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CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

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CHURCH SCHISM IN SOUTH AFRICA IMPORTANCE FOR AUSTRALIA

Following our news report that the Synod of the Church of England in South Africa has decided not to negotiate for closer co-operation with the Church of the Province of South Africa, we publish two articles setting out in brief the relations of the two churches over the past century. They have been written for the "Australian Church Record" by the Vicar-General of the Church of England in South Africa.

The Church of England came to South Africa at the beginning of last century, brought there by devoted missionaries and earnest military chaplains. The result was, that in its beginning, it was distinctly Protestant and Evangelical in character. To this very day that characteristic has been retained, but at very great cost indeed.

Beginnings.

The Church of England has existed in Cape Town since the earliest days of British occupation. For the first 27 years services were held in a Dutch Reformed Church; there was no Bishop for episcopal ministrations, but in 1827 Bishop James of Calcutta confirmed 450 candidates and ordained 7 priests in Cape Town. In 1829 there were 9 ministers of the Church of England in the Cape Colony (the only part of South Africa settled by the British at that time). In 1832 Bishop Daniel Wilson confirmed 300 candidates and consecrated the site for St. John's, Wynberg; in 1834 St. George's Church, Cape Town was opened for services; and before the consecration of Robert Gray, first bishop of Cape Town, in 1847, St. Peter's, Mowbray and Holy Trinity, Cape Town, were opened.

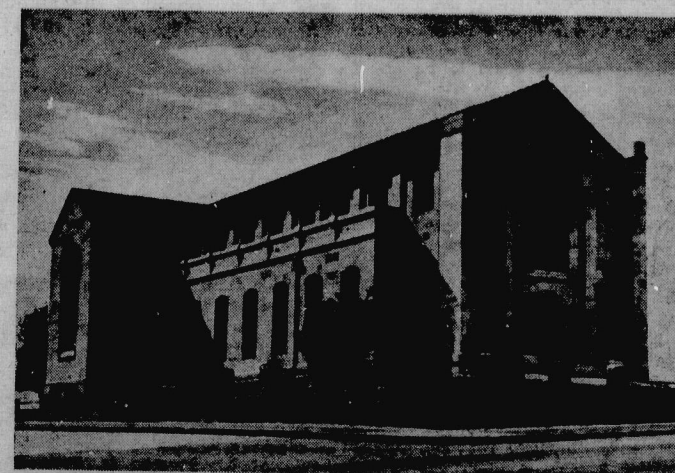
Troubles Begin.

One time before the consecration of Bishop Gray, the Rev. Geo. Hough, incumbent of St. George's, Cape Town began to preach the Tractarians' doctrines. The leading men of the church

In 1870 Bishop Gray had his Canons and Constitutions of the Church of the Province of South Africa finally passed, and his Church seceded from the Church of England. It is of the greatest importance that this fact should be recognised; and so supporting statements are offered. In August, 1912, the Archbishop of Sydney, addressing the Provincial Synod of N.S.W., said, "The Church of the Province of South Africa is the only body which has adopted a different policy (from the churches in Australia and New Zealand) and by a momentous proviso separated itself from the Church of England..."

Sir Arthur Hobhouse delivering the judgment of the Privy Council said, "It is argued that the divergence is present and actual" . . . "of course it was perfectly competent to the Church of South Africa to take up its own position with reference to the decisions of the tribunals of the Church of England. But having chosen that independence they cannot also claim as of right the benefit of endowments settled to uses in connection with the Church of England as by law established."

(Continued on page 13)



New Church of St. Paul, Chatswood, N.S.W. (see p. 14)

Off the Record

ON PRIMATES.

I noticed the other day that the "Church Times" referred to the Archbishop of Melbourne as a Primate. Quite right, too. An Archbishop is a Primate by definition. There are two Primates in England, and two in Ireland. The Archbishop of Canterbury is Primate of All England (by Divine Providence) and the Archbishop of York is Primate of England (by Divine Permission!). Similar titles belong to the two Irish Archbishops, one being Primate of All Ireland, and the other Primate of Ireland.

Now the Archbishop of York (for example) is Primate of England and even though he is only Metropolitan of the Province of York. But our four Australian Primates can scarcely all call themselves Primates of Australia! General Synod has decreed that that title belongs to one Archbishop at a time!

On the other hand, the Bishop of Sydney is, by Letters Patent from the Crown, Metropolitan of Australia, and while, subsequent to his original appointment, his metropolitan jurisdiction has been reduced by the creation of other provinces within his area with their own metropolitans, nothing has ever been done to remove the dioceses of Tasmania, Adelaide, and Willochra (which are not in these provinces) from his jurisdiction.

"WELL STRUCK, PARSON!"

The news that David Sheppard is England's Test Captain against Pakistan while awaiting ordination, recalls the story of another evangelical ordinand who was a cricketer. In the mid-eighteenth century Henry Venn was at Jesus College, Cambridge, and one of the university's best players. In the week before he was ordained he was playing for Surrey against All England. When stumps were drawn he threw down his bat, saying: "Whoever wants a bat that has done me good service may take it; as I have no further occasion for it." When asked the reason he replied: "Because I am to be ordained on Sunday; and I will never have it said of me, 'Well struck, parson!'"

At the Keswick Convention recently concluded in England Dr. Graham Scroggie told how he once caused considerable restlessness in his congregation by announcing that the choir would sing Until the Day Break.

WHERE YOU GET OFF.

Some time ago I drew attention to a notice I had seen of directions for getting to Ridley College, Melbourne, which stated that the visitor should alight from the tram at the sign "To the Zoo." Now I have a card advertising a meeting at Moore College, Sydney, which says, "Alight from the tram at the Deaf, Dumb and Blind Institute."

TO AUSTRALIAN CHURCHMEN

A Stand for the Gospel

There is being ventilated in our columns once more the question: Where should a Church of England minister stand when celebrating the Holy Communion? Some will think the question is trifling. Yet important doctrine is involved. This becomes clear when it is asked, Why did the Reformers, and the whole Church of England for three hundred years after, adopt a stance for the minister at the Holy Communion different from the universal custom of the medieval church, and, secondly, Why did the Anglo-Catholics last century make it one of the six matters of fundamental importance about which they wished to change the Anglican tradition?

The answer in a word is because there are two basically divergent views of the Holy Communion service, and these views reflect themselves in how the minister stands when he performs the service.

These two views may be summed up by the question: Is the most important element in the service what God offers to us, or what we offer to God?

The Roman Catholics say the latter. They believe that the priest offers God Jesus Christ Himself, present on the altar by transubstantiation of the bread and wine into the body and blood of Jesus Christ with his soul and divinity whole and entire. This would be a very effective offering if it were true. In the Church of England, Anglo-Catholics hold a variety of opinions about what is being offered to God, in gradation from a view difficult to distinguish from transubstantiation down to the view, held even by some ill-instructed Evangelicals, that our offering is the bread and wine, brought in with ceremony—a view which approximates to heathenism! Those clergy who believe that the chief element in the Holy Communion is some offering which we make to God naturally stand during the vital parts of the service with their backs to the people, facing the table.

In contrast, the Church of England doctrine, following Scripture, states that the chief element in the service is God's offer to sinners of the Gospel of free forgiveness through the bloodshedding of Jesus Christ on the cross. Of this the sacrament is a "visible word." This offer rises from God's unchanging character of love and man's unchanging need. It reaches its clearest expression in the service when Christ's words and actions are rehearsed in the words of institution "... shed for you for the remission of sins." That this gospel might be the more plainly perceived by all the worshippers the law of the Church of England requires the minister to stand in such a way that the manual acts are visible during the saying of these words. Those who stand facing the table during the consecration so that their body obscures the manual acts are breaking the law and nullifying the scriptural doctrine of the Holy Communion.

The chief element of the service is God's offer of the gospel. Our worship is our response of faith to this gospel, believing and taking the cup of salvation. Thus, as a secondary and dependent feature, comes our offering, of our souls and bodies, of our thanks and praise.

BILLY GRAHAM SEES EISENHOWER

When the Rev. Billy Graham returned to the United States from Europe in July he visited the President, Mr. Eisenhower, to report on his trip to England and the Continent. He is stated to have told the President that Western Europe was experiencing a religious revival.

At a Press conference Mr. Graham said he thought the religious revival in Europe was penetrating the Iron Curtain.

Speaking of the great crowds that attended his meetings in England, he declared that he and his team had only been "one little expression" of the general "religious ground swell" and added: "There was a spiritual reawakening going on in people before we got there."

Entered Hospital.

Shortly after his arrival home Mr. Graham entered hospital at Ashville, North Carolina and had an operation for the removal of a kidney stone. The Evangelical Alliance in London has been informed that Mr. Graham's condition is satisfactory. Prayer is asked for his full recovery.

ARMS FOR BATHURST.

Mr. P. W. Gledhill, who has obtained the Coats of Arms for the Bishop of Armidale, Willochra, North Queensland and Bathurst, is now arranging for a coat of arms for the Diocese of Riverina.

