

THE AUSTRALIAN CHURCH RECORD

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

9. No. 19.

SEPTEMBER 30, 1954

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

OPERATION SPEARHEAD

(By the Rev. G. H. Codrington, Vicar of Brighton)

St. Andrew's Church of England, Brighton, Melbourne, is one of the oldest Churches in Victoria. The present nave was built in 1857, but the original Church was erected in 1842, and was made possible by the generosity of one of the early pioneers — Henry Dendy—a yeoman farmer, who emigrated with his family and farm lands from Sussex in England. He presented ten acres of land as a Church reserve.

The first church was a tiny wooden building, which gave place to a fine stone church in 1857. Later, in the vestry of those days embarked on an ambitious plan of building a new church. With this in mind, built on the present transepts and aisle. The plan also provided for a nave with side aisles, but funds ran out and so, for over 70 years now, the church has stood incomplete. The nave is now causing grave concern. Roof needs replacing and the timberwork has been affected by the war over the years. Several thousand pounds are needed to put this church in good repair. As a plan of long ago, of completing the church, well, that had long been forgotten. In fact, most of the present parishioners did not realise the church was incomplete.

Until now, our plans for tackling this situation have been hamstrung by lack of funds. We have tried the usual methods of raising money, by Temple Fairs and Parish Fairs and Sales of Rugs, but none of these ever produced more than £1,500 in one year. In addition, our weekly collections have not been more than £3,500 per annum. The position seemed desperate with the rising cost of living and increased labour charges, it seemed that we should have to curtail our activities and just patch up the old

by a wonderful chain of circumstances that we were brought into touch with Colonel Wells and his father, of the Wells Organisations who flew to Australia and met our Vestry. The meeting was a memorable one. It was like a breath of fresh and invigorating air to listen to Colonel Wells. He completely transformed our attitude towards Church finance. He made us realise that hitherto we had been begging for money instead of challenging our people in their hearts and con-

St. Andrew's, Brighton, Victoria, is the first church in Australia to employ "Wells Organisations" to assist them in the financial side of their work. "Wells Organisations" have now opened a headquarters in Sydney for Australia, and many are interested in their methods of money-raising.

"Operation Spearhead" is the Vicar of Brighton's title for the story of a remarkable achievement.

sciences to give something better than token gifts, for their own sakes.

Of course, to begin with, the usual objections and fears of hiring a professional organisation were expressed. "Would American methods work in Australia?", "Was the fee justified?", "Would not the conservative people

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Presentation of the first pledge for £1,000 at St. Andrew's, Brighton, Victoria, for "Operation Spearhead" (see article). (L. to R.: Rev. G. H. Codrington, Vicar; W. A. Carr, Hon. Chairman; H. B. Borwick, Initial Gifts Chairman; Hon. R. W. Tovell, General Chairman.)

Gifts not Enough.

It was then, at this crucial moment,

Off the Record

OVER THE ODDS.

"The Brisbane Diocesan Registrar, Mr. R. T. St. John, spoke on the proposed legislation concerning 'off-the-course' betting in St. John's Cathedral." —The Anglican, Sept. 17.

Rake-off in aid of the Cathedral Completion Fund, I suppose!

THE IDEAL COMMITTEE.

The parish records for the Parish of Sutton Forest, N.S.W., contain these minutes of a Vestry Meeting long ago: "At a Vestry held in All Saints Church on the 13th of April, 1852, being Tuesday in Easter Week, there being no attendance, it was resolved that the present Church-wardens be continued in office and that this vestry do now adjourn."

Canonical Hours.

Sutton Forest, where the Governor of N.S.W. has his country residence, has a beautiful little church. I was intrigued at the notice board the other day which listed the anniversary services as follows:

11 a.m. Morning Prayer.
10 a.m. Morning Tea

ANOTHER OPINION.

"The Record," (England) for April 21, 1882, contained this comment in the course of an obituary for Bishop Frederick Barker:

"The formation of a General Synod, which should exercise a legislative authority of limited extent over the whole Church in Australia and Tasmania, may be regarded as having perfected the constitution of the church, and as affording, with God's blessing, an effectual safeguard against its being broken in pieces by any internal schisms."

And yet some still say we have no constitution!

FROM THE MAIL BAG.

This is the kind of thing we like to hear. It is from a clerical subscriber, who is one of Australia's best known parish clergy, having only recently retired from parish work when more than 80 years of age. He writes:

"The Record is doing a magnificent job in its witness to the great evangelical principles of our Church."

TO AUSTRALIAN CHURCHMEN

"Bring the Whole Tithe"

The church goes forward through the efforts of its members. Their contribution of time and money for its work are the sinews of its life and its expansion. Because of the importance and vastness of the objective, there is no room here for inefficient or spasmodic efforts. Yet chaos rather than system is the rule which governs the contributions of most of the church's members.

And yet for all this it is not a matter of great difficulty to substitute order for chaos.

Members of the Old Testament church were required to give a tenth of their income to the work of God. Christians are not under the law, but under grace. Yet the Old Testament law was given that we might know the mind of God. Not being under compulsion of law does not imply that we should ignore the law but rather excel it.

In the early centuries of the Christian era, general councils required Christians to contribute a tenth of their income to the church's work. No such public canon regulates our giving to-day; but each individual might well adopt the principle of a tenth as a private canon to govern his own gifts.

Tithing changes a man's whole attitude towards giving to church and charity. Of course, the tithe must be set aside before any of the income is spent. That is a necessity for the success of the plan. This having been done, the distribution of the gift to the church and other worthy causes becomes a matter of trusteeship or "stewardship." No longer is the tither reluctant to give away any of "his" money, but rather glad to distribute wisely the funds dedicated to God. He becomes more careful as to the causes he assists as well as more interested in them. He wants to know if God's share is being well used.

The principle of giving regularly and systematically in proportion to possessions applies not only to money but to time also. Christians should be scrupulous to set aside time (and that not necessarily at the end of the day when one is exhausted) for intercessory prayer on behalf of Christian workers and Christian work. And self-employed Christians might well consider giving a tithe of their time to leading Christian work. Such a gift from its laymen would be an invaluable contribution to the church.

REFORMATION RALLY PACKED

Although every available chair was requisitioned at the Reformation Rally on the 17th in the Sydney Chapter House many sat on stairs or stood throughout, more than sixty clergy were present. Galleries as well as the floor were packed.

The Dean of Sydney who presided threw out the suggestion that perhaps next year being the four hundredth anniversary of the Marian Martyrs the Committee would consider taking the Town Hall. Two notable members of that martyr band were Bishops Ridley and Latimer. They were burnt at Oxford on October the 16th, 1555. This might suggest a date for next year's Rally.

