

THE AUSTRALIAN CHURCH RECORD

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CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

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BLESSING AT NEWCASTLE MISSION

Deep Impression Made in Suburban Parishes

The main success of the Newcastle Diocesan Mission so far appears to have been in suburban parishes.

The mission, which commenced on May 5, is the greatest evangelistic in the history of the Diocese. Nearly fifty missionaries are taking part.

The city missions — in Newcastle, Maitland — have now concluded. The country missions will be during September.

Newcastle Press has spotlighted four parishes — New Lambton, Raymond Terrace, Maitland, and Mayfield — as the outstanding ones so far held.

Missioners at these parishes were the Rev. C. E. Hulley, of Haberfield, Sydney; Rev. G. Sambell, of North Melbourne; Canon Leacon Hardie, of Brisbane; and Canon J. Collins, of Dubbo.

In addition to these, large congregations were evident in many other parishes, particularly in Maitland, where the missioners included the Dean of Sydney, and the Rev. K. J. Wilberforce.

Attendances at the Cathedral mission were disappointing. Numbers there dwindled very considerably during the latter part of the mission. People seemed to be primarily interested in the efforts of their own local churches.

All Saints', New Lambton, where the missioner was the Rev. C. E. Hulley (Rector of Haberfield, Sydney), the Church was filled to overflowing. On the two Sundays of the mission the congregation could not be accommodated.

RESOLUTION CARDS.

Resolution Cards, testifying to a decision to follow the Lord Jesus Christ, were used, and 187 were returned signed. The holder of each card was interviewed personally by the missioner.

Rev. C. E. Hulley commented: "It was not an easy decision to make. All were given three days in which to think the matter over."

Rev. C. E. Hulley paid tribute to the organisation of the mission, under the guidance of the Rev. J. H. Cowland.

The Guild of the Cross, formed amongst women in connection with the mission, was the spearhead of the whole movement," he said. "It's a big job now to carry on the work."

Rev. C. E. Hulley said he was amazed at the number of people who, during the mission, had decided to link up with the Bible Reading Society.

He said he felt the main work of the mission so far had been to revive the spiritual life of the nominal Anglican population.

At St. John's, Raymond Terrace, the mission had a widespread effect on community life. Local organisations, including the Chamber of Commerce and Masonic Lodge, postponed their meetings to allow members to attend mission services.

Workers at a local masonite factory asked for a special service of Holy Communion, as they could not attend the daily 7 a.m. celebration. A special service was held for them at 6.15 a.m. Housewives made a similar request, which was granted.

The missioner at Raymond Terrace was the Rev. G. Sambell, Superintendent of the Melbourne Diocesan Centre.

The attendance on the first night was 125, and on the final night 231. At this service those who had received blessing through the mission were asked to come to the chancel steps and receive a resolution card. Many did this, and 116 signed cards were returned.

The missioner interviewed and had prayer with each of these.

Commenting on the mission results, Captain Cowland said: "These are in the hands of God, and redound to His glory."

"Sufficient for us to say, very humbly, that hundreds of decision cards and resolution cards were taken, and practically all of them signed in the presence of the different missioners, by the recipients as well as the missioners."

"Laus Deo. We thank God and take courage."

The mission began on May 5, when 450 people gathered in Tyrrell Hall to a reception given by the Lord Mayor of Newcastle.

Following this was to have been a procession of choirs, clergy, and missioners led by the Bishop of Newcastle to the Cathedral. This, however, was prevented by heavy rain, and four double-decker buses, which had been held in readiness, transported the people to the Cathedral.

The Cathedral was filled for the Communion service, when the preacher was the Bishop of Adelaide, the leader of the Cathedral Mission.

The following evening there were similar services for the missioners in the Maitland district.

Three conferences were held during the Mission Week for clergy and missioners. Progress reports were made by each missioner, and suggestions and criticisms were invited.

Perhaps the most far-reaching criticism made concerned the absence of many church officers from the mission services.

On the second Saturday of the Mission two great Youth Rallies were held. At Newcastle, the Rev. R. F. Kirby spoke to about 150 young people. At Maitland 250 young people attended a meeting addressed by the Rev. Graham Delbridge (Chaplain for Youth, Sydney).

Gippsland Plans Diocesan Mission Next Year

Gippsland is to have a Diocesan-wide mission next year.

Plans for the mission were discussed at the recent Gippsland Synod, when a resolution was passed referring the matter to the Synod Committee on Evangelism.

The report of the Committee, presented by Canon Phillips, led to the most vigorous debate heard in Synod for many years.

There was no opposition to the report, but many members spoke in support of it, and put forward various suggestions as to the best methods to be used in implementing the report.

A notable feature was the number of lay members who took part.

The present year was described as one of preparation for next year's evangelistic effort.

BISHOP ON BANNING THE COMMUNISTS.

The Bishop of Goulburn writes:—

The proposed legislation to ban Communists now before the Federal Parliament needs most careful scrutiny. It is possible that it may be necessary, but this needs to be clearly proved. If the Communists are deliberately and of set political purpose disrupting the national economy then they must be resisted. No state can allow itself to be dissolved from within, any more than it can tolerate attack from without. But the methods of preserving the integrity of the state are what need most careful consideration. They will, no doubt, differ according to the gravity of the menace. The best protection is in the health and sanity of the body politic. So far Great Britain, in spite of intense strain, has found her political and economic structure strong enough to allow very large measures of traditional freedom and toleration. It is a sign of moral strength. Are we in Australia so much less politically mature that we are unable to do the same? Perhaps we are, but if we are it is a sad commentary on our history and education. The danger of such legislation is that it will give a false sense of security. Legislation can give no sure protection against an invasion of ideas. We shall never be safe from Communist infiltration until our people are made immune by fuller knowledge. We must show also that by faithfully developing our own social traditions we can immeasurably improve our conditions and retain our personal freedom as well. It is along these essentially Christian lines that our trust and fullest development can take place. The challenge of the Communist can be turned to good account if it stimulates us to develop an economy impervious to his most subtle and skilled insinuations, and a cultural and moral strength and conviction that confidently seeks to convert him from the error of his ways.

VISUAL AIDS TO RELIGION.

The Rev. Graham R. Delbridge, Director of Youth Work in the Diocese of Sydney, was guest speaker at the monthly meeting of the Berima District Ministers' Fraternal recently. After devotional, business and social sessions, visitors were welcomed to a demonstration of film-strips, model lamps of Bible periods, and other aids to fully-informed study of the Holy Scriptures.

A.C.R. DONATIONS.

The members of the Board of Management are most grateful to Mrs. R. S. White for her donation of 10/- and to Mrs. G. Gray for £1.

Proper Psalms and Lessons

June 4. Trinity Sunday.

M.: Isa. vi 1-8; Mark i 1-11 or 1 Pet. i 1-12. Psalms 29, 33.

E.: Exod. xxxiv 1-10 or Numb. vi 22 or Isa xl 12; Matt. xxviii 16 or Eph. iii. Psalms 93, 99, 115.

June 11. 1st Sunday after Trinity.

M.: Josh. i or Job i; Mark ii 1-22 or Rom. i. Psalms 1, 3, 5.

E.: Josh. v 12-vi 20 or xxiv or Job ii; Matt. i 18 or Acts viii-26. Psalms 4, 7, 8.

June 18. 2nd Sunday after Trinity.

M.: Judg. iv or v or Job iii; Mark ii 23-iii 19, or Rom. v. Psalms 10, 12, 13.

E.: Judg. vi 33-vii 23 or Ruth i or Job v 6; Matt. ii or Acts ix 1-31. Psalms 15, 16, 17.

CHURCH RECORD SALE OF WORK.

A progress meeting in connection with the above Sale of Work will be held in Church House on Friday, 9th June, at 2.30 p.m.

"THE AUSTRALIAN CHURCH RECORD."

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GREAT GATHERING OF CHURCH PEOPLE.

The Sydney Town Hall was well filled with at least 1700 people on Friday, the 5th May when the Annual Diocesan Festival of the Home Mission Society was held.

More than 1500 people had sat down to tea, which was catered for by Miss Bishop Ltd. at 120 parish tables.

At the Public Meeting which was chaired by His Grace the Archbishop a challenging address was given by the Rt. Rev. W. G. Hilliard, M.A., Coadjutor Bishop concerning the many aspects of Home Mission work being undertaken in the Diocese. The Bishop besides mentioning the help given to many parishes, stressed the work being done in the Children's Courts and the Family Service Centre and that of the Parish Nurses, all with the one aim — The Extension of Christ's Kingdom in the Homeland.

The Assistant Honorary Treasurer, Mr. R. J. Cashman, in the absence of Sir George Mason Allard, through ill health, presented the Financial Statement and the General Secretary of the Society, the Rev. R. G. Fillingham, presented the Annual Report.

Mr. Hugh Bancroft officiated at the Grand Organ, whilst St. Andrew's Cathedral Choir and Miss Florence Taylor rendered musical items.

NEW FILMS.

Three new films have been purchased by the Faith and Fact Film Society (c/o Inter-Varsity Fellowship). These were produced by the Moody Bible Institute.

The first one, "God of Creation," is a colour film of about forty minutes' duration, depicting the wonders of the universe, and bringing home a definite message of the fact that God is the Creator of all and that Jesus Christ makes all things new to those who trust in Him.

