen as immigrants to Australia. Most have had to leave behind their countries, relatives and dear ones. It is plainly the duty of Australia to extend the right hand of welcome to these new settlers. Australians must remember that the innumerable benefits which are theirs by Providence has provided. These benefits must be shared willingly with the less fortunate, else they will be withdrawn. Christians must not have any dog-in-the-manger attitude which seeks to exclude a man from earning his living in any trade or profession, merely on the grounds that he is a foreigner.

The conferring of benefits is not a matter of course. The majority of the new arrivals are men and women of ability and highly educated. Their culture as it intermingles with our own Australian way of life will be a great enrichment.

The first-comers were mostly Balts, Poles, and to the Anglo-Saxons in whom the majority were Lutherans. But latterly the stream of migrants have come from

South Eastern Europe, Slavs, Hungarians and Russian speaking Ukrainians. Of the passengers of the "General Taylor," the latest migrant ship to arrive in Sydney, Roman Catholics from Poland and the Balkan States formed 45 per cent., 35 per cent. belonged to the Greek Orthodox Communion, a little under 20 per cent. were Evangelical Lutherans (your correspondent noticed only one of the 863 passengers who had entered himself as "Calvinist").

A Two-Year Agreement.

The migrants sign a contract before leaving Europe that they will work for two years under the direction of the Commonwealth Government. The men undertake to be labourers, the women to work as domestics. This rule is rigorously applied; thus at the present time doctors and dentists and skilled professional men may be found working in the gangs of the Water and Sewerage development schemes. In this additional way the migrants are making their contribution to Australia's welfare; they are doing work which the native-born Australian dislikes and avoids.

The worst feature of the scheme is that married men are separated from their wives. This situation must be borne in time of war, though it is well known that the consequences in the moral life of the family unit are not good. In time of peace it is hard to justify. It would be well if there were more concern over this human problem, and if greater efforts to solve it were forthcoming from those to whom falls the task of directing these men and women to their places of employment.

The Church's Part.

Our church can play an important part in helping the newcomers to take their place in Australian society.

(i) Individual friendships are primary. Those who served overseas during the recent war know the feelings of a stranger in a foreign country, how he appreciates a friendly home where he is made one of the family and is sure of a welcome. So it is with the migrants. Christians who have the opportunity can exercise a ministry of friendship in this way. If it is neglected the migrants will either fall into the hands of the Communists (who are already active in this respect!) or else be driven to form small alien groups within the community, to the detriment of all.

(ii) There are several camps and employment hostels in which the migrants who work on the public utilities are quartered. Here is the opportunity of the local parish to extend a community welcome to the newcomers. Some parishes have already done so. To make this aspect of our work more efficacious, a liaison and understanding might be entered into by our church authorities with the Lutheran and Orthodox Communions, to the intent that the hospitality of our church might be extended to the members of these communions where the ministrations of their own church are not available.

(iii) The Reception Camps, the Holding Centres and the Employment Hostels where the migrants are quartered are opportunities for the Church to exercise its ministry. What is particularly needed are Church Huts, as in an army camp, which provide amenities, canteens, and in particular, an information room. As is natural the migrants are eager to learn about Australia. An information room would be very popular and would be

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a valuable opportunity of introducing the newcomers to the Church of England. Any venture of this sort would have to be in co-operation with the Greek Orthodox and the Lutherans, who each have a chaplain at the Reception Camps. The camp authorities assure us that they themselves would welcome a church hut of this sort.

SYDNEY PRELIMINARY THEOLOGICAL COURSE.

The following students were successful in the recent Old Testament examination (I and II Samuel) in the Sydney Preliminary Theological Course—

S. C. J. Smith; P. Chesterton, T. Sage, L. K. Wood, Miss B. Sellers, G. S. Clarke, W. Hogben, eq.; Miss E. Bree, Miss B. Miller, eq.; Miss A. Scandritt, Miss S. Skiller, eq.; B. Thiering, Miss M. McCraw, Miss J. Lawson, W. Burchill, Miss N. Farley, Miss J. Brennand, eq.; J. E. Gilmour, Miss D. Harris, R. E. Lamb, Miss J. Proctor, Miss C. Collis-Rose, Miss J. Hansby, J. Randall, eq.; Miss B. Daniel, Miss D. Carter, G. La Vere, Mrs. J. G. Harris, Mrs. M. Hoyle, eq.; Miss M. Patterson, P. A. Lamb, O. Weaver, Miss J. Polson, Miss B. Krause, Miss G. Funnell, Miss E. Moore, eq.; A. Gazzard, Miss J. A. Pulsford, F. Tattersall, Mrs. M. Evison, T. Evison, eq.; Miss G. Brindley, Miss B. Short, eq.; Miss Z. Webb, Miss S. Jones, Miss M. Marrett, R. Handley, eq.; Miss J. Allsep; Miss B. Jones, Miss J. Roberts, eq.; M. Warren, Mrs. E. J. McCraw, eq.; Miss U. Malir.

Five students were unsuccessful in the examination.

PLEDGE SIGNING AND COMMITMENT DAY.

Preparations are well in hand for the observance of next Temperance Sunday (11th September) as "Pledge Signing and Commitment Day" throughout New South Wales.

All denominations are co-operating through the Temperance Alliance who are providing the pledge forms and literature for the occasion.

The growing menace of social drinking and road accidents, and the blatant attempts of the liquor interests to lead younger people into the drink habit, is calling for vigorous retaliatory measures, and it is recognised that the Church must take the lead in this matter, as it did in retaining Six O'clock Closing.

BULGARIA.

THE CASE OF THE FIFTEEN BULGARIAN PASTORS.

Fifteen Bulgarian Evangelical pastors were indicted by the Bulgarian Government on February 10 on charges of "treason, espionage, currency dealings and contacts with organs of foreign, military and economic intelligence and representatives of international reaction," according to communications received through various press agencies. Those indicted include Vassil Ziapoff, formerly representative of the Evangelical Churches to the Bulgarian Government and governmental delegate to the Peace Conference in Paris in 1946, the editor of the Evangelical publication "Zornitsa," and other leading pastors of the Methodist, Baptist, Congregational and Pentecostal Churches.

A release quoted as coming from the Ministry of Foreign Affairs (and Cults) states that the pastors were arrested in December; however, one news agency mentions that some pastors were apprehended in May and July. According to reports of the Ministry of Foreign Affairs, the religious activity of the pastors has no bearing on the charges but rather their attempts to secure foreign intervention in the internal political affairs of Bulgaria through foreign diplomatic and other officials, for which the pastors were remunerated with thousands of dollars, subsequently used in black-market operations. The pastors are said to have confessed their guilt of contacting foreigners in written statements.

Early Bulgarian sources, listed the names of three church leaders, Dr. J. Hutchison Cockburn, Bishop Paul Garber and the Rev. Robert Tobias, along with 10 others as "foreign visitors to Bulgaria since 1945." Subsequently, news agencies reported that these names were listed in the indictment. An official communique received by E.P.S. from the Bulgarian legation in Berne does not mention the names at all.

The Very Rev. Dr. J. Hutchison Cockburn, former Director of the Department of Reconstruction and Inter Church Aid of the World Council of Churches, visited Bulgaria in October, 1947, the Rev. Tobias in September, 1946, and Bishop Garber, Methodist Bishop for the Geneva area, in November, 1947.

An official of the Reconstruction Department pointed out that Dr. Cockburn and Mr. Tobias went to Bulgaria solely to assist the Evangelical and Orthodox Churches of Bulgaria in relief and reconstruction work following the devastation of war. He pointed out that all conversations with church and Governmental leaders were perfectly open and above board, and that Minister Ilieff, on behalf of the Ministry of Foreign Affairs

(and Cults) and on behalf of the Bulgarian Government expressed appreciation for the interest of Christians and Churches of other countries in Bulgaria, and offered the co-operation of the Government in receiving foods, clothing, shoes, blankets, beds, medicines and aid to the churches in forms of candles, books, Bibles, paper and funds for rebuilding. All transmissions of these gifts have been through regular Governmental, banking and shipping channels. Any aid sent through the Department of Reconstruction has been turned over to the Churches with "no strings attached" for free use of the churches in their relief and reconstruction work. "It is unthinkable that this work of mercy could be misinterpreted as in any way related to anything but the needs and welfare of the Bulgarian people."

Following closely on the release of an 18-page indictment of the 15 leading pastors, Minister Ilieff has announced that negotiations are under way with "loyal Protestant ministers to establish a new loyal council for the union of Evangelical Churches." Mrs. Ziapoff, wife of the leading pastor in prison and former secretary of the Union, is named as "one of the active ones in the formation of the new council."

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NOTES AND COMMENTS

Morbid curiosity has caused the Lewes Court in England to be overcrowded with sensation lovers in order to glean every detail of a crime that outrages every spark of decency in human life. The newspaper reports are overweighted with the grim description of the crime and the criminal. Nothing is kept back of the sordid details of one of the most infamous crimes of history. The memory of many men, women and children will be seared with the shocking subject and the psychological effect will be fraught with distress and danger to the community at large. Public opinion has cleansed in many ways the reports of Divorce Court's proceedings; the time is overdue for a sane public opinion to demand an expurgated description of trials in other courts. Recent police and press reports do not make pleasant reading or make for peace of mind. There seems to be a recrudescence towards the days of long ago when "There was no King in Israel and every man did what was right in his own eyes." Liberty is being used for an unbridled licence.

One important press organ in New South Wales did a great disservice to the cause of Religion by its scrappy and unbalanced report of a broadcast Forum of the Air. The subject under discussion was Prayer, and a well-known theologian was in charge. We are not told what he said; but we are told what two speakers who have a certain standing in other spheres of thought, in the community, said. A Miss Camilla Wedgwood practically deplored the utterance of what she styled "petitionary prayer" and the other, an educationalist, stated that there was no proof of prayer's efficacy. Fortunately these careless utterances are easily disposed of and

doubtless the chairman didn't let them go without the trouncing they deserved. Christian experience throughout the Christian ages, embracing the experience of men and women of at least equal calibre of intellectuality with the two speakers referred to, is absolutely opposed to such statements. Miss Wedgwood, if she reads the Bible, would need an expurgated edition of the statements of our Lord and His immediate followers and must give us a new definition of prayer in order to substantiate her claim. To any serious and reverent mind Gethsemane should be sufficient to show the reality and necessity of "petitionary prayer."

But we deplore the fact that any self-respecting press should be content so to mislead its constituents, and in such a connection.