A very impressive ceremony was held on Sunday evening, 18th July, in All Saints' Cathedral, Bathurst, when the arms of that diocese were officially handed over to the Bishop of the diocese.

After the third collect Mr. Gledhill assisted by Mr. Spencer Lowe, who carried the arms, met the bishop at the steps leading to the sanctuary, and after a few appropriate words handed the arms to the bishop, who, in a short speech, accepted the arms which had been granted to him and his successor bishops of Bathurst for ever. The bishop then handed the arms to his chaplain who placed the same on the communion table.

This was the first ceremony of its kind ever held in Australia.

It was followed by Mr. Gledhill presenting to the Bishop the first diocesan flag.

The Diocese of Bathurst is the first Anglican diocese in Australia to have its own authoritative and distinctive flag. It will be flown at All Saints' Cathedral, Bathurst, and at parish churches in the diocese and comprises the flag of St. George with the coat of arms of the Bathurst diocese in the first quarter.

In place of the sermon Mr. Gledhill gave a very interesting lantern lecture in the Cathedral Hall showing how the church in Australia had progressed up to the formation of the diocese in 1869, and then traced the work and life of the diocese from that time until the present.

The 1,000th anniversary of the birth of St. Alphege was celebrated at St. Alphege's Church, London, on July 13. He was Archbishop of Canterbury during a Viking invasion, and refusing to be ransomed, was killed with an ox bone by his captors. He is buried in Canterbury Cathedral.

Evangelism as a Force To-day

SIR ARTHUR SMITH'S ESTIMATE.

"The Greater London Crusade was evangelical in conception and evangelical in performance," said Lt.-General Sir Arthur Smith at a dinner arranged in his honour on his arrival in Sydney on July 21.

Sir Arthur said that although the Evangelical Alliance deliberately and rightly remained entirely in the background during the Crusade, it ought now to be known that it was the Evangelical Alliance which conceived and promoted it and which invited Dr. Billy Graham to come to London. Sir Arthur is President of the Evangelical Alliance and also of the World Evangelical Fellowship, of which the Alliance is part. Both he and Bishop Hugh Gough (of Barking), the Chairman of the Alliance, visited America as part of the preliminary work to the campaign.

Sir Arthur said that while Evangelicals did not claim any monopoly of Christian faith, yet he believed that with their strong reliance on prayer and insistence on the complete reliability of the Bible they held the key to effective evangelism. This was vindicated in the Greater London Crusade, when, backed by 20,000 pledged prayer partners in Britain alone, to say nothing of those who prayed elsewhere or without signing a card, the simple preaching of the gospel straight from the Bible produced remarkable results.

The Archbishop of Sydney presided at the dinner, which was attended by evangelical leaders of many denominations and organisations. The Archbishop spoke of ways in which Evangelicals of various denominations had met together for prayer and fellowship in Sydney throughout the years, and at the

close of the dinner he announced the names of a committee who would meet to discuss the possibilities of closer fellowship and co-operation along the lines of the Evangelical Alliance.

SIR ARTHUR'S ITINERARY.

Following their visit to Sydney, of which an account is given elsewhere, Lieut-General Sir Arthur Smith and Lady Smith have gone to New Zealand, whence they will return on August 11. They will then proceed interstate, and will be in Melbourne from 13-18 Aug.; Perth, 19-22 Aug.; Adelaide, 23-26 Aug.; Brisbane, 27-31 Aug.; Sydney 31 Aug. to 2 Sept. They plan to leave for England on Sept. 2.

GREAT GATHERING IN GERMANY.

60,000 Protestants from East and West Germany came by 64 special trains to Leipzig for the sixth German Protestant Kirchenstag recently. 34 churches and halls were used for meetings, and 50,000 free lodgings were arranged for the visitors. Nearly half a million people attended the final rally.

25,000 young people from the Eastern Zone took as their theme "The Praise of God out of the Depths." Their message was convincing proof of the virility of the young people's movement in the Church, which had been subjected to a campaign of severe oppression the year before.

The six study-groups based their deliberations on the daily Bible study (the first chapter of Revelation), introduced by Pastor Luthi (from Switzerland), Kirchenpräsident Niemöller and Professor Dendtorff (of Kiel). In the first study group Pastor Hamel (student chaplain in Halle) drew attention to the Christian knowledge of God's judgment and grace under the title "The forgotten articles of faith; Christ's return." Dr. Heinrich Vogel spoke on "The Image of the Invisible God." He contrasted Marxist man with the Christian conception of man. As the antithesis of the inhumanity of our age, he depicted the reality of Jesus Christ—the only true man among all God's creatures. Dr. Heinemann, President of the pan-German Synod, spoke on the subject "In the Kingdom of this King people love Righteousness."

The fifth study group was particularly well attended. In it Dr. Anz (Magdeburg) spoke on the subject "Who holds the earth in His hand?" He defined the position of the Church in face of the ideologies of East and West.



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NOTES AND COMMENTS

Elsewhere in this issue is the first of two articles on the relations between the Church of England in South Africa and the Church of the Province.

The importance of this long standing division between two churches of the Anglican Communion lies in the fact, that, whereas the Church of England in South Africa is part of the Church of England and has always remained true to the Reformed character of that church, the Church of the Province of South Africa is a church erected on the theory (propounded by John Henry Newman and other leaders of the Oxford Movement) that the Church of England should disregard its Reformation heritage and return to pre-Reformation doctrines.

Elsewhere, in England and Australia for example, these two points of view co-exist within a single ecclesiastical body, but the strong tendency over the past century has been for the former view to be submerged or seriously modified by growing Anglo-Catholic influence.

In England, where the patronage system of appointing incumbents is the only safeguard of parochial individuality, it is only in individual parishes that Reformed faith and practice has been able to resist Anglo-Catholicism. In Australia, where the diocese is the real unit of the church, and where the diocesan synod is the real determinant of the character of a diocese, it is only where dioceses have been able to maintain strong Evangelical influence in their synods that there has been effective resistance to the new Tractarian theory of the church's character.

The situation in South Africa should therefore be studied, not only to excite interest in and prayer for our brethren in South Africa, but as throwing light on our own path.

As the Church of England in Australia stands at present it would be theoretically possible for it to divide into two separately organised churches, one on the "Reformed" prin-

ciple of the Church of England, and the other on the "Tractarian" or "Anglo-Catholic" principle. Yet, impossible as it appears to reconcile these two principles, it is doubtful if anyone would really welcome such a course. The alternative would seem to be, either to maintain our present Constitution, which at least secures full diocesan autonomy, or else to see that in adopting a new constitution there is sufficient acknowledgment of the Reformed character of the Church of England and a full safeguard of essential diocesan autonomy. Only thus will we be able to avoid the sad situation which has been forced on loyal churchmen in South Africa.

In warfare, attack is considered to be more honourable than defence. And usually it is more successful. Often the best defence is to attack. But this is not always so. Trafalgar was won by a bold attack. But Waterloo was won by stubborn defence.

In the spiritual warfare our main strength should be spent in attack. Our first duty is to preach the gospel, to announce the message of redemption as far as we are able to all men. This is a noble calling, the highest of all human activities. We preach Christ crucified (1 Cor. 1/23).

Preaching is proclamation. We proclaim the good news of a gate of mercy opened for all who repent and turn to God. We are heralds of this news to all mankind.

The substitutionary sacrifice of Christ on the cross is the heart and soul of our gospel message. "He died for all" (2 Cor. 5/14). The Son of Man gave his life "a ransom for many."

"Jesus paid it all
All to him I owe."

But the defence of the gospel is also necessary and has been from the beginning.

Defence. The Apostle Paul thanks the Philippian church not only for their fellowship with him in the furtherance of the gospel but also

for their fellowship with him "in the defence and confirmation of the gospel." (Phil. 1/7). And lower down in that same chapter he speaks of himself as "set for the defence of the gospel."

St. Paul found that the truth of the gospel needed defence as well as proclamation. The gospel message was attacked from all sides as we see from the writings of the New Testament. The Apostle likens some opponents to the prowling dogs that used to stray about in an Eastern city ready to bite and devour (Phil. 3/2).

And to-day the gospel is being attacked as dangerously as at any time in the history of the church. In spite of this there are Christian men and women who devote all their spiritual energies to the promotion of the gospel and shut their eyes to the need of its defence. We do not deny that such people are Christians but we believe they are defective Christians.

We coin this word to describe a new theological attitude adopted by a number of liberal minded evangelicals and others in England. "Tensionism." The theory is that Romanism and Protestantism are opposites but they are both now within the Church of England. One should not oppose the other but both should be held in tension. It follows that both should be allowed and provided for in the new legislation proposed by canon law.

This seems queer doctrine to us. How can two contradictory and mutually exclusive systems be made to live in harmony together? If the soul of one of these were dead they might continue together without much friction. Of course Liberalism when it denies the substitutionary sacrifice of Christ on the cross tends to destroy the life and soul of Protestantism. And a dead Protestantism is the most senseless as well as the most futile of all systems. The old proverb is true—"the corruption of the best is the worst."

