

### Proper Psalms and Lessons

#### July 13. 5th Sunday after Trinity.

M.: 1 Sam. xvii 1-54 or Wisd. i; Mark vi 53-vii 23 or Rom. xiii. Psalms 26, 28.

E.: 1 Sam. xx 1-17 or xxvi or Wisd. ii; Matt. vi or Acts xiv. Psalms 27, 29, 30.

#### July 20. 6th Sunday after Trinity.

M.: 2 Sam. 1 or Wisd. iii 1-9; Mark vii 24-viii 10 or Rom. xiv 1-xv 7. Psalms 31, 32.

E.: 2 Sam. vii or xii 1-23 or Wisd. iv 7-14; Matt. vii or Acts xv 1-31. Psalms 33, 36.

#### July 27. 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 or Wisd. vi 1-11; Matt. ix 35-x 23 or Acts xvi 6. Psalm 37.

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### REV. A. W. STUART, B.A.

#### Retirement from the Bible Society.

The Rev. A. W. Stuart relinquished his work as Secretary on Friday, June 30th. At the Chapter House on Friday, 6th June, during the Annual Public Meeting of the New South Wales Auxiliary of the British and Foreign Bible Society, occasion was taken to say farewell to Mr. and Mrs. A. W. Stuart.

The Archbishop of Sydney, Dr. H. W. K. Mowll, President of the Auxiliary, presided, and representatives of the Churches and Missionary Societies, occupied the platform. The Venerable Archdeacon C. S. Robertson (Australian Board of Missions) offered prayer and the Rev. C. F. Gribble (Methodist Overseas Missions of Australia) read the Scripture. Pastor I. A. Paternoster (Hon. Clerical Secretary) read greetings from all States, and presented many apologies.

His Grace, expressing appreciation of Mr. Stuart said, "Ever since he arrived from New Zealand, with Mrs. Stuart, in 1935 he has been our Secretary, increasingly respected and beloved by us all. The work of the Society has developed and prospered during these seventeen years. During his term of office the Bible House was built in 1938 at a cost of £20,500 and opened free of debt."

His Grace made reference to Mr. Stuart's contribution in broadcasting as "Bibleman" of 2CH, and commended him for his literary work in "The Australian Christian World", "The Australian Church Record" and the "Sydney Morning Herald" and various religious journals. "But more valuable still," he added, "has been his personal work, whereby he has gained many friends for the Society."

#### A.C.R. DONATIONS.

The Members of the Board of Management are most grateful to the following for their donations:—Mr. A. S. Machin, £1; Mr. G. H. Carter, 7/6; Mrs. Marden, 12/6; Miss Aston 5/-; Mrs. R. B. S. Hammond, 7/6; Mr. A. L. Gregory, £1/0/4; Miss G. M. Hull, 7/6; Miss I. Barwick, 2/6; The Rev. F. J. W. Rice, 7/6; Miss J. M. Chapman, 7/6; Mr. Russell, 10/-; Mrs. Crothers, 7/6; Mr. Norman Jenkyn, £1/1/-; The Rev. O. W. Cooper 7/6.

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The Rev. B. T. Butcher, representing the Churches, and the Bible Society spoke happily of the tributes to Mr. and Mrs. Stuart read by the Hon. Clerical Secretary. "They themselves must feel their hearts warmed by these expressions of love and respect that have come from many parts." Mr. Stuart has been such a wonderful representative of the Bible Society that no one meeting him would guess what Church he came from.

Mr. Butcher spoke of the warm welcome extended to all who entered the Bible House. On behalf of the Bible Society Mr. Butcher said, "I have been brought into close touch with our Secretary and his wife, and it has been good to serve the Society with them. He then handed to Mr. Stuart a testimonial gift, representative of the Bible Society family throughout the State.

Mrs. H. Morgan, on behalf of the women's branches, thanked Mrs. Stuart for her helpfulness in addressing meetings in many places, and handed her a sheaf of flowers.

Expressing gratitude to His Grace and to Mr. Butcher for their appreciative words, Mr. Stuart said, "I thank you for all you have said. To those who contributed to the testimonial gift, we express our gratitude." Reviewing the years of his secretariat in New South Wales he said the word "Privilege" could be written large over the past seventeen years.

"Privileged beyond words," he said, "to serve the Bible Society, for it is always romantic, beckoning on to something bigger." He thanked the company of voluntary workers and collectors with whom he had been associated. During his twenty four years' association with the Society, new translations of the Scriptures had been printed in over 200 forms of speech.

To conduct the "Bibleman" Session had been another privilege. To have a part in building the Bible House had been an inestimable privilege.

"A final privilege has been the enjoyment of fellowship with all churches," Mr. Stuart spoke in terms of deep appreciation of the honour accorded to the Bible Society Secretary in being permitted to preach in the Churches throughout the State. A Bible Society Secretary, in touch with the Church, must become a man of the Kingdom of God.

In closing he stressed the immediate service to one's own Church and missionary body, and the Bible Society.

The Rev. H. M. Arrowsmith, Commonwealth Secretary conveyed a greeting to Mr. and Mrs. Stuart from the Commonwealth Council, proceeding to tell of his experiences in India during the early part of this year.

## THE AUSTRALIAN

# CHURCH RECORD

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

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## 150th Anniversary of Australia's Oldest Parish

On 23rd July, 1802, Governor King ordered the constitution of two parishes in His Majesty's Settlement in New South Wales — the parish of St. Philip, at Sydney, and the parish of St. John, at Parramatta.

When Bishop S. J. Kirkby was Rector of St. Philip's Church he made reference to these parishes as being twins, but with St. Philip's being the elder as it was first mentioned.

The creation of these parishes was not, of course, the beginning of church life in Sydney. Church buildings of stone were already in course of erection both in Sydney and Parramatta, and the whole area was being supervised by the only chaplain, Samuel

Marsden (the first chaplain having returned to England in 1798). But a certain interest attaches to the official formation of the first two parishes, especially since they are still "going strong," despite their shrinkage in size over the years.

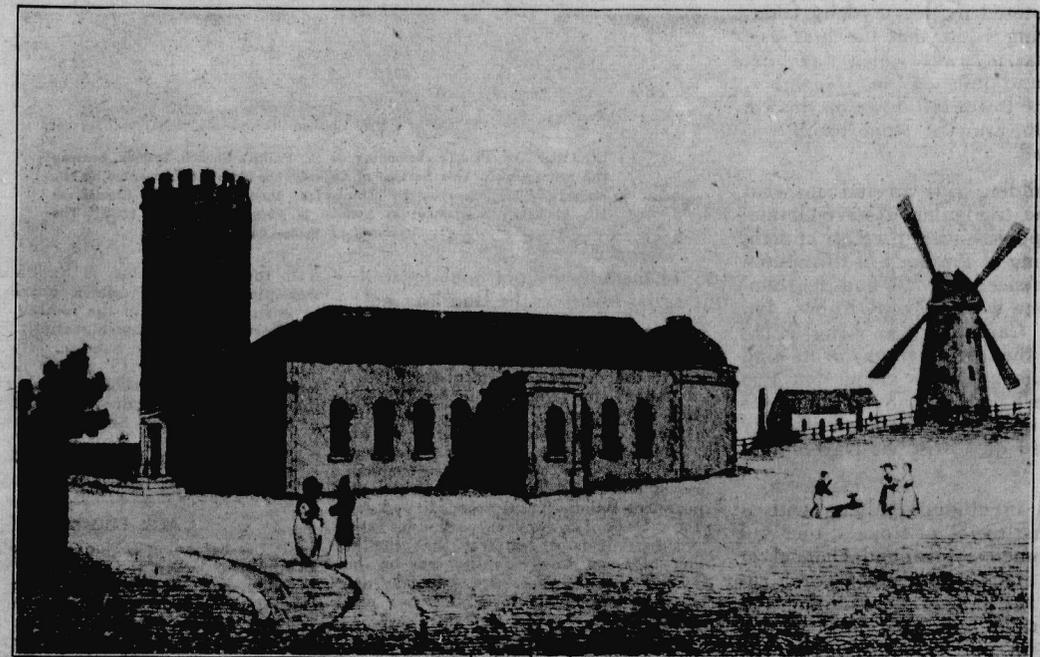
#### Beginnings in Sydney.

It came to pass that a settlement of white people was made on the shore of Sydney Cove in 1788. It is the story of the birth of a nation.

From one chaplain—the sole representative of the Anglican Church in this vast territory of Australia in the year 1788—the church has grown with the necessities of the country, until she numbers 25 Dioceses, and her clergy are to be found in every part of the land, even to the remotest recesses to which human enterprise has penetrated and where their ministrations are required.

The Rev. Richard Johnson conducted the first Divine Service held in Australia on February 3rd, 1788, under a large tree near Sydney Cove. The Bible and Prayer Book used at this first service are preserved in the present St. Philip's Church.

During June, 1793, Mr. Johnson commenced the erection of his "Wattle and Daub" Church. The dimensions of the main building were 73 ft. x 15 ft., and at right angles there was an-



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other room 40 ft. x 15 ft. The structure seated about 500 persons. The cost of the erection was the modest sum of £67 12s. 11½d., and was paid for partly in commodities such as sugar, tea, beef, etc. The sacred edifice was opened for Divine Service on the 25th August, 1793. In the week days it was used as a school and Mr. Johnson was the school master.

The church was burnt down on the night of 1st October, 1798, by some unknown person or persons. A monument now marks the site of this church at the corner of Hunter and Bligh Sts. In the year 1802 the Parish of St. Philip, as constituted under Governor King's order of 23rd July, embraced approximately the area:

"Bounded on the north by the waters of Port Jackson and Parramatta River, on the east by the sea coast, on the south by Botany Bay and Cook's River, thence by Punch Bowl Road southerly westerly to Salt Pan Bay and the west by a line northerly to the mouth of Duck Creek."

#### St. Philip's Church.

Governor Hunter prepared a piece of land on the brow of a hill now known as Church Hill and here the Governor laid the foundation stone of what was described as a large and substantial church.

It was stated in the "Sydney Guardian" during 1845 that the first part erected was a tower which was built of brick and finished in December, 1797. The tower fell down on the 4th June, 1806, and the stone tower was commenced.