It may be a lack of publicity, but the Churches seem hardly awake to the opportunity this industrial conflict, with its untold consequent misery, presents to men and women who believe in the Sovereignty and fatherhood of God. With a World Council of Churches that can reach every nook and cranny of the land, why has no call to prayer been issued? Must we try every human device for cessation of this civil warfare before we go in penitence and faith to the Father of all, with Whom is no respect of persons, to guide our leaders and our people, to restrain the evil of the men who are responsible for the conflict, and to work as He alone can work to bring good out of the evil, and an end to the evil itself in His own time and way.

Is it a forlorn hope to wish that our leaders would call together Christian people on some week-day for prayer,

humiliation and intercession that love and righteousness may prevail over the internecine strife by which the community is convulsed? If God's righteous judgment is not to fall on us we must repent. That repentance must begin at the House of God. We anxiously await the summons of our leaders.

We know from the Catechism that Christ has ordained in His Church two sacraments only, as generally necessary to salvation. During the Middle Ages other rites and ceremonies were added to make up the number to seven. It seems that the process of accretion is not yet complete, for a country Bishop of the Church of England in New South Wales, after urging greater sobriety and dignity at church balls, goes on to say, "I personally regard the handshake between the bishop and the debutante as a kind of sacramental act, and am proud to attend, where possible, these lovely occasions."

Even the Church of Rome, bad though its practice is in Australia, knows that church dances are undesirable. For example, the Papal decree of March 3, 1916, forbids priests to promote or favour dances for the benefit of the parish and forbids them to be present if they are arranged by laymen (Acts of the Apostolic See, 8-147). Moreover the "Catholic Encyclopaedia," published under the Imprimatur, says,

"As to social dances, now so much in vogue, whilst in itself it is an indifferent act, moralists are inclined to place it under the ban on account of the various dangers associated with it. Undoubtedly old national dances in which the performers stand apart, hardly, if at all, holding the partner's hand, fall under ethical censure scarcely more than any other kind of social intercourse. But, aside from the concomitants common to all such entertainments, round dances, although they may possibly be carried on with decorum and modesty, are regarded by moralists as fraught by their very nature with the greatest danger to morals. To them perhaps . . . should be

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applied the warning of the second Council of Baltimore against "those fashionable dances which as present carried on are revolting to every feeling of decency and propriety." (Catholic Encyclopaedia IV 619).

The local Roman Church falls below even its own standards in this matter. But it is sad when the Church of England, following suit, makes the Church Ball one of the most important events in the life of the parish.

Proper Psalms and Lessons

July 31. 7th Sunday after Trinity.

M.: 2 Sam. xviii or Wisd. v 1-16; Mark ix 2-32 or Phil. i. Psalm 34.

E.: 1 Kings iii or viii 22-61; Matt. ix 35-x 23 or Acts xvi 6. Psalm 37.

Aug. 7. 8th Sunday after Trinity.

M.: 1 Kings x 1-13 or Wisd. vi 12; Mark x 1-31 or Phil. ii. Psalm 39, 40.

E.: 1 Kings xii or xiii 1-32 or Wisd. vii 15-viii 1; Matt. x 24 or Acts xvii 16. Psalms 41, 42, 43.

August 14. 9th Sunday after Trinity.

M.: 1 Kings xvii or Wisd. xi 21-xii 2; Luke i 1-25 or Phil. iii. Psalms 46, 47, 48.

E.: 1 Kings xviii or xix or Wisd. xii 12-21; Matt. xi or Acts xx 17. Psalms 44, 45.

A GREAT HEADMASTER.

Two recent deaths, closely following one another, call to mind a conjoint ministry to growing lads which has evoked the admiration and affection of those who enjoyed it and of those who had some knowledge of it. They builded together and they built well. Barker College alumni throughout the Commonwealth and beyond will have felt more than a passing regret when they learned of the death of William Charles Carter, at the great age of 86, preceded by a few weeks by the passing of his wife, the partner of his life and work. The late Mr. Carter was a student of Trinity College, Cambridge, and came from Cornwall to Australia some 60 years ago. His first educational post was as assistant master at a private school for boys, well-known and of good repute as a teaching institution at Darling Point, Sydney, founded and carried on by a Miss Macaulay. From there he went to Mudgee and opened the Mudgee Grammar School. Meanwhile the Ven. Archdeacon Henry Plume, M.A., from North Queensland, opened a boarding school for boys at Kurrajong Heights in 1890, by the name of Barker College, named after the late Bishop Barker of Sydney. He kept the number of scholars strictly limited during his term of office and laid a very solid foundation on the principles of the

Church of England. His connection with North Queensland attracted scholars far beyond the confines of New South Wales. In 1895 the Archdeacon transferred his school to the present site of the College in Hornsby. Upon his retirement in 1905, the late Mr. Carter acquired the school by purchase and continued the policy of its founder generally, but increased the numbers to the vicinity of 100, mainly boarders. Both Mr. and Mrs. Carter threw their whole strength into the preservation and strengthening of the fine principles on which the school was founded, and Barker College increased rapidly its reputation as a sound educational establishment. To those who knew something of the spirit of the school the real affection of old boys for the head, and his wife, was very apparent. Shall we ever forget the great personal sorrow that was theirs when on the eve of a prize day one of the older boys was drowned while they were out in the bush engaged in getting decorations for the great day. The lad might have been their own son their sorrow was so intense.

It was that real personal interest in the boys of the school that caused him so to feel the responsibility of an Honour Board with the names of over 200 Old Boys who went to fight for the Empire, that he was anxious to give permanence to Barker College by bringing it under the aegis of the Church of England. Few people probably knew of the fine generosity of the terms he offered to the Church, by which the transfer was made possible of immediate implementation in 1919 and his personal leadership retained for another 20 years, with very great advantage to the school and to the intense satisfaction of the old boys and others interested in Barker College.

It must have been with the greatest satisfaction that the late Mr. and Mrs. Carter have seen the continued growth of the College in numbers and influence.

Needless to say the deceased gentleman was a man of fine ideals. He scorned the base and vulgar, and always sought to keep the school standards of morals very high. He rightly belonged to a line of great educationists, who having served faithfully their "day and generation according to the will of God fell on sleep." And wherever and whenever the elder brethren of Barker foregather and talk over the old days, William Charles Carter and his wife will be remembered with affection and gratitude. (S.T.)

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CLEAR SPEECH IN CHURCH

II—VOICE PRODUCTION AND PROJECTION.

(By H. St. John Rumsey, Speech Therapist at Guy's Hospital, London.)

Voice production is the foundation of all speech-training, but it is by no means easy to explain in words because it is the character of a sound that has to be described if possible. The key-word is—Relax. Voice production is a matter of muscular co-ordination just as much as piano or violin playing; training consists in relaxing the muscles that are not contributing to the required sound. For the piano the muscles of the arms must be relaxed except those which support the arms horizontally over the key-board. For violin playing the right hand must "float" from the wrist, the arm being relaxed except for the support of the "floating" right hand.

So with the voice. The muscles of the throat must be relaxed so that the voice comes from the larynx with the effortlessness of a sigh. A genuine sigh is practically inaudible; it is no more than a rather deeper breath; it is "breathed out" from the larynx without any sensation of even the slightest effort in the throat. It must not be confused with the throat noise we make to denote exasperation or boredom. This latter noise requires an effort in the throat which can be felt clearly; this effort is similar to the effort required for a shout, which is merely speaking with the throat constricted instead of relaxed.

In trying to get the idea of this effortlessly-produced vocal tone some people are helped by being told to "breathe out loud." It is essential to experience this lack of effort in the larynx; until that is mastered no further progress can be made. At first this easy tone will probably sound "breathy," rather like the voice Claude Dampier uses to be funny. This is not the tone we want finally, but the first step towards it.

The second step is to make the tone "firm," but still with no feeling of effort. The correct sound is not difficult to make, but it is elusive; it may be found in an hour or two or in a week or two, but it saves valuable time to get the assistance of an expert. Two hints are given which frequently prove helpful. Most people speak on too high a pitch, not all people but a large majority, so it is worth while to try a lower pitch and see if it reduces effort. Secondly, when the voice is

produced correctly with the throat muscles relaxed, a definite vibration can be felt on the breast-bone and on the upper ribs, in front, just under the collar-bones.

So far nothing has been said about breathing, because if the voice is correct in firmness and effortlessness, breathing which is causing the vibration of the vocal chords must be in the right proportion. Students of voice production are hindered more often by conscious attempts to control the breathing than by leaving the breathing to work automatically. The fault most often found is taking in too much breath and then wasting most of it. If the vocal tone is firm, there can be no waste; if the muscles of the throat are relaxed there can be no waste of energy. A golden rule for breathing is "little and often."

Humming is also helpful in attaining effortless voice production, the essential foundation of all clear speech. Unless the muscles of the throat are relaxed, the resonating cavities on each side of the vocal chords are also constricted and thus the whole of the amplifying mechanism is thrown out of gear, whereas, in the case of a good speaker, the clear full voice is mostly in the larynx being much less in volume than what is heard passing through the air.

A tuning-fork offers an excellent illustration. If it is struck and held in the air the sound will travel only a few feet, but if, after being struck, the base is held in firm contact with the bottom of an inverted wooden bowl, the sound is amplified to a surprising extent. The human voice is amplified in a similar manner; by relaxation the whole of the thorax becomes a resonator and amplifier. That is the secret of the full-toned voices that we hear sometimes sounding crystal clear throughout a big church.

Once more, the key-word is "Relax."

Voice Projection.

Having mastered the art of correct voice production, the next consideration is voice projection. This sounds difficult and complicated, but it is perfectly easy; it is merely a matter of

applied common sense; indeed, so simple is it that it is often overlooked.

When playing lawn tennis, at the end of each game players collect the balls and send them to the player about to serve, but frequently one or two balls are temporarily mislaid and one of the players calls across the court, "They must be at your end." It is perfectly easy; every lawn tennis player can do it! he does not say "They must be at your end," nor does he sing it. What he does it to project his voice to the further side of the court. If a family on holiday is exploring an old church, they may divide up and each member search for something of interest. Suddenly a member finds something of interest, perhaps an old brass. He looks up to see where the others are, he projects his voice there and says, "Here's a wonderful old brass, come and look." There is no question about being heard, there is no question about the ability to project it; it is rather a matter of remembering to do it and of realising that the voice will always tend to follow the eye. Hence the useful slogan, "Watch the back row."