But how the exponents of this new Liberalism hope to harmonise two contradictory voices within the same church is a puzzle to us.

No! We have no faith in Tensionism.

The C.M.S. has been invited to undertake missionary work in the diocese of Pretoria, South Africa, the country of the Bavenda. The invitation has been accepted. Last century C.M.S. worked in Zululand for a short time, but this ceased in 1838.

The Eastward Position

Following our article, "Bishops in Error" (A.C.R., 8/7/54), in which we criticised the explanation put forward by the Bishop of Ballarat of the position taken by many clergy at the service of Holy Communion, we have received letters from correspondents questioning both the legality and the historical backing of our statements.

In this article, therefore, we set out more fully both the present legal position in regard to where a priest should stand during the Communion service, and also the historical circumstances in the light of which the relevant rubrics of the Communion service should be understood.

What is the Law?

One of our correspondents asks: "Did not the Privy Council declare the Eastward Position legal following the Lambeth Judgment of 1890?"

It must be remembered that, in the case referred to (Read v the Bishop of Lincoln) two separate questions were at issue concerning the posture of the priest during Communion, which were dealt with separately, viz.: the position of the priest during the first part of the service, from the Lord's Prayer to the ordering of the elements before the Prayer of Consecration, and his position during the Prayer of Consecration.

The legal position following this judgment and the appeal to the Privy Council is as follows:

First Part of Service.

1. "It is not an ecclesiastical offence to stand at the northern part of the side (of the Table) which faces westward" during the first part of the Communion service down to the ordering of the elements. The minister must, of course, face the people at the times specified in the rubric.

It should be noted (a) that the position usually understood to-day by the "Eastward Position" where the minister stands in the centre of the west side of the Table, facing east, was not in question either in the Lincoln judgment or in the appeal to the Privy Council; (b) that the position declared legal (other than the north side position) was the position at the northern part of the west side of the Table, the position which the Bishop of Lincoln had adopted and the legality of which is being tested; (c) that the north side position was declared to be "beyond question a true liturgical use in the Church of England"; and (d) that

the court, though allowing the position adopted by the Bishop of Lincoln as not unlawful, did not allow the Bishop's plea that he was obeying the intention of the rubric in so standing.

Prayer of Consecration.

2. It is not lawful for the minister, during the Prayer of Consecration, to stand in any position which would obscure the manual acts (i.e., taking the bread into his hands and breaking it and taking the cup, etc.) from the sight of the people.

It should be noted (a) that, apart from what may be involved in the judgment that "the manual acts must be performed in such wise as to be visible to the communicants properly placed," the position of the minister during the Prayer of Consecration was not in question; (b) that, at least during the latter part of the Prayer of Consecration, viz., the recital of the words of institution, the Eastward Position is manifestly unlawful, since it necessarily obscures the manual acts.

Thus, the "Eastward Position" commonly adopted to-day is not the position whose legality was allowed by the Archbishop's court and upheld by the Privy Council. The former was, we repeat, borrowed by the Tractarians of the second generation from the practice of the Church of Rome, and those who adopt it, whatever their own views or intentions, cannot avoid giving the impression to their congregations which the position conveys in the Roman Church and which the Tractarian borrowers intended it should convey.

The History of the Rubric.

The real point at issue on the historical side is the intention of the rubric of 1552 and 1558, endorsed in 1662, which instructs the priest to stand at the north side of the table.

It is the contention of one of our correspondents, as of the Bishop of Ballarat in the article to which we originally referred, that when this rubric was framed the Table stood in the midst of chancel or in the body of the church, lengthwise, with its ends east

and west; but that with the general restoration of tables to the east end of the church, with their ends as now north and south, the rubric became impossible of fulfilment as originally intended.

This was the view taken by Archbishop Benson in the Lincoln Judgment, but it rested on wholly inadequate evidence. The evidence (some of which is quoted in the "Prayer Book Dictionary") is not contemporary, but very much later. In fact, not one single witness is produced who lived at the time when the rubric was framed!

The assertion that in 1552 the Table was placed lengthwise, with ends east and west, either in the Chancel or in the body of the Church, has been shown by Mr. J. T. Tomlinson, to be completely erroneous. (The "Historical" grounds of the Lambeth Judgment Examined.)

(Continued on page 6)



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Shortly after the first Prayer Book of 1549 was issued, altars began to be replaced by tables which were to be placed at communion time "in some convenient part" of the chancel or the body of the church. Considerable confusion followed this move, for four reasons; (a) the most "convenient" part of the chancel or nave differed in different churches, owing largely to the size of chancels and the presence or absence of furniture (pews were not in general use); (b) the position of the table accordingly was not uniform in all churches. In some churches it may have been necessary to place it lengthwise between stalls, though this was not generally so. Even where there was plenty of space the question was not clear. At the trial of Bishop Ridley it was said to him: "You could never be content in placing the (table) now east, now west" (Ridley's Works, Parker Soc., p. 281); (c) There was even greater lack of uniformity in the position of the officiating minister. "The ministers being in contention," says Hogarde, "on whether part to turn their faces, towards the west, the north or south. Some would stand westward, some northward, some southward." (Hogarde Displaying, 1556 to 72b; quoted op. cit. p. 17); (d) the shape of the table varied, and was commonly square.

The Intention of the Rubric.

This was the situation when the 1552 Book was issued. The rubric had the effect of abolishing altogether the eastward position which had prevailed up to 1549, and directed the minister thenceforth to stand "at the north side of the table" whatever might be its shape, and wherever or however it might happen to be placed. Since, therefore, as is proved beyond doubt, the Table stood in most churches north and south, as at present, the "north side" rubric of 1552 cannot now be said (as the Lincoln judgment assumed) to have presupposed the table placed always lengthwise.

The rubric was reintroduced with Elizabeth's P.B. of 1558. Where did the Table stand then? Nearly all the evidence cited by the Lincoln judgment for the usage of this period is at least fifty years later than this time. Archbishop Parker records in 1565: "The Table standeth in the body of the church in some places, in others it standeth in the chancel. In some places the Table standeth, altar-like, distant from the wall a yard; in some others in the midst of the chancel, north and south." J. T. Tomlinson, to whose researches into this period we have referred, states that "for the first thirty years of Elizabeth's reign the Table stood as now, with its ends north and south, with but one known exception."

It might be added that the regular custom of placing the Table east and west was largely a Puritan development adopted during the early 17th century. Yet, though Tables had been generally restored to the east end of the chancel by 1662 and stood, as to-day, north and south, the rubric enjoining the north side was not changed.

Thus, the contention that the change of the position of the Table to the east end "made the north side direction impossible of fulfilment in the sense originally intended" is untenable. We support the view of Dr. A. Mackenna: "The barbarous employment of the term 'North end' to represent any phase of the English use is the fruit of lack of historical knowledge. The distinction should always be between 'behind' or 'before' or 'at the side of the Table.'"

CORRESPONDENCE

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

THE EASTWARD POSITION.

Dear Sir,

Your condemnation of the "Eastward Position" under the heading "Bishops in Error" is singularly unconvincing.

The exact interpretation of the rubrics is difficult. The "north side" of the Table is by no means the same thing as the "north end," and a further rubric which comes immediately before the Prayer of Consecration speaks of "the Priest, standing before the Table." This suggests, to my mind, an eastward position, and seems to rule out entirely the position at the north end adopted by many evangelicals to-day. It would seem that exact compliance with the rubric is all but impossible, unless we restore the practice, contemplated by the Prayer Book of 1552, and observed for a short period in the English Church in Elizabethan days, of moving the Table at "Communion time" into the Chancel or body of the Church, where it was placed "table-wise", i.e., with the ends east and west, instead of north and south. The exact position advocated by the writer of your article is not made clear.

Realising apparently that his case, so far, has been weak, the writer proceeds to back it up by an appeal to evangelical doctrine, and once again I find myself unconvinced.

Agreeing entirely that "actions speak louder than words," I would draw attention to the fact that, in taking the eastward position, the officiating minister does not have his back to the people throughout the service. He is specifically directed to face them at several points, and normally does so whenever, in the service, he is offering to them something from God—i.e., when in reading the Commandments, the Epistle and Gospel, he proclaims to them the Word of God; when in the Absolution and Comfortable Words, he proclaims the forgiveness of God; when he invites the penitent and faithful to receive the Sacrament, and when he administers it to them; and finally, when he pronounces the Blessing.

But when he is speaking to God on behalf of the people, surely it is appropriate that he should face the same way as they do, and thus identify himself with them. It is only as their representative that he has any right to officiate, for it is a sound scriptural, protestant, and evangelical principle that the true Christian priesthood is that of all believers; the ordained priest is merely one who has been duly authorised and given grace to exercise the ministry of the Word and Sacraments on behalf of the whole body. And so it is on behalf of the whole congregation of believers, that he offers to God "our alms and oblations," "these our prayers," "this our sacrifice of praise and thanksgiving," and finally "ourselves, our souls and bodies." His oneness with his people is emphasised by the fact that he faces in the same direction as they, during these parts of the service.