The building was erected on what is now the triangular reserve immediately opposite the present church. The building of the body of the church was commenced in 1796 and the foundation stone was laid on October 1st, 1800, by Captain P. G. King, R.N., this being the first ceremony of its kind in Australia. Some claim that two stones were laid. The building was finally completed in 1810 and officially consecrated on Christmas Day of that year.

It was an oblong building with a round clock tower of stone at one end and a domed semi-round chancel at the other end. There was a porch entrance at the side of the building and seven Norman windows, three on one side of the porch and four on the other.

This church was called St. Phillip's Church and was so named after Gov-

ernor Phillip; hence the two LL's in the name, as commonly spelt.

In the course of time, two other churches stood fairly close to old St. Phillip's, on Church Hill: St. Patrick's Roman Catholic Church, which still stands in Grosvenor St., opposite Lang Park, and the Scots Church, now replaced by the Presbyterian Assembly Hall, at the other end of the Park. St. Phillip's was between them.

A large foundation stone and also the reredos with the Ten Commandments from the old church are now in the porch of the present church. The font, which came out with the first settlers in 1788, has found its way to the Congregational Church in Newtown, and the pulpit to the Congregational Church in Miranda. The original peal of bells disappeared; although



COMMUNION PLATE belonging to St. Philip's Church, Sydney, bearing the inscription: "This Service of Communion Plate was presented by His Majesty King George the Third for the use of the Chapel at His Majesty's Settlement at Sydney in New South Wales, 1803." The flagon is 17 inches high.

four of them have since been located—one as far afield as the Bourke Gaol!

William Cowper, at first Marsden's assistant and later senior chaplain of the colony and Archdeacon, was rector of St. Phillip's, from 1810, for the whole of the life of the first building, and laid the foundation stone of the present church on May 1st, 1848. His son, William Macquarie Cowper, who was born in the chaplain's house in Macquarie Place (where the Lands Department Building now stands), and later was first Dean of Sydney, succeeded his father as rector. It is of interest that the last outing of Dean Cowper's life was on Jan. 26, 1902, just 50 years ago, when he dedicated with prayer the present (then new) rectory.

The present church of St. Philip—spelt now with a single L—was consecrated by Bishop Barker on March 24, 1856, and the old church, having fulfilled its function for 47 years, was then demolished.

#### Subdivisions of the Parish.

The following parishes were carved out of the parish of St. Phillip:— St. Peter's, Cook's River, St. James', Sydney, St. Andrew's (Cathedral) Sydney, Christ Church St. Laurence, and Holy Trinity, Miller's Point.

It is interesting to record that the civil parishes of St. James, St. Andrew, St. Laurence and St. Phillip, have each been honoured by being named after the ecclesiastical parish and church bearing that name.

From these parishes again numerous other parishes have sprung (especially from St. Peter's), leaving the Parish of St. Phillip very small; but it has not lost its pride of being the mother church of the churches already named and it is even the great great grandmother church of some of the churches to-day. There are now nearly one hundred parishes in the area originally formed by St. Phillip's Parish.

In 1939 Mr. P. W. Gledhill presented to the Rector and churchwardens a chart showing the descent and formation of parishes

## WHY I AM AN ANGLICAN

(Dr. P. J. Benjamin, a well-known medical practitioner in Albury, N.S.W., preached the second sermon in a series of five by laymen in St. Matthew's Church, Albury, on June 22. The Rector, Archdeacon F. M. Hill has arranged the series under the general titles, "Why I am an Anglican" and "What Service I can render to my Church." The following account of Dr. Benjamin's sermon is from "The Border Morning Mail.")

"I am an Anglican, because in the Prayer Book and 39 Articles of Faith, I find a sound exposition of Apostolic doctrine, because the tradition, formality and beauty of the Anglican form of worship suits my temperament, and above all, because in the Anglican Church I see a true via media for diverging theories of Christianity.

"In this latter regard I think it is important to remember Christ's prayer for His Church, 'Let them all be one as We are One' and to realise that it is the blessed company of all faithful people in all Christian denominations who constitute 'the Holy Catholic Church.'

"I was christened in the Church of England, but through isolation in the country was brought up a Methodist, later attending a Church of England Grammar School. I was married in a Presbyterian Church, but it was not until 10 years later at a Church of Christ mission service that I first accepted the duty of Jesus Christ and His claim upon me.

"Gradually I realised that for a true, vigorous, mature Christian life I must join with other Christians for worship and fellowship and so for 18 months I read and inquired and examined the claims made for the various denominations. I finally decided that, as regards doctrine I could find no better exposition of my own doctrinal viewpoint than that set out in the Anglican Book of Common Prayer. As John Wesley said: 'I know of no liturgy in the world, ancient or modern, which breathes more of solid, scriptural, rational piety than the Common Prayer Book of the Church of England.'

"The Reformation brought about the recognition of the true spiritual authority of Holy Scripture. To quote Article VI: 'Holy Scripture containeth all things necessary to salvation.' The role of the church is to be a keeper of and a witness to the scriptures — to be corroborative.

"A further Reformation principle enshrined in the prayer book, articles 9-14, is the direct spiritual access of the soul to God. Man, confessing his

"Our Prayer Book is worth studying because Christian doctrine expresses the intellectual position in being a believer.

"Thus the Anglican Church, with supremacy of Holy Scripture, emphasis on antiquity and primitive order and a liberal attitude to worship offers not compromise for the sake of peace, but comprehensiveness for the sake of truth and love.

"Now, how can I help my church?"

"Regular attendance at church, sending one's children to Sunday School and regular, adequate financial support are basic duties common to every churchman, so I must do these things.

"My whole life is taken up with medical practice and it is not physically possible for me to attend to all other aspects of church life. Therefore, it is for me to find an avenue of service and Christian witness in my specialised sphere of work.

"Many people feel they can confide family worries and matters of conscience to their family physician. In this way the doctor comes in contact with the non-church-going section of the community and may direct them to 'the way truth and the life,' that is in Christ Jesus, and to the ministrations of the church.

"There is a sphere for the doctor and the clergyman in any hopeless case, and indeed in any case of illness. The wise doctor knows when to suggest that the clergyman comes to the bedside. In any case the Christian doctor has an obligation to sustain and reassure those patients who find life apparently hopeless, or who are traversing the dark ways of death in loneliness and fear.

"I can speak without hesitation of the Christian hope and consolation—but to this end I must seek of the Lord a gentle Christian judgment—the right time to speak, the right word to speak and the right way to speak it.

"In the 'hopeless' case the lack of hope is in regard to physical recovery, for there are many who face death calmly and some who look beyond it with the hope of an existence

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on a higher plane like Leonardo da Vinci, who said: 'While I thought I was learning how to live I have been learning how to die.' So, although no hope may be justified on the physical side, hope may be quickened on the spiritual side. A stricken person may learn to be put in the way of learning how to die.

"Christian man, through his faith, is time-superior, time-exempt; he lives already in the coming eternity. Important as earthly events may be in his life and in that of other men, the all-important, the true decision has already been made in Christ and the believer's life consists only in living on the basis of this earlier decision.

"Now, on the social level, I feel there is something I can do. I can make my home a place where folk come to discuss current conditions in the world and attempt to arrive at Christian conclusions—and so help to form Christian public opinion. In this way the church and the gospel may be brought into relation with modern life, whereas at present circumscribed forms and set phrases often prevent this. This impact on 20th century conditions is a great need of the church.

"Finally, in order to do all these things for my church I must seek help for myself. I must contemplate the Lord Jesus Christ that He may increase my faith. I would like to be able to say with Paul, 'I can do all things through Christ, which strengtheneth me.'

**WHOSE I AM.**

Jesus, Master, Whose I am,  
Purchased Thine alone to be,  
By Thy blood, O spotless Lamb,  
Shed so willingly for me;  
Let my heart be all Thine own,  
Let me live to Thee alone.  
Other lords have long held sway;  
Now, Thy name alone to bear,  
Thy dear voice alone obey,  
Is my daily, hourly prayer.  
Whom have I in heaven but Thee?  
Nothing else my joy can be.  
Jesus, Master, I am Thine;  
Keep me faithful, keep me near;  
Let Thy presence in me shine  
All my homeward way to cheer,  
Jesus! at Thy feet I fall,  
Oh, be Thou my All-in-all.

**WILLIAM LESLIE LANGLEY.**

**An Appreciation by a Colleague.**

To write an appreciation of William Leslie Langley, Canon of St. Andrew's Cathedral, Sydney, Archdeacon of Cumberland, and Christian leader and gentleman, is difficult only because of the crowding in of memories, too many for mention, and the inadequacy of words to express all that might be said. In his enforced retirement, through illness, the church lost one of its outstanding personalities and most valuable ministers, but the large congregation at his funeral service at All Saints', bore testimony to the fact that, in spite of the lapse of years, his influence and helpfulness still lived in grateful and appreciative memories.

In his long ministry he held only four incumbencies; each yielded the same record of a faithful and beloved pastor, a vigorous, courageous, far-sighted, practical and plain spoken leader, and a valued friend and adviser.

Coming from a family distinguished for its high clerical attainments he was ever conscious of the responsibility of such an inheritance, and anxious to prove himself a worthy successor in that honourable tradition. That he succeeded is beyond all doubt. Often and proudly he acknowledged his deep indebtedness to his parents, Bishop and Mrs. Henry Langley, whose notable Christian example and hallowed lives were his constant inspiration.

With obvious gifts which marked him out for the ministry he was always sensible of the dignity and responsibility of that high calling, and endeavoured at all times to discharge his many duties in the light of that conviction. His was a strong and attractive personality, which, together with his many other gifts, was faithfully and lovingly dedicated to the service of the Master whom he loved and served.

His sympathy and understanding were well known to his people, and often availed of in the delicate and difficult problems

of life. His knowledge of men and of the world gave a practical and commonsense touch to the intense spirituality of his outlook. The faculty of winning, choosing, and associating with himself capable and earnest workers was his in a very large degree, and resulted in a partnership in the work of God which was always happy and fruitful.

His teaching and belief were reflected in his home life which, with the loyal and loving co-operation of his wife, was a pattern to all who were privileged to share it. Perfect love and understanding were its conspicuous characteristics.

One outstanding aspect of his work at Collingwood, Victoria, was a large young men's Bible Class, two members of which are in the ministry as a result of his influence, and many of whom became leaders in Christian work.

At St. Stephen's, Newtown, worshippers needed to be very early at the services in order to secure a seat. As the result of his manly and practical approach to life and its problems there was always a very large congregation of men each month at his special men's services. Many of these men also attended, each week, a Bible Study class which he conducted. His weekly Prayer Meeting, too, was invariably largely attended.