For those who keep very closely to a manuscript, projection cannot be automatic; it must be remembered until it becomes a habit. If you are free enough from your notes to watch the back row, you will speak naturally to it, but if your eyes are mostly on the first six rows you will, unless you are careful, project your voice only as far as them. For those who keep closely to a manuscript, daily rehearsal for a week before preaching, with special attention to distance, will overcome the weakness. The late Canon Page Roberts of Vere Street preached from manuscript, but he rehearsed in full with every gesture for at least a week. He gave the impression of extempore preaching, and could be heard in the biggest buildings. "So 'Watch the back row.'—'The Guardian.'"

(To be concluded)

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CORRESPONDENCE.

PROPOSED CONSTITUTION.

(The Editor, "Australian Church Record.")
Dear Sir,

Your leading article on the proposed constitution for the Church in Australia was most timely. The very ominous fact that the great diocese of Sydney was deliberately excluded from the Standing Committee of General Synod indicates the lengths to which Anglo-Catholicism in its alliance with Liberalism and Modernism is prepared to go to suppress Evangelicalism.

The following instance will show to what limits Anglo-Catholic sponsors of the proposed constitution are prepared to go in order to force it on to our Church.

I was present at a diocesan synod in 1946 where the draft constitution was placed on the business paper for acceptance or otherwise. It was scarcely debated and was passed and accepted in less than one hour. The tactics used were:—The mover said that the whole church in Australia was now agreed on it and when questioned he said that he knew of no objections to it by any. The seconder urged the synod to follow the example of the great synod of Melbourne and the synod of Armidale which had recently accepted it. When the debate was concluded and the constitution passed, the seconder admitted that his plea that Melbourne and Armidale had accepted the constitution was only a guess and that actually neither of these synods had met that year or even considered the draft constitution!

Yours faithfully,

R. S. R. MEYER.

The Vicarage,
Rappville, N.S.W.
18th July, 1949.

COMPREHENSION IN B.C.P.

(The Editor, "Australian Church Record.")

Dear Sir,

I am very grateful to Archdeacon T. C. Hammond and the Rev. R. S. R. Meyer for their generous elucidation of the obscurities in my letter.

My letter arose from great anguish of mind. The Church of England in Australia is faced with loss of spiritual power because of faction, and in some ways we are no example to the political arena with all its bitterness and strife. It was while, burdened with this ecclesiastical malaise, I was trying to discover some formula of co-operation among those who profess to love the Church of our fathers, that the Elizabethan Prayer Book came under my review. Then I began to delve into the life of Archbishop Parker, and especially to read the volume containing his correspondence. And what particularly struck me as a result of my very

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FRIDAY, SEPTEMBER 2nd, 1949

B.C.A. ANNUAL RALLY

in CHAPTER HOUSE, ST. ANDREW'S CATHEDRAL,

at 7.45 p.m.

Chairman:
MR. H. BRAGG.

Speakers:
REV. JOHN GREENWOOD, of Minnipa, S.A.
MISS R. CAMPBELL, Director, Mail-Bag Sunday School.

STIMULATING AND INSPIRING TALKS AND PICTURES
OF THE CHURCH OUT-BACK

PERSONAL

greatly interrupted reading was the dual principle of continuity and comprehensiveness. He had to battle against the papists on the one hand and the movement which finally headed up to Thomas Cartwright on the other. Through all the seventeen stormy years of his episcopate he endeavoured to shield both sides from the worst rigours of ecclesiastical strife. Those who rejected transubstantiation in eucharistic doctrine (1552 P.B.) and the supremacy of the Bishop of Rome in church government were to be included in the establishment.

It may be that it is unwise to try to be too exact in matters ecclesiastical. I have a very high regard for the achievement of the 1552 Prayer Book and realize that in it Cranmer determined the eucharistic doctrine of the Church of England by his so-called "displacements." Now, what greatly puzzles me is this: that ever since the Lambeth Conference in pronouncements official and unofficial by Bishops on the matter, we see our Prayer Book praised, not only as the basis of Anglican cohesion, but also as the principle upon which all future revisions must be made. References would unduly lengthen this letter. Do they mean what they appear to say? For it seems that the episcopate is dominated by that opinion which wishes to restore the principles of the 1549 book. I myself have taken part in an administration of the Holy Communion according to the rites of the Protestant Episcopal Church of U.S.A., and in this service American evangelicals appear quite happy. Yet we know that the Church of the Province of South Africa (in communion with Canterbury, and therefore I presume with Sydney, where Archdeacon Hammond is licensed and Mr. Meyer was ordained) has reverted to the 1549 Canon in order to get behind the protestant principles of 1552, and so the church of England in South Africa continued separate.

I find it all a very great dilemma indeed, when you try to sort it out. I thought I had found some clue in the principles of Matthew Parker which would commend the 1662 book to all those who reject transubstantiation and the papal supremacy, but it would appear that I was not on the right track. Nevertheless some principle of common action must be found, or we become even less effective than we are at present. If that principle is, as Archbishop Gregg has said, "a rigidity of practice combined with an absence of theory," then I suppose episcopacy and the apostolic succession is the basis of Anglican cohesion to-day.

Yours, etc.,

L. L. NASH.

St. George's Rectory, Hobart.
June 18, 1949.

Miss Winifred Potiphar, who arrived by the "Orcaades" on Thursday, 22nd July, is going to Deaconess MacGregor, of St. Mary's Home, Brisbane. Miss Potiphar came out under the Colonial and Continental Society several years ago and worked with B.C.A. for five years.

The Bishop of Nelson, the Rt. Rev. P. W. Stephenson, has announced the appointment of the Rev. T. E. Champion, Vicar-designate of All Saints' Church, Nelson, as Archdeacon of Waimea.

The new Archdeacon was born in Australia and was a student at the Moore Theological College, Sydney, before coming to the Nelson Diocese in 1937, when he was appointed Curate of Wairau Valley. Two years later he was appointed Vicar of the Valley, and in 1940 became Vicar of Picton, a position he held till 1947, when he was appointed Vicar of Richmond and Stoke. He was recently appointed Vicar of All Saints'. He holds the degree Th.L. From 1940 to 1943 Archdeacon Champion served with the New Zealand Forces in North Africa, as Chaplain, and he served with considerable distinction among the forward units.

The Archbishop of Sydney has announced the appointment of Bishop W. G. Hilliard, Rector of St. John's, Parramatta, as Registrar of the Diocese of Sydney, in succession to the late Archdeacon S. M. Johnstone. The Bishop will retain his position as Bishop Coadjutor and also as Rector of St. John's. We desire to express our best wishes to the Bishop in his new task.

We offer our congratulations to the Rev. H. G. S. Begbie, Rector of Wollongong, N.S.W., on his appointment of Archdeacon of Camden and Rural Dean of the South Coast. We wish him every blessing in his new parish and his new responsibility as a Diocesan Official.

We are glad to record the appointment of Canon R. B. Robinson, Rector of Willoughby, N.S.W., as an Archdeacon in the Diocese of Sydney. Archdeacon Robinson will have the prayers and good wishes of his many friends, in his new office.

After 34 years of service, Mr. Cooke has found it necessary to relinquish his post as Rector's Warden at St. Peter's, Cook's River. He first took office as a Churchwarden in 1915 and has faithfully served his Church ever since. Owing to advancing years (Mr. Cooke is 85 years old) and his removal from the parish, he regretfully hands the wand to

another. We all feel like saying "well done" and hope to see him when he can come to St. Peter's.

We regret to hear of the illness of Canon Barber, the Rector of St. Mark's, Darling Point, Sydney, who is a patient in Prince Alfred Hospital. We extend to him our prayerful good wishes for a speedy recovery.

The marriage of Miss Marie Taubman, daughter of Mr. C. P. Taubman, of Strathfield, Sydney, to Mr. Donald Robinson, son of Archdeacon and Mrs. R. B. Robinson, of Willoughby, will take place on Saturday, July 30th, at St. James' Church, Croydon. The Archbishop of Sydney will officiate.

Our readers will be sorry to learn of the illness of the Rev. Canon W. T. L. A. Pearce, Rector of St. Jude's, Bowral, N.S.W. We understand he is in hospital. In expressing our sympathy we trust he will soon be quite well again.

News has been received of the Home call at the age of 83, of Mrs. Mashman, nee Dibley, wife of the Rev. George Mashman, at their home in Cammeray. During a long life of active service Mrs. Mashman endeared herself to many in the various parishes in which she was associated with her husband's service, viz., Auburn, Ulladulla, Dapto, Prospect, Rockdale, and Cammeray. Sympathy is extended to Mr. Mashman, to Miss Mashman and her two brothers.

We are sorry to learn that Canon R. H. Noble, of India, who is on a visit to his mother in Sydney, is ill in Hornsby Hospital. Canon Noble, who is a graduate of Moore College, Sydney, and Cambridge University, has served in the Ministry in India for a number of years. We express sympathy with Canon Noble in his illness and trust for a speedy recovery.

The Archbishop of Sydney and Mrs. Mowll will fly to Norfolk Island early next month. The Archbishop will confirm candidates from the Island.

The many friends of the Rev. C. W. J. Gumbley, Rector of All Saint's, Hunters Hill, Sydney, will sympathise with him on the death of Mrs. Gumbley, who had been ailing for some time. Mrs. Gumbley served as a missionary with her husband in India and she was greatly interested in the work of the Church Missionary Society. She was a member of the C.M.S. Candidates Committee, N.S.W. branch. Mrs. Gumbley will also be remembered for devoted service in parishes in New South Wales and South Australia.



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ALEXANDRIA

TO AUSTRALIAN CHURCHMEN.

CONSTITUTIONS NEW AND OLD.

A proposal for a new constitution is now before the Church in Australia and a special session of Sydney Synod has been summoned to consider the attitude the Diocese should adopt towards it. In order to do this intelligently it is important to consider how the new differs from the old.

The present Constitution was framed less than eighty years ago in 1872, when the bishops of the Australian dioceses, with clerical and lay representatives of the Synods, met in conference and adopted the rules by which the church in Australia has been governed since that time. The constitution they drew up has proved to be a good constitution, under which a great deal of advance has been made in developing the Australian Church. For example, a General Synod has set up a court for the trial of bishops, a court for the trial of clergymen, and, thirdly, a tribunal for appeals from the lower courts. In fact, all the ecclesiastical courts that a church needs are already in existence. If, however, experience shows that they have defects, these can be remedied in the same way by which the courts themselves have been set up, namely, by a Determination of General Synod ratified by the diocesan synods.

Besides the establishment of ecclesiastical courts much other beneficial church legislation has been enacted under the present constitution. Examples are the rules for the formation of Provinces, regulations governing the appointment of assistant bishops and the establishment of the Australian College of Theology.

Coercive Authority.