The first speaker on Friday night was the Rev. Graham Delbridge of Holy Trinity Church, Adelaide. He pleaded earnestly for a more genuine and realistic appreciation of the benefits of the Reformation and especially

for a more devout and regular reading of the Bible. The Bible had been given to us in English at the Reformation and was our greatest earthly treasure. The Bible should now be given a central place not only in the life and work of the Church but in the life of each individual Christian. We need the word of God in our homes and in our hearts.

Archdeacon R. B. Robinson who had arrived back in Sydney that very day gave an informative and heartening address on his experiences and impressions of Evangelical and Evangelistic activity in England.

During the interval between the Tea and the main meeting the Rev. R. C. Weir, Children's Court Chaplain, showed pictures taken by him when abroad attending a Youth Conference on the Continent.

The total receipts from the meeting amounted to nearly £100.

THE MORAL GLORY OF THE SON OF MAN

(By John R. Reid.)

John 1-14: "And we beheld His glory, the glory of the only-begotten of the Father, full of grace and truth."

In the Old Testament the essential idea in the concept of glory was the manifestation of the Light of God and with this Light there was revealed the Beauty, Holiness and Strength of the Almighty. This glory was screened from the open gaze of human eyes by either rocks, fire, a heavy curtain or most frequently by a cloud. However, in the New Testament the revelation of the glory of God was seen in its clearest form. No longer was it transitory but was open to the inspection of wondering men (as our text suggests—we beheld His Glory). Jesus Christ was this final and full revelation and the glory of God is now linked with His Personality.

Evelyn Underhill has pointed out how humiliating it is to our scale of values when we recall that the greatest revelation of God began, not in some cathaclysmic movement of history but as a whimpering baby in a straw-lined manger. And so this glory is to be understood in the realm of Grace and Truth, and these two find their choicest blending and fulfilment in Christ.

The character of Jesus Christ has fulfilled the highest ideals of all men. The ancient Greeks had a conception of *sophrosune*, which was the lofty ideal of a life which was full-orbed and which exhibited the careful balance between the reason, the will and the emotions and showed a delicate poise between the needs of the flesh and the demands of the spirit. It was to be a character in which there was no weakness, no strain nor exaggeration. And when men saw in Jesus Christ a conscientiousness which was free from morbidness, a freedom without licence, caution linked with courage, tenderness and sincerity, sociability and aloofness, they recognised that He was THE MAN.

His love of God, His sense of purpose in relation to God's Kingdom, His desire for Holiness showed Him to be the Lord's Servant and the real fulfilment of true Hebrew aspiration.

Uniqueness.

The Apostles, one by one, bore their witness of the uniqueness of His moral character. St. John recorded, "We beheld His glory—full of grace

this incident is that when the Son of Man healed a hopeless leper He did not for the slightest thought of self-advancement but out of pure compassion for the man's desperate need.

Rejoicing in the Truth.

Likewise His Life reflected His whole-hearted love and loyalty to the Truth. He was the One who truly did not "rejoice in iniquity but rejoiced in the Truth." In John 8 we see the reaction of One Who was absolutely True. The woman convicted of grievous sin was brought to Him for judgment. It was a foul trap for whatever He said meant that He was caught by the Jews. If He judged her guilty, He would be found to be interfering with Roman justice, while if He suggested that her adultery was of little consequence, He would be convicted before the Sanhedrin for the disavowal of Mosaic law. In modern parlance, He was "on the horns of a dilemma." The rest of the incident vividly shows His deep reaction to the iniquity of the situation as to the men whose scholarship had only sharpened their malignity. So the Son of man, did not vacillate nor try to avoid the issue but bowed His head in shame and embarrassment. The Jews' scheming iniquity was heightened when

(Continued on page 11)

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THE AUSTRALIAN CHURCH RECORD

NOTES AND COMMENTS

The Synod of the Diocese of Willochra has rejected the Draft Constitution of the Australian Church which came before it this month. We do not know the reasons for this decision, although it has been stated that the decision was unanimous. Some will think that the Willochra vote has been recorded prematurely, but in view of the fact that the greater part of the Diocese of Willochra is shortly to be re-absorbed into the Diocese of Adelaide, there may be some excuse for Willochra lifting up its voice while it still has one. The present Diocese of Willochra will have cost three quarters of its parishes by the time any Constitution can be sent on to it from General Synod's meeting next year.

Nevertheless, it is to be hoped that other dioceses will hasten more slowly in giving their judgment. Indeed it is to be hoped that other dioceses will not consider the Constitution until the Constitution Committee of General Synod has improved the drafting of it and removed certain ambiguities of intention, especially in regard to the Permissive Variations. The Standing Committee of Sydney Diocese has wisely decided that consideration of the Draft be not undertaken at the October session of Synod, but deferred till next year.

The Diocese of Tasmania has accepted the Constitution. It is no more to be praised for doing so at this juncture than Willochra is to be blamed for rejecting it. But Tasmania's assent is not unqualified. Its motion of assent asked "that the attention of the Constitution Committee of General Synod be drawn to the need of further consideration being given to the schedule of Permissive Variations." The Permissive Variations are not, in fact, a "schedule" to the Constitution, and it is difficult to see that there is much virtue in assenting to the Constitution before the proposed Variations are clearly understood. The fact that Tasmania has accepted every Draft Constitution yet put forward, good, bad or indifferent, makes its present hasty decision less of a surprise.

For the next generation at least, the United States of America will be the leader of the world. The fortunes of all nations will be influenced by the manner in which that leadership is exercised. Consequently it is gratifying to realise that sixty per cent. of the population of the U.S. are associated with the churches. This is several times as large a proportion as was the case thirty years ago.

This increase is timely, for the church needs all the support it can obtain in its work of Christianising more thoroughly American society, which is still riddled with many anti-Christian elements. A casual acquaintance with that country would suggest that there is a good deal of truth in the current American quip, that "America is a melting pot, but the only thing that has melted is the pot."

The American Church needs the support and the prayers of Christians everywhere in its important work. In this respect we believe it will be seen as providential that the second assembly of the World Council of Churches was held in the centre of the United States. Not only has the church at large been better informed of the needs of Americans Christians, but the American Church itself, woefully riddled as it is with modernism and theological humanism, and consequently enervated and unmanned for the task of preaching the life-changing gospel of God's redemption in Christ, cannot but be benefited by the presence in its midst of a large group of men and women drawn from all the world and determined to proclaim their belief in the substitutionary atonement, in the bodily resurrection, and in the personal return in glory of our Lord Jesus Christ, the incarnate Son of God. The absence from the Assembly, by their own choice, of some churches which treasure these doctrines may be regretted as a weakening of this witness. Yet the unanimity and earnestness of testimony to these and other like truths, cannot fail to have its influence on the American scene.

It may well be that the future will assess the greatest benefit of the Evan-

ston Assembly to have been a redirection of American Christianity, at a critical juncture of the world's history, back to the biblical foundations.