"God of the Atom" is a spectacular film and takes one in a very simple way through the mysteries of atomic energy, the climax being the explosion of the atomic bomb at Bikini. The message is brought home by the commentator who compares the way of new life in Christ with this destruction. Technically this film is not as great as the previous one.

"The Voice of the Deep" is another film of scientific interest and has scenes of underwater photography in colour which are hard to surpass for beauty and technical skill.

There is a very clear message in the film that God is the Lord of all creation, including mankind, if only he will turn to God through Christ.

NOTES AND COMMENTS

In a moment of jealous cynicism the Emperor Napoleon described the British nation as "A nation of shopkeepers." He was probably convinced later on that

The Vocation of Empire.

the basic character of a race that had built up on righteous lines a commercial greatness was not going to be wanting in leadership and courage when the defence of liberty and righteousness sounded the tocsin of war. The ideal of life set out in the life and sacrifice of One Who said, "I am among you as he that serveth," has found expression, in spite of lapses, in the sense of vocation that has marked the ministry of the British Empire in her dealings with the other nations of the world. Her Commonwealth of Nations stands under constant obligation for the protection her flag has always given. In spite of all jingoism that talks about "cutting the painter" and looking elsewhere for help and protection. The great majority of our people will agree with some words our present Prime Minister said last Australia Day in an official statement at Canberra:

"The world needs the British Empire by whatever name it may be called. Let us recapture our pride. Let us restate our old faith. You and I are Australians, but we are also British. We do not, and cannot, think of the people of the other British nations as foreign people. They are all within the great British tradition which has given to the world the spirit and machinery of self-government, free institutions and justice within the law."

The sense of vocation to service was well expressed during the war by great Empire leaders when some specially remarkable deliverance had been in evidence. The G.O.M. of the Empire—Winston Churchill—at the time of the great victory at Alamein, the turning point of the war, thus expressed his belief: "Sometimes I have a feeling of interference. I want to stress that, I have a feeling sometimes that some Guiding Hand has interfered. I have a feeling that we have a Guardian because we have a Great Cause, and we shall have that Guardian so long as we serve that Cause faithfully. And what a Cause it is."

On a similar occasion the Air Minister, Sir Archibald Scott, declared "We have been most miraculously preserved. We must have been preserved for some purpose, and we must humbly

seek to discover what that purpose is and be faithful to it."

"Why should God preserve us?" asked the Archbishop of Canterbury on one of these days of thanksgiving for some vital victory. "We may," said he, "and we must believe that He Who has led our fathers in ways so strange, and has preserved our land in a manner so marvellous, has a purpose for us to serve in the preparation for His perfect Kingdom. In the tradition of our Nation and our Empire, we are entrusted with a treasure to be used for the welfare of mankind."

Truly we here in Australia have a goodly heritage which is a constant challenge to do our part in keeping the Empire true to this great ideal and vocation.

In view of some criticism of the resolution of the Synod of the Diocese of Sydney concerning the dancing question and the publicity given to it in one of the English churchpapers and reprinted in Sydney, it is only fair to the Sydney Diocese to publish a rejoinder from one of the English papers. It will speak for itself.

DANCE CONTROVERSY.

Sir,—In "Talk of the Week" column one has read the comments of the Bishop of Grafton, N.S.W., on a recent resolution of the Sydney Diocesan Synod condemning dancing. He calls this resolution "one-eyed, unbalanced, and mischievous."

For a person professedly of the world to venture an opinion of this sort would be expected and understandable, but for a bishop to comment in this way is to reveal how far Episcopacy can wander and ponder, and how such people are slowly losing, or have already lost, their sense of spiritual leadership.

The matter is not improved by your correspondent suggesting that the Sydney Synod has apparently taken leave of its senses. It isn't so easy to dismiss this major question in this careless, and almost flippant fashion.

After all, what does this inconsequent talk amount to concerning "the catholic and truly evangelical outlook regarding the beauty of dancing as a creation of the human spirit under Divine inspiration"?

The significant factor that ought to be frankly faced is this—to what extent

will dancing assist towards the conversion of a soul, or the building up in the Faith of souls already converted?

Ask a group of converted — not merely confirmed — people if they desire dances to be run on their account. Or run a dance and watch to see how many converted people will come to it.

Long experience has given the answer of God's people. To them dancing in connection with the sacred Church of God is completely anathema, a poison to be avoided at all costs.

It would do neither the Bishop of Grafton nor your correspondent any harm to think this question out on their knees before God, instead of taking so much for granted on such a serious issue as this.

Until the valuable time that is at present being used for organising and running dances is used in giving prayerful and systematic exposition of God's Holy Word the vision of the dry bones of the Church standing up and becoming a mighty army for God must inevitably remain unfulfilled.

(Rev.) F. L. Wyman.
St. Paul's Rectory, York.

Two of the most important evangelical societies in England took in hand the completion of a union, embracing both societies as departments of the united

society. The Church Association dating back from 1865, was formed in that year as a defensive organisation against the relentless activity of the notorious English Church Union, now called the Church Union, with which the Australian Church Union is closely affiliated. The other partner to the union is the National Church League, of much later origin but with the following objects that more or less symbolise with those of the Church Association:—

The Constitution of the National Church League states that the objects for which the League is established include:

(a) To maintain the doctrine and worship of the Church of England as set forth in the 39 Articles of Religion and the Book of Common Prayer, as revised and adopted in 1662, and to uphold the supreme and exclusive sufficiency and authority of Holy Scripture as containing all things necessary to salvation.

(b) To maintain the character of the Church of England as the National Church and also as one of the Reformed Churches of Christendom

(c) To unite all members of the Church of England who desire to maintain the doctrine and worship of the Church of England on the basis of the foregoing sub-clauses.

THE HOME MISSION SOCIETY

(Diocese of Sydney)

IS YOUR AGENT FOR MANY ASPECTS OF PRACTICAL CHRISTIAN SERVICE

Needy Parishes are helped, especially those in the mission 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.

WILL YOU PLEASE HELP AND SEND A DONATION TO—

REV. R. G. FILLINGHAM, Gen. Sec.
SIR GEORGE MASON ALLARD, Hon. Treas.

THE HOME MISSION SOCIETY,
Diocesan Church House, George St., Sydney

CALL OR WRITE FOR A PRAYER CARD AND BECOME A PRAYER PARTNER

(d) To resist all efforts to reinstate in the Church of England the sacrifice of the Mass, adoration of the Presence of Christ in or under the form of the consecrated elements, reservation of the Sacrament, cultus of the Virgin Mother of our Lord, image worship, and all like usages renounced by the Church of England at the time of the Reformation.

Its officers are:—President, The Hon. L. W. Joynton-Hicks, M.P.; Hon. Treasurer: The Rt. Hon. the Viscount Caldecote; Chairman of Committee, The Rev. Canon A. St. John Thorpe, M.A.; Editorial Secretary, The Rev. F. Coloquhoun, M.A.

Our own Anglican Church League is closely associated with the N.C.L. and the A.C.R. Office usually has a good display of the important publications of the League Draft Proposals for union are being prepared for submission to both sets of members and doubtless the union will be un fait accompli before many months have gone by.

The Rev. Gordon D. Savage who was secretary of the Church Association was recently elected secretary of the N.C.L. and the idea of the union was suggested as most desirable.

The Object of the C.A. is given as follows:—"To uphold the Doctrines, Principles and Order of the Church of England, to counteract the efforts now being made to prevent her teaching on essential points of the Christian faith or to assimilate her services to those of the Church of Rome; and further to encourage concerted action for the advancement and progress of Spiritual Religion."

The two societies are in a measure complementary in their purposes and should make a strong association for the upbuilding of our great and venerable Church of England and its defence against all attempts to de-Protestantise.

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SUNDAY OBSERVANCE IN GREAT BRITAIN.

The new House of Commons contains more friends of the Sunday Cause than the last two Parliaments. In other words, more M.P.s have declared themselves on the side of the British Sunday, and against the Sunday Opening of Theatres and Variety Halls.

In 1941 the M.P.s who voted against legalising Sunday Theatres and Variety Halls totalled 144; in 1945 the M.P.s who declared against legalising Sunday Theatres and Variety Halls totalled 236; in 1950 the M.P.s definitely pledged against legalising Sunday Theatres and Variety Halls total 287.

That, however, is not all. In addition to the 267 mentioned there are no less than 121 others who have declared themselves, although less definitely, against Sunday Theatres. Making a grand total of 408 M.P.s—more than 64 per cent. of the new Parliament.

To us these figures are heartening, and we thank God for them. The hopes of the Worldly interests which have been clamouring for Sunday Theatricals have not been realised. The agitation of the Brighter Sunday Association it would appear has failed. Their Sunday Amusements Bill seems doomed.

Friends and foes alike admit that the Sunday Opening of Theatres is the crux of the Sunday Amusements Question. If Sunday Theatres in this country were made possible, Britain's Sundays, it is easy to see, would be engulfed in a welter of Sabbath Desecration. The floodgates open—Sunday Horse Races, Sunday Prize Fights, Sunday General and Municipal Elections, and very conceivable form of Sabbath Profanation would come rushing in.

The L.D.O.S. Campaign which has ended so happily, began on January 27th, 1950. Special Publications were issued, and Christian Electors urged to question their candidates on the vital matter of Britain's Sundays. We are grateful to the thousands who responded to our Election Call.