The fundamental difference between the present constitution under which the Church has functioned, during the last eighty years and the new proposals is that the new Constitution gives coercive authority to the General Synod. The suggestion is not a new one. The then Bishop of Newcastle strongly urged its adoption in 1872. The matter was debated at some length but the Bishop of Newcastle's suggestion was rejected by the Conference. It is now suggested that this decision of 1872 should be reversed. Before this is done, surely it is incumbent on those who wish for the innovation to show that the old decision, arrived at after careful consideration of the whole

matter, was a wrong decision. But no attempt of this nature has been made. Until arguments are brought forward to show that our fathers of the last generation were at fault in their judgment, we ought not lightly to change the constitution fundamentally, by scrapping a principle which has worked well in practice and by substituting one which lends itself to totalitarian abuse.

Local Autonomy.

The arguments by which the framers of our present constitution supported their position are as cogent as when they were first made. These arguments are to be found in the Report of the Debates of the General Conference of 1872. Thus, the Chancellor of the Diocese of Sydney, Mr. Alexander Gordon, said, "It is easy to assert as a theory that the higher synods should be able to coerce those below, but church practice is opposed to the theory." He cited the example of the Church in England, where the national Synod cannot coerce the Provincial Convocations.

The British Isles provides an excellent example of local church government. Even though the area is so small, there are six provinces, five of which are independent of each other. How much more suitable is this ancient principle of local church government for Australian conditions, where the distances make it difficult for the representatives to know each other and where synodsmen from outlying dioceses represent not so much their dioceses "as their own ability to attend the General Synod," as was aptly pointed out by the Rev. H. S. King in 1872.

The Bishop of Sydney, the Bishop of Melbourne, the Dean of Sydney, and the Archdeacon of Adelaide, all spoke at the General Conference of 1872 in favour of the system of giving the local Synod final authority and of clothing the larger body with moral rather than legal coercive power. They agreed that only in this way could friction and a sense of injustice be avoided.

There is nothing which the new Constitution permits which cannot be done under our present Constitution if there were agreement amongst the dioceses. To overcome existing lack of unanimity it is now suggested that we should adopt the new Constitution and give coercive authority to the

majority. This is a most dangerous principle when the minority to be coerced is large and covers a large area. Better to effect reforms slowly and by agreement than by a system by which reforms can be imposed hastily on an unwilling church. The former principle is the principle of our present constitution.

The Papal System.

The Church of Rome is a warning against centralised authority. The history of that church provides many examples of how a minority who wish to abide by the old truth have been overwhelmed and extinguished by the majority who control the central organs of government.

The autonomy of each province, the local unit of area, is the ancient principle of the Church. It is exemplified, for example, in the autocephalous churches of the Orthodox Communion, as well as in the Churches of the British Isles. The idea of centralized Church Government arose later. It reaches its culmination and full development in the Papacy.

It has been argued that Church Government in Australia should be centralized in order that the Church should speak with one voice. The present Archbishop of Sydney, in his Synod charge 1945 answered this, saying, "I am not myself satisfied with the validity of this argument. Obviously if a determination is passed in the General Synod which represents the measured judgment of the entire church in Australia, its acceptance by the constituent Dioceses is a foregone conclusion. If, therefore, the church does not speak with one voice on any matter it is because, in point of fact, more than one opinion finds expression within the Church. The way to remedy such a state of affairs is not by coercing the minority but by educating it."

This is the opinion of our present Primate. It coincides with the views of the Primate and church leaders of 1872. In those early days the field was free and the Church Fathers could have adopted any Constitution which seemed good to them. They adopted our present constitution. Their arguments and decisions have never been shown to be wrong. Till this is done, it is unwise to change the old for the novel.

The death occurred in Adelaide, on July 10, of the Ven. Stephen James Houston, formerly Archdeacon of Adelaide, at the age of 73 years.

SIN AND REPENTANCE.

The word repentance in the New Testament means a change of mind, and the word suggests that this change of mind is due to seeing things differently. Some students of the New Testament have felt disappointed with this word as though it were not fully adequate or sufficiently drastic to express repentance.

A Question of Values.

After all, there can be no real change in a man's life till there is a change in his understanding and perception of things. William Temple compares life to a shop window into which someone gained admission by night and changed all the price labels. The window of life is certainly full of things that interest and attract. An awakened conscience will change the labels back again. In our daily services we are bidden to pray that God would give to us "true repentance and his Holy Spirit." We need heavenly enlightenment to see things in their right value and in a true perspective. And without the Holy Spirit we cannot perceive the spiritual or rightly value spiritual things. We are also taught in our daily services to confess our sins and to acknowledge our sinfulness.

But it is possible to say these words and use these prayers without a true and real repentance. The first person in the Bible narrative to say "I have sinned" was Pharaoh. But how little he realised or felt the truth of his words is shown by what followed: "As soon as the rain and the hail and the thunders were ceased he sinned yet more." It is useless to confess our sins without an inward acknowledgment of guilt.

And there may be confession of sin without a desire to change. Balaam used the words, "I have sinned," but did not change his course. He had some spiritual enlightenment but the Word of God still appeared to him thin and unsatisfying compared to the material and the sensuous. He was really in pursuit of these, and met his death when in evident enjoyment of them. King Saul, too, used the words, but half-heartedly. His confession was forced from him. Neither Saul nor Balaam changed the direction of their lives and both came to a tragic end.

Another who used the words and yet came to a tragic end was Achan. But in his case we feel that the tragedy was of the body only and not of the soul, and that the words, "I have sinned" were the expression of a true repentance.

Achan's confession is preceded by a double mark of sincerity. The word "indeed" translates the Hebrew word "Amen". Then comes the personal pronoun "I." Indeed "I have sinned." His confession is a personal one and evidently from his heart, and the confession is followed by other marks of sincerity. He sees now that he has sinned "against the Lord the God of Israel" and he understands how his heart was seduced. He confesses that he "coveted", he "took," he "hid."

"Achan the son of Carmi the son of Zabdi, the son of Zerah, of the tribe of Judah," had many relations according to the flesh. But do we not all feel related to him in soul-guilt? If that is so then by grace we all may become his spiritual relations through repentance unto life. "If we say that we have no sin we deceive ourselves and the truth is not in us. If we confess our sins He is faithful and righteous to forgive us our sins, to cleanse us from all unrighteousness."

A Fall and Rising Again.

When King David had fallen away from God and had become spiritually numb, the courage and faithfulness of Nathan was used to re-awaken the King's conscience. "And David said unto Nathan, I have sinned against the Lord." In the fifty-first psalm David has left us in writing evidence that his sorrow for sin was a godly sorrow and his confession genuine. And in witnessing to the depth and reality of David's repentance this psalm sets before us the nature of true repentance itself. Thus very great good has through grace been brought out of very great evil.

True Repentance...

The opening word in the psalm strikes the keynote. One Hebrew word is translated by four words in English, "Have mercy upon me." The psalmist unreservedly acknowledges his guilt. He offers no excuse. He asks only for mercy.

And the words, three in number, that he uses of his guilt—transgression, iniquity, sin—show us that he saw his

guilt in a true light. It is significant that we find these three words in the fifty-third chapter of Isaiah and in the same order. Did the Sin-bearer, too, see sin in its stark reality? The agony of Gethsemane would suggest that he did.

The first word "transgression" is used elsewhere of rebellion. And St. John tells us, "Sin is lawlessness." It is so in essence. This is painted for us on a broad canvas in the second psalm. In the fifth chapter of Romans there is a gradation worthy of study. Here are shown four steps downward, into the human heart—"weak," "ungodly," "sinners," "enemies." In the eighth chapter the apostle confirms this when he writes, "the mind of the flesh is enmity against God." This is a severe indictment of fallen human nature. There could be none severer. But is not sin here defined in its essence, indeed, in its very quintessence? Ungodly—to rise in the morning and go through the day and retire at night without conscious reference to God—is bad. But, an enemy, wishing God dead and his law non-existent, is infinitely worse.

The next word employed by the psalmist of his guilt is "iniquity." The root meaning of this word is perversity, or crookedness. Sin is always self-willed and perverse in its nature. Its way is crooked.

The third word gives sin in its issue and result. Sin is failure, a falling short of the glory of God. We saw this in our day publicly displayed in the German concentration camps and in the whole story of Hitlerism. And humanism, whether it be hard or soft, bare-knuckled or kid-gloved, must always fail.

France has gone the soft way of induced abortion and contraceptives. And the Leader of Democracy bids fair to become the lowest and the last. Sin must fail.

There is no alternative to the way of God's will. That way for us now is the hard way both economically and socially. But we must take it. Evangelical believers must hold to the hard way. Our whole future depends upon it.

Other Evidences.

David takes the decisive step of going over to God's side against himself in the words, "That thou mayest be justified when thou speakest and clear when thou judgest. Nothing short of this is true repentance. We must take God's side against sin and

against self in all its forms. This is fundamental in scriptural repentance.

Further, the king's eyes were opened to the uncleanness of his own heart. He prays, "purge me with hyssop." Hyssop was used ceremonially in the cleansing of the leper. David feels himself unfit for fellowship either with God or man.

(There is a remarkable parallel to this in the experience of Job as found in the ninth chapter of his book.)

From a heart thus broken and contrite he cries, "Create in me a clean heart, O God, and renew a right spirit within me." David had a gifted but worthless son named Absalom. Although loved intensely by his father he sought his father's life and his father's throne. David sees himself a spiritual Absalom. He cries to be made different. This word create is used in the first verse of the Bible. Divine grace and Divine power alone can make David's heart what it ought to be.

PRAYERS FOR GUIDANCE.

Almighty God, our Heavenly Father, bless our Country and Empire that it may be a blessing to the world; grant that our ideals and aspirations may be in accordance with Thy will, and help us to set Thee ever before us. Keep us from hypocrisy in feeling or action. Grant us sound government and just laws, good education, a clean press, simplicity and justice in our relations one with another, and above all, a spirit of service which will abolish all pride of place and inequality of opportunity; through Jesus Christ our Lord. Amen.

Almighty and Everlasting God, we humbly pray Thee to help us in these times of anxiety and overrule all the unrest that is prevalent in the Industrial World. Defeat all selfish aims, that each may labour for the good of all. Grant to all men a wide outlook and a strong faith in Thy Son Jesus Christ. Bless we pray Thee all conferences between employers and workers, and guide all in authority by Thy Holy Spirit that all things may be ordered according to Thy will, for the wellbeing of our people—the prosperity of our country, through Jesus Christ our Lord. Amen.

ORGANIST WANTED URGENTLY FOR ST. BARNABAS, MILL HILL, WAVERLEY. I manual, pipe, electrically blown, no pedals. Perhaps reader knows some likely person. Kindly contact Rector. FW 3339.