The "all-important truth" which your article rightly desires to safeguard—viz., "that salvation and all spiritual blessings are obtained by accepting what God graciously and freely offers us"—is well emphasised by the action of the Communicants in coming forward and humbly kneeling to receive the symbols of His atoning Sacrifice.

It cannot be too strongly stressed that this action—the Communion of the People—and no' the Consecration, is the climax of the Anglican rite, and I would agree that they are at fault who make the action of Consecration the focal point of the Service.

I cannot however see that all this is in any way affected by the position of the celebrant. The "all important truth," referred to above, is not emphasised by a north-end position, nor compromised by an eastward position. The Consecration itself is a part of "these our prayers" which are offered to God on our behalf by the celebrant, and we all join in the "Amen" to signify that it is our prayer, and that the action which accompanies it is our action as, in accordance with His command we "continue a perpetual memory of that His precious death until His coming again." We "show forth the Lord's death, till He come," and then we make our response—the response of love to Love. Actions and words alike proclaim Christ as Saviour, man as sinner—pardoned, cleansed by His most precious blood, and received with joy at the Father's table.

Yours, etc.,

J. HARVEY BROWN.

St. John's Rectory,
Yallourn, Vic.

[We are glad to recognise our agreement with Archdeacon Harvey Brown's view of the essential meaning of the Atonement as implied in his letter.

We have devoted an article elsewhere in this issue to the legal and historical aspects of the priest's position in the Communion Service, which should make clear the points in which we believe our correspondent's interpretation of the rubric to be mistaken.

In regard to the latter part of the Archdeacon's letter, our principal point of disagreement is in his interpretation of the Consecration. The Archdeacon's contention that "when the minister is speaking to God on behalf of the people . . . it is appropriate that he should face the same way as they do" would only make sense if God were located in the direction the people were facing. The minister does not act thus when "speaking to God on behalf of the people" at the Baptismal service, or at Morning and Evening Prayer. But even if we were to allow this contention, is the Archdeacon correct in stating that "the Consecration itself is part of 'these our prayers' which are offered to God on our behalf by the celebrant?" Of the first part of the Prayer of Consecration this is certainly true, but it is not true of the narrative of institution into which the Prayer passes. The Archdeacon seems to hold the view that we show forth the Lord's death to God when the celebrant takes the bread and wine and recites the words of institution. If this is in fact what our correspondent holds, then we have put our finger the whole issue between us in this matter. For we hold, on the contrary, that it is not to God, but to the "congregation here present" that the Lord's death is "shown forth" or "proclaimed". A sacrament is, as Augustine said, a "visible word," which preaches the gospel by action to the people, so that they might respond by faith. Now the particular moment in the service of Holy Communion when this "visible word" shows forth the Lord's death is at the words of institution. This is unquestionably the view of the men who compiled our liturgy. Unquestionably also the law of the church requires that the manual acts, for this very reason, be performed in sight of the people. It

is of the utmost importance that, at this part of the service the minister of the sacrament should convey to the congregation the truth that through the death of Christ salvation is offered to men, and not that men are offering or proclaiming anything to God.—Ed.]

A CRITICISM.

Dear Sir,

Over recent months I have read your paper with increasing interest, and I am glad to say, with no little profit.

However, your current issue contains some disturbing features.

In your reply to Rev. T. B. McCall, you do not deny that the burden of the New Zealand Archbishop's and Bishop's message was the amazing success of the Melanesian mission as seen in the lives of the natives. You infer that you would not give publicity to this fact on the grounds of churchmanship. This is very sad as you were glad to print Anglo-Catholic approval of Billy Graham in a recent issue.

Elsewhere you stigmatise clergy who adopt the Eastward Position as Romanist. Surely this is the smear technique which unhappily is becoming so prominent in political circles to-day.

You argue that Rome attaches a certain interpretation to this position, that this is the only interpretation and there is no Anglican interpretation of it—an amazing position for a protestant paper! Why stop here? Why not apply the same argument to other points where we may touch Rome such as infant baptism or episcopacy?

Generally in attacks of this kind your main argument is law. This time you make no mention of legality. Did not the Privy Council declare the Eastward position legal following the Lambeth judgment of 1890?

Now, if as you say, the Eastward position enjoins Roman doctrine and the Eastward position is legal then we cannot escape the conclusion that Roman doctrine is legal in the Church of England.

Perhaps we had better revise our premises!

Yours, etc.,

ROY WOTTON.

Gordon, N.S.W.

[We greatly regret that Mr. Wotton should reiterate the imputing to us of a motive of which he could have no knowledge and which indeed we have explicitly denied. Our plain statement was that "in our report of the honour shown to the Primate of New Zealand . . . there was no intention of deliberately suppressing information about the Melanesian Mission."

Mr. Wotton further accuses us of "the smear technique" because he alleges that

we "stigmatize clergy who adopt the Eastward position as Romanist." His is the smear, for the adjective is his. The last paragraph of our article indicates clearly our belief that there are men taking the Eastward Position who reject Romish interpretations of the Holy Communion. What we said was that the Eastward Position "is an innovation in the Church of England, introduced by the Anglo-Catholic movement of last century, and is an imitation of the position in which a Roman Catholic priest stands at Mass." These facts are undeniable, and should be known by those who adopt the Eastward Position. We believe, as our article stated, that they "do not well" to take such a stance.

Elsewhere in this issue we have set out the legal position in regard to the Eastward Position, which Mr. Wotton appears to misunderstand.—Ed.]

PRIEST OR MINISTER?

Dear Sir,

I have wondered for some time why it is that your paper to which I am a regular subscriber, is rather reluctant, apparently, to use the word "priest" when referring to a priest of the Church of England. This was particularly noticeable in your last issue under the heading "Bishops in error" in which the terms "clergyman" and "minister" are used in every case except two. The two exceptions are those where reference is made to the beliefs of the Roman Catholics and Anglo-Catholics, and here the word "priest" is employed. One would be pardoned for thinking that the word "priest" is alien to the Anglican vocabulary. Knowing this not to be I can only conclude that your paper is not happy about the use of this word. However, the Book of Common Prayer prefers the use of the word "priest" (in the The Order of the Holy Communion, priest is used 24 times, Minister 9 times) so that it is difficult to understand why your paper prefers the other terms. Could it be that it has a medieval savour which is not consonant with the doctrine of the Holy Communion in the reformed Church? At least this is what the omission could suggest.

Yours, etc.,

W. F. CARTER.

Windsor, N.S.W.

[Mr. Carter's surmise is correct. Two things, determine the meaning of a word, etymology and context. The etymology of "priest" is unexceptionable, being derived from the Greek word "presbyter," elder. In much of its usage, however, it represents the Greek word "hierous" or the Latin "sacerdos" and often connotes non-Christian ideas of the ministry. These associations make "priest" a less suitable word for a Christian minister than would otherwise be the case.—Ed.]

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PERSONAL

The Rev. Oliver Hayward, was ordained to the priesthood in Chichester Cathedral on Trinity Sunday. He hopes to return to the diocese of Tasmania after the completion of his curacy in Brighton.

The Rev. M. L. Hughes has been appointed to the charge of the new parochial district of Trevallyn (Tasmania) and was instituted on 2nd July last.

The Rev. C. G. E. Forrest-Sale has been appointed Rector of Ross (Tasmania). He will be inducted early in September.

The Rev. H. A. Jerrim, Rector of Devonport (Tasmania) has been appointed Rural Dean of the North West Central Deanery.

The Rev. C. H. Star, of Corryong (Wangaratta) has been appointed Rector of Pamula (Canberra and Goulburn).

The Rev. J. A. Lewys Davies, of Cygnet, has been appointed Rector of St. Helen's (Tasmania).

The Rev. F. J. W. Rice, Rector of St. Alban's, Corral, has accepted nomination to St. Luke's, Clovelly (Sydney).

The Rev. F. H. Morton, will be inducted as Vicar of St. Alban's, West Coburg (Melbourne) on 10th August.

The Rev. W. J. Haynes, Rector of Emmanuel Church Lawson (Sydney) has resigned owing to ill-health.

The Rev. L. G. Ball has tendered his resignation from the parish of Diamond Creek cum Greensborough (Melbourne) as from 30th August. His successor will be the Rev. R. J. McCall.

The Rev. J. B. Schofield has been appointed to the charge of the newly-created provisional district of Hammondsville, Moorebank, Chipping Norton and Williams Creek (Sydney). It was formerly part of Liverpool parish.

The Rev. Leonard Goggs, curate at Holy Trinity, Mackay, has been appointed locum tenens of Hughenden (N. Q'land).

The Rev. A. H. Bott, locum tenens at Cairns (N. Q'land) has been appointed Secretary for the A.B.M. in South Australia.

The Rev. C. W. L. Noon has accepted nomination to the parish of Yankalella (Adelaide) and will be inducted on 25th Aug.

The Rev. K. M. Lindsay has been appointed Rural Dean of York Peninsula (Adelaide).

