

AUSTRALIA'S FIRST SUNDAY SCHOOL.

Mr. P. W. Gledhill has drawn our attention that on the third Sunday in each year attention is drawn to the first Sunday School in Australia. The honour of beginning this work is attributed to the late Rev. Thomas Hassall, of Parramatta, who gave instruction first to children in his own home in May 1813. Mr. Gledhill has written a pamphlet on the subject and copies are obtainable from him, 13 Fairlight Cres., Manly, Sydney. Tel. XJ 3502.

HOUSEMISTRESS required for Second Term, Stratford Church of England School, Lawson. For particulars apply Headmistress.

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Proper Psalms and Lessons

May 18. 5th Sunday after Easter. (Rogation Sunday.)

M.: Deut. vi or Isa. lxii; Luke xx 27-xxi, 4 or Acts iv 1-33. Psalms 132, 133, 134.

E.: Deut. viii or x 12-xi 1 or Isa. lxiii 7; John vi 47-69 or Revel. iii 7. Psalm 107.

May 22. Ascension Day.

M.: 2 Kings ii 1-15; Eph. iv 1-16. Psalms 8, 21.

E.: Dan. vii 9-10, 13-14; Heb. i. Psalms 24, 47, 110.

May 25. Sunday after Ascension.

M.: Deut. xxvi or Isa. lxiv; John xiv 1-14 or Eph. i 3. Psalms 93, 96.

E.: Deut. xxx or xxxiv or Isa. lxv 17; John xvi 5 or Acts i 1-14. Psalms 148, 149, 150.

June 1. Whitsunday.

M.: Joel ii 28; Romans viii 1-17. Psalm 68.

E.: Isa. xi 1-9 or Ezek. xxxvi 22-36; Romans viii 18 or Gal. v 13. Psalm 104.

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

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TO AUSTRALIAN CHURCHMEN

"The Holy Ghost: The Comforter."

portant to-day.

There was a time when the sanctifying work of the Spirit of God would form an appropriate appendage to our title. Such a treatment is not unim-

But we are living in an age when the foundation truths of the Gospel are either unknown or unappreciated. There are aspects of the doctrine of the Holy Spirit that precede and condition right views on His sanctifying work. It is to these we propose to direct attention.

God the Holy Ghost is a Person.

Much is written in modern devotional and even dogmatic books that obscures this important fact. Dr. Moule is surely right when he declares that John xiv-xviii offers us a classic on the Holy Spirit. We are sometimes told that these wonderful messages are the result of later reflection. Later than what? There is here a surprising reticence on the part of many modern writers. They do not answer this all-important question. If Sir Frederick Kenyon's views be accepted, St. John's Gospel was written at the close of the first century. There is no reason to quarrel with the traditional date, A.D. 96. It found circulation at first amongst the Churches founded by Paul in Asia Minor. Already more than thirty years before these churches received a letter warning them that they were not to "grieve the Holy Spirit of God." There is also the suggestion that believers would be "strengthened with might by His Spirit," so that Christ would dwell in their hearts.

And we know that Paul, the writer of these messages, had given as part of the content of his messages that the Spirit maketh intercession for the saints and couples together the grace of Christ, the love of God and the fellowship of the Holy Spirit. We carry back, therefore, the messages of John

to a much earlier date. Some very modern writers find the "germ" of John's message in Mark xiii 11, "For it is not ye that speak but the Holy Ghost." (see, e.g., the comments of Swete on this text in "The Holy Spirit in the New Testament," p. 122). All this must be taken into account before a hasty judgment can be formed which relegates the passages in view to a point of later reflection.

The Message of John's Gospel.

We cannot emphasise too clearly that it is impossible to read this classical utterance of St. John's Gospel without coming to the conclusion that in the circle of early believers the opinion prevailed without qualification that God the Holy Ghost is indeed what our Litany asserts, one of "The Three Persons in one God." A Person for the purposes of our examination is a being, Who thinks and wills. One who is capable of communicating His mind and will and re-acts to the attitude of others in relation of Him. Calvin may be right that the word "Person" is an unfortunate term, but it has been so firmly rooted that, as he also declares, it is no longer possible to dispossess it in favour of another term even if we could frame one.

The Comforter takes the Place of our Lord.

In this wonderful discourse the Holy Spirit is described as another Comforter. There is significance in the "and another" which may be elucidated by comparing Paul's message to the Galatians where the word is used. "I marvel," says St. Paul, "that ye are so soon removed . . . unto another Gospel which is not another." The Revised Version explains the apparent contradiction. "Ye are so quickly removing . . . unto a different gospel: which is not another." There is a qualitative distinction between the new teaching

and the old. It is not the same truth in a slightly varied form. It is different. But here the Comforter is "another" of the same kind. He is so much of the same kind that in Him Christ comes afresh to His disciples. If, then, our Lord is a true Person, we cannot, in the light of this passage, attribute any less characteristic to God the Holy Ghost. This seems elementary but it is a necessary doctrine for these times.