Before Polling Day, 1217 Candidates of all parties sent their replies—only 68 being in favour of Sunday Theatres.

Reviewing the results, we are cheered to see back again in the House of Commons good friends of the Sunday Cause. We rejoice, too, at the disappearance from Parliament of opponents.

Let no one think however that all danger is past. The selfish vested interests lurking behind the Sunday Amusements Agitation we do not doubt will put forth renewed attempts to commercialise the Christian Sunday in our land. Their success would only spell more sorrows for the Nation.

As loyal citizens we are glad at this triumph of the Polls. We cannot refrain however from pointing out that unless as a people we acknowledge God in our ways no Parliament can save the nation in its extremity. Politics without God, we are persuaded, will fail. The unthinking deride us when we say, Except the Lord keep the City the watchman waketh in vain; but we would remind them it is the Almighty God of Nations Who says so in Psalm 127: 1. The path of Britain's recovery to-day is, above all things, in following in the way of God's Commandments—the best security of a Nation's well-being. If on the other hand His Word is disregarded, His House neglected, His Sabbaths defiled what must be the end thereof?

Never has the need of the Lord's Day Observance Society been so great as it is to-day. Never has the Society's Council been more determined to carry the flag high for the hallowed character of the Christian Sabbath. Never, we may add, have the Society's Workers been so eager to herald its message in meetings and publications for the better observance of the best of all days the Lord's Day.

Much, with God's blessing, has been done; but much more remains to be done if Britain's Sundays are to be saved.

No truce while the foe is unconquered,
No laying the armour down;
No Peace till the battle is ended,
And Victory wins the Crown.

QUIET HOUR READING.

"Streams in the Desert," Mrs. C. Cowman, 13/6.
"My Utmost for His Highest," Oswald Chambers, 9/6.
"Daily Light" (Scripture reading), 9/6, 14/9, 21/-, 23/6.
"Morning by Morning," C. H. Spurgeon, 11/9.
"In Green Pastures," J. R. Miller, 5/6.
"Strength for the Day," 12/6.
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GIPPSLAND MOVES FOR NEW PRAYER BOOK REVISION

A motion urging the revision of the Book of Common Prayer was passed by the recent Gippsland Diocesan Synod.

Moving the motion, Mr. T. G. Littleton, of Traralgon, said there were many phrases and expressions in the Prayer Book which were not understood by the people.

"There is nothing forever sacrosanct in the language of the Seventeenth Century in which the Prayer Book is couched," he added. "The Church in America is tackling this problem, and we should take similar action."

The Rev. G. C. Lovegrove said that more than one type of churchman desired revision.

He said that the variations in the wording of the services of the Church should not be left to the discretion of the Rector, which cannot always be relied upon, nor to the authority of the Bishop, with whom we do not always agree.

He urged that a revision should be authorised by the whole Church, and that unauthorised variations should be ruled out.

The Rev. B. B. Lousada claimed that with a few minor verbal alterations, the Prayer Book Services needed very little change. That this should be so, after 400 years, was a very wonderful thing.

The motion was carried with the addition of a clause directing Mr. Littleton to bring the matter before General Synod.

ORDINATION OF BISHOP'S SON

Mr. J. H. Cranswick, elder son of Bishop G. H. Cranswick, is to be ordained deacon in Manchester Cathedral on Trinity Sunday.

Bishop Cranswick is Commissioner for the World Council of Churches.

Mr. Cranswick will be licensed to a curacy at St. Thomas', Werneth, a large industrial parish in Oldham, Lancs.

Synod Bans Raffles, Gambling for Raising Church Funds

The recent Gippsland Diocesan Synod unanimously passed a resolution prohibiting the use of games of chance for raising money for Church funds.

The resolution, moved by the Rev. C. H. Pilkington, of Lang Lang, also supported the action of the State Government in tightening up the regulations which restrict the holding of raffles.

This is a straight fight—between C.M.S. and C.C.L. (Couldn't Care Less). C.M.S. policy is New Adventures of Faith in a new age. C.C.L. policy means drastic retrenchment. Whether your "vote" is in the form of pence, shillings and pounds, C.M.S. needs them desperately—and before JUNE 30. If we do not balance our budget by that date, C.C.L. policy will prevail.

your vote

Please send all the "votes" you can collect to your nearest

C.M.S. Branch at once.

CHURCH MISSIONARY SOCIETY
of Australia and Tasmania

NEW SOUTH WALES: 93 Bathurst St., Sydney
QUEENSLAND: Church House, Ann St., Brisbane
VICTORIA: Cathedral Bldgs., Flinders St., Melbourne
SOUTH AUSTRALIA: 83 Grenfell St., Adelaide
WESTERN AUSTRALIA: 1 Milligan St., Perth
TASMANIA: 146 Collins St., Hobart; 92 St. John St., Launceston

Record Number of Confirmees

The Rector of Albury (Archdeacon F. M. Hill) is at present preparing 156 young people for Confirmation next September.

This is believed to be one of the largest groups ever to be prepared from an Australian parish.

The confirmees are divided into five classes, each one meeting for instruction once a week.

In addition the Rector is attempting to interview each candidate individually on at least two occasions before Confirmation.

He writes: "Only in exceptional circumstances are candidates accepted under the age of twelve at Confirmation."

"We believe there is a tendency to confirm too young in some parishes, and that the older age group is better for teaching purposes."

In addition to the normal instruction, candidates, with parents' permission, will be instructed by competent people, on the meaning of life and a right attitude to matters pertaining to sex.

Mr. Pilkington said that, instead of using such means of raising money, the Church should encourage direct giving, not only for its own work, but also for charitable causes.

Seconding the motion, the Rev. W. H. S. Childs, of Wonthaggi, protested against the distribution of raffle tickets through the post by the "Young Christian Workers," a Roman Catholic organisation associated with "Catholic Action."

Many Anglicans who had received tickets did not know this, he added.

The Rev. W. Spencer, of Mirboo North, claimed that Guessing Competitions were just as wrong in principle as raffles, and wanted them included under the ban.

The resolution was carried unanimously, but guessing competitions were not included.

In his report to Synod, delivered at Hay on May 2, the Bishop of Riverina also commented on the use of raffles.

He said: "As far as I can judge without conducting a systematic inquiry, which I am reluctant to do, in only a very few cases are raffles and other gambling devices used to raise money for Church purposes."

"I earnestly ask members of Synod to join with me, by word and example, in eliminating these methods entirely from our Church life."

"I believe profoundly that this will lead to a higher level in our Church life, and to a more adequate witness to the community."

THE PASSING OF BISHOP WYNN JONES.

As we go to press we deeply regret to state that we have just received word of the death of Bishop Wynn Jones.

PERSONAL

On Trinity Sunday (June 4th) James Harvard Cranswick, eldest son of Bishop and Mrs. G. H. Cranswick, is to be ordained a Deacon in Manchester Cathedral, England. Mr. Cranswick was educated at the Geelong Grammar School. In 1941 he entered Trinity College in the University of Melbourne, and in 1942, after passing his first year in Arts he enlisted in the A.I.F. After being discharged from the 1st Australian Paratroop Battalion he returned to Trinity College in 1946, and took his B.A. at the end of 1947 with first class honours in the School of History. He then availed himself of the short two years degree course open in the University of Oxford to honours graduates of Australian Universities, and took his B.A. there in 1949 with third class honours in the School of Theology. Mr. Cranswick is to serve a two years' curacy in the parish of St. Thomas, Werneth, in the diocese of Manchester, after which he expects to return to Melbourne. He is the fifth eldest son in succession to enter the Ministry of the Church, and it is interesting to note that his great grandfather, the last James Cranswick, was also ordained in Manchester Cathedral, afterwards serving for many years as the vicar of St. Paul's, Staley Bridge, in that diocese.

The Rt. Rev. Michael Yashiro, Bishop of Kobe and presiding Bishop of the Anglican Church in Japan, arrived in Sydney from New Zealand this week. At Christ Church, New Zealand, he attended the Church Congress at the invitation of the Archbishop of New Zealand.

Bishop Yashiro was consecrated Assistant Bishop of Kobe at the beginning of the War. The war years was a time of great difficulty for him which he faced with great courage. The Bishop attended the Lambeth Conference his fare being paid by the British Occupation Army.

The Bishop's Theological training was received at the hands of English and American Missionaries, after which he spent a year at Kelham, England.

He will preach in St. Andrew's Cathedral on Sunday morning next.

Dr. A. W. Morton is on a visit to New Zealand to see his mother, who resides at Hamilton. We understand he was able to be present also at the Church Congress held at Christchurch.

At the Annual Luncheon arranged by the Women's Guild of St. John's, Willoughby, Sydney, held on Wednesday of last week, the Rev. Warron Brown, Rector of Pitt Town and recently arrived from South Africa, gave a very interesting talk on the Church in South Africa and other observations concerning the country. There was a very large attendance, many visitors from surrounding churches being present.

Mr. and Mrs. R. J. Cashman, St. Paul's, Wahroonga, recently visited Western Australia and were able to spend time with the Rev. and Mrs. J. M. Johnston, in Denham, in Bunbury Diocese. Mr. and Mrs. Johnston are working under B.C.A. Mr. Cashman also visited the Bishop Kirkby Memorial Hospital at Cook where Matron Horsburgh is in charge. Later at Tarcolla, Mrs. Cashman visited the hospital and was received by Sister Page.