We hear with pleasure of the publication in England this month of a new book by Canon Loane Principal of Moore College, Sydney, on the English Martyrs. We greatly appreciated Canon Loane's two books "Oxford and the Evangelical Succession" and "Cambridge and the Evangelical Succession." We are glad to know that these are still being widely circulated. They must do good wherever they go.

We gather from advance reports that this new book will maintain the same level of interest and helpfulness.

We congratulate both the author and the publishers (Church Society London) on its timely appearance. It is good that an Australian should produce a book on the leading men among the Marian Martyrs on the eve of the four hundredth anniversary of their labours and sufferings. The price is moderate at 16/- and orders are being received at the Church Record Office.

At the recent Reformation Rally in Sydney an appeal was made for more subscribers for the "Church Ourselves. Record." As a result several handed in their names. We are thankful for this. We believe our paper is indispensable to the cause of truth within the church in Australia. It would make a great difference for good in any parish if the "Church Record" were taken in and read by the members of the church.

The aim of our paper is to explain the Bible and to defend its teaching against falsehood or perversion from every quarter. For this task sound learning is needed combined with a sincere and humble Christian experience.

A number of men and women are giving gratuitously much time and labour to the production of the paper but the response of quite a large body of our friends still ranges from lukewarm to cold. This must be changed. Please join us in prayer that this change may come — and come soon. Our Lord is the changer of men.

Nothing is clearer through the dust of the recent controversy than that the sole motive for con-
Club Licences. temporary clubs, of the type now agitating for preservation of their "privileges,"

Adelaide Move to Recover Willochra

The greater part of the Diocese of Willochra will return to the Diocese of Adelaide on October 1, 1955, in accordance with a motion passed in the Adelaide Synod this month. The area concerned, the Rural Deanery of Eyre's Peninsula, includes five districts at present ministered to by the clergy and other missionaries of the Bush Church Aid Society.

In 1916, at the formation of the Diocese of Willochra, the Diocese of Adelaide placed Eyre's Peninsula under the administration of the Bishop of Willochra. At that time it was indicated, both by Adelaide and Willochra, that at any time the Bishop of Adelaide with the approval of the Synod could take back Eyre's Peninsula into the See of Adelaide.

During his address to the Synod of Adelaide this month on "The State of Affairs in the Diocese," the Bishop indicated his intention of taking back Eyre's Peninsula into the Diocese of Adelaide. Later the Archdeacon of Adelaide moved that the Bishop give notice to the Bishop of Willochra of his intention and after a short debate the Synod passed the motion, the action to take effect in a year's time. The Synod of the Diocese of Willochra, which was meeting at the same time, apparently had no knowledge of Adelaide's intentions.

Bishop Robin commented that he was of the opinion that Eyre's Peninsula could never be worked effectively under Willochra; but no reason was

given why, after having been in Willochra Diocese for nearly 40 years, the Peninsula should be taken back just at this time.

A Constitutional Matter?

Since the Draft Constitution now being considered by the church in Australia would prevent a unilateral absorption of a portion of one diocese by another, it seems not unlikely that the unexpressed motive for this action is to forestall this provision of the Constitution.

The Diocese of Willochra has about the same number of clergy as the dioceses of St. Arnaud, Bunbury and Riverina, and has more clergy than Rockhampton, Carpentaria, Kalgoorlie, and North-West Australia.

This move by the Diocese of Adelaide which is already the fourth largest diocese in Australia and which is rapidly growing, is no doubt intended to be a death-blow to Willochra. Indeed it has been stated in the press that this is thought to be the first move in restoring the whole of the diocese to Adelaide. Only six priests will be left in Willochra after the withdrawal of Eyre's Peninsula.

The five B.C.A. districts affected by the new move are Ceduna-Penong, Minnipa, Streaky Bay and Cowell. Five ordained clergymen as well as doctors, nursing sisters and other trained workers are ministering in these areas at the invitation of the Bishop of Willochra. Objections were voiced in the Adelaide Synod to the motion to bring back the Rural Deanery of Eyre's Peninsula on the grounds of the effect the change might have on the B.C.A. work, which has not only supplied manpower and finance for several parishes in the Peninsula, but has developed a large medical and philanthropic work in connection with its spiritual ministry.

RIDLEY FELLOWSHIP.

The Reverend H. M. Arrowsmith will speak on the subject: "The Word of God and the Man of God" at the next meeting of Ridley Fellowship on Saturday, October 2.

It will commence with Evening Prayer in the college chapel at 7.30 p.m. followed by the address and discussion in the principal's home.

All men interested in the ministry are invited to come and use the excellent opportunity which the informality of the occasion provides for discussion with the principal and staff of the college concerning the call to the ministry.

THE CHURCH OF ENGLAND ALMANACK.

The Church of England Almanack, published for the Church Society in England, is now in its 65th year of issue. The Almanack prints the two lectionaries which have statutory authority (1871 and 1922) together with a list of special dates of historical and biographical importance. It is printed by the Church Book Room Press.

A number of specimen copies of the 1954 Almanack are available in the Church Record office for any clergy who would be interested to take one. Orders may also be lodged now through the Church Record Office for the 1955 Church of England Almanack.

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CORRESPONDENCE

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

TRUTH IN WORSHIP.

Dear Sir,

Hymns now form an important part of church worship. These hymns are probably better known than the psalms. This stresses the importance of truth in our hymns. What our people learn by heart should be true.

But there is a stronger reason still. Our Lord has laid down with clearness the necessity of truth in our worship. His words are "the hour cometh and now is when the true worshippers shall worship the Father in spirit and truth; for such doth the Father seek to be his worshippers. God is a spirit: and they that worship him must worship in spirit and truth." (John 4/23,4) There is here both emphasis and strictness. The repetition of the phrase, "in spirit and truth" gives emphasis. And the word "must" is used here as it is in the previous chapter regarding the necessity of the new birth and perhaps with that in view. No man could be a "true worshipper" that is not born again of the Holy Spirit of God and his heart changed as the water was changed into wine. (The teaching of chapter 2, 3, and 4 are closely related.) Our Lord used strictness here no doubt because of the necessity of the case. Nowhere is man more tempted to evasions and subterfuges than in his worship.

My objection to the Canadian hymn book called the Book of Common Praise and now used here in an Australian edition is that it includes hymns which in my opinion are not consistent with truth. Some hymns undermine or contradict the teaching of the thirty nine articles which we believe rightly interpret the teaching of the Bible. A lie may be told either by suggestion or by direct statement.

May I refer first to some of the hymns found under the heading "Holy Communion."

Number 229 is a translation by Gerard Moultrie dated 1804 (evidently in mistake for 1884). Gerard Moultrie was an active helper with his pen of the sacerdotal or Anglo-catholic movement in our church. An instance of this is his processional hymn "Swing the censer wave the banner." There can be no doubt of the suggestion conveyed in the lines to be sung at Communion.