TOPLADY AND JOHN WESLEY.

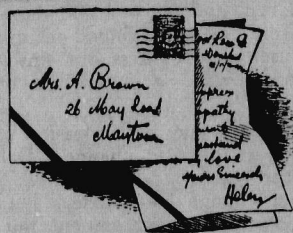
(By Canon M. L. Loane.)

Augustus Montague Toplady was born at Farnham, in Surrey, on November 4, 1740. He was educated at Westminster School and Trinity College, Dublin. In August, 1756, he went to a small meeting in a barn where he heard a lay-preacher speak upon the verse: "But now in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ." (Eph. 2:13.) This led to his clear and decided conversion. In 1758, he read Manton's Sermons on John 17, and embraced the strong Calvinistic Theology which was to mark his subsequent career. He was ordained in 1762 to the Vicarage of Blagdon, in Somerset, but in 1768 he moved to the living of Good Hembury, in Devonshire. He pursued his studies with a zeal that never spared ease or health. He once remarked that if he prolonged his reading until two or three in the morning, he began to think that the hour was growing late (Letter lii). Towards the close of his life, he observed that he was wedded to his studies as a man stipulates to take his wife, that is, for better or for worse, for richer or for poorer, till death do us part. "My thirst for knowledge," he said, "is literally inextinguishable, and thus if I drink myself into a superior world, I cannot help it" (Letter lvi).

Toplady's name has been closely associated with the Calvinistic Controversy which split the Evangelical Movement in the seventies of the 18th century, but his part in the controversy seldom seems to have been clearly understood or fairly stated. It began in the year 1768, with the expulsion of six students from the University of Oxford. This drastic step was taken nominally on the ground that they were illiterate, but really because they were associated with well-known Evangelicals such as Venn and Newton. Their expulsion provoked a strong letter from George Whitefield to the Vice-Chancellor of the University, and a vigorous protest from Richard Hill, entitled "Pietas Oxoniensis." As the University authorities had cast aspersions on Calvinism, Toplady also published a pamphlet to vindicate the Church of England from the charge of Arminianism. This was followed by his publication of a translation of the famous treatise on Predestination by the Italian Reformer Zanchius. Neither of these publications contained any re-

ference to the Wesleys; they were absolutely free from personal invective. However, in March, 1770, John Wesley was rash enough to publish a penny broadsheet which was meant to hold the Translation of Zanchius up to ridicule. Wesley's summary of the teaching of Zanchius really mauled the author's presentation of the case, and the broad sheet closed with the statement: "The sum of all this: One in twenty (suppose) of mankind are elected; nineteen in twenty are reprobated; the elect shall be saved, do what they will; the reprobate shall be damned, do what they can. Reader, believe this, or be damned. Witness my hand, A. . . . T." (Works, p. 721.)

Toplady deeply resented this caricature of his Translation of Zanchius, and felt that the closing statement was a blasphemous parody of his teaching. That it should be circulated over his initials added insult to injury. It was this fact that brought him into personal conflict with Wesley, and in April, 1770, he preached and published a Sermon entitled "A Caveat Against Unsound Doctrines" in which he says: "Mr. Wesley is the only opponent I ever had whom I chastised with a studious disregard to ceremony, nor do



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I in the least repent of the manner in which I treated him" (Works, p. 324). Then in January, 1771, he published an open Letter to the Rev. John Wesley, which was re-issued in February for the benefit of Wesley's henchman, Walter Sellon. Neither Wesley nor Sellon was content to submit tamely to the verbal thrashing which Toplady had administered; Sellon's retort was to describe him as "a persecutor, possessing the same butchery spirit that was in Bishop Gardiner, yea, ten times more" (See Toplady, Works, 6. 50). But their replies only served further to nettles Toplady by what seemed like deliberate misrepresentation of his views. Therefore in November, 1771, he published a fresh pamphlet entitled: "More Work for Mr. John Wesley." In the Introduction he says: "I make no scruple to acknowledge that the manuscript of the following sheets has lain by me some weeks, merely with a view to striking out from time to time whatever might savour of undue asperity and intemperate warmth" (Works, p. 730). In spite of this disclaimer, however, there is no doubt that he did not spare Wesley or Sellon in this vigorous self-defence. In particular, he denounced Wesley's two penny Tractate called "Serious Considerations on Absolute Predestination" on the moral ground that it was really a, pirated edition, without acknowledgment, of Robert Barclay's celebrated Apology for the Quakers (Works, p. 756).

In October, 1775, he published one further short pamphlet against John Wesley entitled, "An Old Fox Tamed and Feathered." This was occasioned by Wesley's publication of his "Calm Addresses to our American Colonies." Toplady pointed out that it was an extraordinary example of plagiarism, and cited no less than thirty one paragraphs which are taken verbatim but without acknowledgment from Dr. Johnson's pamphlet entitled: "Taxation no Tyranny." Toplady's pamphlet begins: "Whereunto shall I liken Mr. John Wesley, and with what shall I compare him? I will liken him unto a low and puny tadpole in divinity, which proudly seeks to disembowl a high and mighty whale in politics" (Works, p. 762).

It is a curious fact that the Hymn: "Christ Whose glory fills the skies" which was published by Toplady's

Editors in his poetical works, is ascribed in most modern hymnals to Charles Wesley. What can be the explanation of this? Toplady convicted Wesley of Plagiarism at the expense of Robert Barclay and Samuel Johnson; did he himself suffer in the same way in the matter of this Hymn when it found its way into Wesleyan Collections?

Toplady was an extremely able controversialist, a master of historical theology, and well able to meet the attack of any foe. However, there can be no doubt that in the case of Wesley and Sellon, he often allowed himself to be betrayed into a violence of sarcastic invective at which we hardly know whether to be more amused or ashamed. Toplady's name has commonly been held up as the chief offender against the law of charity in this respect. However, there is another side to it. He never mentioned the name of Wesley or Sellon in his published writings until they attacked him in a way which he felt held up his most sacred beliefs to ridicule and blasphemy. This goes a long way to explain his own violent reaction. His conduct, after all, does not emerge so badly from a contrast with that of Wesley. In 1775, when his treatise on "The Scheme of Christian and Philosophical Necessity" was in the press, a rumour reached him that John Wesley had died in Ireland. He immediately wrote to ask the printers to stay their hand until he could throw the treatise into a new form "by cancelling all the passages which have any personal references to my old antagonist, and by retaining only so much of the treatise as relates to the naked argument itself" (Letter lix).

On the other hand, when he himself was dying in June, 1778, a rumour was circulated by Wesley that he had renounced his Calvinism. It was said that he had expressed a strong desire to see Wesley himself, in order to revoke or apologise for some aspects of their controversy. Toplady determined to make public reply to this miserable rumour, and in great weakness, he appeared once more in the pulpit to assert his wholehearted allegiance to the views which he had always maintained. On August 11th, 1778, he passed away from a triumphant death-bed.

His soul was in a state of purest rapture, and his friends heard him speak much of how the love of God shone upon him. "The sky is clear," he cried: "there is no cloud! Come, Lord Jesus, come quickly!" (Works, p. 36.) But his opponents did not let his name rest in peace. Within a year the rumour was in circulation that Toplady had died "in black despair and blasphemy," and that none of his friends had been permitted to see him in his last illness. This rumour was ascribed to John Wesley, and Richard Hill addressed an open letter to him under the pen name of Veritas to ask him to confirm or deny it. Wesley replied that if the writer would reveal his name, he would be glad to give him satisfaction. Accordingly, in November, 1779, Richard Hill wrote to him again to reveal his identity, and begged him to give a plain statement, either to confirm or deny the rumour. He concluded his letter by saying: "If you make no reply I cannot avoid construing your silence into an acquiescence of your being guilty of the matter brought against you" (Works, p. 40). There was no reply from John Wesley.

The fires of the Calvinistic Controversy have now largely died down. There are many who may feel that Toplady was too extreme in his views of Predestination. It is true that he once declared: "I much question whether the man that dies an Arminian can go to heaven; certainly he will not be an Arminian when he is in heaven" (Works, p. 540). On the other hand, his view of Reprobation was far more moderate than perhaps is commonly recognised: "They who are left to the perverseness of their own hearts is all the reprobation we contend for" (Works, p. 353). But the whole Catholic Church is debtor to him for his two magnificent hymns: "Christ Whose glory fills the skies," and "Rock of Ages, Cleft for Me." Any reader may find a sublime expression of the purest Calvinism with matchless dignity and devotion in the stanza:

"Nothing in my hand I bring;
Simply to Thy Cross I cling;
Naked, come to Thee for dress;
Helpless, look to Thee for grace;
Foul, I to the Fountain fly;
Wash me, Saviour, or I die."

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CALL TO YOUTH.

YOUTH WEEK.

Falling in line with the plan of the National Youth Association, Youth Week will be observed in the Church of England this year from the 17th to 25th September.

The Youth Department and the Anglican Youth Council of the Diocese of Sydney are planning for a United Youth Witness from 19th to 22nd September.

The two Sundays are being observed as Youth Sundays in the parishes. Further details of the programme will be issued later.

The Church of England Boys' Society is holding its sports day on the first Saturday of this week, and it is of interest to know that the Children's Special Service Mission and Scripture Union are this year holding their Annual Rally in the Town Hall on that day.

GIRLS' FRIENDLY SOCIETY.

The Girls' Friendly Society houseparty for School Girls is to be held this year at "Chaldercot" Youth Centre, Port Hacking, from 3rd to 12th September. Prospectuses are available from the Diocesan Secretary, C.E.N.E.F. Memorial Centre.

Play Night.

Miss Edna Spilsbury is presenting the play "Till Further Orders" in the C.E.N.E.F. Auditorium on Wednesday, 10th August. Seats may be reserved at the G.F.S. Office.

Items of Interest from England.

Readers will be interested to know something of G.F.S. activities in England. The G.F.S. Caravan is doing good work, travelling into various dioceses for the purpose of strengthening the work of G.F.S. Branches, clubs and classes, of extending the knowledge of the Society, and of undertaking direct evangelistic work by social activities, devotional addresses and personal witness. This work which is exacting, means that the team, comprised of three, needs to be mobile and self-supporting as far as possible; therefore they travel round in their "house on wheels."

A new Hostel has been purchased by the Chichester Diocesan Council of the G.F.S. and will be opened on September 1st. This is a big step forward for G.F.S. in their activities.

The Princess Elizabeth and Duke of Edinburgh recently visited Harlech, and inspected the G.F.S. A special song had been written for the occasion, and this together with many stirring Welsh songs, filled the air on this very important day.