His work at All Saints', Woollahra, showed the same results in growing congregations. During his ministry there the Rectory was acquired, and two stone porches, part of the tower and the front approach were added.

His contributions to diocesan life and work were too numerous to be recorded, individually. His contributions also to the Standing Committee, General and Provincial Synod were of great and practical value. He also played a prominent part in the foundation of such great works as Cranbrook School, the Deaconess Institution, the Home of Peace, the C.E.M.S., and the B.C.A., monuments to his foresight and sagacity, and that of his collaborators.

Beloved by so many he has gone to his reward. In his farewell service at Newtown he dramatically pictured himself standing at the Great White Throne, and required to answer for his ministry. He declared that, while conscious of his shortcomings, he had earnestly endeavoured, according to his ability, to carry out the work of his Master, and hoped that, by the mercy and goodness of God, his efforts would have merited divine approval. Those who knew him feel no doubt about that, and believe that, for his devoted and genial service, he will receive the commendation, "Well done, good and faithful servant," from his Lord, with Whom we leave him until that great and happy day.

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**NOTES AND COMMENTS**

We reprint but do not attempt to pronounce it! Bishop Stephen Neill, writing in the "Enthmythologisierung." C.E.N., tells us that for some years he has been trying to learn to pronounce it "without swallowing twice." The meaning is given to an attempt to do away with mythological explanations that seek to blind men's eyes to the truth. As Bishop Neill says:—

"There is an Indian mythology about the British connection with India. According to this, the British, when they came to India, found it a peaceful, prosperous and virtuous land. They took out of it everything that they could, put nothing in its place, and left it divided, stripped and corrupted.

"America is the great land of mythologies. Almost all Americans are sold on the Gandhi myth, of the little half-naked man who opposed single-handed the whole might of the British government; on the myth that America won the two World Wars; on the myth that if an evil thing called "colonialism" can be got rid of, democracy on the American pattern will immediately flourish in its place.

"The current myth about religion in nineteenth century England is that everything was dark until Keble preached his Assize Sermon in 1833, and that then light began slowly to dawn; whereas the revival of religion had been on its way for at least twenty years before 1833, and the influence of the evangelical wing of the Church continued to grow until about 1870."

Now we find the same kind of myth current even to-day about our 1552 Prayer Book. We know that the 1549 Prayer Book was claimed by the Non-Reformer, Bishop Gardiner, to be patient of the unreformed teaching, and that the 1552 version was intended to make such a claim impossible for the future. "Unfortunately," we are told by P. B. commentators of would be repute, "for the peace of the Church of England those who were in authority at this period were disposed to yield too much to the influence of foreigners whose principles were totally alien from those on which the English Reformation were based." We are told by the same subtle writer that the C. of E. was "sagaciously leavened by foreign Protestants, etc."

Some of the excellent articles in our columns recently will do much to "debunk" this myth, especially when read in the light of an important, but evidently little known, conference held in 1548 just before the final passing of the 1549 P.B.

That conference which was held on Dec. 15th, 17th, and 18th, 1548, the minutes of which were published under the title "A Notable Disputation." of the Sacrament in the Parliament House held in the second year of King Edward the Sixth" indicates very clearly that Cranmer's views, as expressed in the P.B. of 1552, were not in any degree different from his views when he fathered the P.B. of 1549. "Before Alasco could have influenced Cranmer's native convictions, and long before the Second Prayer Book was "in consultation," we find the advocates of the Prayer Book possessed by a belief which transferred the seat of the Divine "Presence" from the lifeless elements to the human recipient." As the minutes reveal, Cranmer contended "Our faith is not to beleave him to be in breade and wyne, but that he is in heaven. This is proved by Scripture and doctors, tyll the Bishoppes of Rome's tyme usurped powre came in."

And again, "They be two things to eate the Sacrament and to eate the bodie of Christ. The eating of the bodie is to dwell in Christ, and this may be thou a man never taste the Sacraments."

These were the Reformers expressed beliefs in December, 1548, and accord completely with the teaching of the P.B. of 1552.

We notice that the Modern Churchmen's Union finds itself distressed about the indifference of the modern age to the Bible. One of the members, a Vice-Principal of a Clergy Training College, speaking on "the modern approach to the Bible," observed that the major tragedy of to-day was that people did not approach the Bible at all. As a college chaplain he had noticed that it was quite exceptional for an undergraduate to pack a Bible in his luggage or keep one in his room. He said that the lack of interest was due to various causes: (1) No Bible reading in the home. (2) Indifferent teaching at school. (3) Increasing tempo of life.

We notice that the Anglo-Roman influence is not mentioned as a direct

cause of such neglect; nor the easy dogmatic and negative teaching of modernism with an often irreverent approach on the part of its votaries to the study of the Bible. The speaker emphatically denied that the Modern Churchmen's Union was in any way to be blamed for what he termed "the de-bunking of the Bible." But even he avers that the Bible does not give a consistent view of the whole of life and is regarded to-day more or less as great literature—a description that falls very far short of the description of the Bible as the Word of God and of its essential use in making men "wise unto salvation through faith in Jesus Christ."

The following interesting item appeared recently in the Saturday Church's news column of the "Sydney Morning Herald":—

"Saints' Days, as appointed by the Book of Common Prayer, are correctly observed at St. James' Church, King St. To-morrow the Third Sunday after Trinity, will be observed as St. Peter's Day, with processions at the 11 a.m. Choral Eucharist and 7.15 p.m. Evensong."

This unsolicited testimonial from the press of ecclesiastical rectitude at St. James' is somewhat marred by the facts that "Choral Eucharist" cannot be called a "correct Prayer Book term, and that "processions" cannot be claimed as a "correct" adjunct to the observance of saints' days. If legal decisions mean anything, processions are, on the contrary, illegal in the Church of England.

Still, we must be thankful for small mercies, and it is reassuring to know that, at least in the matter of saints' days, one of our city churches is endeavouring to obey the law of the Church of England. We say "at least" for even a visitor to St. James' Church need go no further than the porch to learn, from a notice therein displayed, that a number of curious things are done at St. James' Church which cannot be said to be "correctly observed" "as appointed by the Book of Common Prayer."

BOOKS by Bishop J. C. Ryle wanted, second-hand. Good prices given by F. H. B. Dillon. XM 2697.

# ITERUM APPELLO

## A SECOND PLEA FOR A RECONSIDERATION.

(By the Rev. Dr. R. Alan Cole.)

(Archdeacon J. Harvey Brown's letter arrived just too late for insertion in our last issue, so we asked Dr. Cole in the meantime if he would like to prepare any comment, which might appear with our correspondent's letter. Dr. Cole's comment was rather more substantial than we expected, but since Dr. Cole will not be long in this country, and the comment seemed worth it, we thought fit to let him "have his say" at length in a separate article.—Ed.)

I am extremely grateful to Archdeacon Brown for his letter with reference to a recent article of mine in "The Church Record," the more so as the letter seems to me to prove to the hilt what I feared, that many Evangelicals of to-day fail to grasp the notion of the absolute authority of Holy Writ as our supreme guide in all matters of faith and conduct. Our whole position as Anglican Evangelicals, or indeed as Reformed Christians, depends, in my humble judgment, on an ex animo acceptance of this authority; and I think that without much trouble it could be shown that Cranmer and the bulk of our Anglican Fathers would heartily endorse this view, as a reference to Prayer Book, Articles, or Homilies would suggest. Nevertheless I appreciate the Archdeacon's disquietude lest this betray us into some blind dogmatism which is irrational, repellant to the outsider, and poles apart from historic Christian apologetic. I also appreciate his fear lest this lead us, as Evangelicals, into a quasi-Roman position, but I think I can assure him that his fears are groundless. Let us consider the question theologically and critically, and see whether these things are so.

### The Source of Authority.

In the first place, no Reformer rejected the Unreformed Church because of the absoluteness of her claims; every claim of God on Man is absolute, and if the Body of Christ had spoken with the very Voice of Christ, her claims might have been as absolute as His, and men would have gladly obeyed. No: Huss and Luther and Calvin and Cranmer rejected the Unreformed Church because they were soberly convinced that the demands were wrong, and wrong in the deepest theological sense. We may well ask how they dared challenge the authority of a Church whose claims were so total. The answer is quite simple: they did not choose to defy her, but they were impelled by their obedience to a higher authority than

hers. Had they been content to render Him anything less than complete obedience, they might have held their tongues and remained within her walls, but it was the uncompromising demand of God for absolute obedience that made them reject the equally absolute claims of Rome.

No doubt so far we shall all agree: the Voice of God, we say, is indeed authoritative, and when He speaks, we can only say "Here stand I: I can do none other: God help me." So far, so good; but, in all reverence, it seems folly to accord to the Voice of God an authority that we are reluctant to accord to Holy Writ. Certain it is that it was in Holy Writ that the Reformers heard the Voice of God, for the Lollard's pack of Bibles was the seed of the Reformation. It could also be argued that it was by no means

only "the moral and spiritual teaching of our Lord" that was accepted as authoritative by these our spiritual forefathers; but this point we will waive for the moment.

We have seen, therefore, that the Reformation was not an anti-authoritarian movement in the theological realm at least; true it is, that in the hue and cry many anti-authoritarian malcontents joined, but their spiritual children are the Socinians on one hand and the Munster Anabaptists on the other (although both, in a different sense, did indeed accept some absolute overruling authority). With neither of these, we venture to affirm, would the Evangelical of to-day wish to claim kinship. As Anglican Evangelicals we are less likely to fall into the whirlpool of Munster than to parley with the Scylla of Socinianism, a heresy which only found its full flowering in the extreme Liberalism of the last century.

### The Tyranny of Liberalism.

For Socinianism, or Liberalism if you will, is as authoritarian as Romanism or indeed as Biblical faith; but Liberalism is unique in being the tyranny of absolute submission to the unaided human intellect, with all its whims and vagaries, for the human intellect is as fallen as the human will, outside of Christ. That is slavery and blind dogmatism indeed; but the Biblical (and indeed Prayer Book) definition of the result of acceptance of the total claims of God in Christ is in the words "cui servire est regnare", "Whose service is perfect freedom."

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With the Roman position, our major quarrel is, not that its claims for allegiance are too great, but that they are contrary to revealed truth.