King of kings yet born of Mary,
As of old on earth he stood,
Lord of lords, in human vesture,
In the Body and the Blood.

In 231 Thomas Aquinas of the 13th century leads our devotions in the words,

O Christ whom now beneath a veil we see.

In 235 Canon Bourne repeats this and asks us to sing

Though the lowliest form doth veil thee
as of old in Bethlehem.

Archdeacon F. G. Scott carries on this idea in 244:

Thy love has veiled thy glory,
And hid thy power divine,
In mercy to our weakness
Beneath an earthly sign.
We hail thee now O Jesu,
In mercy hast thou come,
For all the hosts of heaven
In wonderment are dumb.

We hail thee now O Jesu
For law and type have ceased,
And thou in each Communion
Art sacrifice and priest.

The use of the word Altar in this Hymn Book for the Holy Table is I believe misleading and intended to convey ideas that are inconsistent with Bible and Prayer Book teaching. Canon Bright asks us to sing amongst other unscriptural things:

And so we show thy death O Lord
Till thou again appear;
And feel when we approach thy board
We have an altar here (241)

The Rev. W. J. Sparrow Simpson, whose writings I myself have never found satisfactory supplies me with words to sing under the heading "Discipleship" (571)

All for Jesus—at thine altar
Thou wilt give us sweet content;
There dear Lord we shall receive thee
In the solemn sacrament.

When visiting a church where the Book of Common Praise is in use I am usually given a copy before the service. When I take the book I invariably think of the question put into the mouth of a worshipper long ago, "Is there not a lie in my right hand?" (Isa. 44/20) . . .

I have written the above with great regret. The compelling reason is that the proposal is now before the Chapter of St. Andrew's Cathedral, Sydney, to adopt "The Book of Common Praise" as the Cathedral Hymn Book.

I am strongly opposed to this. We are not our own masters here. A diocese like an individual or a nation is ever under the judgment of God.

If no evangelical hymn book is deemed satisfactory then it is our plain duty to set about compiling a hymn book that is. There is the money in Sydney and the literary and musical ability to do this. What we need is unity and determination. Truth has never been effectively served without work and sacrifice. Truth in worship is worthy of these.

Yours, etc.,

Gordon, N.S.W.

DAVID J. KNOX.

DIFFERENCE OF OPINION.

Dear Sir,

Referring to the editorial comment at the foot of my letter published in your issue of September 2nd.

In regard to the position of the officiating Priest at Holy Communion, though there is room for a difference of opinion as to what the Prayer Book means by the "North Side" of the Table, the direction before the Prayer of Consecration that he shall stand "before the Table" seems so clear and unambiguous that it is, to me, surprising that it should be controverted.

As to the Prayer Book usage of the words "Priest" I am grateful for the comment on my letter, and admit to being mistaken as to "Priest" and "Minister" being used selectively. However, it is the word "Priest" that is used predominantly throughout the Prayer Book in rubrical directions, and it is the same word that is used in the Ordinal to describe the office to which we were ordained. The compilers of the English Prayer Book at the time of the Reformation deliberately retained the word in a day when the Papal controversy was more acute than it is to-day. In view of this, does not your admission in an earlier issue that you "are not happy about the use of this word" indicate a certain dissatisfaction with the 1662 Prayer Book and its compilers, as I earlier suggested?

Yours, etc.,

E. G. LAMBERT.
St. John's Rectory,
Balmain, N.S.W.

[The suggestion that the "Church Record" "is not happy about the use of this word" was made not by us, but by a correspondent, Mr. Carter. The view expressed by us on that occasion was that the associations of the word "priest" make it "a less suitable word for a Christian minister than would otherwise be the case." But we neither object to its use, properly explained, nor are we dissatisfied with the 1662 Prayer Book on this account.]

COMMUNITY CHURCH.

Dear Sir,

A few months ago a letter was in your columns in regard to a Community Church in course of erection at Buxton, which is in this parish.

It is my duty to point out to readers, that though our (Anglican) folk are supporting the scheme in various ways, we have NO OFFICIAL CONNECTION with it; in fact we are not permitted to do so.

On the other hand, for some years there has been a Church of England Church Build-

ing Fund, the size of which has recently encouragingly increased, and we are looking forward to the building of our own Church in the (we trust) reasonably near future. It would follow that we would really have no cause to use the Community Church.

Yours, etc.,

D. A. LANGFORD.

The Rectory,
Picton, N.S.W.

THEOLOGY AND WORSHIP.

Dear Sir,

In view of the interest which has been concentrated on the Eastward Position, it seems most desirable that Evangelical Churchmen should make their own attitude plain. It is because they have always understood that the Eastward Position is the symbol of what they regard as false Eucharistic doctrine that they have opposed it. Matters of ritual and ceremonial may be simply matters of taste, unless history and Theology invest them with doctrinal significance. Evangelicals believe that history and Theology have invested the Eastward Position with doctrinal significance as the position of a sacerdotal priest who is making a sacrificial offering, whether by continuation or representation, on the altar for the living and the dead.

What we have to ask is whether the North Side rubric which was introduced into the Communion Service in 1552 was merely an instruction to correct temporary disorder, or whether it was an essential part of the transition from the mediaeval service of the Mass to the reformed service of Holy Communion. It is difficult to escape the conclusion that the latter is the correct statement of the case in view of the authoritative explanations with regard to the Church contained in the Prefaces to the Prayer Book. Thus in the Preface on Ceremonies in 1549 Cranmer shows how reluctant he was to make any changes unless the thing concerned was superfluous, or burdensome, or had lent itself to "superstitious or avaricious abuse." Again in the Preface to the 1662 Prayer Book the revisers declared that their aim was to do what they conceived "might most tend to the preservation of peace and unity in the Church." And they deliberately retained the North Side. There can be no doubt in fact that learned ecclesiastical opinion at the end of the 17th Century represented by men like Wheatly and Nicholls was adverse to the Eastward Position on doctrinal grounds.

The Eastward Position was virtually unknown in the Church of England until the rise of the Tractarian Movement. Then it was listed as the first of the Six Points of the Ritualists which were to undo the Reformed way of worship and to restore mediaeval practice and doctrine. The Court in the Lincoln Judgment acknowledged that the current belief of educated English Churchmen was in fact that the North end position distinguished our Church from the Church of Rome. It was this position which the Six Points of the Ritualists desired to undermine.