The Rev. R. O. Herde, has been appointed Mission Chaplain to the Mt. Pleasant district (Adelaide).

The Rev. F. J. Mayger, curate at St. Theodore's Rose Park, has been appointed curate of Glenelg (Adelaide) as from 1st August.

The Rev. G. H. Feltham, Rector of Milton has accepted nomination to the parish of Austinmer (Sydney).

Australian visitors at the Keswick Convention in England this year included Bishop Alfred Stanway, of Tanganyika, and Archdeacon and Mrs. R. B. Robinson, of Sydney.

The Rev. K. W. McCampbell, Curate-in-charge of West Kembla has accepted nomination to the parish of St. Thomas Auburn (Sydney).

The Rev. David Harris, Curate of Port Kembla has been appointed Curate of St. Philip's Eastwood (Sydney).

The Rev. E. W. Fisher-Johnson, Rector of St. Luke's Berry has accepted nomination to the parish of Blacktown (Sydney).

The Rev. Thomas Knox, Rector of St. John's Rockdale has accepted nomination to the parish of Lawson (Sydney).

The Rev. Gordon Brown has accepted nomination to the parish of St. Faith's, Burwood (Melbourne). He will be inducted on 8th Sept. next.

The Acting-Chairman of the Council of the C.S.S.M. and S.U. in N.S.W., Dr. P. White, announces the resignation of the General Secretary, The Rev. B. H. Williams, to take effect as from the end of September. Mr. Williams has accepted the Parish of St. Alban's, Five Dock, Diocese of Sydney, vacant through the appointment of the Rev. N. Fox to the Parish of St. Martin's, Killara.

JOINT COMMUNION SERVICE?

Bishop Eivind Berggrav, of Norway, has made a strong plea for joint communion services at ecumenical gatherings. He finds it "intolerable that we should stress our unity in Christ, and then that each should go his way when Christ invites us to take part in his perfect fellowship." He goes on further to say "that the churches have now talked so long about what unites us and what divides us, that if we are to get any further, we must take a step. This step must be to the same communion table."

"It is Christ Himself who is the host at the communion table—not the different churches," the Bishop continues. "We have one Bible, one baptism, one Christ, one God and Father of all mankind; how then can we justify our division to the world and to ourselves when we refuse to enter together into the Holy Place to which He invites us?"

At a meeting of the Executive Committee of the World Council of Churches in 1953, Bishop Berggrav had proposed a joint communion service at the Evanston Assembly. The proposal failed because of insufficient support.—E.P.S.

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E.U. ANNUAL.
SIR ARTHUR AT GREAT HALL.

The Archbishop of Sydney presided and Sir Arthur Smith was the speaker at the 24th Annual Meeting of the Sydney University Evangelical Union on July 22. The Great Hall of the University was filled with more than 600 people, including about a hundred school children who are intending freshers.

The Evangelical Union, which now numbers 330 members, has been sponsoring special evangelistic meetings in the University, each of which has been attended this term by more than 200 students.

Chaplain's Work Commended.

The Archbishop, who apologised for appearing without his academic gown (which, he said, was locked in a room at Bishopscourt of which the key had been lost!) thanked the Rev. Howard Guinness, who was present on the platform, for all that he had done as the appointed chaplain of students of the University. The Archbishop referred to the fact that Dr. Guinness had come to St. Barnabas' Church in particular for this, and mentioned the Sunday night services for students which had been so successful. The Archbishop also expressed the hope that the E.U. would produce more men for the ordained ministry, as was such a notable feature of the Christian Unions in England.

This year's President of the Evangelical Union who also spoke, is Mr. Bruce Smith, of the Faculty of Arts and a student at Moore College.

FATHER AND SON WELFARE.

Following the wide publicity given recent sex cases involving lads, the Central Council of the Father and Son Welfare Movement has decided to make available immediately, 5000 copies of one of its books, "The Guide to Virile Manhood," for free distribution amongst secondary school age boys.

The book the Father and Son Welfare Movement is distributing has been published in editions totalling almost 4 million copies is recommended by many leaders.

The Director of the Movement, Mr. John Robson, indicated that the response from the general public to the appeal for funds to meet this distribution had been very encouraging. The distribution has already commenced.

The Theology of Communion Hymns
(2) HOW SHOULD WE SELECT HYMNS?

(By J. A. Friend)

In the last article on Hymns inconsistent with the Prayer Book it was pointed out that many of our hymn books include hymns on the Holy Communion which express doctrine at variance with that of the service itself. Thus the onus must be on the minister, in the selection of hymns for use, to see that he does not set forth one kind of teaching in the service he conducts, and cause the congregation to express another kind in the hymns they sing.

It is necessary, when evaluating a hymn, to take into consideration the context in which it was written. Thus Doddridge's hymn, "My God, and is Thy table spread?" (H.C. 433, E.H. 320, B.C.P. 224, A.M. 317), contains the rather startling stanza:

"Hail, sacred feast, which Jesus makes
Rich banquet of His Flesh and Blood.
Thrice happy he who here partakes
That sacred stream, that Heavenly Food";

but no-one would accuse him of holding a doctrine of the presence of Christ in the elements. On the other hand, the author of the beautiful hymn from the Syrian liturgy of Travancore (E.H. 329)

"Strengthen for service, Lord, the hands
That holy things have taken;
Let ears that now have heard Thy songs
To clamour never waken,"

probably did. There has been a good deal of tinkering with the text of hymns so that they shall express the desired doctrine more clearly—"altar" in some hymns is replaced by "table" by some evangelical compilers, and a sentimental hymn by F. W. Faber:

"Jesus, gentlest Saviour,
God of might and power,
Thou, Thyself, art dwelling
In us at this hour" (E.H. 315)

has been altered to become C.H. 349, a most unsatisfactory procedure. And it is instructive to compare the ver-

What doctrine, then, of the Lord's Supper is to be held? Surely, that which was held by all the Anglican Reformers and by the Church as a whole until the end of the 19th century. That is, that the Real Presence of the Saviour at the Communion consists in His presence through the Holy Spirit in the hearts of the believing worshippers, and His presence, figuratively, . . . as the Host at His table. For as Cranmer truly says, "Unto the faithful, Christ is at His own holy table present, with His mighty Spirit and grace, and is of them more fruitfully received than if corporally they should receive Him bodily present." And this it is that makes it a communion, a fellowship; for we are all guests at God's board. The minister is no sacrificing priest, but the assistant to His Master. The sacrament is indeed a means of grace to us. It does call to mind very forcibly what our Saviour did for us. And yet it is no mere memorial: we do indeed "feed on Him in our hearts by faith with thanksgiving." This is admirably expressed in Horatius Bonar's beautiful hymn:

"Here, O my Lord, I see Thee face to face,
Here faith can touch and handle things
unseen."

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Here would I grasp with firmer hands Thy grace
And all my weariness upon Thee lean."

(H.C. 444, E.H. 312, A.M. 715, C.H. 198, B.C.P. 232). "Hymns Ancient and Modern" has unaccountably altered the second line to "Here would I touch and handle things unseen"—a most undesirable change.

Humility and awe at the condescension of our God are engendered in us as we ponder on what has been done for us. And this has never been better expressed than by Bishop Bickersteth (H.C. 443, C.H. 445, B.C.P. 233).

"Not worthy, Lord, to gather up the crumbs
With trembling hand that from Thy table fall,
A weary, heavy-laden sinner comes
To plead Thy promise and obey Thy call."

For as Sir Edward Denny wrote (H.C. 448, B.C.P. 245):

"Sweet feast of Love divine;
Tis grace that makes us free,
To feed upon this bread and wine
In memory, Lord, of Thee.
The blood that flower for sin
In symbol here we see,
And feel the blessed pledge within
That we are loved of Thee."

There are, of course, hymns not usually classed as Communion hymns which express most admirably our thoughts as we draw near to the Lord's Table. What could be more appropriate than William Cowper's familiar hymn, "There is a fountain filled with Blood" (This is actually classed by the E.H. as a Communion hymn)? Or again, Bishop Walsham How's beautiful hymn (A.M. 773).

"O my Saviour, lifted
From the earth for me,
Draw me in Thy mercy
Nearer unto Thee."

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must express the mind of every devout worshipper on coming to his Lord's appointed Feast.

There is one aspect of Eucharistic Theology which is not always given enough expression in the hymns sung, namely the eschatological teaching—that this provision is but for a time, that we "proclaim the Lord's death till He come."

"Till He come—Oh let the words
Linger on the trembling chords."

(B.C.P. 239, H.C. 449, C.H. 94). Miss Havergal's hymn, "Thou art coming, O my Saviour" (A.M. 203, C.H. 87, B.C.P. 74) is appropriate here. And there are others among the regular Advent hymns which form a fitting climax to the Holy Communion service. "Lo He comes with clouds descending" may be used with great effect at this point, as a prelude to our return to the world outside.