Overcome by sudden heart failure, the Rev. John Addison Rowell died on Tuesday, May 16, at St. James' Vicarage, Derby St., Moonee Ponds, aged 68 years. He is survived by a widow and two sons. Two brothers, the Rev. R. J. Rowell, now at Bingley, and the Rev. B. A. Rowell, deceased, have also served in the ministry of the church. The Rev. J. A. Rowell was ordained by the Bishop of Bendigo in 1907, and served at White Hills, Trentham and Raywood, was curate at St. George's, Hobart, 1911-12, minister of Tatura, 1912-16, Echuca, 1916-18, Canon of Bendigo Cathedral, 1915-21, Rector of Kynton, 1918-21, and in the Diocese of Adelaide was rector of Woodforde (Magill) 1922-35, and Mt. Barker, 1935-40, then became locum at Bacchus Marsh 1940-46, minister of Lara 1946-49, and assistant in the parish of St. Thomas, Essendon, cum St. James', Moonee Ponds. After a service at St. James' Church on Thursday, May 18, conducted by the Archbishop and Archdeacon Raymond, the funeral took place at the Cheltenham Cemetery.

The Rt. Rev. G. H. Cranswick, D.D., "ambassador at large," for the World Council of Churches, addressed members of the Nowra and District Ministers' Fraternal, and later in the day a meeting of representative church people, on the work of the World Church Fellowship.

The Rev. H. E. S. Doyle, rector of Nowra, has been elected president of the Nowra and District Ministers' Fraternal.

The Rev. G. B. Simmons, Rector of Kangaroo Valley, N.S.W., has accepted appointment to the Chaplaincy on the Hawkesbury River, Diocese of Sydney. The headquarters of the Chaplaincy are at Wiseman's Ferry. Mr. Simmons is to succeed the Rev. F. Slater who has accepted nomination to Burwood East.

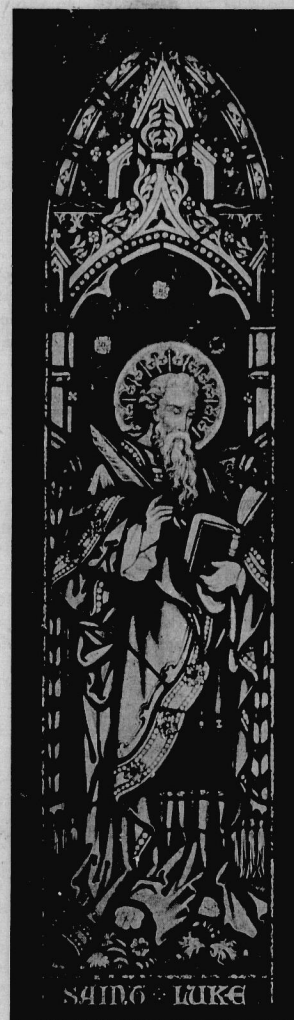
The Rt. Rev. Bishop Pilcher dedicated the car that has been purchased for the use of the Rev. G. Rees, the Diocesan Evangelist of the Diocese of Sydney. The ceremony took place in the grounds of St. Paul's, Chatswood, on Saturday afternoon last, May 27th, and was preceded by the Service of Holy Communion. There was a good attendance of interested friends.

The Rt. Rev. S. F. Bayna, Bishop of Olympia (Seattle), Washington, one of the Bishops of the American Episcopal Church, who has recently taken part in the Church Congress in New Zealand, is to make a short visit to Sydney. He will speak to the clergy, by the kind arrangement of the Archbishop of Sydney, in the Chapter House on Monday, June 5th, at 11 o'clock.

The Rev. A. R. Miller, of The Vicarage, Runanga, N.Z., has accepted appointment to the Parish of Renwicktown, N.Z.

We regret to note that Deaconess D. Bransgrove is ill, and we trust that she will soon have a speedy recovery.

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THE WORLD OF BOOKS.

Our Goodly Heritage, Studies in the Prayer Book, by Rev. H. D. S. Sweetapple, D.D. Our copy from the publishers, Church Book Room Press, London, English Price, 2/-.

This booklet of 60 p.p. is written as a companion to the Book of Common Prayer and is illustrated with diagrams. The author has had a long experience in the writing of study books for Church and Sunday School purposes and this will be found excellent for private or for fellowship use.

Christian Prayers in a Secular World by Gilbert Clive Binyon. Published by S.P.C.K. Our copy from Church Stores, Sydney, price 1/6.

This is one of a series "Little Books on Religion" and consists of prayers for private devotional use, following the Church season. The prayers and suggestions are well arranged. The actual words of scripture appear to prevail in every section of this helpful little book.

Why Do I go to Church? by A. A. W. Woods, Published by S.P.C.K. Our copy from Church Stores, Sydney. Price 1/6.

The treatment is too humorous for our tests, but perhaps it will "catch on" with some of the people for whom it is intended.

NEW ENGLISH BOOKS.

(Written for the "A.C.R." by The Rev. T. H. L. Parker, B.D., Vicar of Brothertoft, Lincs.)

There is to-day no lack of good short commentaries which make available for the reader who is not a specialist in New Testament scholarship the findings of the scholars. It is of the greatest importance for the Church at large to be kept well informed of new light thrown upon the Scriptures by which she lives—and also for scholarship itself to be kept in close contact with the needs of the Church which it serves.

Our first book, "The First Epistle of Peter," by C. E. B. Cranfield, (S.C.M. Press, 7/6, 128 pp. — and very excellent format, by the way), is one that both bridges this gap between academic scholarship and the general reader, and also which takes the Scriptures

seriously as the living word of God. So Mr. Cranfield has written an exposition of the Epistle, an interpretation that aims at letting us hear, not so much his own voice, as the voice of St. Peter — and in that voice God Himself speaking. And because only an interpretation which discovers Christ in the particular writing can be called a true unfolding of the Scriptures, it is good to have a commentary with such a strong Christological emphasis. Take this, for example: "That new Canaan, that the resurrection of Christ lays open to our view, is fellowship, with God undimmed by sin. Jesus Christ Himself is our future, our inheritance incorruptible, undefiled, unfading." (p. 24.) Or this: "The main thing about the Church is that it is Christ's. Apart from Him there is no Church" (p. 47). But, of course, you need to read the whole book to see the scope and application of its Christological interpretation.

The other outstanding quality of Mr. Cranfield's interpretation is the moderation in exegesis which exists all through the book, but which frequently becomes a sort of background to vivid remarks. Let me close with two such: "When Christians 'go native' in this world, it means that they have forgotten the home-country and the heavenly citizenship" (pp. 53-54). "Obedience, like apostle, is a humble word" (p. 34). Isn't that well said?

1537 was an important year in the Genevan Reformation. For the better regulating of the Church there, Calvin and Farel introduced their first set of "Ordinances," together with a confession of Faith and a Catechism. This last has now been published, under the title "Instruction in Faith (1537)," translated with a Historical Foreword and Critical and Explanatory Notes by Paul T. Fuhrmann (Lutterworth Press, 7/6, pp. 96). I think it is the first time it has been translated into English. It is a useful little book to have because, although, of course, it

cannot compare with the great 1545 Genevan Catechism, it comes from the early years of Calvin's theological life, when he wrote less and consequently with greater care of his style. It incorporates parts of the first edition of the "Institutio," which had appeared the year before, and forestalls some of the second edition, which was published two years after. But it is not (again I must say, "I think," because I have not been really carefully into the matter) as Mr. Fuhrmann says: "Calvin's own popular compendium of his earliest 'Institutio' (p.8). For it is almost certain that Calvin translated this first edition into French, just as he did the other editions, and so that was the 'popular' version. A word as to the translation. It is understandable (but who could make Calvin anything else?), but often annoyingly awkward.

For example, fancy ending the second commandment thus: "Thou shalt not bow before such things and not honor them." Nevertheless, it is the only translation, and beggars can't be choosers—Calvinist beggars least of all.

And lastly, the Donellan lectures given at Dublin in 1949. They are called "Landmarks in the History of Preaching," by the Swedish Bishop, Yngve Brilioth (S.P.C.K. 2/6 pp. 39. Paper covers.) Bishop Brilioth writes here, as always, clearly and pleasantly. He is, of course, straitened for space—a fact apparent in many places. But what he loses by oversimplicity, he makes up for by vividness and brilliance. For the rest, this is a good introduction to the history of preaching.

We would raise only one question: Bishop Brilioth insists on three elements which combine to make Christian preaching—the exegetical, the prophetic and the liturgical. Perhaps, but have we begun to talk about preaching when this has been said? And if these matters of form are elevated into principles, what becomes of the one thing necessary to preaching?



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ALEXANDRIA

TO AUSTRALIAN CHURCHMEN.

THE MINISTER AS TEACHER

(By the Rev. C. K. Hammond.)

The Parochial clergyman is continually faced with situations which emphasise the need of spiritual training based upon factual information. Unfortunately these situations frequently make manifest the lack of historical and doctrinal information which is suffered by the adult members of the Church. While we might digress to consider the seriousness of the fact that the present Sunday School and Fellowship systems fall so far short of their aim, we will rather consider the responsibility of the minister himself.