Evangelicals accordingly find it hard to believe that the Eastward Position is not interlocked with a Theology of the Lord's Supper which they regard as unscriptural and unreformed. The one mitigating feature is in the case of those clergy who take what is called the Eastward Position, but who turn round to face the congregation so that

the manual actions are visible as the words of Institution are recited. This is an action which achieves the same purpose as the rubrical instruction to stand at the North side of the Table. It deprives the Eastward Position of its genuine historical significance for those who hold a sacerdotal view of Holy Communion. It is the Priest who stands before the altar with his back to the people who occupies the traditional position of one who is offering a sacrifice on their behalf to God.

Reformers and Evangelicals alike reject this doctrine, and the Eastward Position with it, because it is a doctrine which reflects on the honour of Christ. "This man after he had offered one sacrifice for sins for ever sat down on the right hand of God . . . for by one offering he hath perfected for ever them that are sanctified." Heb. 10:12, 14.

Evangelical Churchmen are obliged to reject everything in ritual or ceremonial which appears to impugn the "one, perfect, and sufficient sacrifice, oblation and satisfaction" of Jesus Christ. This is not a matter of taste; it is a matter of fundamental doctrine. It affects the issues of personal salvation and it concerns the glory of Him Who is "the Great High Priest, and Apostle of our profession."

Yours, etc.,

MARCUS L. LOANE.

Moore College,

Newtown, N.S.W.

A design has been accepted for the new Borneo Cathedral, the foundation stone of which was laid by the Duchess of Kent in 1952.



CHURCH MISSIONARY SOCIETY

Annual Meeting

SPEAKERS

- THE ARCHBISHOP OF SYDNEY,
*just returned from the Minneapolis
and Evanston Conferences*
- The Rev. GEORGE PEARSON,
*Acting General Secretary,
recently back from Tanganyika*

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Principles of the Constitution (4)

THE APPELLATE TRIBUNAL.

(By Archdeacon T. C. Hammond.)

Yet another important feature on which agreement has been reached in committee relates to the Constitution of the Appellate Tribunal. There is at present no Tribunal with authority to determine the doctrine and discipline that is to prevail in the whole Church of England in Australia. Any diocese is at liberty to refuse the offices of the Appellate Tribunal appointed by General Synod as General Synod is at present an advisory and not a legislative body. When the New Constitution receives the assent of Parliament in a particular State there is imposed upon it a certain legal status that makes the Tribunal authoritative after the manner of any board of arbitration set up by common assent of the parties interested. It becomes very important to secure that a Tribunal invested with such power should be fully representative.

A section in the Church has maintained that the Bishops are the sole authority in determining matters of faith, ritual and ceremonial and that the Church at large has no option but to submit to episcopal rulings in all these matters. Another section is equally fully persuaded that matters which affect the Church as a whole should be determined by a body of judges elected by the Church as a whole. It was also felt that legal training in the weighing of evidence and the construction of documents was essential if the decisions of the Tribunal were to secure acceptance. The compromise effected in the present Constitution gives to each house of representatives in General Synod the right to elect a proportion of the tribunal. The House of Bishops nominates a bishop and a layman, the House of Clergy nominates a bishop and a layman and the House of Laity nominates a Bishop and two laymen. The laymen must be selected either from the civil judges, the barristers or the solicitors who are members of the Church of England. There is a majority of laymen and each section of the church has a voice in the appointment. There seems to be reasonable provision made in these determinations to secure a proper representation of all interests. The President and the Deputy-President being laymen with legal training offers some guarantee that the usual processes of law will be observed in the conduct of any inquiry and irre-

levant matter excluded from the evidence tendered.

The disturbing so-called veto which has occasioned such difficulties in the Church of England in England has disappeared. Any five communicant members shall be at liberty to prefer a charge against any person licensed by the bishop in respect of breaches of faith, ritual, ceremonial or discipline.

Powers of Alteration.

Two other important matters require some notice. An attempt is made to limit the power of the Church "to make statements as to the faith, ritual, ceremonial or discipline of this Church." It is laid down that any such alteration or revision must be consistent with the Fundamental Declarations and must be made as prescribed by the Constitution. The first condition renders it impossible for any alteration or revision to be made which impugns the authority of Scripture, runs counter to any command of Christ, rejects either of the Sacraments or interferes with the three orders of bishops, priests or deacons. Probably in future, if we may for a moment look ahead, most controversy will cluster round the question as to whether any proposed alteration varies from Scripture as the rule and standard of faith. Can any doctrine or practice not based on Scripture be accepted without impairing the standard? Most probably Hooker's position would be adopted which admits of the use of human reason and human made laws with the governing principle that the admission of these must be controlled by clear evidence that any such employment displays in use no contradiction to the revealed will of God. There will probably be divergent interpretations of the words "the ultimate rule and standard of faith," but even if total agreement is not reached they will, we trust, exercise a salutary restraint on innovations.

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PERSONAL

The Bishop of Nelson, N.Z., has announced his appointment of Mr. Ivan E. Fitchell, LL.M., as Chancellor of the diocese.

We record with regret the death on September 13 in Montreal, Canada, of Dr. A. W. J. Stocks, of Young, N.S.W. Dr. Stocks had represented the Diocese of Canberra and Goulburn at the Anglican Congress at Minneapolis and the W.C.C. Assembly at Evanston last month. He was accompanied by Mrs. Stocks and had hoped to visit England before returning to Australia. His sudden death in Montreal was due to a cerebral haemorrhage. Dr. Stocks was a medical practitioner who was ordained deacon in 1950.

It has been announced that Mr. Colin Beecroft has been appointed General Secretary of the Children's Special Service Mission and Scripture Union in succession to the Rev. Basil Williams who has become Rector of Fivedock, N.S.W. Mr. Beecroft at present holds a similar position in New Zealand.

Canon D. J. Knox has been licensed to the cure of souls in the district of Terry Hills, near French's Forest, Sydney. This is a growing area with as yet no buildings, though the Government has recently sold an acre of land to the church there. Canon Knox has been promoting a Christian witness in this area for some time, though he has been officially in retirement. Now, in his eightieth year, he is returning to active pastoral ministry.

A notable Bible translator, Canon Chandu Ray, will visit Sydney in October. Canon Ray is a Pakistani by birth, and has spent much of his life on the north-west frontier areas of India. He was greatly influenced by Bishop George Sinker, and he has been active in the translation of the Bible both into Tibetan and Sindhi.

The Rev. L. S. Luck, of Boolarra, will commence duties in the parochial district of Cann River (Gippsland), at the end of October.

Protestant Church Closed in Spain

A Protestant Church in Madrid has been closed by the Spanish authorities on charges that it had become a centre of what was termed illegal proselytizing.

The Church, which belongs to the Southern Baptist Convention of the United States, was said to have about 100 communicants. The police forbade the pastor to perform any religious activities at the end of July.

Replying to an inquiry during the second week of August, the Foreign Affairs Ministry was understood to have said that the police order could not be rescinded because the Baptists had violated the laws governing the activities of "non-Catholic cults." Protestant circles reported in Madrid.