Let us be sure that our hymns reflect our theology. There are in our hymn books, if carefully chosen, many good hymns. Let us use them, and avoid the insipid and unscriptural hymns, many from the latter part of the 19th century, which are also, unfortunately, to be found in the same books. Let us think more of the spiritual food of which we are to partake in the sacrament, and less of the "presence of Christ under the forms of bread and wine," or of the wrong notion that when we "proclaim the Lord's death" we proclaim it to God; we proclaim it indeed, but to ourselves and other men. How can we better conclude by recalling the magnificent words of Cranmer: "Come to our Redeemer and Saviour Christ, Who refresheth all that come to Him, be their anguish and heaviness never so great . . . He it is that feedeth continually all that belong unto Him, with His own flesh that hanged upon the Cross, and giveth them drink of the blood flowing out of His own side."

(Abbreviations used in this article are:—
E.H.—English Hymnal.
A.M.—Hymns Ancient and Modern.
C.H.—Church Hymnal for the Christian Year.
H.C.—Hymnal Companion.
B.C.P.—Book of Common Praise.)

BIBLICAL ARCHAEOLOGY.

Those who are interested in Biblical Archaeology and located in Sydney are invited to contact Mr. F. Langford-Smith (office, BO 233, or home 2/2A Dumaresq Road, Rose Bay, FU 9117). It is hoped to make arrangements for subscriptions to useful periodicals, mutual lending of books and other activities.

WORLD OF BOOKS

The Bible in World Evangelism. — A. F. Chirgwin. London 1954. S.C.M. Press. Pp. 166. Aust. price 6/3.

This is one of the most stimulating books the reviewer has read for some time. It sets out to show the extent to which the Bible has been a leading factor in the evangelisation of the world. The author first gives an account of the importance attached to the Scriptures in succeeding periods of the Church's history. "During the whole period of the Early Church, say, the first five centuries, there was never so much as a hint that the Bible was not open to everyone." It was not until several hundred years later that the clergy arrogated for themselves the sole right to interpret Scripture. It was true in those days as now, that the reading of the Bible made a literate people of the Christians. Incidentally, in the modern world this very fact provides a tremendous secondary problem—the provision of suitable literature for literate Africans, Indians and other Eastern races. Canon Max Warren deals with one attempt at an answer in the current issue of "C.M.S. News Letter."

It is clear that there is a new interest in the reading and circulation of the Scriptures on the part of the churches. This interest is found in the Roman Church and the Greek Orthodox Churches, and it is widely felt that an emphasis on Biblical studies in ecumenical circles will be more fruitful than the discussions so far held. Mr. Chirgwin shows how every great revival of Christianity has been closely connected with and in fact brought about by, a fresh wave of interest in the Scriptures.

A large section of the book is occupied with extracts from Bible Society reports showing how reading of the Bible has been responsible for conversions and the establishment of churches in many parts of the world without the assistance of a missionary. No better testimony could be found that the Bible is in fact the living Word of God.

—J.A.F.

Challenge in S.E. Asia.—By T. B. McCall. Sydney, 1954. A.B.M. Pp. 41.

This booklet has been prepared by the Home Secretary of the Australian Board of Missions to provide numbers of the Church of England with information about South-East Asia. The peoples inhabiting the area are discussed, and an outline is given of the extent of present Christian missionary work, with emphasis upon the contribution of the Church of England. There is also a useful discussion of the problems confronting the people of Asia to-day. It is quite clear that they can be solved only in the light of Christianity, as every material problem has a moral or spiritual problem associated with it.—J.A.F.

Miss Elisabeth Knox, of C.M.S., Mvumi, Central Tanganyika, writes in a private letter under date June 10:

"This morning early James the Evangelist died. He was a saintly man, full of joy. His work was explaining to the sick in the hospital the news of salvation. He preached to us last Easter, a very simple sermon, on the words "He is risen." He tried to help us share his own joy about the resurrection. He repeated the words to us, asked us to sing with him the verse of a hymn containing the words, asked us questions to which we were bound to reply orally and once again repeated his text, "He is risen", his face shining all the time. You would think James always carried a lamp in his head the way his face shone. We have lost a real help in him."

THINK ON THESE THINGS

(By June Dugan)

THE ROYAL COMMISSION

When your eyes catch the title of this piece of print, your reaction may be one of many, perhaps you may well ask, "Which Royal Commission?" because we seem to find there is a series of them these days, or you may rather disinterestedly flick over the page and say you have already had enough of royal commissions. Whatever is your reaction, and whether it has been mentioned or not, please be gracious enough and sparing of your time and eyesight to read further down the page for I have something I must tell you.

Just to satisfy myself and to be able to put into words what I know as fact in my mind, I looked in the Dictionary for the word commission and this is what I found: "a delegation of business to anyone; a trust; a charge," which is very satisfactory because it describes so aptly the Royal Commission I have in mind.

Particularly since the Queen has been to our shores are we alert to anything that bears the prefix "Royal," and so maybe a royal commission, because it is royal, has a certain attraction for our attention. How thrilling if anyone of us commissioners, subjects of the Crown, was given a special job to do by Her Majesty. I often wonder just how such people as ladies-in-waiting, governesses, personal maids, and in fact a score of other fortunate people who serve the Queen in a close personal way, come to be chosen for the job. We are all up round us, to rather expect our ways interested in anything we can read about them and their work and

their associations with royalty. There is a girl who was a school acquaintance of mine who went to England and was very thrilled to be able to take a position as pantry maid in the royal household and she was very honoured to be able to come home and recount her experiences.

Now even though we may never be one chosen to serve any royalty during our lifetime, yet there has gone forth a royal commission to us. Our Master, the King of Kings, has left us with "a delegation of business," a charge, a trust, of which it is most vital and important that we should be aware and vital that we should be should be alert to its demands and responsibilities.

Before He went back to His Heavenly Father, the Lord Jesus gave to His disciples and to all those who would follow Him, down through the ages, a commission.

"Go ye into all the world and preach the Gospel unto every creature."

Well, have I let you down? Did you expect me to tell you something new or different? If we look at this carefully, there may be something different about it which we have never noticed before. The first thing I see in it is that Jesus has told us to "go." I have found in my life, and I guess it is in the lives of others, a tendency, as we get older and our family grows to be chosen for the job. We are all up round us, to rather expect our ways interested in anything we can work for Jesus Christ to come to us. That is if we happen to be able to

say or do something for Him, which does not mean putting ourselves out we do it, but otherwise we count ourselves too busy. When we were young and had no family ties we were found running hither and thither, often, I must admit to the neglect of other things, but how soon, once we get our home and life brings more responsibility we are less ready to do anything which takes us beyond our own home and interests. In other words we become lazy, we hide behind a barrier of excuses and reasons why and so we are not doing, or "going" as we should in order to win new recruits to the Gospel.

It is quite obvious of course that everyone cannot go overseas to serve as a missionary, but it is equally obvious that all Christians are not prepared to act as missionaries here at home. Maybe your gift is hospitality, maybe it is visiting, maybe it is organising, maybe it is just a general good humour which brings you into contact with other people, but whatever your particular "bent" may be, are you using it to the fullest extent for bringing other people to a personal knowledge of Jesus Christ.

Many of us hide under a false modesty, pretending that we cannot do a certain thing which we know needs to be done, because down underneath we do not want to do it. So often I have heard young women say they won't go to certain women's groups in the church because they are all old ladies who attend. How short-sighted for if each one who said that was really prepared to go there would be no lack of young members. Another thing we so often forget when we refuse to take on some service for God, because we say we cannot, we have had no experience, and soon, is that God always equips for the service He calls us to do.

Now then, this Royal Commission is a call to each of us, and whatever we decide to do about it is entirely our own business, but once we know what God has for us to do, we are immediately under His condemnation if we decide to go our own way. To follow His call and accept His effort of help and power are the sure signposts to a life of peace and satisfaction.

Our Prayer:

Live Thou within us Lord,
Thy mind and will be ours;
Be Thou beloved, adored,
And served with all our powers;
That so our lives may teach,
Thy children what Thou art,
And plead by more than speech,
For Thee with every heart.

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By Henry Groves

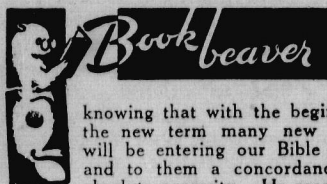
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CHURCH SCHISM IN SOUTH AFRICA

(Continued from page 1)

Since the erection by Bishop Gray of his Church the Church of England as the older separate and legal body has been recognised in South Africa by: (a) A series of judgments of the Supreme Court of South Africa. (b) A series of judgments of Her Majesty's Privy Council. (c) Various church ecclesiastical and other trusts. (d) The judgments and opinions of several Archbishops of Canterbury.

Difficulties.

In 1853 new Sees had been created (by letters patent from the Crown) in Natal and Grahamstown. As Bishop Gray went along his headstrong way, trouble arose with these new Sees. In Grahamstown the bishop and the dean disagreed, and the result was the far reaching Merriman-Williams judgment which brought to light the "root and branch" separation of Bishop Gray's Church from the Church of England. In Natal Gray first of all attempted to excommunicate Bishop Colenso (which he discovered he had no power to do) and later appointed Bishop Macrorie to a See already occupied by Dr. Colenso. Those were sad times in South Africa when thousands of people joined other denominations or slipped away from the church altogether.