Now a cursory glance at the above paragraph will show two significant qualifications: the first is the adjective "unaided" as applied to human intellect, and the second is "outside of Christ."

Of course there is a place for the human intellect in working out the meanings and implications of the Christian Faith. All the Reformers, we take it, recognised the function of Reason in interpreting the Faith, and none more than Calvin, as his Institutes bear witness. Nevertheless, this place of Human Reason is a strictly subordinate one: we are "limited" to the acceptance of and interpretation of certain theological data. Anything additional is speculation, of whose correctness or falsity we have in this life no certain canon of judgment; it may be interesting even fascinating, as for instance in the case of Origen's speculations, but it may not be claimed as "of faith". Contrariwise, anything less is not Christian faith in the full sense: selection, in this case, is rejection.

### The Freedom of Limits

But does any man seriously consider this acceptance of a priori data to be a limitation? If the word "Revelation" has any meaning at all, it must mean that there exist certain theological data, inaccessible to unaided reason, but made available to us by God. Now whatever philosophical approach to Revelation we may have, few orthodox Christians would query the historical fact that it is in, by, and through the Bible that God's Revelation comes to us. We know no other Christ but the Christ of the Gospels, the theological meaning of whose work is amplified in the Epistles "in a terminology that can only be understood by a close study of the preparatory Old Testament": to talk of a separate "Christ of Experience" only conceals this, for our Christian experience is based on and corrected by an ex animo acceptance of this very Revelation. We cannot restrict ourself to a mere acceptance of the moral authority of the Christ of the Gospels: for if Revelation has any meaning it is the divine explanation of the meaning of certain definite historical facts. Otherwise we shall see no difference between the Third Cross and the other two: that is the rejecting of the Biblical Interpretation. In many cases History could tell us the Fact, but only Revelation the Meaning: in some cases, Revelation must tell us both Fact and Meaning. Fact without Interpretation is dumb; but Interpretation without Historical Fact would be meaningless.

Now, does an acceptance of the elementary laws of formal logic "limit" us in philosophical argument? Or an acceptance of the laws of addition and subtraction "limit" us in advanced mathematics? Anything else would be

license, not liberty, and the fruit of sheer folly, not wisdom. In one sense, to say that two plus two equals four is an unreasoning dogma, but mathematicians have ever found such dogma the "sine qua non" to intellectual freedom.

Why then is it that we are loth to accept in the theological realm what we accept as axiomatic in, say, the scientific — that all possibility of advance depends on the acceptance of basic data and rules, without which progress or indeed logical thought is impossible? "Ye shall know the Truth, and the Truth shall make you free," was the word of One greater than any Reformer. It is interesting to note that the reaction of the audience in those days was much the same as to-day — an indignant denial that they were in any kind of intellectual bondage, or that they needed this intolerable freedom, only to be won at the price of accepting Truth at the voice of Authority. Hence "iterum appello": we may not argue, we may not dispute; bow down we must. Paul was not too proud to become intellectual bondsman of Jesus Christ, although he knew that such a relinquishing of intellectual independence would always be sheer folly to the Greek; and we are all Greeks at heart. Nevertheless, it was only then that Paul found true intellectual freedom and a host of humble Christians since would add to Paul their Amen, for intellectual independence was the sin of Eden.

### Some Further Questions

The other questions raised by the Archdeacon are very interesting, but would require treatment at length. Imprimis, are "critical faculties" and "common sense" given us that we may stand in judgment on the word of God, or that we may apply and interpret it? Secondly, what meaning has a surrender of "ourselves, our souls and bodies," if we reserve intellect for Christ? Thirdly, whatever our Doctrine of Scripture be, must we not derive it, like all other doctrines, from Holy Writ, and not from our own presuppositions? Fourthly, is not a phrase like the "historicity of Biblical data" self explanatory in the sense of the historical trustworthiness of Holy Writ? Fifthly, is not a phrase like "the Biblical interpretation of the data"

meaningful in the sense of the Biblical judgment (in relation to the Saving Plan of God) passed on the facts which the Bible itself records? Sixthly, did I in point of fact dismiss the admittedly hybrid term "Verbal Infallibility" as a theological swearword, or did I simply say that too often others had done so? Seventhly, does the good Archdeacon equate "authentic with "authoritative" and, if so, what definition does he give to his terms? Eighthly, does he disbelieve in the Massacre of the Amalekites, or Elisha's bears, or does he just disapprove? Ninthly, what place does he give to the Old Testament in his concept of Biblical Revelation? Tenthly, in what sense if any does he consider the Gospels as being more authentic and authoritative than the rest of the New Testament that expounds them? Eleventhly, is Dogmatism necessarily blind? Twelfthly, can we commend our Faith to outsiders by watering down its doctrines?

I nail these theses to the Wittenberg Door obligingly provided by the "Record," and shall be glad to defend one or all to the best of my ability against any challengers, in nomine Domini. If I be confuted from Holy Writ, I will gladly change Kings and fight the battle all over again, as the Irish handsomely offered after the Battle of the Boyne. Until then, "Budge!" says the fiend. "Budge not!" say I. And budge I will not.

Personal evangelism is a collision of souls. It is Nathan speaking to David, "Thou art the man!" —Dr. Samuel Zwemer.

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## CORRESPONDENCE

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

### "CAESAREM APPELLO" — THE AUTHORITY OF SCRIPTURE

(The Editor, "Australian Church Record.")

Dear Sir,

The eloquent and thought-provoking article by Dr. R. A. Cole in your issue of June 26th is to my mind not a little alarming.

When we accept Christ as Lord of our lives must we immediately surrender, not only "ourselves, our souls and bodies", but also all our critical faculties, all our common sense? The Church of Rome seems to say that, and for that reason above all others we reject her claims, but it is disquieting to find an Evangelical Anglican taking the same line.

"We may not argue; we may not dispute... bow down we must"—this is said not of the moral and spiritual teaching of Our Lord, but of a certain Doctrine of Scripture which the writer claims to be self-evident in the Bible itself. Exactly what he means by the "historicity of Biblical data" and "the Biblical interpretation of the data" is not clear, especially as the concept of "Verbal Infallibility" is dismissed as a "theological swear-word" not relevant to the present issue. It would seem, however, that not only the flattening of the walls of Jericho, but also the massacre of the Amalekites, not to mention Noah's Ark, Jonah's whale, Jephthah's daughter and the bears who killed the children cursed by Elisha—all these must be accepted as being just as authentic — just as authoritative as the four Gospels themselves.

I cannot think that such blind dogmatism is in accordance with the Mind of Him Who is indeed "the Lord of our Thinking." It is not in this way that the Faith will be commended to those who do not yet share it, but who are, nevertheless, coming to see that it has more evidence to support it than they have ever realised.

Yours, etc.,

(Archdeacon) J. HARVEY BROWN,  
St. John's Rectory,  
Yallourn, Vic.  
2/7/52.

### A REVIEWER REVIEWED.

(The Editor, "Australian Church Record.")

Dear Sir,

Your contributor "D.R." in his review of "Israel's National Destiny" has aroused my interest. I have not read the book under his review, nor the other books to which he refers, so I confine myself to review the reviewer.

First of all, he seems to live in the popular — but nevertheless erroneous — view that Israelite and Jew are synonymous or interchangeable terms referring to the same people. But the distinction between the House of Israel and the House of Judah (Jews) is fundamental to a better understanding of scripture. "All Jews are Israelites but all Israelites are not Jews." The 12th chapter of 1 Kings is a record of the partition of the Nation of Israel into two separate Houses or Kingdoms. These two

loops, after running through the prophets and N.T., junction again towards the terminus of this age, and so "all Israel shall be saved." In the meantime, however, each follows a carefully charted course. Everybody observes the Judah (Jews) passage, but alas how few discern the set-up of the larger family of the House of Israel. Yet the distinction is most marked.

Then, Mr. Editor, "D.R." plunges into strange waters and flounders about quite out of his depth. He invents three "New" things! They are (1) A "new" Tabernacle of David; (2) a "New" people of God; (3) a "New" Israel!

But let us briefly examine his position.

(1) A "New Tabernacle of David." 2 Samuel 7 makes it abundantly clear that the Tabernacle of David is simply an enduring dynasty, a throne for ever. Nothing to do with a church. (Read also Psalm 89, Jeremiah 33 and Luke 1 32-33). Christ at His Second Advent assumes this throne.

(2) "A New People of God." This is a most God-dishonouring inference and displays a deplorable unbelief in the Bible. What of the promises to Israel? Does "D.R." forget that the New Covenant in Christ was made with the same people—Israel—who broke the Old Covenant? (Read Jeremiah 31, 31-34 and Epistle to Hebrews (not Gentiles) 8, 8:12). St. Paul asks "Has God cast off" and answers, "God forbid!" (Romans 11 1-12). Not then a new people but rather the same old people, only under a new relationship—redeemed in Christ.

(3) A "New Israel." Bishop Ryle wrote "where in the whole of the New Testament shall we find any plain authority for applying the word Israel to anyone but the nation Israel. I can find none." D.R. would have us believe that the Gentiles have taken the place of Israel and so become New Israel. But the Apostle to the Gentiles does not agree with him. St. Paul (Ephesians 3) calls the Gentiles "fellow heirs" (not, supporters) "partakers" (not usurpers), and invites them to "rejoice with" (not instead of) His People. Also the Nunc Dimitis with pacifying insight asserts—a light to lighten the Gentiles—and—the glory of thy People Israel. Concurrent grace!

H.W.M.

(We have given our reviewer the opportunity to reply here.—Ed.)

I am sorry that H.W.M. does not like my using the adjective "new" to describe the people of the New Covenant. If I still stick to it, however, it is certainly not because I think God somehow changed His mind of purpose and started again 'de novo.' Nor would I have anybody believe (as I am charged) "that the Gentiles have taken the place of Israel." I believe it to be the teaching of the N.T. that God has called both Jews and Gentiles (i.e., "the remnant of faith" from the Jews together with "many" from the Gentiles) to form, on equal terms, the people of the new covenant. I gather from the last part of his letter that my "reviewer" holds likewise. This admission of the Gentiles on equal terms enables the "rebuilding of the tabernacle of David that was fallen," according to James in Acts 15.

I freely confess that I am not one of the few who "discern the set-up of the larger family of the House of Israel."—D.R.