Protestants Deny Charges.

The police charges of illegal proselytizing were denied by the Protestants, who said that the number of communicants had been steadily growing during the last several months and that this development, which disturbed Roman Catholics in the district, had led to the Government measure.

Roman Catholicism is the state religion in Spain. Spanish law forbids non-Catholic proselytizing. Protestants are allowed to worship only in the interior of churches. Neither public ceremonies nor the dissemination of non-Catholic propaganda is allowed.

Of 30,000,000 Spaniards, it is estimated that about 20,000 are non-Catholic.

LAITY CALL FOR REFORM IN COPTIC CHURCH.

The Patriarch Anba Yuossab II, head of the Coptic Church, was forcibly removed from his palace on July 25 by a band of Coptic youths, members of an organisation proscribed by the Egyptian Government. "The Times" reported that "behind the affair is a long-standing dispute between the Patriarch and the Coptic Congregational Council over the distribution of the Church's revenues from land. The bulk of the money goes, it is said, to sustain monasteries, and the Church Council is of the opinion that it should be used to the greater advantage of the Coptic community as a whole."

This violent action, which does not appear to have had the support of the large and important lay community, was carried out mainly by university students. But though support was lacking, there can be no doubt that a large majority of Copts sympathise with the reasons behind it; for the past thirty years, there has been a growing agitation among the laity to reform the worn-out financial administration of the Church, which has fallen into disrepute, and to overhaul the procedure for the election of a Patriarch.

The Congregational Council of the Coptic Church are also asking for the foundation of a large seminary. This, too, has been refused by the Patriarch on financial grounds.

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ALL WELCOME

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State Secretary,
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The Rev. D. E. W. Green, Rector of Rose-dale, has accepted nomination to Trafalgar (Gippsland).

Deaconess Nancy Drew has been appointed to Lake Tyers and Nowa Nowa (Gippsland).

The Rev. Canon T. Gee, Rector of War-ragul (Gippsland) and formerly of the diocese of Sydney has accepted nomination to St. John's, Toorak (Melbourne).

The Rev. V. H. Jenkyn was inducted as Vicar of Cowes (Melbourne) on 12th September.

Our sympathy goes to the Bishop of Bendigo and Mrs. Riley at the loss in Perth of their son, Christopher. While on life-saving work he was taking part in rescuing some people in difficulties and the life-line fouled.

The Rev. T. R. Fleming, Rector of Wagin (Bunbury), has accepted nomination to Bayswater (Perth).

We congratulate the Rector of Roseville, N.S.W., the Rev. S. G. Stewart, on his being appointed an honorary canon of St. Andrew's Cathedral.

The Rev. J. J. Tunstall, of St. Anne's, Nanango, has been appointed Rector of St. Matthew's, Drayton (Brisbane).

The Rev. H. W. Griffiths, of St. Thomas', Beaudesert, has been appointed Rector of St. Andrew's, Lutwyche (Brisbane).

Mr. R. H. Morris, Diocesan Secretary and Registrar of Bunbury since 1937 has resigned as from 30th Sept. Mr. A. R. Reid has been appointed Diocesan Secretary as from Oct. 1.

The Archbishop of Sydney has sponsored the Rev. A. J. Glennon as a priest-student to S. Augustine's College, Canterbury, the Central College of the Anglican Communion. Mr. Glennon is on Canon Bryan Green's staff at S. Martin's-in-the-Bull Ring, Birmingham and on leave from the Diocese of Sydney.

We offer our congratulations to Mr. and Mrs. K. McKay, of Ibadan, Nigeria, on the birth of a daughter, Elspeth Anne.

The Rev. J. B. Burgess has accepted nomination to the parish of Wonthaggi (Gippsland).

The Rev. David Bateman, who has completed a term of office as Assistant Curate to the Rector of St. John's, Cessnock and The Rev. N. A. Pullin, also of Newcastle diocese, left for further study in England late in August on the "Strathaird."

The Rev. K. J. Houston was inducted to the parish of Waratah (Newcastle) on 6th August, last, by the Ven. C. W. Nicholls, Archdeacon of Maitland.

The Rev. Jack Richards, Rector of St. Mark's, West Wollongong, has accepted nomination to St. John's, Rockdale (Sydney).

The Rev. E. Rolfe, was inducted as Rector of Delegate on Sunday, 29th August, by the Ven. G. Arthur, Archdeacon of Canberra.

A WORD TO WOMEN

ARE YOU IN THIS

Conducted by June Dugan

The men who have the job of making the statistics from the census forms must have a most interesting time finding out what people do to earn their daily bread. There are some I can think of which are most interesting and unusual, making one curious to know more detail, but perhaps one of the most unusual is a "fault-finder." By this, of course, is not meant the self-appointed fault-finder which we all know, but one whose job it is in industry to scrutinise the finished product and see if it is perfect and fit to be packed and sent for sale. What a job and fancy being paid for it! There are very few of us who would not be qualified for the job, and most of us use every opportunity to practice this "art" of fault-finding. The main difference between the professional and the self-appointed (none the less ardent) fault-finder is that one deals with inanimate material, the product of man's industry, while the other deals with fellow creatures, created by God whom God desires us to love.

The Habit.

It is a strange thing about many of us Christians, that we seem to take such a delight and such an interest in finding fault with our fellow men. When we become aware of our short coming and make a definite effort to try on future occasions to find good in people instead of faults, we realise how deeply ingrained in us the habit of fault-finding is and what hard concentrated work it takes to overcome the habit which has been formed over the years. It begins so early in our children, this continually seeing in each other the things they know are wrong, and picking them out. Of course the obvious answer which springs to our lips when the children begin to criticise each other is, "Now if you cannot speak well of a person, please do not speak of them at all," which is very sound advice if we are able to see that we apply the rule to our own conversation, but so often I fear, what we tell the children to do is not heeded in our own lives.

So what causes this continuous tendency we find in our nature to find fault with others when we are conscious of short-comings in our own life? I think that at the base of it all is a desire to make ourselves appear

better fellows than we know we are. We assume that seeing someone else's fault and commenting on it gives others the impression that we would never do such a thing, and sometimes we even go so far as to say, "Of course I could never bring myself to do a thing like that," or "Fancy her doing a thing like that, I thought she knew better," as though we are any authority on what others should do or are in a position to pass judgment.

Quit the Pedestal.

There is no doubt about the fact that what we look for in others, that we will surely see and the wretched part of it is that we always seem to be on the alert to note the mistakes other people make. When all is said and done, most of the people we meet in our everyday lives, and probably all the people, are just as respectable in the sight of the law, and maybe even better in God's sight, than we are. So let us recognise it and quit holding ourselves upon a pedestal of self-esteem. It has been said that the fault we see first in others is the one of which we are most guilty ourselves. This may be a help to keep in mind

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"Clergymen are bound to offer entertainment," said Sir James Brown in giving evidence before the Royal Commission on Taxation in July. Sir James is Third Church Estates Commissioner, and was speaking for the Churches' Main Committee. He declared that unless the present position of ecclesiastical work could be treated as charitable, that work would be very much endangered.

when next we feel like criticising others but someone finds us out, too!