The Straining of Grammar to Inculcate Truth.

Grammar is a very useful subject. Some of us old-fashioned people believe that the neglect of grammar provides the secret of the slovenly thinking and speaking of our age. Greek is a highly grammatical language even in its Hellenistic dress. It has rules which cannot be violated without disturbing the harmony of thought. Yet there are limits to grammatical rigidity. The Greek tongue was not framed to express clearly the doctrine of the Trinity. We find in this classical passage in St. John's Gospel that for once the exigencies of truth override the demands of strict accuracy in speech. The word for the Holy Spirit is neuter. The ordinary grammatical law is that the pronoun should take the same gender as the noun to which it refers. Yet we find that the neuter noun, Holy Spirit, is deliberately connected with a masculine pronoun. In John xv 26 The Comforter (masculine) is equalled with "The Holy Spirit" (neuter) and as if, to still further emphasise the importance of the doctrine He is spoken of as "that Person" (masculine). Again in John xvi 13-14, The Spirit (neuter) of truth is spoken of as the Son of God. We have here, as it were, a commentary on the words, "another Comforter" underlining the idea that the other is similar to our Divine Lord in personal characteristics. The Rev. Timothy Darling, a gifted American theologian, quaintly remarked that next to a Bible Dictionary the editing of a Biblical Greek Lexicon was one of the best ways of spreading heresy. We are reminded of this by Grimm Thayer's note on the passages just

cited. The comment reads: "In some passages the Holy Spirit is rhetorically represented as a Person . . . (in which passages from John the personification was suggested by the fact that the Holy Spirit was about to assume with the apostles the place of a person, namely of Christ)." It is always surprising to ordinary people to see the way that scholars interpret so readily the motives underlying the statements of men who have been removed so long from this scene. It will also present some difficulty to conceive how an influence can assume the place of a person. Surely the statement that our Lord regarded the Holy Spirit as another Person and as a consequence the record emphasises this fact, even at the expense of grammar, is in every way preferable.

The Character and Activities of the Spirit.

The argument is re-inforced by the language employed with reference to the spirit. He is "The Spirit of Truth." Our Lord describes Himself as "The Truth." It seems wholly inadequate to the conception to represent these words as simply teaching that the bias of the soul to truth is occasioned by an influence. The succeeding words as the Revised Version renders, "Whom the world cannot receive for it becometh Him not," makes the poverty of such an explanation abundantly evident. Again it is the function of the Comforter to teach and to bring all things to remembrance. This is an activity which stimulates the dormant faculties of the mind and so far indicates a power distinct from that resident in those who are taught and those who remember. The Comforter is sent by our Lord and is sent by the Father. He speaks what He shall hear. He reveals things to come. He takes of the things of Jesus and shows them unto us. He convicts of sin, of righteousness and of judgment. One inference and one only is possible. He is a living Person with living powers. As such let us worship Him.

THE LAW OF THE CHURCH OF ENGLAND IN REGARD TO COMMUNION TABLES.

(In view of the importance of Mr. Stibbs' articles on the position of the Communion Table, we have prepared the following memorandum for the information of our readers.)

The Injunctions of 1559, which were issued by Queen Elizabeth at the time of the re-introduction of the 1552 Prayer Book, contain (in the article headed "For Tables in the Churches") the following direction: "And that the Holy Table in every church be decently made, and set in the place where the altar stood."

Thus, when not in use, the Table was to stand against or near the east wall of the chancel, covered, as the Advertisements of Elizabeth direct, with "carpet, silk, or other decent covering."

Other directions are given, however, concerning the Table when in use.

The Advertisements direct that the Table shall be covered "with a fair linen cloth at the time of ministration," and the rubric (1552-1662) orders that "The Table at the Communion time having a fair white linen cloth upon it, shall stand in the body of the church, or in the chancel, where Morning and Evening Prayer are appointed to be said."

It is clear that the Table is not only **moveable**, but is **expected to be moved** to a place in the body of the church or in the chancel **for use in the Communion**. This is further confirmed by the 82nd Canon (1603):

"Whereas we have no doubt, but that in all churches within the realm of England, convenient and decent tables are provided and placed for the celebration of the Holy Communion,

we appoint, that the same tables shall from time to time be kept and repaired in sufficient and seemly manner, and covered in time of divine service with a carpet of silk or other decent stuff thought fit by the Ordinary of the place, if any question be made of it, and with a fair linen cloth at the time of the Ministration, as becometh that Table, and so stand, saving when the Holy Communion is to be administered; at which time the same shall be placed in so good sort within the church or chancel as thereby the Minister may be more conveniently heard of the Communicants in his Prayer and Ministration, and the Communicants also more conveniently and in more number may communicate with the said Minister."

No further directions concerning the position of the Table have been issued in the Church of England, and litigation in the matter in the 19th century resulted in the upholding of these directions, maintaining that stone altars are illegal in the Church of England, and that moveable wooden tables are the proper ornament.