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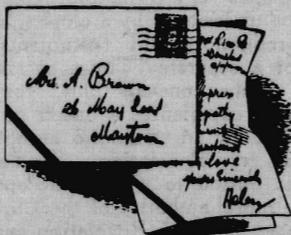
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### WORLD OF BOOKS

"Men Spake from God." — Studies in the Hebrew Prophets, by H. W. Ellison, Tutor at the London Bible College. Published by the Paternoster Press, London, 1952; pp. 160. Price in England, 10/6. Our copy from publishers.

It is a sign of the times that a splendid little book like this should be produced by a member of the staff of an Interdenominational Bible College and should be published by the Paternoster Press. But neither fact is strange; under Rev. E. Kevan's able leadership, the London Bible College has scored noteworthy successes in such open examinations as the London University B.D., while we are already indebted to the Paternoster Press for the printing of the English Translation of two fine books by Ernest Sauer (reviewed in a previous issue of "The Record"). We hail Mr. Ellison's book — as we do F. F. Bruce's "Commentary on Acts" — as another sign of that junction of Evangelicalism and sound British Biblical scholarship for which we have waited and prayed so long. To such a wedlock God grant a fruitful offspring!

Much of the material used in this book originally appeared as lessons in the Bible School Course ably run by "The Life of Faith," a noted Evangelical weekly. This naturally dictates to some extent the format of the book, but the piecing together has been ably done, and the reader will not be conscious of undue jerkiness or repetition.

With Mr. Ellison's basic contention we find ourselves in total agreement — that for most of its history the Christian Church has never really exegeted the prophets, or the rest of the Old Testament, for the matter of that. We have rejoiced exceedingly over the many direct Messianic prophecies, but we have gone further; we have striven to make every verse of every prophet fit this same Procrustean bed, and consistently ignored or rejected those passages which proved too much for us, even with all our exegetical sleight-of-hand. Mr. Ellison honestly attempts the task of the exegesis of the messages of the prophets in the background of

### BOOKS OF SPECIAL INTEREST:

"Holiness, The False and the True." An exposition on this important subject. By Dr. H. A. Ironside. 15/.

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the life and times in which they moved; he seeks the "Sitz im Leben" as our German brethren would say. The result is most challenging and refreshing.

This book is thorough, scholarly and conservative, although at times it will serve as a timely reminder to the reader that is not the same as traditionalism, either in Biblical studies or in things political, for the matter of that. Nevertheless, even when we feel bound to disagree with Mr. Ellison, in some of his conclusions, it is purely because our interpretation of the Biblical evidence differs from his, and not a condemnation "de fide" of his views. The lay-out is good, the print clear, and the binding serviceable; and altogether the Paternoster Press is to be congratulated on the production of the best Conservative book on the Prophets which the present reviewer has seen for many a long day.—R.A.C.

"Essays in Divinity," by John Donne, edited by Evelyn M. Simpson, Oxford, at the Clarendon Press, 1952, pp. 137. Aust. price 28/3. Our copy from O.U.P., Melbourne.

Daniel Jenkins, in his stimulating book, "The Gift of Ministry," makes an interesting comparison between two striking figures of the 17th century, Milton and Donne—both poets and both active Christians—exemplifying, Jenkins holds, the difference between the "securities" of orthodoxy and the "certitudo" of faith, respectively. Donne, he says, "is in some ways one of the most significant, as well as one of the most colourful, figures in the history of the ministry in England. He had that gift of what the literary critics call 'passionate ratiocination,' which is closely related to what in modern philosophical jargon is called 'existential thinking.' As Eliot says, for him thought was an experience. And he lived to the full in terms of his own age, and not of another. He struggled to live genuinely upon the frontier of his age and not tamely and unselfconsciously within its walls, as his prose works so clearly prove."

One of Donne's prose works which has been virtually inaccessible to readers for years has now been published by the Oxford Press. Mrs. E. M. Simpson, who recently published a "Study of the Prose Works of John Donne," has admirably edited the "Essays in Divinity." They are not so popular as the Sermons or Devotions, but are nevertheless of considerable value for insight into the development of Donne's thought.

The address to the reader prefixed by Donne's son describes the Essays as "the voluntary sacrifices of several hours, when he had many debates betwixt God and himself, whether he were worthy, and competently learned to enter into Holy Orders. They are now published, both to testify his modest Valuation of himself, and to show his great abilities; and they may serve to inform thee in many Holy Curiosities."

Many of these "Holy Curiosities" concern the books of Genesis and Exodus, which form the chief text for these essays. We must be content to quote one sensible fragment concerning the authorship of the Pentateuch. Donne will have none derogate from the honour due to Moses—"the principal secretary to the Holy Ghost (I dispute not other dignities, but only priority in time)"—yet adds: "And besides, when I remember that it was God which hid Moses' body, And the Divell which laboured to reveal it, I use it thus, that there are some things which the Author of light hides from us, and the prince of darkness strives to shew to us; but with no other light than his firebrands of Contention, and curiosity."

A goodly text for those whose Holy Curiosity is in Pentateuchal criticism—and written c. 1614 withal!—D.R.

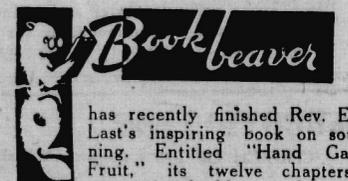
"The Narrow Way," by R. V. G. Tasker, Inter-Varsity Fellowship, pp. 96, 10/6.

This book by the Professor of New Testament Exegesis in the University of London, contains twelve sermons preached mainly before University congregations. The author states in his preface:

"In this volume I have made a selection of twelve addresses given by me in recent years. As the footnotes indicating the occasion of the original delivery make clear, many of them were delivered before audiences of University students. The welcome given them encourages me to think that they may be acceptable to a wider circle of readers, particularly to those who are convinced that the primary purpose of Christian preaching should be the presentation of the truth revealed in a particular passage of Holy Scripture and the interpretation of it in the light of the Biblical revelation as a whole.

"The almost complete disappearance from many pulpits of the Biblical sermon, and the substitution of short, popular, ethical and topical addresses is, in my judgment, both a sign and a cause of the decline of true Christianity in our midst. Conversions are few because the Gospel is not preached. Yet it remains abundantly true that 'it is God's good pleasure through the foolishness of preaching to save them that believe'; but the preaching the apostle had in mind was the preaching of Christ crucified. So often, moreover, those who are already believers have to look elsewhere than to the pulpits of their own local churches for the spiritual nourishment they so sorely need. Whatever may be the demerits of the sermons in this book, they are at least attempts to present the message of the Bible in an unadulterated manner."

We believe that these sermons fulfil the aim indicated, and that their reading will prove both a spiritual and intellectual treat. A book highly to be commended.—B.H.W.



has recently finished Rev. Edward Last's inspiring book on soul-winning. Entitled "Hand Gathered Fruit," its twelve chapters will prove invaluable to those whose desire it is to become "fishers of men." Book Beaver's copy came from Dalrymple's Book Depot, 20 Goulburn St., Sydney and cost him only 6/.

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DEVOTIONAL

SEVENTH SUNDAY AFTER TRINITY — 27th JULY, 1952.

On two Sundays of the Christian Year (the 4th in Lent, and the 25th after Trinity) the Gospel sets before us the Feeding of the Five Thousand, and on the Seventh Sunday after Trinity the Gospel (St. Mark viii 1-9) contains an account of the Feeding of the Four Thousand. When we remember that Christ, who thus fed the multitudes, called himself "the Bread of Life," and that His miracles were parables in action, we are at no loss to understand why both these miracles, recording the feeding of a hungry multitude, occupy such an important place in the teaching of the Christian Year.

But there are special reasons why the particular miracle brought before us on the Seventh Sunday after Trinity should have place as a Gospel, side by side with that of the Feeding of the Five Thousand. At the beginning of the third year of His ministry our Lord visited the borders of Tyre and Sidon, where He healed the daughter of the Canaanitish woman. He then returned to the neighbourhood of Bethsaida Julias by way of the coasts of Decapolis (i.e. through what had been Gentile region since the days of the captivity of Israel). Here He wrought

a variety of miracles of healing, seeing which, the Gentile multitudes who had flocked to Christ with their sick during His progress through their country, "glorified the God of Israel" (as distinguished from the gods of their own nation) St. Matthew xv 31. Then it was that the Lord, moved with compassion provided for 4000 hungry people "a table in the wilderness."

The special thought brought us by the Feeding of the Four Thousand is that Christ is the Bread of Life for the Gentiles as well as for the Jews. The Five Thousand were a Jewish multitude, and the Four Thousand were, for the most part Gentiles. The two miracles bear much the same relation to each other as the visit of the Jewish shepherds to Bethlehem after the Birth of our Lord bears to the subsequent visit of the Gentile Magi. There was materially a feeding of the Gentiles, after the children of the House of Israel had first been filled.

As Christ, through the ministration of His disciples, thus satisfied the bodily needs both of Jews and Gentiles, so through His servants to-day is He seeking to provide all men with the Bread of Life. He is always ready to do His part. It is for us, in earnest consecration, to bring to Him our loaves and fishes—ourselves, our souls and bodies, talents and possessions for His blessing. Then we shall be fitted to take our part in proclaiming to all, Jews and Gentiles, the glorious Gospel

of His love, so that they also may satisfy their spiritual hunger by partaking of the heavenly Bread.

EIGHTH SUNDAY AFTER TRINITY — 3rd AUGUST, 1952.

The Gospel for the Eighth Sunday after Trinity (St. Matthew vii 15-21) sets before us a never-failing test by which we can distinguish the hurtful from the profitable, the false from the true—"By their fruits ye shall know them."

Our Lord had been exhorting His followers to enter in at the strait gate and walk in the narrow way. He then cautioned them against false leaders and teachers, who would profess to guide them aright, but would really lead them astray, and gave them a test by which they might satisfy themselves of their trustworthiness. He told them that the best way to judge men is to judge them as we do trees. To judge them by their words only, or by the profession they make, would be like judging a tree by its leaves and blossoms. A tree is judged by its fruit, and men are known by their actions. "Ye shall know them by their fruits."

What kind of fruit are we to look for in those who profess to be Christians, and more particularly in Christian leaders. St. Paul tells us in Gal. v 22, 23—"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," and in Eph. v 9—"The fruit of the Spirit is in all goodness and righteousness and truth."

Who, then, are we to try by this test of fruitfulness?