Many Occasions.

The Minister will find occasions for teaching outside the pulpit during parochial visitation. Sometimes parishioners will seek information as they relate enquiries made by their friends, or literature they have read. Sometimes they will show an innocence of doctrinal knowledge in remarks that they pass, or in an easy-going attitude to influences being brought to bear upon their children. Again in times of perplexity or sorrow, or in times when they seek to comfort others, they will show a lack of faith and doctrine.

On such occasions the problem is often twofold. Not only does the minister require to impart information in practical terms, but he also requires to do so in a way that is courteous, unassuming and without any quality which would make the parishioner feel put to shame or inferior. Only a sincere sympathy—that is, the capacity to put oneself in the other's place—will teach the teacher the correct approach. Sometimes the case may be met by the introduction of the truth with "Don't you think that such and such is better?" For example, when parents send children to the nearest Sunday School and this happens to be conducted by another denomination, we may suggest "The difficulty may later develop, don't you think, that the children will not wish to break the associations they will have formed by the time they should be ready for confirmation?"

Sometimes it is necessary to gently reveal error. For example, when a parishioner declares in unthinking broad-mindedness that Unitarians and Anglicans are "all one in the long run," there is no need to be discourteous in

saying that we differ fundamentally on the great essential, belief in our Lord Jesus Christ as the only Son of God.

Value of Planning.

In how many churches to-day is there any plan or course behind the sermons preached weekly from the pulpit? We recognise the advantages of a syllabus in every other department of instruction. Why do some hesitate to prepare courses for their sermons? Provided that they avoid a scholastic rigidity that would ignore special needs as they develop or become known, their congregations are likely to benefit greatly from thoughtful and prayerful planning of a scheme for sermons over a year or some shorter period.

Every sermon should be designed to cater for some spiritual need of our people, and this consideration should guide preachers in drawing up a syllabus. Moreover, various classes of subject should find their place in such a scheme. Exposition of scripture, instruction in doctrine, and appreciation of the history of liturgy and credal documents may all take their places in the general plan. Too few in our congregations know their way about the Prayer Book, or appreciate the significance and background of their liturgy. Practically every member of our congregations enjoys clear exposition of scriptural passages, summaries of books in the Bible, explanation of the historical and political setting of those books, and their application to everyday living. The average member also can be interested in understanding what his Branch of Christ's Church believes and why. Undoubtedly, such instruction may be controversial, but if it remains positive and not merely negative, charitable and not bigoted, this aspect is no hindrance to the development of spiritual life.

Preparing the Sermon.

Certain major considerations should surely govern the preparation of a sermon, whatever be the classification of its subject matter. The first great step is prayer with the humble aim that the preacher may be cleansed and used by God to glorify His Name by fulfilling His purpose. The prayer may then continue in a visualisation of the people to whom we seek to be sent.

After all, the sermon should be designed for those who are present, not those who are absent! Wise preachers reserve treatment of absentees until they meet them in visitation, and then they do not treat them as a public meeting!

The preacher then seeks the subject and its presentation in the light of his knowledge of the needs of his congregation, and in the light of his special office as a minister of God's word. Discourses on ethics or politics may be edifying when nothing more can be attempted owing to limitations of circumstance. The primary work of the preacher, however, is to assist his congregation towards a knowledge of the living God and of His reality and relation to the individual and the society. He has a Gospel to preach so full that matters not vitally related to it become secondary and not entitled to a place as a rule.

Capacity and Time.

Sometimes a subject comes to mind which is obviously of great importance but not suitable for the preacher. An example occurred when the writer was asked while a very young unmarried curate to speak to a group of mothers on training children. Such a subject should be set aside until the preacher is able to deal with it.

Again, only a limited time is available for the sermon when completed. If the subject is too large, it may be subdivided with profit. The aim is to edify not to stupefy the congregation. Here the question of the people's capacity enters. Probably young students can partake with profit for a longer time than adults engaged in business and industry five days a week.

The Church's year provides in itself a list of subjects proven to be of prime importance to the Christian.

Set An Aim.

Some sermons "aim at nothing and never fail to hit it." A good plan is to work out the aim of the sermon when the subject has been chosen. What does God desire the congregation to learn? Think of their daily programmes, problems, and spiritual needs. To achieve this aim requires planned progress in the steps or divisions of the discourse. Provided the divisions do follow a logical pattern, no fixed rule is necessary. If the divisions are clear and do not overlap, they will make the discourse clear and free from confusion.

Links and Conclusion.

While a sermon may have several divisions and several links between

them, it must have only one conclusion. Nothing is more painful than the sermon that concludes and then drags on. Just as the aim requires defining, so also does the conclusion. These terms, moreover, do not describe the same thing. Occasionally the conclusion is simply the statement of the aim, but more often it is the final step taken to achieve the aim. For example, a sermon may conclude with the challenge: "Each one of us must answer the question, 'What think ye of Christ?' Before His Father Who sent Him, each one of us replies." The aim of the sermon would be to promote full self-surrender to Christ as Saviour and Lord.

Introduction.

Many good books were finished before they were begun. A sermon can be commenced most effectively when it has been planned to its conclusion.

However, the writer must apply one of his own principles to this article. Space and time are real limitations. So also are his limitations as a preacher. We trust, however, that others with greater gifts will correct his errors and supply his omissions.

EIGHTH CHARGE to the SYNOD OF THE DIOCESE OF GIPPSLAND.

(By the Right Rev. D. B. Blackwood, M.A., Th.D., M.C., V.D.)

My Brethren of the Clergy and Laity,

I bid you all welcome to this First Session of the Sixteenth Synod of this Diocese.

1950.

Meeting as we do in the middle of this Twentieth Century of the Christian era, we cannot but be conscious that it is a day of challenge. Some of us remember quite clearly the beginning of this Century—some of you will no doubt see its conclusion.

Let us for a few moments look at our position as Christians and Citizens in this challenging time. Challenging it must be considered as we look out on the World to-day.

We see everywhere unrest and fear. Even our greatest leaders in politics, learning, and science are apprehensive of the immediate future.

The whole world fears the outbreak of World War III, and fears it may not be long before the Atomic and

Hydrogen bombs begin to drop. What a prospect of desolation and destruction. It may even lead to the destruction of all human life on this planet, even of the Earth itself. To some it looks like the beginning of the End—the apocalyptic destruction of this world order as prophesied by seers and by Christ Himself. Leading scientists have this fear as well as ordinary mortals. It is a question of control. If evil men get hold of the reins of power, as may easily happen in many countries to-day, they could let loose this world desolation. As one leading atomic scientist is reported to have said: "I wish I had a direct line to the Almighty so that I might know what one ought to do with this great power placed in our hands."

The real choice before us all to-day is Christ or Chaos. Does God act in History? Is there any hope of Divine Guidance and deliverance in this apparently hopeless world situation?

God in History.

Here surely history can help us. The greatest living historian, Professor Toynbee, in his "study of History," tells us that in the past 6000 years we have had twenty-one civilisations. "History," he says, "is not a cyclic and not a mechanical process. It is a masterful and progressive execution, on the narrow stage of this world, of a divine plan which is revealed to us in this fragmentary glimpse, but which transcends our human powers of vision and understanding."

What is going to happen to us in this next fifty years, in this view, is not the result of blind forces or mechanical laws, but will be determined by the decisions made by persons, these decisions reached through the interplay of the men making them and the world about them. The kind of decisions made depend therefore on the moral and spiritual quality of the individuals and the group. So the moral and spiritual standards of the people of a country do help or hinder the purposes of God. Hence the supreme importance of the work we are engaged in, upholding and strengthening these standards, and seeking to follow God's Plan, His Will for Mankind.

God does act in History. He can change the innermost motives of our leaders and rulers. So we pray for our King and Governors and Community Leaders, and bring to bear on them our Christian standards and values. God's plan is, we believe, to establish His Kingdom on earth, through His Church.

God's Plan Thwarted.

But God's plan is thwarted through the free will He has given to men—a will that inclines to evil unless redeemed. Toynbee sees the rise and fall of civilisations as the conflict between good and evil forces. A civilisation becomes prosperous, then becomes static, losing its early ideals. Then comes a crisis—the civilisation is broken up—turmoil and conflict ensue. Then a new synthesis, often through some dominant leader or nation, raised up by God Himself. (It is interesting to note how like this is to the story of Israel in the Old Testament.)

The question is, "Where are we?" Are we in the break up of our Christian Civilisation of the West? Some scholars already say we are in the Post-Christian era.

Decline of Religion.

Honesty compels us to acknowledge that since the beginning of this century there has been a serious decline of Christian Worship, faith and morals, in our Western Civilisation. Statistics and our own observation clearly demonstrate the decline in Church attendance, here in Australia, in England and America, and particularly on the Continent of Europe in countries like France, Italy, Germany and Russia. But not only is there this decline in worship but as a consequence the landslide in morals. It was sad to hear a leading American businessman say only last week that they could no longer say "An Englishman's word is his bond." This landslide has affected us here in Australia just as dangerously. The prevalent dishonesty, whether in black marketing, tax evasion, poor work by the employees, pilfering, or direct stealing, is a real threat to our community life. The terrific rise in the divorce rate in England and Australia, following American example, is only too alarming. And what of truth in advertising, in propaganda in our party dominated press! But most serious still are the dreadful increases in gambling, and in our drink bill, with its consequent toll of the roads. Behind all this moral decline has gone a real decline in Christian Faith. The Church and Christianity are no longer relevant for a large part of our population. Sunday for them does not mean the Lord's Day, but a day of sport—a holiday—even if their sport makes a great many have to work for them on that day.