NATIONAL YOUNG LIFE CAMPAIGN.

The N.Y.L. of England in its recent edition of "Young Life" has stressed the importance for Youth Movements to realise the strategic value of literature, and is forging ahead to try to put into the hands of young people such literature as is specifically Christian, and with a Christian bias.

London's Youth Campaign.

In fifteen districts of London Christian students are working and praying in preparation for the Youth Campaign which will take place from the 10th to 26th September.

STRENGTH OF THE PRINTED PAGE.

Under the heading "Bibles are Vanishing" an article by a correspondent in Berlin for one of the London "dailies" appeared recently, in which the present position in the Russian zone of Germany was outlined. The Russians are attacking religion through the so-called "Free German Youth Movement"—the extent of their "freedom" being illustrated by an order from high ranking Commissars of the Soviet military authority, through a secret conference of headmasters, that all functions of the Organisation were to be organised to coincide with the time devoted to religious instruction or with Sunday services.

This was followed by a new edict "that no young men or women should teach religion." "New school text-books propagating the Marxist theory that 'religion is opium for the people' are being widely distributed, but no paper can be spared to print Bibles, which are becoming scarce."

INTERNATIONAL HELP FOR CHILDREN.

The Lord Mayor of London's "International Help for Children" Fund is doing a very worthwhile job for children in Germany, Italy, Greece and England.

Through the generosity of many English families they are arranging for children to spend up to two months as guests in homes of British families. The Society is at the moment arranging for 40 Italian children to be the guests of English families. Some of the more delicate of these children will spend the first month in Convalescent Homes in Tilford, Surrey.

It will interest Australian readers to know that the Rev. Colin Craven-Sands has received into his home in Cornwall a small German child.

The Headquarters of the Organisation is 43 Parliament Street, London, S.W.1.

A.C.R. SUBSCRIPTIONS.

The following amounts have been received. If amounts of 10/- and under have not been acknowledged within a month kindly write to the Sec., C.R. Office. Rev. L. L. Wenzel, 10/-; Mr. B. Mutton, 10/-; Mr. A. A. Loise, 10/-; Mr. F. J. W. Howell, 10/-; Rev. E. Pattison-Clarke, 10/-; Dr. P. H. H. White, 10/-; Mrs. F. A. Dally, 5/-; Mr. L. G. Parke, 10/-; Mr. W. J. Drew, 5/-; Mrs. Broderick, 10/-; Rev. Canon W. H. Hilliard, 10/-; Mrs. W. B. Fleming, 10/-; Mrs. Chambers, 10/-; Mr. P. E. Lockie, 5/-; Mr. K. C. Sharman, 10/-; Mr. E. W. Leaney, 10/6; Rev. H. Ctercteko, 10/-; Rev. C. G. E. Forrest-Sale, 10/-; Mrs. I. C. Hone, 10/-; Rev. E. G. Bevan, 10/-.

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CHURCH MISSIONARY SOCIETY

(WOMEN'S EXECUTIVE)

THIRD JUBILEE SALE

will be held in the

SYDNEY TOWN HALL (Lower Hall)

on

TUESDAY, 16th AUGUST, 1949

★ Luncheon . . . 12 noon - 2 p.m.

★ Afternoon Tea . . . 3-5 p.m.

★ Sandwich Tea . . . 6 p.m.

Missionary Exhibition and Missionary Films will be shown.

Abbotsleigh and SCEGGS School Choirs will sing and there will be well-stocked Stalls.

The Sale will be open from 11 a.m. to 8 p.m. Proceeds for support of C.M.S. Missionaries.

THE CHRISTIAN MINISTER AND CONTROVERSY.

(From a paper read at Moore College Convention.)

The spirit of controversy pervades the very air we breathe — it seems that it has always been so. The question is how should a minister of the Gospel react to the challenge of controversy, J. C. Ryle (Knots Untied) says "To tell us, as some do, that clergymen ought never to handle controversial subjects and never to warn their people against erroneous views, is senseless and unreasonable" — but for an Anglican priest it is more than that, it is rank deceit, for at his ordination the question "Will you be ready with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's Word?" he replies, "I will, the Lord being my helper." Thus the Anglican ordinand solemnly undertakes to engage in controversy when necessary.

The Prayer Book is not the supreme authority in these matters, but the Word of God by its examples and precepts requires the same thing. Paul, we find in Acts 17: 17 and 19: 9 made a practice of disputing in the synagogue, in the market place and in the homes of the Christians, and when occasion arose, he tells in Galatians, he did not hesitate to withstand Peter to his face because he was to be blamed — most immoderate of him of course, to judge by modern standards, much better each to have gone his own way; there was surely enough of the world for them both to work in it, or perhaps if Paul had accepted some of Peter's ideas he might eventually have won him over. "I withstood him to his face." When this same Apostle Paul writes to Titus concerning the pastor he says, "there are many unruly and vain talkers and deceivers whose mouths must be stopped" — "rebuken them sharply," he says — make no bones about it at all, rebuke them with all authority (2:15).

To the Ephesians he writes "Have no fellowship with the unfruitful works of darkness but rather reprove them" (5:11).

Timothy he commands to "preach the Word, reprove, rebuke, exhort." (2:4:2).

Jude lends his voice with the command that we "should earnestly contend for the faith once delivered to the saints" (3).

In view of these words of Scripture we dare not neglect to be ready to

answer controversy, whether it be to refute the evil of heretic or schismatic or simply to "give to every man a reason for the hope that is within us." It is our own obvious duty to be in some measure controversialists.

Here it might be as well to face the other side of the question. Shall we become "Heresy-hunters"? Shall we put up a protest against every kind of doctrine? I suggest not. There was a lot of truth and good sense in the advice of Gamaliel to the Council which tried Peter and John, when he said, "Let them alone; if this counsel or this work be of men it will come to nought." To chase every divergence from the truth of God would be a waste of time as well as rendering one liable to dangerous mistakes. Here again Paul's words to Timothy — and he lays great stress upon them — are in point. "Refuse profane and old wives' fables (1:4:7) and shun profane and vain babblings (2:1:6), foolish and unlearned questions avoid, knowing that they do gender strife" (2:2:5), and even avoid "oppositions of science falsely so called." Surely these verses make a clear distinction between the things which are rightly controverted by the Christian Minister and those which are mere "shibboleths." Of what good is a thorough-going argument on evolution to a man who knows no more of the subject than what he has gleaned from the local newspaper — surely this is a "science falsely so called" — popular science.

In domestic matters there is a temptation not to worry about divergences of doctrine so long as the same loyalties are held — for the "family's" sake. This attitude is not scriptural. "If any man obey not our word by this epistle," wrote Paul to the Thessalonians (2:3:14), "note that man and have no company with him that he may be ashamed, yet count him not as an enemy but admonish him as a brother." "The opponents of Holy Scripture do not become less dangerous because they are within ecclesiastical walls." (Gresham Machen.)

Within the Church of England, Romanism and Modernism have a strong hold and I submit that it is the duty of the Priest to warn people of the dangers of these evils. Let us both preach against them and privately explain their error. In this as in all things, an ounce of prevention is worth a ton of cure. It will bring disfavor from some; we will earn the name of "Prot" and "Fundamentalist," but we will also earn the gratitude of those who realise from what error they have been saved.

In our churches we endeavour to win souls not arguments, but often it is the argument that is won first. True, few people are convinced in an argument, but they may be convinced afterwards when they reflect upon the argument and many a time the clearing away of an objection has opened the way for the Gospel to enter unimpeded, though it be years later. This is the positive side of controversy. The days are gone when what the minister preached was accepted without question. To-day the listener sifts and tries the words in the light of his own reason and the Minister must be an apologist, bringing to bear on the glorious truths of Scriptures a sanctified mind not only to preach but to explain God's eminently rational dealings with man.

Finally, How should the Christian Minister face controversy?

First, let him preach and teach the Word of God, exhorting the people to read their own Bibles, regularly, prayerfully, studiously

—there is no antidote for heresy like an open Bible. "A Bible reading laity is the strength of a Church" (Ryle), and to arrive at this requires persistent, prayerful diligent study of God's Word by the Minister himself. How blessed is the man whose congregations, like the noble Bereans "search the Scriptures daily to see whether these things" be so. "Convince the gainsayers by sound doctrines." (Titus 1:9.)

In this matter let us lay the emphasis in the right place. In Hebrews (6:2) the doctrine of baptism, and of laying on of hands, and of the resurrection of the dead, and of eternal judgment are labelled as first principles together with repentance and faith. Then these must be taught first and afterwards let us go on using these foundational truths as a basis for further teaching. How often it may truly be said of the heretic, "Ye do err not knowing the Scriptures."

Second. Let the clergyman carry in his library a few good books refuting common errors, books for reference, that as strange doctrines appear he may engage them duly as a doctor does disease.

Third. Let the Minister openly combat the heresies and errors that appear in his district, by declamation in the pulpit against them, by consultation with individuals to whom they may make or have made an appeal, and where necessary by active opposition. (e.g., Jehovah's Witnesses and Tracts.)

Fourth. In the extreme, by the excommunication of heretics. (Titus 3:10.)

THREE THEOLOGIES.

(By Rev. D. A. Simons.)

During the last 25 years there has been a revival of three types of theology: Thomism, the official theology of Romanism, but popularised and modernised by men like Von Hugel, Prof. Maritain and Karl Heath; The Reformation theology of Luther and Calvin rediscovered and propagated by Karl Barth, Brunner and McConnachie; and the Arian Theology revived by Robert Roberts in "Christendom Astray," and fanatically disseminated by Russellites and Christadelphians in spite of strenuous opposition from Christians everywhere.

1. Thomism.—Thomas Aquinas was an important systematic theologian of the Church. He borrowed the material for his great "Summa Theologiae" from the Fathers shaping it by the rules of Aristotle's philosophy. It was a Christian system of theology fused with many of the elements of pagan rationalism. (In St. Peter's Church, Rome, pictures of Socrates and Plato painted by Raphael, find an honourable position among those of the Apostles and the Fathers.) It was not an original system, but it was the first complete system of Christian theology and it has set the pattern for systematic theology both Romanist and Reformed, ever since. The "Summa Theologiae" is still a text book of Roman doctrine.

Thomas Aquinas died in his 49th year (1274), yet his writings on Theology, Philosophy and Exegesis fill nearly 30 volumes. Just before he died he is said to have had a vision of Christ who warned him against the sin of pride, and hinted that the "Summa Theologiae" was far from being the last word. If this story is true, it argues favourably for the devotion and humility of Thomas the Angelic Doctor. Aquinas denied the Immaculate Conception, but his "Summa"

found a place on the Table at the Council of Trent side by side with the Bible.