(1) OUR GUIDES—those whom we allow to lead or influence us; our religious teachers; our friends and companions. All these must be tested by their actions, and the character of their influence on those around them. If they cannot stand the test, we must turn elsewhere for guidance and help.

(2) OUR OWN LIVES — From verses 19 and 21 in our Gospel we see how necessary it is that we should apply the Lord's test to our own lives, as well as to the lives of others. Verse 19 tells us that "every tree that bringeth not forth good fruit is hewn down and cast into the fire," and verse 21 reminds us that the leaves of our outward profession will count for nothing unless the fruits of good living are found in us also, for the Saviour says: "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven."

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The Christian's Liberty Within the Church

(By the Rev. G. C. B. Davies, M.A., B.D.)

With the ever-increasing demands of the State upon the individual in modern times, it has become necessary to keep watchful eyes on the liberty of the subject in the western democracies. The dangers and possibilities of totalitarianism are too obvious to need elaboration here. But at least this danger calls attention to the problem of the individual's relationship to the State, and much has been written in recent years on this subject.

A Parallel exists between such relationship and that of the Christian to the Church, but here the tension is one which varies according to churchmanship, and the Evangelical viewpoint on this matter shows no agreed opinion. An authoritative work on the Evangelical doctrine of the Church and ministry, of similar status to Kirk's "Apostolic Ministry," is long overdue, and would be a most valuable contribution to Evangelical theology. This article is an attempt to enumerate certain points of importance in the hope that more widespread attention may be drawn to the neglected field of study.

The Protesting Spirit.

The Evangelical argument has been that Christianity is based on the individual relationship between the soul and God, and the final criteria of authority are the Holy Spirit and the Bible. From the earliest days of the Church, individuals have raised their voices either to prevent the introduction of harmful errors, or to stop the spread of corrupt doctrine or practice. Under the guidance of the Holy Spirit, St. Paul protested at the Jerusalem Council against fastening the burden of Jewish legalism on new Gentile converts; in the fourth century, Athanasius was successful in defeating the Arians, who had begun to exercise wide influence over the Eastern Church, with their false doctrine of the Person of Christ; in the late fourteenth and early fifteenth centuries, Wycliffe and Hus protested against the corruptions of the Roman system, while just over a century later, Martin Luther was the most dynamic figure in promoting the Protestant Reformation, which resulted in England in the establishment of a national Church, and the overthrow of Papal influence. The next great figure was that of John Wesley, who dominated the eighteenth century Evangelical awakening, but owing to differences on Church order, rather than on doctrine, his followers seceded to form a new denomination.

At times the history of the Evangelical party within the Anglican Church has been characterised by an individualism which has tended to obscure its distinctive contribution, and to weaken its influence. Many of the great leaders of the eighteenth and nineteenth centuries have done outstanding pastoral work, for example, Grimshaw at Haworth, the Venns at

Huddersfield and Clapham, Walker at Truro, and later, the Wilsons at Islington and Champneys at Whitechapel; moreover, eminent scholars can be found among their number, including Henry Martyn, the elder Daniel Wilson, Charles Simeon, Bishops J. C. Ryle and Handley Moule. Yet there has been a tendency to protest, and if the protest has not been heeded, to withdraw, so that in many cases, their viewpoint has gone by default in the official councils of the Church.

Church Order.

But so far as the Anglican Church is concerned, all clergymen declare on oath that they assent to the Thirty-Nine Articles, and the Book of Common Prayer. To do this in sincerity must include assent to the pronouncement that "The Church hath power to decree rites or ceremonies, and authority in controversies of faith" (Article XX). Her power (jus) in matters of rites and ceremonies is legislative, such as any society may make for itself to manage its own affairs, in accordance with its own first principles. This right is implied in the teaching of Christ, who committed to the disciples the power to "bind" and to "loose," meaning to "declare forbidden" and to "declare allowed." We find the Church putting this power into practice when in his First Epistle to the Corinthians, St. Paul gives definite regulations for the conduct of public worship (xi, 4f.; xiv, 26ff., 34), which, if all things are to be "done decently and in order," needs some regulation, whether by definite rules, or by the growth of recognised custom. Wherever the Church is faithful to Scripture, she may be trusted under the guidance of the Holy Spirit to work out for herself in each age, and in every country, that system of common worship which is best suited to her needs as expressive of her devotion, and her members of each denomination should be able to give their loyal obedience so long as she adheres to this condition. St. Paul's

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final rebuke to the discontented members of the Church of Corinth, "If any man seem to be contentious, we have no such custom, neither the Churches of God" (1 Cor. xi. 16), would appear to endorse this view.

#### Defending the Faith.

In matters of faith, the case is different. The Church exists to propagate certain beliefs. All that she teaches is centred in Christ, and her message is sufficiently set forth in Scripture; she must therefore be faithful in all her teaching to the message she was given to proclaim. She is to bear witness before the world to the truth, for Christianity claims to be the absolute religion, Christ Himself being the Way, the Truth, and the Life. In Him, God's revelation is final and complete. Hence the Church's duty is to "guard the deposit" (1 Tim. vi. 20), and her members are to "contend earnestly for the faith which was once delivered unto the saints" (Jude 3). But controversy forced upon the Church a new function; she was called upon to play the part not only of witness but of judge, and from time to time, to declare what the truth is and always has been. She bears witness that current teaching is or is not in harmony with the message she lives to proclaim. And it is in controversial matters that individual Christians have played their most notable parts, in pointing out errors, and declaring the truth from Scripture under the guidance of the Holy Spirit. But whereas all Christians have this right, which at times becomes a duty, great care must be taken, first, to be sure that individual disagreements are indeed based on true and accurate Scriptural interpretation; and secondly, to be assured that disagreement on principles of minor importance does not assume undue proportions, and so cause further division and weakening of the Church's influence. To-day, we are not so much assailed by outstanding controversies

of faith, as by a general attack on everything for which the Church stands. There is therefore a greater necessity to study and appreciate points of unity and agreement rather than an insistence on points of difference among the main schools of Protestant thought. Progress in this direction must depend, first, upon an agreed recognition that the Bible is the final and authoritative record of God's saving activity towards mankind and the world He has created, and supremely in its revelation of the redemption of the human race through Jesus Christ. In the Bible, under the guidance of the Holy Spirit, is contained the essential teaching given to the Church by the apostles, who themselves were chosen to declare the gospel by their eye-witness experience, by the interpreting work of the Holy Spirit in their hearts and minds, and by the direct commission of our Lord. The Bible is thus the Church's final authority for the gospel by which it lives, and for this reason, the Scriptures must always remain open and accessible for all her members to read and study.

Secondly, the Church's teaching and tradition must be recognised as formed by her collective understanding of the revelation of God recorded in Scripture. The Church, though composed of imperfect individuals, is yet united to its Head and indwelt by the Holy Spirit; it must therefore be growing in its understanding of the truth and its collective wisdom must not lightly be set aside. "Tradition," in this sense, is that which enables men to enter quickly and accurately into the meaning of Scripture in a way which would not be possible if they were left without its guidance to seek for the light unaided. For example, the formulation by the early Church of the doctrines of the Trinity and of the Incarnation reveal a real guidance of the Holy Spirit. After much study and controversy, the Church was enabled at last to state explicitly truths about God, Christ, and the Holy Spirit which were present in Scripture, though in a diffused and implicit form. Such formulations may have covered only part of the truth, but they did so in a balanced and accurate manner, thus providing a means whereby the Church of all ages can enter

into the meaning of Scripture with less danger of misunderstanding. Thus the approach to the gospel through the activities of the historic Church has a deep significance, not perhaps sufficiently recognised, for in fact we learn all our understanding of the Bible through the teaching of the Church and its representatives, as well as through our individual study of its pages. The Bible therefore remains as the authoritative record of the revelation given in Christ, because God used historical circumstances and the natural gifts of the individuals selected by Him as apostles or recorders of apostolic teaching, the leaders of His Church, in order to give a permanent and adequate exposition of the historic facts of our faith, and their meaning. The freedom of the individual Christian must therefore be limited by Church tradition for this reason; such tradition represents the Church's apprehension of the revelation attested authoritatively in the Bible, an apprehension made possible through the guidance and inspiration of the Holy Spirit, but still incomplete and fallible because the Church is still composed of sinful and ignorant men. The Christian must therefore approach the fundamental truths of the faith both through the collective wisdom of the Church and by direct study of the Bible. Liability to error, and incompleteness, will remain an element in tradition until the Church is made perfect, and God has always fresh light to show forth from His holy Word.

#### The Bounds of Tradition.

Tradition must clearly be understood here in its full sense as the Church's collective understanding of the gospel. It cannot be confined to the tradition of any one age or any one area of the Church's activity. The Holy Spirit did not cease to operate in the Church after the Councils of Nicaea or Chalcedon, or after the separation of the Churches of the East and West in 1054, or after the Reformation. Our heritage includes the contributions of the Churches of the Reformation, as well as of those of the early and mediaeval periods, and of those of subsequent foundation; all must be given their due consideration. The importance of Church history thus becomes clear when it is viewed, to quote Canon C. H. Smyth's comment on Archbishop Parker's prescience, as "a stream of development, and that at no point is it possible to draw a line across it and to say that what comes before that line is pure and what comes after it is corrupt. The weight of historic precedent is authoritative, but it is not conclusive; the final criterion is the Word of God."

(C. H. Smyth, "The Genius of the Church of England, p. 32. See also "The fullness of Christ," (S.P.C.K., 1950), pp. 61-3.) — From "The Christian Graduate.")

## Holiday Evangelism

### NEW METHODS OF ADULT EVANGELISM IN ENGLAND.

(By the Rev. D. B. Knox, B.A., B.D., M.Th.)

Many know from experience that holiday time is a happy opportunity for bringing the gospel to children and young people. Parish camps under canvas where a principal feature of the programme is morning and evening prayers with talks on the Christian life are always popular with the boys of the parish and prove valuable means of evangelising youth. It is important that the camp should not be confined to members of an organisation within the parish but that all should be eligible within the age limits. In a similar way, house parties for young people are a common feature of parochial life in Australia and are fruitful in strengthening the Church.