There is no doubt that the Church has failed to win and hold the industrialised masses. They have been won over to secularised aims, material pleasures and economic advantages. The Church to them is an archaeological survival, not needed to-day. The State can and has taken over many of its former functions, like poor relief, hospitalisation, education, and social services.

This is a sad story for us, who believe in God and His Revelation in Christ Jesus.

Cause of This Decline.

Can we account for this sad decline? Has the history of the past 100 years anything to teach us about this?

This decline is the consequence of one of the most ingenious and long continued assaults the Church has ever experienced. This attack was made on the very foundations of

the Church's faith and life. It begins with a movement called "The Enlightenment" in the 18th Century—with its rationalisation of everything—its damping of enthusiasms, and its materialist philosophies. Then came the amazing results of applied science. True science and true religion cannot be opposed to each other—as both are aspects of the Truth of God in His Universe. But scientific theories soon came into conflict with the religious champions of the early 19th Century. But the greatest upheaval came from the application of historical criticism to the Bible. The Higher Criticism of men like Strauss and Baur and their followers seemed to cut away the very foundations of Christianity, denying all supernatural elements in the Gospels and even questioning whether Jesus ever lived. These critics have been capably answered by Christian scholars—but the damage was done, so that ordinary men gave up their faith and turned to materialism and rationalism. Theology was at a discount during this latter part of the 19th century. Hence our secular education and our secular Universities in Australia.

"But more damaging to the Church and Christianity was the sad fact that the Church was totally unprepared to meet the rising Industrialism of the mid-19th Century, with its mass production, its emphasis on the machines, and the drift it brought about from the countries to the cities. Men lost their old moorings of home and Church and hamlet in this modern mass movement. The Church must face this position, and bring the Christian Faith once again, into our great industrial concerns, or a rival ideology of materialistic origin will control and use them.

But perhaps we of the Church ourselves are responsible for this decline of Faith in this half century. The divisions of Christendom and the rivalries of denominations have terribly weakened the Church's witness. We have been too busy with our Church life and organisations to get on with our real job of evangelising the masses.

And then this last thirty years. It has been a period of disillusionment. The old standards and values of pre-1914 seemed to vanish at the end of World War I. The feeling of insecurity, the dreadful curse of unemployment, the lack of direction, seemed to have sapped the idealism of the youth of 20-30 years ago. The revelation that man does not progress from better to better, but that dark passions, cruelty, barbarism, man's inhumanity to man, as revealed in both World Wars, has brought about a sense of frustration, even of retrogression.

The biggest danger staring us in the face in this year 1950 is the emergence of new "Churches," like Marxian Communism, Fascism, and National Socialism, with their secular ideologies and their Church disciplines, and the sacrificial spirit of their adherents that puts us to shame.

The Present Position—New Hope.

This seems a dark picture as we survey the state of affairs in the world of 1950. There has been a decline of religion. There is a real danger of our Christian Civilisation collapsing. We would be foolish not to face this situation, and its urgent challenge.

But to-day there comes to us a new hope and a firmer faith. All is not lost. We see signs of a real renewal and revival, and signs of the coming of the Kingdom of God in our day.

While Christianity has been declining in the West during this last 100 years, there has been the most amazing advance of the

Christian frontiers ever seen in history. The modern missionary movement has produced what Archbishop Temple called, in 1942, "The great new fact of our time. The spread of Christianity throughout the world." In 1850 there were 150,000 Christians in India—to-day there are 10,000,000. While India's population increased 10 per cent. during the last ten years, Christians increased 32 per cent. China was a closed land till 1844. Now there are vigorous Chinese Churches there with over 4,000,000 members, and our own Anglican Church in China has a Chinese National as its Presiding Bishop. Japan was only opened by treaty in 1858. Now it has a growing Church; our own having ten Dioceses, all presided over by Japanese Bishops. Africa 100 years ago was practically unexplored. To-day the Christian Church is strongly planted in nearly every part of it, and growing vigorously. In many parts of the world the Christian Missionary was there before the trader. This year we will be celebrating the 100th Anniversary of the founding of our Australian Board of Missions, mainly through the statesmanship of Bishop Selwyn of New Zealand, and Bishop Broughton of Sydney. What a transformation has been wrought in the Islands of the Pacific and in New Guinea!

The growth of these Younger Churches, as they are called, has been the most amazing phenomenon in Christian history since the First Century. It may be that the next great advance of the Church of God will come from them. They would carry on now, even if all support from Western Churches were withdrawn, though they still need all the help and fellowship we can give them to convert the teeming millions around them.

Here is encouragement. God has blessed the sacrificial work done in the name of Our Lord Jesus Christ. His Truth and Power, have been proved in our day. His arm is not shortened. His Spirit still conquers. He will rise again in the West as well as the East.

Revival of Theology.

But this new hope of a great spiritual advance in our time comes to us not only from the witness of Christ in these Younger Churches, but in a revolution which is taking place in contemporary Theology. Theology, once the queen of sciences, has long been dethroned. But, as Dr. Warren pointed out in his broadcast over our A.B.C. in the "Plain Christianity" series, you cannot do without theology—the study of God's Will and how He works out His Will in human life, how true Christianity meets the urgent needs of the individual, by treating him as a person that matters in a genuine fellowship that is world wide in its range. It does matter what a man believes. Why be moral, or honest, or unselfish, or help others? These come of faith and faith has a content, which must have a form or body, which we call doctrine, based on our view of God. This is Theology.

The world of Contemporary intellectual culture is as yet little aware of this epoch-making shift in Christian thought. A great war has been fought and won on the battlefield of modern thought. This movement among front rank Christian scholars is a revolt against the modernist Christianity which compromised with secular materialism and watered down the Faith to make it acceptable to the intellectuals of the schools. It goes by various names, "Neo-Orthodoxy" or "Biblical Theology"—perhaps represented best by the title of D. R. Davis' work "On to Orthodoxy." It is a return to Christian historical foundations, which is also an advance.

The Bible Rediscovered.

The Revival of Theology springs from a Rediscovery of the Bible. It is neither thorough going Fundamentalism nor does it accept the theses of the advanced Higher Critics. We know what amazing new light on the Bible has come from Archaeological research in the last twenty years. This Revived Theology takes the Bible as a whole, wherein we see how God acts and reveals Himself in a "people-Church," but pre-eminently in His Incarnate Son, Jesus Christ Our Lord. It bridges the gap between Bible Christianity and Church Christianity. God speaks through the book in the fellowship of the Faith.

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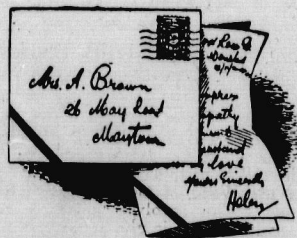
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The World Church.

But perhaps the best ground of hope for a revival of Christianity in our day is the wonderful growth of what is called the Ecumenical Movement. Time will not permit to dwell on it at length. But the spirit behind the formation of the World Council of Churches at Amsterdam in August 1948 is a sign of God's leading to the Churches to come together and to usher in the "Great Church" in this Great Century. It brings to us the vision and the possibility of the Church as a mighty Commonwealth of God, universally holy, with a majestic history, and embracing all truth, filled with the Power of the Spirit, bringing God to man and man to God in Christ.

The Liturgical Movement within the modern Roman Catholic Communion is also another sign of hope. It is a Movement that may bring that return to reformed doctrines and practices that will make possible the fellowship of this ancient Church with the rest of Christendom.

The Next Ten Years.

But what of To-morrow? What prospect for the Revival of the Church, and the Christian Way of Life in the next ten years? This is where God is calling to us to-day. He says, "It is over to you." He is working. We have seen signs of His Power in these present day happenings. Men everywhere are wistfully turning to us of the Church—seeking a lead, a way out of this turmoil of fear and unrest. We record with thankfulness the reports of largely increased congregations on this last Good Friday. We are inspired by reports of the vigour of Christian Youth Movements in Australia and the World. I have observed increased congregations and enthusiasm as I have moved through the Diocese this last year.

The Church's Task.

These present day movements are bringing home to us that the Good News of Christ can only be mediated to the world by a living, active Church. One of the most challenging definitions of the Church has been put forth recently. "The Church is the Community to which has been entrusted the task of preaching the Gospel of Jesus Christ to every Creature."

To preach the Gospel we must know it. I feel the call to us to-day is threefold. Firstly, to hear the Word of God for our day and generation. This involves real Bible Study, prayer and worship in the fellowship of the Church, in our parishes, in our societies, in our homes. We must seek to know the truth—to find God's guidance and direction about human relationships, economics, education, community living.

Secondly, to proclaim that Word of God. This is evangelism, the call of our day. We have to win this generation, to turn nominal Christians into active Church members, to bring the good news to those outside the Church, in our industrial groups, to the folk among whom we live. We must commend the Gospel by our deeds, our Christian living, as well as by our words and our prayers.