G. K. Chesterton has written a short life of Aquinas—if you can read Chesterton. The "Summa" is available in English. I remember reading a volume of it in a public library at Allahabad, India. It is available in Australia, at Roman Catholic book depots. Von Hugel was not a theologian. You would call him a "mystic" philosopher, I think. But he is soaked in Thomism. His books have great influence in Protestant circles. Prof. Maritain's books (for the most part) are quite beyond the ordinary reader. But I gather that he gives a high place to the Christian doctrine of man; a healthy reaction against the evolutionary bias both in philosophy and science which has reduced the status of man to a mere animal. Dr. Rupp, the newly-discovered champion of Luther (although he is a Methodist Minister) tells us that Maritain's "Three Reformers" is "slovenly and shoddy." Karl Heath (of Berlin) has written the best (or worst) propaganda book for Romanism in his "Spirit of Catholicism." Its unswerving, underlying assumption that "Christianity" and "Catholicism" are identical, is its main strength. Karl Heath has studied all the modern Protestant theologians from Schleiermacher downwards, and is well able to deal with the modern theological situation. A simpler book, the "Son of God," is a life of Christ from a strictly orthodox point of view, and it is a really Christian book.

2. Reformation.—Reformation theology is associated with the name of Calvin (1564). His "Institutes" is the chief authority for Reformed doctrine. Recently, Calvin is coming into his own in spite of his Calvinism. It has been one of the weaknesses of modern theological training that the Reformation Fathers have been neglected. There has always been a prejudice against Luther in Britain. Even John Wesley reprobated him sometimes, and raved against what he called his "crazy Solifidianism." Perhaps the influence of Tractarianism went against the Reformers even outside the Anglican Church. Anyway in our day, British and American modernist theologians have preferred Schleiermacher—a self-declared Sabellian, and Harnack, a rationalist. Many ministers I have spoken to know all about Garvie and nothing about Calvin; yet Garvie (except in his latest books) was only moving on the fringe of things compared with Calvin.

Reformation Theology is essentially the faith of the Protestant Confessions: the Augsburg Confession, Luther's Catechisms, the Helvetic Confession, the Heidelberg Catechism, etc. No minister of the Gospel should be regarded as theologically competent until he has Calvin's Institutes at his finger-ends, and has acquired a genuine veneration for the Thirty Nine Articles and the Westminster Confession.

Karl Barth, the modern exponent of the Reformation Theology is difficult to read; try the "Credo" if you think otherwise. But his Sermons are easier. Brunner seems simpler; (though the "Mediator" is fairly stiff). For English readers, Prof. McConachie's books, published by Hodder and Stoughton, are invaluable. If Karl Barth

can present us with a 20th century "Institutes," he will have served Protestantism well. But is his style lucid enough? And are his views really orthodox?

3. Arian.—I used to think that Athanasians had abolished Arianism long ago. But apparently not. The Arian theology has revived in the systems of Russellism and Christadelphianism. The source book of these two heresies (I suppose), although they differ on some points of interpretation, is Robert Roberts' "Christendom Astray." Our detestation of the Arian heresy cannot blind us to the extreme ableness of this book. There is much in it with which we can agree. The doctrine of verbal inspiration of Scripture is defined with clarity and reasonableness, and there is a fine section on the unity of God. But from there Robert Roberts goes on to expound a rigid Arianism. Arianism, originating from Arius a presbyter of Alexandria, denies the Deity of Christ and at the same time refers to Him as the Son of God. Christ Jesus (they say) was a super-angelic creature—the first creature—through whom all other creatures were made. Pre-existence was ascribed to him, but not eternity, divinity not deity. This was in 300 A.D. About 1830 Robert Roberts enunciated the same doctrines. And he deduced them from Scripture without the help of the Alexandrian! So evidently a man's own private interpretation of Scripture may be very defective although it appears to be legitimate and logical.

Anyway, to-day, at the end of the Second World War, Arianism in the guise of Russellism is still gaining converts, and Christadelphianism is on the increase. What will the harvest be?

Of these three contending theologies the Reformation Confessions stand in a mediating position. We must choose.

I fear Romanism, but I detest Russellism. I choose Reformationism!

"CHURCH RECORD" SALE OF WORK.

The above Sale of Work will be held in the Chapter House on Friday, 4th November, 1949. The next general meeting in connection with the above Sale will be held in No. 2 Committee Room, Church House, on Thursday, 11th August, at 2.30 p.m. All interested are asked to attend.

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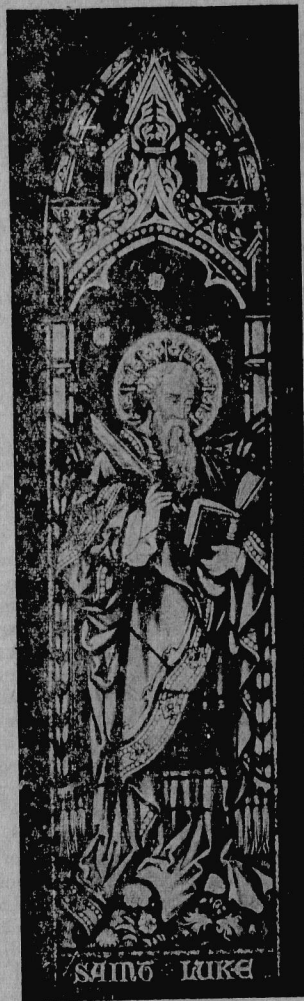
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AUSTRALIAN CHURCH NEWS

NEW SOUTH WALES.

DIOCESE OF SYDNEY.

SERVICE OF THANKSGIVING AND PRAYER.

The Home of Peace, Petersham, has arranged a Service of Thanksgiving and Prayer, to be held in St. Andrew's Cathedral, Sydney, on Tuesday, 2nd August, 1949, at 11.30 a.m. The Most Rev. the Archbishop of Sydney will conduct the service. An offertory will be taken for the Building Fund.

DEACONESS HOUSE, YOUTH MEETING.

On 27th June, 1949, in spite of restrictions in transport, the lecture hall at Deaconess House was packed to overflowing. Electric light could not be used, but the hall was brilliant with lamps and lanterns lent by students of Moore College. Deaconess House students made their appeal this year by means of a short sketch—students having supper entertained a guest who hopes to train at Deaconess House, and replies are given to her enquiries concerning training and the call to service. After the meeting were opportunities for fellowship and inspection of Deaconess House.

SYDNEY CLERICAL PRAYER UNION.

The Rev. Lionel Fletcher, the well known evangelist, from a lifetime's experience will address the Sydney Clerical Prayer Union on "Evangelism" at the Board Room, Bible House, Bathurst Street, Sydney, meeting at 11 a.m. on Monday, Aug. 1st. All clergy welcome.

ARCHDEACON JOHNSTONE MEMORIAL.

A committee is being formed to inaugurate a fund for a memorial to the late Archdeacon of Sydney. It is hoped that there will be a worthy recognition of the work of the late Archdeacon, who was for so long connected with the Diocese of Sydney and the larger work of the Church.

The committee express the hope that there will be a good response to the appeal in order that its plans for a suitable memorial may be realised.

Contributions may be forwarded in the meantime to Church House, George Street, Sydney, marked "Memorial, Late Archdeacon Johnstone." An appeal is being prepared and will be duly circulated.

ST. DAVID'S, ARNCLIFFE.

At a recent meeting the Parish Council decided to accept the recommendation of its sub-committee to place in the Church a door as a memorial to the Rev. R. H. Pitt-Owen, first Rector of the Parish. The door, which will be appropriately designed and carved, is to be erected at the choir entrance near the pulpit. Worshippers will at once see the purpose of the door, and no better memorial could be placed in the Church which Mr. Pitt-Owen loved so dearly.

The work is in the hands of Ernest Mills and Sons who specialise in ecclesiastical furnishings, and who made the handsome memorial seats in the Sanctuary of St. David's. We hope the door may be ready for the occasion of the second anniversary of Mr. Pitt-Owen's death in October.

LORD'S DAY APPEAL.

A united Church effort was made last month in the Shoalhaven district to bring notice to the way in which Sunday should be kept, and the reasons why it is so important.

Sermons were devoted to the subject, and special Sunday School lessons for three weeks were prepared by the Rector of Nowra (the Rev. H. E. S. Doyle). A public meeting was held in Nowra School of Arts on July 11. The Chairman was the Shire President, and the speaker the Rev. D. F. Almond, of Wollongong Methodist Church.

C.M.S. SALE OF WORK.

The C.M.S. Annual Sale of Work will be held in the Lower Sydney Town Hall on August 16, from 11 a.m. till 8 p.m. This year it is to take the form of a Jubilee Sale. The sale will be officially opened by Miss Northcott, and the Archbishop of Sydney will preside.

As the Society is greatly in need of funds, the Women's Executive, who are organising the sale, are making special efforts to make it more successful than any previous sale. Contributions towards various stalls will be gratefully received either before or on the day of the sale. Parcels should be addressed to the Hon. Secretary of the Women's Executive.

SCRIPTURE UNION CELEBRATIONS.

This year marks the 70th Anniversary of the Scripture Union and to celebrate this event the Scripture Union is planning a special series of Bible meetings under the general title of "Know Your Bible Week," from August 15 to 19.

Scripture Union Rallies are being held at the moment in and around Sydney. These are being run to encourage young folk in reading of God's Word by day and also to build up interest in our annual meetings to be held on 17th September.

Holiday Camps will be held during the Michaelmas vacation, subject to the discontinuance of the strike.

VICTORIA.

DIOCESE OF MELBOURNE.

ST. MARY'S, CAULFIELD.

The visit of His Grace the Archbishop of Melbourne on Sunday, May 8, was a memorable occasion. The weather was beautiful, the church was packed by the combined congregations of both St. Mary's and St. Margaret's, the singing of the combined choir was excellent and the address by our Archbishop was challenging.

After unveiling the windows to the memory of the architect of our Church and his wife and Harry Gee, His Grace recalled incidents in the lives of all three whose real memorials are in the buildings they planned and the young lives they moulded for the work of God.

On the proposal of the Women's League, delegates from practically every organisation at St. Mary's enthusiastically agreed to hold an "Olde English Faire" in the Vicarage

and Church grounds on the afternoon and evening of Saturday, November 19.

After discussion it was unanimously agreed following the established custom of St. Mary's for general expenses of the Parish to be met by direct giving, that the proceeds of the Fair should be for our Buildings Improvement Fund.

C.M.S. AT GEELONG.