In England since the war the same principle has been applied to evangelising adults, in families. The results have been very encouraging. At Lynton, on the lovely North Devon coast, the Pathfinder Fellowship have purchased Lee Abbey, a large hotel standing in 250 acres of wood and farm land, bordered on one side by two miles of beach and rocky coast and, on the other by hills that rise up to Exmoor. The hotel and farm is staffed by a group of Christians, some of whom are permanent residents, others come for a specified time. Fees for guests are four guineas a week, which is moderate by present-day standards. Each morning after breakfast short prayers, with an exposition of the read-

ing, are held; and in the evening after dinner there is Epilogue, a hymn, prayers, and an address up to an hour in length, aimed at awakening in the nominal Christian a realisation of the need for the new birth. These talks open the way for private conversations between guests and members of the resident community. Very many have testified to the spiritual blessing they have received through a holiday at Lee Abbey.

Lee Abbey is open all the year round. Its programme is based on the "house party" method, all the guests arriving on a Saturday afternoon and departing a week later. However, if accommodation permits (which is not often) guests may stay longer, or come for a shorter period.

#### House Party for Families.

At Seaford, in Sussex, a group of Christians have taken a school for a fortnight in August, at the height of the holiday season, with the purpose of running there a holiday tour party for adults and family parties. Tennis, cricket, football and outdoor sports of all kinds are arranged for all who want them. The school swimming pool is an attraction. In the evening, talkie films (the Fact and Faith films are a great adjunct to evangelism), "rag" and classical concerts and other features help to make the holiday enjoyable. Motor coach tours to places of interest are also arranged. But guests are, of course, entirely free to spend their time as they like. Prayers and epilogue are held daily.

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## STOP THIS NONSENSE!

Except for a few, all the scores of books which come into this office for review have a fair chance. Each one is carefully scrutinised before being sent to an expert on the subject of it. Those few, however, scarcely nowadays even have a chance, let alone a fair one. Indeed, after years of experience the Editor has developed a sleight of hand which adequately deals with most of them. With a skilful flick of the wrist he launches them into a perfect parabola which ends — where else but in the waste paper basket.

These are the books which purport to instruct the public in the important topic of sex. With insistent regularity they arrive. All of them profess a high seriousness. They classify, roughly, into three types. First, there are those which set out to provide pornography for people who are too respectable to purchase the unvarnished article from any of the numerous bookshops which specialise in that form of entertainment. Under the guise of moral uplift they describe with intimate detail the process of sex, in such a way as to stir illicit desires.

Second, there are those, intended for adolescents, which warn against irregularities of conduct. Written, apparently, by people with a truly shocking ignorance of the world, they conceal what are usually known as "the facts of life" under cloudy verbiage and, masquerading in the guise of "frankness," succeed in conveying no information whatsoever except to those who already know a great deal more of the subject than the authors. They are usually distinguished by obvious lies which may have deceived the authors but which would mislead nobody else. Their best public is among fourth-form boys who pass them round from one to the other and gain from them considerable amusement.

Third, there is the literature emanating from religious organisations, which operate with excellent motives and very poor sense. Their work rarely reaches the right people, and, to be honest, would help them very little if it did. The Church of England Moral Welfare Council does much good in setting a proper standard. It is from less authentic sources that the trouble comes.

## The Old Attitude was Better.

All during the Victorian era such writing was taboo. Yet, despite this hiatus in the educational system, the processes of conception and parturi-

tion continued. People seem to have been a rather more pleasant and friendly place than it has become under this high powered salesmanship of sex. Exaggerated consciousness of sex probably sets up far more psychological disturbance than did the old-fashioned attitude.

It is difficult to estimate the imponderables which have formed the contemporary outlook upon this subject. Advertisements on the hoardings, in the Press and elsewhere, together with a rash of nauseous novels and suggestive films have played their part. The result of all this is unpleasant to contemplate. An obsession with the physical aspect of human relationships is not entirely separable from it. What is quite certain is that this constant outflow of literature setting out with the ostensible motive of giving instruction in sex makes a considerable contribution to the unhealthy mentality which characterises the present day. Pretending to warn the ignorant against evil and sin, it does exactly the opposite. It introduces the innocent to forms of vice of which otherwise they would know nothing. It stimulates a curiosity which is better left dormant. It accustoms people to regard as normal marital disharmonies which otherwise they would strive to overcome.

No doubt, many people will criticise us for writing in this strain. The sentimental, the neurotic, the hysterical, the unfortunates torn by many complexes, will accuse us of all the crimes and sins in the contemporary calendar. They will charge us with obscurantism, with obsolescence, even with Victorianism. They will say that all knowledge is enlightenment. To that we reply that we could not care less for their poor opinion.

Some kinds of knowledge are not enlightening and ought not to be scattered indiscriminately among the general public. Doctors, teachers, clergy, and other responsible people ought to preserve a monopoly and dispense it as necessity requires. Thousands of victims of vice must curse the day they first saw newspaper articles and books which made known to them temptations of which they would otherwise have remained in virtuous ignorance. A mock morality does not cover up the falsity of those who write of these subjects. Sometimes it is worse than a blatant advertisement of them since people turn away from what is obviously wrong. To the people who might very likely, by their activities, lead the youth of this country into the paths of evil under a sanctimonious disguise only three words are relevant: Stop this nonsense.

—C.E. Newspaper.

## A.C.R. DONATIONS.

The members of the Board of Management are most grateful to the following for their donations: Mr. B. Short, 7/6; Miss M. Spinall, 8/6; the Rev. B. G. Judd, 8/6; Mrs. Spicer, 5/.

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News

## SYDNEY

## ● St. Andrew's Cathedral.

The last meeting of the Communicants Guild was held on Thursday, 3rd July. After a devotional service in the chapel in St. Andrew's Cathedral, those present assembled in the Lower Floor of the Chapter House for the meeting presided over by Bishop Wilton.

The Guest speaker was Mr. P. W. Gledhill, the well known church historian, who gave a very interesting and educational lantern lecture entitled "A trip along the Hawkesbury River from Broken Bay to Richmond. He showed views both of beauty and historic spots along this beautiful waterway. He also showed the monument to be unveiled by the very Rev. the Dean in memory of the Aborigines of the Hawkesbury.

## ● New District.

The Parish of Kembla has been divided and a new Provisional District of West Kembla created by his Grace, the Archbishop as from 1st June. This district comprises the areas of Mount St. Thomas, Figtree, Unanderra, Mount Kembla and Kembla Heights. The Rev. K. W. Campbell, A.S.T.C., Th.L., was instituted as Curate-in-charge by Archdeacon Begbie on 22nd July.

## ● Youth Meeting at Deaconess House.

There was great excitement amongst the students throughout the day of the 15th July, while in the midst of sandwich-making and flower-arranging numerous 'phone calls announced that more and more visitors — parties from parishes including a group from as far away as Richmond — would be arriving at the Youth Meeting that night. Moore College Chapel was packed for the Holy Communion Service at 7 p.m., when Principal Hammond's message to the young people was greatly appreciated. Then, arriving at Deaconess House after the service, it was found that the lecture hall appeared to be full already. However, more chairs came down from Moore College, and the table at the front of the hall had to be lifted on to the platform, so that seats could completely fill the hall, and still there was an overflow outside. The rendering of "The King of Love" by Deaconess House and Moore College students prepared the way for the challenging message given by the Rev. Arthur Deane, the Chaplain to Youth. The story of Saul's disobedience and the need for absolute surrender were brought home. "To obey is better than sacrifice, and to hearken than the fat of rams."

Then, in the library, the dining room and on the verandah supper was served and guests were invited to see over the House and to sign their names in the Visitors' Book. It was gratifying to see old students from Deaconess House with groups of young people from their parishes; and the number of new members amongst the Junior Associates, who came early to help cut up

cakes and remained late to wash up. What could we all do but sing the Doxology and praise Him mightily from whom all blessings flow?

## ● C.M.S.

A League of Youth District Rally is to be held at St. John's Hall, East Willoughby, on Saturday, 26th July. The Speaker will be the Rev. David Stewart, who has served with the C.I.M. in China. The meeting will commence at 7.45 p.m. All young people are invited to attend.

A Missionaries' Conference is to be held at "Gilbulla" during the first week in August. It is anticipated that approximately twelve missionaries from N.S.W. and other States will be in residence during the week.

## ● N.S.W. Churches' Cricket Union.

The 50th (Jubilee) Annual Meeting of the New South Wales Churches' Cricket Union will be held in the C.E.N.E.F. Memorial Centre, 201 Castlereagh Street, Sydney, commencing at 7.45 p.m. on Monday, 28th July, and continuing on Wednesday, 30th July, 1952, at the same hour. The President, Rev. Dr. W. L. Jarvis, will preside.

The 1951-52 season proved to be particularly successful and 128 teams from churches situated within the city and suburbs of Sydney participated in its competitions. During the year teams from the Union visited Melbourne, Brisbane and Armidale to play combined church teams in those cities. N.S.W. succeeded in winning the "Lowe" Interstate Cup.

## MELBOURNE

The Priory in Australia of the Venerable Order of the Hospital of St. John of Jerusalem attended the Cathedral on the afternoon of June 29 for their annual service. Once every five years the priory meets in Melbourne. Its prior is the Governor General, and the deputy prior, the State Governor. The knights, commanders and officers of the order were seen in their official robes, led by the Cross of the Order and the Royal Standard, while before the priors a symbolic sword was carried. This sword was given to the Australian priory by the Duke of Gloucester, who is the Grand Prior. The members of the priory sat in the sacristy of the Cathedral, while the members of St. John's Ambulance Brigade, the most well-known form of the order's activities, filled the nave to the number of 1,000.

In his sermon, the Archbishop traced the early history of the order and its association with the Crusaders. It stood for two things, "Pro Fide, et pro Utilitate hominum." That service was expressed in works of charity and relief, especially in the first aid work of the brigade and in the training of these officers by the "association" — the teaching order. "This order has a long history of noble service," said the Archbishop. "What inspired it? The answer is seen in the first two words of its motto — 'Pro Fide' — 'The Christian Faith'."

The last century had been one of great optimism. But that very optimism had made the first half of this century one of difficulty. In spite of man's unceasing desire, the kingdom had not come. Yet he still dreamed of an age of peace and plenty, security and happiness. It could only come through the Christian faith with all its implications. The very name "Jerusalem," in the title of the order, reminded all of that place where men first heard the Son of God reveal the truth, that alone could set men free.

## PERSONAL

The Rev. C. K. Hammond, Rector of Carlingford, Sydney, has accepted nomination to the Parish of Hayfield, Diocese of Gippsland.