Thirdly, to do the Will of God. This is Christian action. We must restore the brotherliness of the early Church in our Churches and congregations. Men are looking for fellowship, for friendship, for community. We must make our Churches centres of Christian life, and friendliness. God is speaking to-day through the corporateness of the Church. We of the Anglican Communion are learning that we must be tolerant of differences and so really Catholic as to include all within the fellowship.

THE TRIPLE BLESSING

(By the Rev. W. Leathem.)

The benediction with which St. Paul closed his correspondence with the Corinthian Church is one of the most succinct and sufficient expressions of the Good News that comes to us from the Apostolic age. The language, though later pressed into the service of theological formulation (and rightly so), is primarily the interpretation of a living experience which enables us to feel the pulsations of a great heart that has pondered reverently and drunk deeply of the inexpressible fullness of God.

As we approach this spring of everlasting life we may pause to ask if there is any significance for us in the order of the phrases, differing as they do from the more formal sequence of the great missionary manifesto in St. Matthew's Gospel. Without being dogmatic, perhaps we may suggest that such a lesson lies to hand. Is not this the normal order of our apprehension of the great and undivided experience of the salvation of God?

Paul was on the wrong track in his search for God until he met Christ on the Damascus road. In that manifestation of Glory he discovered the Grace that heals and re-directs the soul. That was the point of first contact, and in that concrete experience a door was opened in heaven whereby Paul discovered that "the heart of the eternal is most wonderfully kind." Grace enabled him to read that "God is love." That event in 37 A.D. was of a piece with the unchanging character of God. His personal encounter which enabled him to say "He loved me" was but a fragment of that everlasting love wherewith God loved His Israel. Moreover, this dual experience of Grace and Love was constantly being made over to him in the Fellowship of the Holy Spirit. The grace manifested on the Road and which was from everlasting was no hallowed memory, no religious philosophy, but an immediate and ever-deepening experience. Thus this loveliest of all our liturgical formularies was in its origin the outbreathing of a soul satisfied with the God of his salvation.

From the whole let us turn to the contemplation of each separate part.

Grace.

When these words were penned St. Paul had been a Christian believer for upwards of twenty years, but life had

not lost its zest, nor had the tempo of his service settled down to the level of quiet religious respectability. He was still profoundly conscious of his debt. He still rejoiced in the experience of grace. The word thrilled him. It contained the very music of heaven for his soul as he pondered the old past and contrasted it with the present. It saturated his thought and dominated his mind. Paul was veritably "died in the wool" of grace. More than any other word, it enshrined his Gospel. What did he discover in it?

(i) Undeserved favour. — He was very conscious that God had not dealt with him after his sins nor rewarded him according to his wickedness. Like the Prodigal, Paul's reception was beyond his expectation or imagination. The proud, stiff-necked, blaspheming Pharisee had been treated with unspeakable forbearance and mercy. The rebel and despoiler had been received as son and heir.

(ii) Ever-present Help.—Grace did not expand its resources in that original condescension. Forgiveness and restoration to the Father's favour were followed by the constant loading of his life with the divine bounty. Had Paul given us his autobiography (and what an enrichment of every minister's library that would have been) he might well have forestalled Bunyan and called it "Grace Abounding," for the word has the character of a refrain running through his whole life. Whether he was thinking of the normal development of the "man in Christ" or of some particular victory won over circumstances without or fears within, he invariably attributed all to grace. "By the grace of God I am what I am."

(iii) Transformation of Life and Character. The word has a fundamental meaning of beauty of form. It suggests not only rugged truth but truth moulded upon lines that delight the eye. It speaks not only of holiness but of a certain becoming beauty that accompanies it. It reminds us that when grace has had her perfect work "we shall be like him."

Love.

Paul learned the meaning of love from a specific experience of its action in the soul. Love confronted him as he pursued his mission of hate towards

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Damascus. Love in God was no abstract general principle deducible from one's observations of nature or providence. It was not an expression akin to “the good God” of reverent philosophical contemplation. Paul's eyes had been turned to the Cross. There on the Tree of Shame he saw love in its essence, and when he turned his eyes again it was to be seen that they shone with the light of wonder, love and praise. That Cross demonstrated God's love for all—and for him. “He loved me, and gave Himself for me.” Here was the balm for the troubled conscience. Here alone was the fountain for sin and uncleanness. Here was the assurance that all things do work together for good to them who love God—in spite of all the crushing problems of our world. Nor is this any sentimental, soothing syrup to deceive us from seeing the worst, but the taking up into Himself of the whole weight and wounding of sin—in His own body on the tree.” With this assurance—but surely not otherwise—life in ancient Corinth or modern Manchester becomes not only a possibility but a glorious triumph.

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pure and undefiled. “He shall testify for it is His work to create, maintain and communicate those very things to our souls. He witnesses with our spirit that we are the sons of God and joint-heirs with Christ.—“The Churchman” (London).

We regret to note that the Rev. E. W. Norman, Vicar of the Church of the Epiphany, Melbourne, has resigned owing to ill health.

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First Session:

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Rev. K. N. Shelley, B.Sc., Th.L.

Rev. E. W. Foote, L.Th.

Second Session:

2 p.m. to 3.30 p.m.—

Rev. T. G. Rees, Th.L.

Rev. Dr. Howard Guinness, M.R.C.S., L.R.C.P.

Third Session:

4 p.m. to 5.15 p.m.—

Rev. J. R. Noble, B.A., Th.L.

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CORRESPONDENCE

DISCIPLINE IN BAPTISM.

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

The vexed question of ecclesiastical discipline will remain only a "question" until we do something about it.

The matter, for example, of baptism discipline, has been talked over and written about at length. We who have to face variations of its challenge in parish life wish that by some means clergy could be brought to agree on practical steps that could now be taken.

Here is an example, rather a sharp one, perhaps, of what we are having to face.

An elderly woman called to ask for private baptism for a child recently born to her daughter, out of wedlock, the father being a married man, with children legitimately begotten, now living in the home. So far from turning the man out, the mother of the girl has allowed him to remain there and hopes that it will become "alright" when this act of adultery has made possible a divorce against the man in question, which these people fondly hope will be brought by the offended wife.

Now this infant, innocent fruit of an illicit and continuing relationship openly condoned by the family, is brought to the Church to be baptised, and the mother "Churched."

What should a clergyman do? This is what I did. I took the mother of the girl, with her daughter, into the vestry, and told them they had broken, and were continuing to break, the command, "Thou shalt not commit adultery." The older woman's reply was "But my daughter's not the only one." When I pointed out to her that she ought to have turned the man out of the house she was astonished. "Why," she exclaimed, "It will be alright when they marry." I then pointed out that the only way they could marry would be if the injured wife brought an action for divorce on the ground of this act of adultery. The woman would not understand why the Church's blessing could not be given to this weird arrangement, and when I told her that under no circumstances could her daughter be re-married in Church she was most indignant. The interview concluded with my refusing to "Church" the baby's mother, but agreeing to baptize the infant.

One point raised in this discussion was that "God forgives those who do wrong." When I denied this — except in the special circumstances where there is real repentance — the grandmother was speechless with amazement. She protested that her daughter was "sorry" she had done wrong; my reply was "Alright. Then send the man away and have nothing more to do with him." But this was too much to expect.

Whether I did right or wrong to baptise the child is a question that readers will probably differ upon. Thinking it over since, I feel the baby ought not to have been baptised; and that has made me face bluntly the whole question of eligibility for Christian baptism.

Now, this case brings into sharp relief a view of the situation generally which I am sure must be taking shape in many minds.

Are we doing right, charitably to assume that the parents who bring babies to Church for baptism are Christian?

Would we assume that, if we lived in Africa, or China, or some similar land, instead of in Australia? Would we not rather enquire most diligently into the antecedents of both parents; make sure they were committed to the Christian life; were regular worshippers in Church; conducted a Christian home; and showed every evidence of being devout and godly in life?

Now, what is the difference? At least fifty per cent. of our "Anglican" people have no real link with Church life, and have not for many years. Their spiritual understanding has almost entirely evaporated; their home standards are non-Christian; the Church and its worship means nothing to them; their lives, so far as they are governed by anything, are governed by superstition and ignorance. The Bible is an unknown book, and prayer in any Christian sense is quite outside their view of life.

May I put the question again, and it is more than rhetorical. What is the difference between these people, and the people whose lives are lived in the same way in "heathen" countries?

If an infant is brought to us by parents who are unknown in any Church; if the father and mother are not practising Christians; if other children in the family do not come to Sunday School; what right have we, as ministers of Christ, to admit such infant to the Sacrament of Baptism?

Now, I have used the word "Sacrament" deliberately, for I want to face a very obvious criticism. Is not baptism itself a means of grace, and an occasion of grace?

In theory, yes. But the theory includes certain basic assumptions, which could be summarised in the statement that the home life of such a child must be Christian. If it is not, and we baptise the child, we are ignoring a very characteristic feature of the Christian understanding of God in His relations with men; that He uses human instruments to work His will, and that His grace is mediated through them. Baptism is not a magic wand which God waves over a child's head, it is the central act of a solemn contract; and if the terms of that contract are not observed the contract itself becomes a dead letter.

The baptism of infants is so delightfully true to the whole genius of the Christian faith, that it is to be deplored that so often it has no Christian meaning whatsoever. This is the fault of the Church, if we continue to refuse to face facts.