Appeals were made again and again to the Crown or to the Archbishops in England. The Privy Council was quite prepared to give judgment, but no practical help came to the troubled people in South Africa. Archbishops were quite prepared to condemn Bishop Gray's actions and to denounce his pretensions, but the only practical help offered to troubled Christians was the appointment of "dual bishops" who should minister impartially to both Church of England and Church of the Province of South Africa—this was no doubt good in intention, but in practice it was discovered that all the

bishops were of one ecclesiastical colour and hostile to the evangelicals, who often felt that they had been tricked and betrayed. The "dual" arrangement was finally deliberately terminated by the Church of the Province of S.A. in 1930. But even under the arrangement the Church of England always had to contend for an Evangelical ministry, whenever a vacancy occurred the lay people had to fight to obtain an evangelical successor to the clergyman who had resigned or died; in every case a most determined effort was made to appoint as "high" a churchman as the congregation could be induced to accept. Official influence was always exerted in every possible way behind the scenes to force things in a Romeward direction. The Bishops authorised different orders of service and "advanced" Catechisms for use in their dioceses; whilst these were intended for the Church of the Province of S.A., yet the fact that they were authorised by the bishop gave them standing in the eyes of church people, and made the work of combating false doctrines extremely difficult. The late Bishop of Pretoria, of the CPSA, frankly admitted that "The Church of the Province is not as comprehensive as the Church of England. I cannot deny that there are grounds for the fears and resentments of Evangelical Churchmen."

(Next issue: "Attempts at Agreement since 1930.")

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M.: 1 Kings 10:1-13 or Wisdom 6:12 to end. Psalms 39, 40.

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15th August. Trinity 9.

M.: 1 Kings 17 or Wisdom 11:21-12:2. Psalms 46, 47, 48.

E.: 1 Kings 18 or 19 or Wisdom 12:12-21; Matthew 11 or Acts 20:17 to end. Psalms 44, 45.

TRINITY VIII.

Here is another typical example of St. Paul's highly-compressed, rapidly-changing metaphorical style: Redeemed Man, last week depicted as Sin's

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Behold, Thy King Cometh!—A Symposium edited by Brother Edward, foreword by D. R. Davies ... 8/6

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former slave, become the slave of Christ by purchase, is here likened to a debtor freed from a crippling debt to corrupt Nature by Christ, Whose moral debtor he thus becomes. But by virtue of a Master and Redeemer Who raises him to a kind of gracious fraternal parity with Himself, the Christian is more than slave or debtor. He is God's son—not by legal fiction, but by mystical rebirth; legal sonship is inferred from real sonship. Hence there are two mutually hostile "ways of life." "Life after the Flesh," i.e., a life based on human values, judgments, prejudices and ambitions, is contrasted with the Spirit-led life of filial trust in, and obedience to God, typified by that of Christ, our Lord and Elder Brother. "By their fruits ye shall know them."

TRINITY IX.

To-day, Epistle and Gospel alike warn self-reliant Christians, "Take heed lest ye fall." Our privileges are immense; our salvation as full and miraculous as Israel's from Egypt; our spiritual provision as wondrous and unfailing as manna and smitten rock. But we, like redeemed Israel, are exposed to temptation. Many of them fell—what of us?

The steward, likewise tempted, fell by the very act of reaping worldly advantage; because it was worldly advantage, he received worldly commendation. Admitting this, our Lord points out that we may still win eternal spiritual benefit from that which wrought the steward's spiritual downfall. Temptation is conflict, deadly to unaided humanity, in which the secret of victory and gain, this Epistle asserts, is confident appeal to God's faithfulness. He plays fair. No temptation is ever too much for us. Nor is His "way of escape" a mere panic-exit. Always, it counter-attacks Satan.

NEW CHATSWOOD CHURCH.

At Chatswood, only six miles north of Sydney, a new church is being built to the glory of God. Just a few yards from the busy Pacific Highway, the new church of St. Paul is situated on a prominence which commands a magnificent view to the west and which makes it a notable landmark familiar already to a great number of passers-by.

Designed to provide seating accommodation for some four hundred people the building is a most pleasing adaptation of twentieth century Gothic. The walls are stone veneer, the inner wall being of brick, cement rendered, while the outer is of sawn Hawkesbury sandstone, a stone which carries most attractive markings.

The architect, Mr. R. Lindsay Little, A.R.I.B.A., has incorporated certain interesting features from the architectural point of view. Thus a new introduction to church building is the use of simple rigid steel frame roof trusses. Also, an examination of the metal-framed windows will show these frames to be aluminium. In many churches the chancel arch has proved itself a real acoustic problem placing an unnecessary strain upon both the officiating clergyman and the more distant members of his congregation. It is pleasing to see that in the new St. Paul's there is no chancel arch.

The clerestory windows will serve the joint purposes of providing efficient ventilation and of ensuring that the interior of the building will be bright and cheerful.

The builders, Messrs. Girvan Bros., are parishioners who have been keenly interested in the parish for many years and are now doing everything in their power to ensure that the architect's noble conception will be faultlessly realised.

The virility of the Evangelical tradition of St. Paul's has manifested itself in a thousand avenues of service in the home church and in the distant mission fields. It is fitting that there should now arise a sanctuary wherein that tradition may gloriously express itself in the worship of our blessed Lord and Saviour Jesus Christ.

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Diocesan News

SYDNEY

Ryde Memorial.—In the presence of a congregation of 500 persons, the Archbishop set the foundation stone of the War Memorial Vestries at Saint Anne's, Ryde, on Sunday morning, July 18th, at 11 a.m.

The oldest known parishioner of Saint Anne's, Mrs. E. E. Benson, of North Ryde, whose father quarried the stone used to construct the old parish hall in 1874, was present at the service. Mrs. Benson is aged 90. Many other parishioners and former worshippers over 80 years of age were present in the large congregation, which overflowed the church, and were accommodated in chairs around the building. The entire proceedings were relayed by AWA Ltd. of Sydney.

House for Church.—On Sunday evening the 25th July the Archbishop of Sydney dedicated a site, and a building for use as a Church at North Bondi. The large front room of the building, which was on the site when it was purchased, has been furnished for use as a church and services will be held here until such times as a permanent Church can be built on the site. Services previously have been held in the small wooden St. Barnabas Church which was situated further out on Ben Buckler headland. This has now been sold and the new site purchased in response to a great need that was felt for a more central position.

Procession of Witness.—On Sunday, July 25th a Procession of Witness took place in Silverdale, a branch church of the Parish of Mulgoa and Luddenham. The procession commenced at the Progress Hall and proceeded to the Church. Although there are only approximately 20 Anglican families in that area well over 100 people took part in the procession and service. The small church was not large enough to house all worshippers and the service was relayed outside by a public address system. Two laymen read the prayers and the Rev. W. B. Hogben read the lessons. The address was given by the Rector, the Rev. A. R. Miller. This with further preparation will prepare the Parish for its mission which will be held in November.

Old Churches.—Two of Sydney's older churches celebrated their anniversaries in July. St. Peter's, Cook's River, had special celebrations of the 116th anniversary of the laying of the foundation stone by Sir George Gipps on 9th July, 1838. St. Peter's, Richmond, was consecrated by Bishop Broughton on 15th July, 1841, and kept up its 113th anniversary on Sunday, 18th July.

Bible Study.—The need for it is constantly kept before parishioners of St. Alban's, Belmore (Rector, Rev. G. B. Gerber). There are weekly studies in a number of private homes, then Sundays at 9.45 a.m., every first Sunday at 3 p.m. and every third Saturday night at the Rectory. "The entrance of Thy word giveth light!"

Elaborate preparations are being made to accommodate the large numbers expected to attend the St. Oswald's "Challenge to Faith Week" at Haberfield, from Sunday, August 8th, to August 16th, conducted by the Rev. Howard Guinness.

MELBOURNE

The Evangelical Fellowship.—The next meeting has been arranged for Monday, Aug. 9, at Ridley College, and the Committee has prepared the following programme:—

11 a.m.—Holy Communion.

11.30 a.m.—Greek New Testament. Rev. L. Shilton. (Bring your own Greek New Testament.)

12 noon.—Speaker, Rev. Dr. L. L. Morris. Subject, "The Theology of Baptism."

1 p.m.—Lunch. (Bring your own meal, tea will be provided.)

2 p.m.—Speaker, Archdeacon C. H. Raymond. Subject, "The Administration of Baptism."

3 p.m.—Speaker, Very Rev. Dr. S. Barton Babbage. Subject, "Current Books and Theological Trends."