As we meet new people each one of us is sometimes conscious of a different impression. For instance, my husband always notices the colour of a person's eyes, while I am more conscious of the expression of the mouth, but even though we may all note a different aspect or feature mostly we seem to be able to agree on the faults.

The Devil's Plans.

This fault finding has a special place in the devil's plans for keeping the Kingdom of Heaven from gaining ground on earth. St. Paul tells us in an epistle that we are all members as Christ's body, the Church, and just as the right hand and the left must work together with harmony and co-operation, so Christians must do the same or their effectiveness is greatly reduced. It is a great pity that so often Christian people are found fault-finding with fellow Christians in the presence of those who are not "of this fold." This mal-practice does something for us, too, leaving a mark which it is very hard to erase for instead of being tolerant, and big hearted, understanding and loving as we should be, we become small, niggling, harsh and unkind; surely these are not fruits of the spirit.

Probably, trying by our own efforts to overcome this fault will be a most frustrating affair, with few or no results, but let us come before God the Father in the Name of Jesus Christ and ask for power to see in others only the good and true, that we may be in a more Christlike relationship with them.

I remember hearing someone say once, that we must never go to our Heavenly Father complaining of another's faults, for He does not like one child of His to criticise another to Him any more than a human parent likes it among his children, but rather let us pray that our relationship with that child may be right and such that we may be used of God to help him. If we can do this and learn with the help of Jesus Christ to overcome the sin of fault-finding, our spiritual kingdom will be much stronger, having unity, which is strength, to spread abroad the Kingdom of Heaven here on earth.

Our Prayer:

To Thee, inseparably joined
Let all our spirits cleave,
O may we all the loving mind
That was in Thee receive.

THE WORLD OF BOOKS

"Train Up A Child".—The purpose and practice of Christian Education, by E. W. Crabb, Dip.Th., Dip.Litt., 1954. The Second Thoughts Library, pp. 155. Our copy from Paternoster Press, the publishers.

"Oh, work among children is not my line. I don't know the first thing about them. I have a ministry to the mature Christian." The author points out that no one can afford to adopt such an attitude, for the subject of child training is one that concerns every Christian, whether minister, teacher, youth worker, or parent. The parents in particular have the greatest responsibility, and are often the least equipped for their task. Mr. Crabb, who is the Headmaster of the Stanburn School, in Middlesex, provides us with a most useful handbook for the guidance of all who are concerned with children. He deals with the home, the school, the Sunday School, the Church, and the youth group, concentrating especially on the home.

The book presents not an individual point of view, but a thorough and sound summary of modern educational and psychological thought, linked at every step with fundamental Christian doctrine. For instance, stress is laid on the young child's need for security. It is pointed out that such security can be ruined by a continual fear of falling, by constant loud, sudden noise, or by nervy and unstable parents. But the author sees that security is not only obtained by a suitable environment, thus avoiding the mistake of so many modern educationalists, who refuse to see any weakness or sin within a child's own nature, unconditioned by environment. Mr. Crabb sees that real security is only achieved when the child "has learned to stand on his own feet with these firmly planted on the Rock of Ages."

Details are given in successive chapters of the psychological needs of the child in babyhood, in early infancy, during the primary school period and the secondary school period, and in late adolescence. Not all of these needs are directly related to spiritual issues. It may even seem ludicrous that a book on Christian Education should discuss the problems of feeding the infant, and explain at what age he is able to use his growing muscles. But the author realises that we have a responsibility to every aspect of the child's nature.

The chapter on discipline will be welcomed by those who fear that anyone who accepts modern educational theory automatically believes that children should be given complete freedom to do what they like. The author is fully conscious of the factor of original sin, and realises that discipline is

essential. But the most effective form of discipline is self-discipline, not externally imposed authority. Some wise advice is given on the achievement of discipline in the home, in the youth organisation, and in the Sunday School.

Barbara Thiering.

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The Moral Glory of the Son of Man—

(Continued from page 3)

contrasted to the stainless purity and holiness of Christ as they slowly slipped from His Presence.

Consequently the thought of the absolute truthfulness and holiness of Christ gripped the apostles' minds and each bore their characteristic testimony to Him. St. Peter, the man of action, said, "He did no sin"; St. Paul, the scholar and man of thought, said, "He knew no sin"; and St. John, the man of deep intuitive insight, wrote, "In Him was no sin."

The whole character of Christ shone with the unique excellence of love, holiness, righteous anger, beauty and strength. This was the moral glory of Jesus Christ. It was a character which was tried and tempted and yet showed no stress nor strain. Is it then to be explained in terms of Judaistic culture-patterns, race, family, education or environment? The true answer is that His glory is the glory of the only begotten of the Father. The Shekinah glory of the Almighty God which with awe and might had filled the secret place of the Holy of Holies was now with men. The God of God, the Light of Light, had showed His glory to the minds and hearts of men and they said, "He was full of grace and truth."

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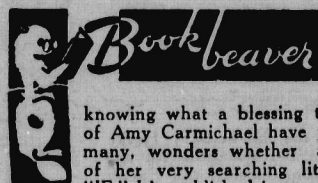
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Needy Parishes are helped, especially those in the missionary Zone Area. Chaplaincies at the Hawkesbury, Herne Bay, Glen Davis, Lord Howe Island and Norfolk Island are maintained. The Society is also responsible for the work of the Children's Court Chaplaincy, the Archdeacon Charlton Home, and the Avona Hostel, the Parish Nurses and the Family Service Centre. In many other avenues of Christian Service, help is given.

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OPERATION SPEARHEAD

(Continued from page 1)

of Brighton be antagonised if talked about money?", "Where would we get the men to do the canvassing?", etc. We now thank God that, through all these difficulties, there was a solid core of men who were convinced of the spiritual principles of good giving, set forth by Colonel Wells.

Loyalty Dinner.

In faith, we decided to proceed with arrangements for signing the agreement. At first, we could not raise the funds for the Wells fee and cost of the canvass, but, through this problem and, indeed, through many others, God led us, and eventually the agreement was signed. In the Parish, there was a small minority who shook their heads over the whole affair and gloomily forecast that, right from the outset, even our Loyalty Dinner would not produce more than a couple of hundred member guests. Imagine our delight when 850 people sat down to this Loyalty Dinner. Never in the history of the Church had there been such a gathering, and we could never have begun to organise it on such successful lines without the guidance and inspiration of our Wells Director.