To put the point in one sentence: Australian Christian witness to-day is in a missionary situation.

We are surrounded by a non-Christian population, among whom Christian people are in a small minority.

Is not a very real cause of the weakness of the Church to-day to be found in its refusal to admit this; and its consequent watering-down of the stark challenge of the Gospel to character?

Would not discipline in this matter have a most salutary effect upon the attitude of the whole community to the Church?

Would it not stiffen the Christian lives of committed Christians; and show the non-Christian minority what they must be and do if they desire the privileges of the Church?

I should like to see the clergy of each rural deanery thrash this matter out; and then, so far as one's own diocese is concerned, request the Bishop or Archbishop to appoint a Commission to collect the findings from such

groups and make a recommendation to Authority which might become the basis of a realistic approach to baptism discipline.

The individual clergyman is deterred from making such demands upon people in his parish if he knows they can go "next door" and get what they want. We must act together in such a vital matter; and then perhaps we shall see the Church of England, so wonderfully designed by the hand of God for effective evangelism and the edification of believers, purified and strengthened within herself, become a real messenger of a challenging Gospel to the people.

The author of this letter would like to suggest that we try to standardise our practice on lines such as the following:

1. Require parents to be baptised and confirmed before their children are accepted for Baptism.
2. Accept no one as a Godparent who is not a practising Christian.
3. Insist upon the parents being sponsors for their children.
4. Baptise infants only after the proper enquiries have been made as to the degree of Christian profession and practice followed by their parents.
5. Make it perfectly clear to parents that for the baptism to have any validity for their child he or she must be trained in Christian living and have the example of personal devotion and Church-going set him by his parents.
6. Defer the baptism of children until these and other proper requirements are in course of being fulfilled.

Yours, etc.,

"SYDNEY CLERGYMAN."

SYDNEY YOUTH NEWS

G.F.S. CELEBRATIONS.

The parent body of G.F.S. in England is this year celebrating its 75th Anniversary. G.F.S. Branches throughout the world are joining in with the celebrations. In the Diocese of Sydney the celebrations are taking place on Friday, 16th June, commencing with a Service of Thanksgiving and Re-Dedication in St. Andrew's Cathedral at 7 p.m., when the preacher will be His Grace the Archbishop — to be followed by a gathering of past and present members in the CENE Auditorium at 8.15 p.m. It is hoped that all those interested in G.F.S. will make an effort to be present.

The Girls' Friendly Society held their Annual Sports on 20th May, at the Grammar School Grounds, Rushcutters Bay. There were about 20 branches entered in the events, and there was very keen competition between them. It is encouraging to note that nearly every branch obtained some points. Some of the smaller branches put up a valiant fight and we do admire them for their sporting spirit. The winners of the day were Balgowlah, followed by Roseville and Haberfield.

LEAGUE OF YOUTH.

The next Central meeting will be held on Monday, 19th June, at C.M.S., commencing with a basket tea at 6 p.m. The meeting will commence at 7 p.m. when the speaker will be Mr. Bob Palmer from North Australia.

AUSTRALIAN CHURCH NEWS

NEW SOUTH WALES.

DIOCESE OF SYDNEY.

SCREENING OF CHURCH FILMS.

A special screening of two Church-Teaching films, "The Coming of the Light" (the story of the beginnings of Christianity in Britain), and "Your Inheritance" (which describes the work and worship of the Parish Church to-day), will be given in the C.E.N.E.F. Auditorium, 201 Castlereagh St., Sydney, on Wednesday, May 31st, at 8 p.m. This will give an opportunity for clergy and teachers to view these films before using them in their schools or parishes.

Prepared in England for the Society for Promoting Christian Knowledge, these films may be had free of hire charges by any school or parish in the Sydney Diocese agreeing to give a collection to the world-wide missionary work of S.P.C.K. Application for the films should be sent to the Rev. H. E. S. Doyle, All Saint's Rectory, Nowra.

HONOUR ROLL.

An Honour Roll to the men who fought in the 1939-45 war, was unveiled and dedicated in the Parish Church of St. Giles', Greenwich on Sunday, May 21.

The Roll consists of a board on which are inscribed in letters of gold the names of the men who gave their lives, and a shelf below with a glass panel, through which can be seen a roll, which can be turned to show any of the large number of names of the men and women who served in the war.

The memorial is the gift of the parish in honour of those whose names it contains.

The Rev. Canon Tugwell, a senior chaplain in the last war, conducted the service of unveiling and dedication.

C.S.O.M. ACTIVITIES.

The Christian Social Order Movement announces a series of conferences on "Industrial Relations." These are open to all Christian men and women engaged in industry, who will seek together the way of Christ in our industrial life to-day. The conferences will be held on July 14 (evening) and 15 (afternoon and evening).

CONCERT BY THE BLIND.

A concert will be held in the Parish of St. Paul's, Redfern, on Wednesday, May 31 in which the artists are nearly blind.

The concert is being run to augment the funds of the youth organisations in the parish.

JUBILEE OF ALL SAINTS', NOWRA.

A tea meeting and concert to celebrate the 50th anniversary of the Dedication of All Saints', Nowra, on 18th April, 1900, by the late Archbishop Summarez Smith, was held in the Nowra School of Arts recently. The guest of honour was His Grace, the Archbishop of Sydney (Dr. Mowll) who congratulated the Rector and churchpeople on the success of the function, and pointed out that churches were built to be filled. It was not enough, he said, just to fill them on special occasions. Christians were in a minority in the world, and the witness of every church

VICTORIA.

DIOCESE OF BALLARAT.

COUNTRY WOMEN'S ASSOCIATION.

The Church Chronicle reports that the Country Women's Association of Victoria asked its members to mark the first Sunday in May by attending church services to stress the religious side of their work.

The motto of the Association is:

Honour to God, Loyalty to the Throne, and Empire, Service to the Country, through country women, for country women, by country women.

DIOCESE OF GIPPSLAND.

ORDINATION OF BISHOP'S SON.

The Gippsland Church News reports that J. H. Cranswick, the son of the former Bishop of Gippsland, is to be ordained in Manchester Cathedral on Trinity Sunday, June 4.

He will be licensed to the curacy of St. Thomas, Werneth, a large industrial parish in County Borough of Oldham, Lancashire.

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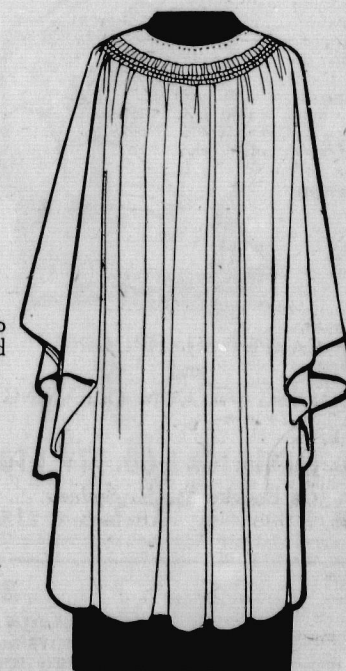
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THE CHURCH AND RAFFLES.

Debate in Gippsland Synod.

The Rev. C. H. Pilkington (Lang Lang) moved a resolution which reaffirmed the rule prohibiting the use of games of chance for raising money for Church funds, and supported the action of the State Government in tightening up the regulations which restrict the holding of Raffles.

Mr. Pilkington expressed concern because the Church had become tainted with this evil. The Church must put its own house in order before it can expect God's blessing on its plans for a forward movement. Instead of using such devious means for raising money the Church should encourage direct giving, not only for its own work, but also for all charitable causes.

Rev. W. H. S. Childs (Wonthaggi), seconding the resolution made a spirited protest against the distribution of raffle tickets through the post by "The Young Christian Workers" which is a Roman Catholic organisation. Many of the Anglican people who had received raffle tickets did not know this. Mr. Childs claimed that our Anglican people—even those who regularly have a "bob on a horse" do not want their Church to touch this gambling business. The Church is one organisation which must at all costs keep its hands clean.

Rev. W. Spencer (Mirboo North) said that guessing competitions were just as wrong in principles as raffles and he wanted them included under the ban.

On the other hand, Mr. J. C. Draper (Heyfield) said that small raffles such as are held at church bazaars have an entertainment value and do very little harm. However he agreed that they can be abolished without any unpleasantness provided each clergyman carefully explains the position to his people.

Mr. M. Super (Lang Lang) said that their own parish had gone from strength to strength since it decided to do without raffles.

QUEENSLAND.

DIOCESE OF ROCKHAMPTON.

STORM DESTROYS CHURCH.

In what is termed a "freak" storm the Church of St. Thomas, Hughendon, was irreparably destroyed.

The church was made entirely of wood and it is now proposed to build one of brick. The parish is suffering in that due to the shortage of ordained men, the parish is without a rector.

During the life of this parish four bishops have come from its incumbents. They are Dr. Anderson (Riverina, 1886), Dr. White (Carpentaria, 1888), Dr. Halse (Archbishop of Brisbane), and Dr. Robin (Adelaide).

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CATHEDRAL CHOIR SCHOOL. KINDLY OMIT WORDS "The Probationers Choir is trained by Mr K. Noake L.R.S.M.; L.T.C.L."