At the jubilee meeting on May 18, Dr. H. G. Anderson, Canon R. J. Hewett, and Rev. H. M. Arrowsmith were the speakers at a crowded gathering. On behalf of the C.M.S. Depot, Mrs. Larcombe, the oldest member, presented a cheque for £200 to the General Funds of the Society. This was made possible through the splendid work of our voluntary helpers in the C.M.S. Luncheon Rooms.

DIOCESE OF GIPPSLAND.

NEW PARISH.

The Bishop writes—

"It was a great joy to raise the Parochial District of Mirboo to Parish status, with the assistance of the Archdeacon, on May 29th. This advance reflects great credit on the Rector, the Rev. L. G. Harmer, who was duly inducted during the service, and on the Parochial Council and church officers. There was a packed church and a fine body of communicants for the parish family communion. This was followed by a parish family lunch in the local hall, at which congratulations and good wishes were conveyed. In the afternoon we had a demonstration of the value of the 16 m.m. talkie projector with films on the United Nations, one of my shorts on Lambeth, and the A. J. Rank film "Amsterdam," depicting the formation of the World Council of Churches. Great reverence and interest was displayed."

ST. JOHN'S, BAIRNSDALE.

St. John's is to have a mission from October 15th to the 24th. Let us begin at once to pray and work for it. We have time to work for something really worth while in the way of Missions. Every parish should have a mission every two or three years. We have not had a mission since 1939. So the parish is right ready for one. The principal missioner will be the Rev. Dr. C. B. Alexander, M.A., B.D., Th.D., one of the best scholars in the Australian Church. Dr. Alexander was our guest speaker at the last patronal festival, and made an excellent impression on all who heard him.

DECISIONS ON EVANGELISM.

The Committee appointed by resolution of Synod held its first meeting on King's Birthday, under the presidency of the Bishop. The Rev. Canon Phillips, was appointed chairman, and we have received from him the following summary of the Committee's recommendations which it is hoped that every parish will develop according to local needs.

The first work of evangelism must be to those "within the Household," therefore our immediate objective will be the preparation of the Clergy and churchworkers.

Objectives for the First Year:

(1) Preparation of the Clergy. Clergy School and Retreat, August 29th to Sept. 2nd. Plan for 100 per cent. attendance.

(2) Preparation of the Laity. (a) Parish Conference of "the Church." Vestrymen, Guild, S. S. Teachers and all workers. Draft

plan for parish. (This needs careful preparation.)

(b) Discussion groups after Church. These could be monthly or a special series for 5 or 6 weeks. Select Bible subjects and Church Teaching. Train Lay Evangelists.

(c) Inter-Parish or Deanery Group meetings. Vestries, Guilds, Youth, etc.

(3) Suitable Literature for Distribution. Specimen copies to be available later.

(4) Use local press for publicity of Church activities and teaching.

(5) Encourage modern methods of propaganda. Drama, films, broadcasting. Consideration is to be given to a Gippsland C. of E. Hour.

(6) Extend Bible Reading to all Church members. Adult Bible Groups.

(7) Re-introduce Family Prayers.

DIocese of BALLARAT.

E.U. STUDENTS' WITNESS.

A team of forty members of the Melbourne University Evangelical Union visited Warrnambool for an eight-day Crusade from May 21 to 29. The team was invited by the Warrnambool Ministers' Tribunal and a central committee arranged united activities while a group was attached to each denomination and under the supervision of the minister organised the work within the church. The Rev. Colin Duncan, M.A., Th.L., Vicar of Winchelsea, was the leader of the team, and the Rev. Watson, a Baptist minister from Geelong, was a part-time assistant leader.

The group allotted to the Parish Church was led by Ron Marks, a theological student from Trinity College. Members conducted Matins and Evensong on each Sunday, and on Tuesday, Wednesday and Friday evenings meetings of fellowship, games, and music closing with a spiritual message were held. These evenings were arranged by the G.F.S. and C.E.M.S. juniors, and the average attendance was well over 60. After Evensong on Ascension Day the team met the older members of the Parish.

The influence of the Crusade was very considerable. The fact that a team of forty students from the University representing all faculties were anxious to come and worship and witness in this way made a deep impression. The sincere and happy manner in which the members mixed with the members of the parish, their deep spiritual conviction and devotion to our Lord Jesus Christ and the absence of any exaggerated appeal to emotionalism made the crusade a valuable and influential contribution to the life of the Church.

DIocese of WANGARATTA.

GOORAMBAT JUBILEE.

St. Paul's Church, Goorambat, celebrated its Golden Jubilee on Monday, 20th June. It was a great re-union to which parishioners came from far and near. Prominent amongst the visitors was the Rev. W. H. S. Childs, Rector of Wonthaggi, who as a student at St. Columb's Hall, gained his early pastoral training in the Goorambat district. After service in church, the congregation retired to the hall for a social gathering. Here Mr. Martin, who had been present at the opening of the Church fifty years ago, welcomed the visitors and asked the Rev. John Hall, Warren of St. Columb's Hall, to preside. There were many speakers, including a local editor,

who brought with him and read to us the newspaper account of the original service and the social which followed. At least half a dozen people present that evening had attended the ceremony fifty years ago.

SOUTH AUSTRALIA.

DIocese of WILLOCHRA.

M.U. ANNUAL MEETING.

The Annual General Meeting and Conference of the Mothers' Union in the Diocese of Willochra, was held at Port Pirie.

Representatives were present from twelve branches, Port Pirie, Solomontown, Peterborough, Quorn, Jamestown, Gladstone, Melbourne, Wilmington, Whyalla, Yongala, and Port Augusta.

The day began with the Holy Eucharist with the Bishop as Celebrant, after which was the General Meeting, under the chairmanship of the Bishop. The President (Mrs. H. Bailey) welcomed the delegates, and expressed the pleasure of everyone at having the Bishop with us again and hoped he would be able to give them a little sketch of his trip during the day.

Members of the Port Pirie Branch entertained the Conference to lunch at the Town Hall, and met again in the M.U. Office at 2.30 p.m. The Rector of Port Pirie said the office and the Rev. H. Price gave the occasional address. Mrs. Bailey presided over the Conference which followed, and gave an illuminating and witty address on Leadership.

Solomontown Branch invited everyone to afternoon tea, during which the Bishop spoke briefly about his trip abroad, and the Lambeth Conference.

HOMES FOR AGED.

The Bishop writes:—

"I am sending an appeal to our friends and supporters of this Diocese asking for donations to the fund for building a Home for Aged People.

"This Home, I hope will be built in or adjacent to one of our townships in the North and will supply a need which has been brought to my notice in recent years. There are some old people who are by no means destitute, but require care and attention, and have no near relations or friends willing and able to look after them.

"Amongst them are a number of people who have spent most of their life time in the bush, and who do not wish to end their days in a home in a city suburb, but would like to spend their declining years amidst surroundings reminiscent of the bush to which they have been accustomed.

"The Home should provide for aged men, aged women and aged married couples, and if possible each person or couple should have a separate dwelling. Provision should be made for a chapel, a dining room and a lounge where people can meet if they so desire. It will be necessary also to provide quarters for a matron and staff. Everything will be done to avoid erecting anything which has the appearance of a barracks. Each separate house should have at least a bedroom and a sitting-room.

"If for a start accommodation is provided for ten men, ten women and ten married couples this with the other buildings I have mentioned, taking present day price of labour and materials as a basis, will cost about £30,000.

QUEENSLAND.

DIocese of BRISBANE.

GIFT TO DIocese.

Miss E. M. C. Nielson has given her house property at Chelmer to the Diocese in memory of her parents. The property (of 3 acres) is to be used as a home for aged people.

APPOINTMENTS AND PREFERMENTS.

Rev. H. G. S. Begbie (Rector of St. Michael's, Wollongong), to be Rural Dean of the South Coast, and Archdeacon of Camden (Diocese of Sydney).

Rev. T. E. Champion (Vicar of Stoke-Richmond) to be Vicar of All Saints', Nelson, and Archdeacon of Waimea (Diocese of Nelson).

Rev. A. Craig (Vicar of St. Augustine's, Moreland) to be Vicar of St. John's, Heidelberg (Diocese of Melbourne).

The Ven. S. H. Denman (Archdeacon of Redfern) to be Archdeacon of Ryde (Diocese of Sydney).

Rev. N. R. Edwards, to be Rector of Adelaide (Diocese of Goulburn).

The Rt. Rev. Hilliard (Bishop Co-adjutor and Rector of St. John's, Parramatta), to be Diocesan Registrar (Diocese of Sydney).

The Ven. F. O. Hulme-Moir (Archdeacon of Ryde) to be Archdeacon of Cumberland (Diocese of Sydney).

Rev. R. North, to be Rector of St. Augustine's, Shepparton (Diocese of Wangaratta).

Rev. R. A. O'Brien (Rector of Dural) to be Rector of St. Paul's, Canterbury (Diocese of Sydney).

Rev. G. Patrick, to be Curate of St. Peter's, Victoria Park (Diocese of Perth).

Rev. F. Reeves, to be Locum Tenens of St. John's, Launceston (Diocese of Tasmania).

The Rev. Canon R. B. Robinson (Rector of St. Stephen's, Willoughby) to be Archdeacon of Redfern, (Diocese of Sydney).

Rev. H. C. Russell, to be Rector of Bothwell (Diocese of Tasmania).

Rev. K. B. Skegg, to be Rector of St. Mark's, Deloraine (Diocese of Tasmania).

Rev. I. H. St. Clair, to be Deacon-in-charge of Swan Marsh (Diocese of Ballarat).

The Ven. A. L. Wade (Archdeacon of Camden) to be Archdeacon of North Sydney.

Rev. J. Wagstaff (Grafton Diocesan Youth Commissioner) to be Assistant at St. John's, Darlinghurst (Diocese of Sydney).

RESIGNATIONS.

Rev. Canon Greenwood, as Rector of St. John's, Launceston (Tasmania).

Rev. H. W. Nunn, as Precentor of St. Paul's Cathedral, Melbourne (for Naval duties).

OBITUARY.

Rev. P. B. Hayman, Vicar of St. Dunstan's, Camberwell (on June 15 at Camberwell) (Melbourne).

Rev. F. G. E. Hunn, Curate of St. Paul's, Ipswich (Qld.).

Rev. A. S. Smith, formerly Rector of Springwood (Diocese of Sydney) (on July 2 at Quirindi).

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A.C.R. SUBSCRIPTIONS

The following amounts have been received. If amounts of 10/- and under have not been acknowledged within a month kindly write to the Sec. C.R. Office
Mr R.J. Leash 10/-; Mrs White 10/-; Mr H.S. Taylor 10/6;