Festival Dinner.—One hundred and seventy sat down to dinner in the Chapter House, the first such gathering since the banquet given to celebrate the building of the Cathedral in 1891. Official guests included Vice-Admiral Sir John Collins, Air Vice-Marshal J. McCauley, and Colonel W. W. Wearne (representing General Robertson). The Bishop of North Queensland (Rt. Rev. Ian Shevill) was the guest speaker.

Mrs. E. C. Rigby.—Mrs. Rigby, the wife of the Senior Lay Canon, passed to higher service on July 1. Mrs. Rigby had been an untiring worker for church, civic, and charitable organisations.

C.M.S.—The Victorian Branch, with a budget of £31,500 for the financial year just ended, records with thankfulness to Almighty God that all this amount has been received, plus a small surplus of £27.

Old Chalice.—Mrs. F. G. Balfour, who lived until recently in Webb Street, has presented to St. Mary's, Caulfield, an interesting and valuable gift. It is a communion chalice. It is believed that the chalice came originally from near Villers-Bretonneux, in Northern France, where it was found by an Australian soldier among the ruins during the first World War.

On his way home the soldier gave the chalice to the late Mr. J. W. L. Balfour.

The chalice stands about ten inches in height and is heavily decorated with cherubim and the symbols of the Passion of our Lord.

It is to be examined by ecclesiastical jewellers who are to value it and submit estimates for its repair and restoration. A patent will be made for use with it.

NEWCASTLE

Taree.—The Rev. R. S. R. Meyer, Rector of St. Thomas', Rozelle, fulfilled preaching engagements in Taree on Sunday, 18th July and spoke at an inter-church convention on the Monday night on the subject of "The Christian Sabbath and the Seventh Day Adventists."

TASMANIA

C.E.M.S. Conference.—St. George's (Battery Point, Hobart) branch of the C.E.M.S. held its Federation Rally in the Parish Hall. This function proved very successful—57 brethren representing all Southern branches being present. The opening prayers and Bible reading were taken by the Rector, Rev. A. G. Reynolds.

The President (Bro. Don Davidson) welcomed all visitors, including the State Lay President, and introduced the Guest Speaker, Mr. J. B. Thwaites, who gave an address entitled "In the Steps of Sir John Franklin from Lake St. Clair to the West Coast."

Opening of Montgomery Park.—The Recreation Room at the Youth Centre, Lower Snug, was officially opened by Mr. E. C. Brown, deputising for Mr. L. R. Lucke, State President of the R.S.L., who was ill. About 200 people were present at the ceremony which was followed by the Blessing of the Building by His Lordship, the Bishop. Mr. Viney, the builder, has been most generous in his help with the painting. With the help of a few young people he spray-painted the inside walls free of charge. Members of St. Paul's C.E.B.S. and Holy Trinity C.E.F. have continued the work which still has to be completed.

Churchman Knighted.—Sir Geoffrey Walch has given many years of honorary service both in community and government circles. Sir Geoffrey has been active in ex-servicemen's organisations and a former president of the Hobart R.S.L. sub-branch. He was the first president of the Hobart Legacy Club. He is a member of St. David's Cathedral Board, has been Warden of the Cathedral for many years, and also a Synod representative.

NELSON, N.Z.

Bishop F. O. Hulme-Moir writes:—Our coming among you has been an unforgettable experience for us both. The welcome at Wellington and Picton, the rest at Blenheim, and the quiet fellowship at the Deanery, Nelson, have all helped to prepare and adjust us for the grand task ahead. We are most appreciative of the many kindnesses shown and of the hospitality so generously given. Mrs. Hulme-Moir went back to our children on June 25th and will return with them on the "Monowai" leaving Sydney on December 3rd. My elder son will have completed his final examination by then. The Trust Board has endeavoured to make "Bishopdale" as comfortable as possible for us. We do appreciate their interest. This will be a very lovely home and a very lovely city for our children to be brought up in.

Distinguished Visitors.—Lieut-General Sir Arthur Smith visited Nelson and addressed a large gathering at the Nelson School of Music on Friday, 30th July. The Hon. Lady Smith, President of the CEZMS, addressed a large gathering of women on the same day.

DUTCH CHURCH IN LONDON.

The Dutch Reformed church in London, which was destroyed by a bomb in 1940, has been rebuilt and was opened on July 11 in the presence of Queen Juliana and the Archbishop of Canterbury.

Four years ago the Princess Irene of the Netherlands laid the foundation stone of the church which is in Austin Friars, E.C.

In the finished building the Princess is depicted in a stained glass window as a girl of 10—as she was four years ago—holding a trowel and mallet.

Opposite the Princess's picture in the big west window is that of Edward VI of England, the boy king who, just 400 years before the placing of this foundation stone, gave the original church building to the Dutch and Flemish Protestants who were fugitives from the rule of Philip II of Spain and the Inquisition.

NEWS OF THE WORLD.

Keswick Convention, England, in July this year has been shown signs of the impact of the Billy Graham Mission. About 7000 have been attending the evening meetings, and about 5,000 the morning Bible readings by Dr. Graham Scroggie. Dr. Cuthberton of the Moody Bible Institute, Chicago, addressed more than 300 ministers at a special meeting for clergy. A Convention Sermon by the Rev. L. F. E. Wilkinson was broadcast by the B.B.C. Overseas Service.

Distribution rights for the film "Martin Luther" in 38 countries and territories throughout the world have been acquired by Twentieth Century-Fox of Hollywood. The film has already been seen by more than ten million people in showings at nearly 3000 theatres in the U.S.A. and Canada. Four million people saw the Luther film in West German theatres. Arrangements have been completed or are in progress for the showing of the Luther film in fifty-two countries, including Sweden, Norway, Finland, Denmark, Holland, England, Iceland, Switzerland, Ethiopia, Austria and Yugoslavia.

Queen Juliana was present when prominent Protestant and Roman Catholic church leaders with other dignitaries from the Netherlands and abroad attended inter-denominational ceremonies marking the 1200th anniversary of the martyrdom of St. Boniface, held at Dokkum. St. Boniface was an English missionary who evangelised Germany in the 8th century.

Honolulu will now be the venue of the 1955 General Convention of the American Episcopal Church. It had previously been arranged for it to meet at Houston, Texas, but so much feeling was aroused by difficulties of racial segregation in Houston that the Presiding Bishop exercised his right to alter the site of the Convention and he accepted the invitation of the Bishop of Honolulu to meet there.

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● **School Additions.**—The Bishop of Gippsland, the Right Rev. D. B. Blackwood, dedicated the new Blackwood House at St. Anne's Girls' Grammar School, Sale, on June 13.

The Chairman of the Building Committee, Mr. Rex Bennett, performed the opening ceremony.

The building was formerly the hospital block of the Migrant Centre, West Sale. It has been removed to the school site and remodelled at a cost of £5,500.

The new house holds 32 boarders and three staff members, and has a small hospital block to accommodate three patients.

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DUTCH CHURCH IN LONDON.

The Dutch Reformed church in London, which was destroyed by a bomb in 1940, has been rebuilt and was opened on July 11 in the presence of Queen Juliana and the Archbishop of Canterbury.

Four years ago the Princess Irene of the Netherlands laid the foundation stone of the church which is in Austin Friars, E.C.

In the finished building the Princess is depicted in a stained glass window as a girl of 10—as she was four years ago—holding a trowel and mallet.

Opposite the Princess's picture in the big west window is that of Edward VI of England, the boy king who, just 400 years before the placing of this foundation stone, gave the original church building to the Dutch and Flemish Protestants who were fugitives from the rule of Philip II of Spain and the Inquisition.

NEWS OF THE WORLD.

Keswick Convention, England, in July this year has been shown signs of the impact of the Billy Graham Mission. About 7000 have been attending the evening meetings, and about 5,000 the morning Bible readings by Dr. Graham Scroggie. Dr. Cuthberton of the Moody Bible Institute, Chicago, addressed more than 300 ministers at a special meeting for clergy. A Convention Sermon by the Rev. L. F. E. Wilkinson was broadcast by the B.B.C. Overseas Service.

Distribution rights for the film "Martin Luther" in 38 countries and territories throughout the world have been acquired by Twentieth Century-Fox of Hollywood. The film has already been seen by more than ten million people in showings at nearly 3000 theatres in the U.S.A. and Canada. Four million people saw the Luther film in West German theatres. Arrangements have been completed for the film to be shown in the following countries, including Denmark, Holland, Switzerland, Ethiopia.

Queen Juliana, Protestant leaders with other leaders and a national ceremony in the Netherlands on the anniversary of the liberation of the Dutch East Indies, held at Dokku, a Dutch missionary station in the 8th century.

Honolulu, Hawaii, 1955 General Convention of the Episcopal Church in Hawaii arranged for a service to be held at the Bishop's residence.

but so much feeling was aroused by difficulties of racial segregation in Houston that the Presiding Bishop exercised his right to alter the site of the Convention and he accepted the invitation of the Bishop of Honolulu to meet there.

block of the Migrant Centre, West Sale. It has been removed to the school site and remodelled at a cost of £5,500. The new house holds 32 boarders and three staff members, and has a small hospital block to accommodate three patients.

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