The career of the Canvass Council and Canvass Teams was also gratifying. We started very uncertainly. Hardly anyone knew anyone else and many of the men had only the vaguest notion of what it was all about. Leadership, too, was difficult to find until suddenly, everything seemed to fall into place and, when initial gifts were announced, totalling £10,000, the men went into action with enthusiasm. Now these 70 men know each other, call each other by their Christian names and are discussing plans for founding a Men's Society.

£43,000 in Pledges.

We are now near the close of our Canvass and we have raised in pledges the sum of £43,000 — an incredible amount when compared with past efforts. One major financial triumph resulting from this canvass, is that now, for the first time in the history of the Church, there is a system of pledging and identified giving, which has swept away the phobia of "secret giving." More important still has been the splendid team of men, most of whom were only vaguely attached to the Church,

who have come right in and tackled this job. Of even greater importance, is the fact that we were the first church in Australia to employ Wells Organisations and to apply their methods of church fund raising. This being so, very many churches throughout Australia have been watching us with keen interest and we have demonstrated beyond question that, despite all fears and prejudices, the Wells methods will work in Australia.

Above all else, has been the spiritual impact on the parish. We have initiated the long needed gospel of good giving and have touched the hearts and consciences of many church people who were "too easy to Zion." As a result, many have been led to full tithing and sacrificial giving.

So the faith of the original small group of men has been justified and blessed by God. Indeed, it could not have been otherwise, because the principles of the Wells fund raising methods are fundamentally right, i.e., the biblical injunction of tithing, coupled with modern methods of business efficiency.

We are sure that, in this parish, and indeed throughout Australia, this "gospel of good giving" will not only infuse the life blood of good finance into Church management, but, of far greater importance, will bring people closer to God through personal sacrifice.

RECORD ENROLMENT FOR S.P.T.C.

"I am a housewife, thirty four years of age; am I eligible for enrolment in the S.P.T.C.?" To this enquiry recently received by the Secretary, the reply was that a retired army colonel is doing the course, so that age is no necessary barrier.

Nor is one's occupation. Two doctors, several nurses, tradesmen, accountants, bank clerks, business men, teachers and university undergraduates are amongst those enrolled. We have a number of students who have received only a little education but who are determined to equip themselves for the Lord's service.

We begin a new term with no less than three hundred students. These are found in Western Australia, South Australia, Victoria, Queensland, and New South Wales. Next year we may spread our activities to New Zealand and Tasmania.

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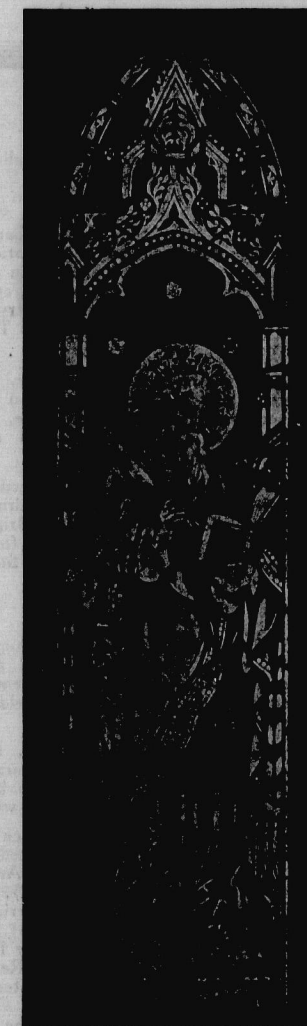
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The South Side of the Altar

IN THE CORONATION SERVICE.

(By the Rev. J. R. L. Johnstone, LL.B., Th.L.)

Controversy rages on the interpretation of the "north side of the Table" in the rubric of the Holy Communion

Proper Psalms and Lessons

3rd October. Trinity 16.

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To-day's Epistle is itself a Collect—one of the most nobly profound prayers in all Scripture. It is the Apostles' earnest petition, and fervent thanksgiving, on behalf of that united church, that "Body of Christ," (composed of reconciled irreconcilables), of his vision and teaching in chapter II. Verses 2 to 13 of chapter III are a "personal parenthesis." His main thought resumes in the phrase, repeated from verse I, "for this cause," i.e., contemplation of this wondrously reconciled and redeemed church causes Paul's prayer and doxology. And the Gospel illustrates that love of Christ of which he speaks, relating a miracle wrought unasked, purely through our Lord's pity. Note that He pitied the living, not the dead; bereavement is the tragedy, not death. The Collect's striking phrase, "continual pity," reminds us that God in Christ has not "visited His people" fleetingly, but now and evermore dwells, as the Epistle says, in our hearts by faith.

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This Epistle, directly continuing last Sunday's, develops that thought of the Church's "organic unity" first stated in II 14. St. Paul's own situation, Christ's servant chained to an alien guard, perhaps suggests his picture of the church, composed of many diverse, naturally incompatible types—Jews, Gentiles, slaves, freemen, scholars, barbarians, rich and poor—all yoked together in God's service "in unity of the Spirit by the bond of peace." As he well knew, such enforced proximity, to remain tolerable, demands humility, patience and loving forbearance. But Christians must go further—so developing and using those qualities through the Spirit that (so we read on) unity flows into infinite variety of gifted individuality, and bondage issues in "perfect freedom." In the Gospel, our Lord demonstrates that active healing love which puts first things first, and counsels that humility which makes for peace. Pride not only goes before a fall—it also breeds envy and strife.

Service. Having been schooled in the conviction that North is opposite to South, I offer the following observations on the question, "Which is the South side of the Altar in the Coronation Service?" I do so in the belief that even those who adhere unreservedly to the conviction that "at the north side of the Table" means the Eastward Position before an Altar will yet not deny that "North" is opposite to "South"; unless, of course, one is standing on the South Pole, from which vantage point "north side" could mean almost anything!

In reading the Coronation Service I observe with interest that the rubric after the Psalm states that "The Queen shall in the mean time pass up through the body of the Church, into and through the Choir, and so up the stairs to the Theatre; and having passed by her Throne, she shall make her humble adoration, and then kneeling at the faldstool set for her before her Chair of Estate on the south side of the Altar, use some short private prayers; and after, sit down in her Chair." Again, at the close of the Te Deum, there is a rubric which says, "In the mean time, the Queen, supported as before, the four swords having been carried before her, shall descend from her Throne, crowned and carrying the Sceptre and the Rod in her hands, and shall go into the Area eastward of the Theatre; and, the Archbishop going before her, she shall pass on through the door on the south side of the Altar into Saint Edward's Chapel; . . .

It would not be difficult to prove how the Kings and Queens of England and the Archbishops of Canterbury, and, in fact, all those entrusted with the arrangements for the Coronations of many sovereigns over many centuries have interpreted the words "south side of the Altar."

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