The Rev. C. M. Kemmis, Rector of Belmore, has been appointed Rector of St. Cuthbert's, Naremburn, Diocese of Sydney.

The Rev. and Mrs. Norman Gelding, of Central Tanganyika, are receiving congratulations on the birth of a son. Mr. and Mrs. Gelding are at present in Sydney.

A memorial service for the late Lady McCullum was held in St. Andrew's Cathedral on Thursday, July 17th. The Archbishop of Sydney spoke appreciatively of her generous support and long and varied service in the Church.

Mr. Minton Taylor is to open the C.M.S. Sale of Work in the basement of the Sydney Town Hall on Tuesday, August 19th. Mr. Minton Taylor has for many years been a supporter of the Society, and is a Trustee of C.M.S. of Australia and Tasmania. Mrs. Wynne Jones is a daughter.

The Rev. and Mrs. H. C. Gurney have been located by the C.M.S. parent Committee in London, to Egypt. They expect to go to Egypt in August, after Mr. Gurney has been operated on for cataract. Mr. and Mrs. Gurney were formerly C.M.S. Missionaries in Iran.

Canon Wenzel, Vicar of St. Columba's, Hawthorne, Melbourne, has been advised by his doctor to retire from the charge of the full-time duty of his parish.

The Primate of Australia will preside at the Federal Council of the Church Missionary Society of Australia and Tasmania, to be held in Sydney next week. Representatives of C.M.S. from various States will be present.

The Rev. Arthur Deane, the newly appointed Director of Youth, Diocese of Sydney, will take up his position early in September. One of his first duties will be to attend the World-wide Council of Youth to be held at Travancore, India.

The Rev. P. B. ("Tubby") Clayton, Rector of St. Martin-in-the-Fields, London, is to visit Australia during the months of September to November of this year. He is expected to arrive at Perth on September 14.

Miss Avis Richardson, Headmistress of Mvumi Girls' School, Tanganyika, is now visiting Sydney, and carrying out deputaion work.

The Rev. and Mrs. G. Hayes, of St. George's Schools, Hyderabad, South India, are now on furlough. Mrs. Hayes, who is Headmistress of the Girls' School, is a South Australian. They are now visiting Sydney during July and August, and will be undertaking extensive deputaion work.

Sister Irma Faulkner has now commenced work at Oenpelli Mission, in North Australia.

We offer our sympathy to the Rev. F. Camroux, the Rector of Cronulla, on the death of his mother, Mrs. E. Camroux. Mrs. Camroux was a parishioner of St. Thomas', Rozelle.

## Proper Psalms and Lessons

### July 27. 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 or Wisd. vi 1-11; Matt. ix 35 to x 23 or Acts xvi 6; Ps. 37.

### August 3. 8th Sunday after Trinity.

M.: 1 Kings x 1-13 or Wisd. vi 12 to end. Mark x 1-31 or Phil. ii; Pss. 39 and 40.

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

### August 10. 9th Sunday after Trinity.

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

E.: 1 Kings xviii or 1 Kings xix or Wisd. xii 12-21; Matthew xi or Acts xx 17 to end; Pss. 44, 45.

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G.P.O. Box 4451, Sydney

## FALSE SIMPLICITY IN PREACHING.

I would urge that one of our greatest needs is that we should rediscover, if need be, and re-emphasise to-day these great fundamental evangelical truths of our religion, this true simplicity wherein lies the secret of true wisdom. For has not a great deal of the pseudo-Christianity of recent years been guilty of a false simplicity because it has been disloyal to the Bible revelation as a whole? The essence of Christianity, we have so often been told, lies in the simple truths of the Fatherhood of God and the Brotherhood of man. Here we have, it is said, the basis of a Christian order of society. It cannot, however, be too often pointed out that to present these two doctrines as though they were self-explanatory truths, and as though nothing further was involved than giving assent to them, is to be guilty of the folly denounced in our text. Jesus, it is true, taught the Fatherhood of God; but the New Testament never asserts that men are by nature children of God, but that they become so only by divine grace and by the obedience which springs from faith in Christ crucified. 'As many as received Him,' we read in the prologue to St. John's Gospel, 'to them gave He the right to become sons of God, which were born not of blood nor of the will of the flesh but of God.' It is true also that Jesus taught the Brotherhood of man, but only as a consequence of a necessary regeneration of all human beings. For while God made of one blood all men to dwell on the face of the earth, the provision of a common humanity, as we know only too well, does not constitute brotherhood. It is only in the recognition that we are all sinful men in need of divine forgiveness, only in Christ, only at the foot of the cross, that men are really one.—From "The Narrow Way" (Tasker).

## CANON LANGFORD SMITH MEMORIAL.

ST. ANDREW'S, SUMMER HILL.

At the morning service on Sunday 15th June the Most Rev. H. W. K. Mowll, D.D., Primate of Australia and Archbishop of Sydney unveiled a Memorial Tablet in the Chancel of the Church in memory of the late Canon S. E. Langford Smith, second Rector of St. Andrew's. The Archbishop preached the sermon and spoke of the Church life of the Canon from the time of his entrance into the ministry in 1900, till his death in 1950—as curate of St. Andrew's under the first Rector Canon John Vaughan then as rector of Wahroonga, then Rector of Summer Hill from 1932 to 1937 on his retirement from St. Andrews as Rural Dean of the Blue Mountains. His grace mentioned his work as a debater in Synod and the men who had entered the Ministry during his rectorship of St. Andrew's. The Rev. C. M. Kemmis, Rector of Belmore, the Rev. J. H. Vaughan, Rector of Springwood, the Rev. Boyce Horsley, Rector of Eastwood, the Rev. N. Langford Smith, our own Missionary, and the late Eric Parsons, late Rector of Lismore. Prayers were read by Archdeacon Hulme-Moir and the third Rector of St. Andrew's, Archdeacon J. Bidwell. Also present were Rev. Boyce Horsley and the Rev. Keith Sandars. The Lessons were read by Mr. Keith Langford Smith and Mr. Fritz Langford Smith. Special music by the Church Choir was sung under the direction of Mr. H. R. L. Nixon, the anthem being "God be in my Head and at my departing."

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1552-1952

ARTICLE No. 7

## The Doctrine of Sacrifice in the 1552 Prayer Book

(By the Rev. D. W. B. Robinson, B.A., Minister-in-Charge of St. Philip's Church, Sydney.)

Where, if anywhere, is there rightly a sacrifice in the Holy Communion? If there is a sacrifice, what kind of sacrifice is it?

There is more than academic interest in these questions. On the one hand, every Christian man's life and worship is bound to be affected by his understanding of the Communion in which he participates; on the other hand, the question of the Eucharistic sacrifice is one of the issues in the present inter-church debates on faith and order.

### A Live Issue.

The recently published report of the World Council of Churches' Commission of Faith and Order, entitled "Ways of Worship," contains this significant paragraph under the heading "Eucharistic worship: Sacrifice": "Another live issue is the sense, if any, in which eucharistic worship may rightly be regarded as sacrificial. It is well known that both Luther and Calvin rejected this conception on the ground that the sacrifice of Calvary had been offered once for all and was not to be repeated. But recent studies of both the New Testament and the patristic evidence have led to a re-opening of the question, and it is asked whether sacrificial language does not appear in a new light when the idea of re-presentation replaces that of repetition, and when communion and offering are seen as two sides of the same thing. The paper contributed by Bishop Hicks of Lincoln, to the Edinburgh Conference suggests that one cannot receive the sacrifice of Christ without participating in it by offering oneself. This suggests the further thought that the Church, by offering itself, is offering the Body of Christ. In the Euchar-

ist the celebrant is the Risen Lord uniting the members of His earthly Body to Himself in His offering of Himself to the Father." (p. 33-4.)

Let no one be deceived by the tentative language of this summary, or by the "air-of-a-new-discovery" which pervades it. This is good Anglo-Catholic doctrine, and there is nothing very new about it. It is surprising to find the World Council report sponsoring these "suggestions" so innocently. We understand that later articles in this series on the 1552 Prayer Book will deal with the questions of how far these "suggestions" are in accord with the New Testament on the one hand, and the Fathers on the other hand. In this article we hope simply to draw attention to what is, in fact, the doctrine of sacrifice in our Prayer Book, as it has been since it was first given classic expression in the 1552 Order of Communion.

It is, of course, no secret that very many members of the Church of England (including dignitaries and scholars) regard the Prayer Book service of Holy Communion as grossly inadequate if not positively mistaken in its presentation of sacrificial doctrine and that they are working for the complete replacement of the service. A. H. Couratin, for example, in one of the essays contributed to "Ways of Worship" as representing an Anglican opinion, gives generous hospitality to the suggestion that the Church of England should "refuse to be conditioned by her own post-medieval formularies" but "set her own eucharistic house in order." Couratin then pro-

ceeds to set forth a doctrine of eucharistic sacrifice which, he frankly confesses, Cranmer's liturgy was "explicitly designed to exclude." (p. 190 ff.)

What was Cranmer's liturgy "explicitly designed to exclude?"

Couratin's answer is correct: "any oblation other than the praises and the self-offering of the communicants together with their alms."

### The Roman Theory.

We may best appreciate Cranmer's teaching concerning the eucharistic sacrifice by noting first of all where and what was the sacrifice in the service which Cranmer and his contemporaries were from the beginning familiar with, i.e., the Roman "Canon of the Mass" in the Sarum Missal.

Now the Canon is a long prayer beginning with the supplication (Te igitur) that the Father would accept "these gifts, these presents, these holy, undefiled sacrifices" of bread and wine, and ending with the breaking of the Body of Christ into three pieces prior to the Agnus Dei and the Communion. But in the course of this prayer comes the actual "canon actionis," the rule of the action, the main verb of the sentence as it were, when the priest, after consecrating the bread and wine, offers (offerimus) the sacrifice of the Body and Blood of Christ to God the Father for the propitiation of the sins of the living and dead. This offering is described as "a holy sacrifice, an immaculate victim" which (it was entreated) God would accept as a propitiation for the sins of the priest and of all for whom he offered it.

### The Reformed View.

Now this Sacrifice of the Body and Blood of Christ (the sacrifice of the mass) and the doctrine of transubstantiation on which it was based were alike rejected by the Reformers, and since 1552 at least have never received the slightest countenance in the language of the English Prayer Book.

But what kind of sacrifice remained?