WELCOME TO PRIMATE.

It is hoped that many will be present to welcome home the Archbishop and Mrs. Mowll, after their visit to the Aboriginal Mission Stations of the A.B.M. and C.M.S., on Saturday, 14th June, at 8 p.m. at the Chapter House. Bishop Hilliard will be the Chairman.

On Saturday, 21st June, a Conference of C.M.S. Leaders and friends will be held. 2.30 and 4.30 p.m. sessions will be held in the Bible Hall, and the evening session in C.M.S. House at 7 p.m. The Rev. H. M. Arrowsmith will be the Chairman, and discussions and lectures on practical aspects of missionary work will take place. Further details obtainable at C.M.S. House.

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1552-1952

A POSITIVE PROGRAMME Making the Holy Communion Truly Central.

(By the Rev. A. M. Stibbs, M.A., Vice-Principal of Oak Hill Theological College, London.)

The purpose of this, and of the preceding article, is to suggest that conscious participation in vital Christian membership might well be awakened to new expression if we made the sacrament of fellowship truly central in our congregations. At present it is "eccentric" in two ways — in the position of the table and in the times of the service.

(i) The Position of the Table.

We have already said something about the desirability of carrying out the injunction, first introduced into our Prayer Book in 1552, to bring the table for the Communion, into the midst of the laity—or as nearly in the midst of them as the space in each particular church building may permit.

To increase our appreciation of the appropriateness of such action let us (forgetting for a moment the familiar "North-end" use) stand clear and look at the contrast between the full sacerdotal or (so-called) "Catholic" use and the typical Free Church use — one with the priest standing before an altar at the "East End" of the Church "in the sanctuary," the other with the minister standing under the pulpit, and before a table facing the people and virtually in their midst.

The "East End" Use.

The "East End" use is open, in the light of New Testament truth, to some serious criticisms.

First, it misrepresents God. It suggests that His Presence is localised, that it is more real at one end of the Church than elsewhere, and that not the part of the church where the people are met together for worship.

Second, it misrepresents the sacrament. It suggests that one can get nearer to God in the ministry and reception of the Sacrament than in the ministry and reception of the Word. It suggests that the Sacrament of the Gospel is more important than the Word of the Gospel, with the direct consequence that many think it on the Lord's Day more important to receive the Sacrament than to hear the Word read and preached. It also suggests to many that the Table of the Lord is an altar, and that the first purpose of the Sacrament is to offer Godwards.

Third, it misrepresents the ministry. It suggests that in approach Godwards there is a select class, who stand closer to God and have fuller access to Him than the laity or people of God. This is fundamentally wrong; for in

approach to God in Christ, Christians have all alike equal access as priests; it is only in ministry for God manwards that there are in the Church obvious differences of gift and function.

In the Congregation.

There are also corresponding merits in the Free Church use. The Table spread in the immediate presence of the congregation suggests that the Lord is in the midst to give gifts to men. The greater prominence given to the place from which the Word of God is read and preached gives a proper sense of proportion.

For the ministry of the Sacrament is connected with and subordinate to the ministry of the Word. If the latter fails or becomes unfaithful, participation in the Sacrament tends to cease to have full moral and spiritual worth. Also, in the Free Churches, the Sacrament is commonly not administered until the Word has first been preached.

Further, the much desired fuller fellowship and union among Protestant Christian bodies in our land will not happen without movement towards one another. The Free Churches are sharers with us in the heritage of the Reformation. In this matter of the position of the Table in the administration of the Sacrament of Holy Communion they seem to have kept more true to the intention of our own Prayer Book rubric than we have ourselves. What then can we do better than to move in their direction?

(ii) The Times of the Service.

As the sacrament of Christian fellowship the Holy Communion service ought to be the occasion when all who belong to any one local congregation visibly express their membership in Christ with one another. The service ought in this sense to be "central" — a conscious meeting point of the membership. Yet in much common practice many occasions of the Holy Communion are by contrast "eccentric." They are detached from the chief coming together of the corporate body, and they are shared in only by a minority. A certain number come, for instance, to a celebration in the early morning, a further group stay behind either at midday or in the evening, after the main body of worshippers depart. And because some communicate always at one time and some always at another, there are those who for years have been fellow-members of the same congregation, who have never on one and the same occasion



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eaten the one bread and drunk from the one cup. There is surely something unsatisfactory about this.

Would not our fellowship together at the Lord's Table mean more if we reduced the number of our celebrations and when we did have them, made them to be recognised by all as, so to speak, "members' meetings," at which attendance would be expected, and absence from which would consequently be noticed and inquired into by one's fellow-members? The possibility of "ex-communication" would then regain a new significance.

One Loaf—One Body.

As it is, individuals talk of "making my communion" as though it were an activity like a personal "quiet time" done privately in a place alone. No wonder communicant membership of the Church of Christ means so little to many. Nor shall we see the revival for which many pray till there is a re-awakening in our congregations of a sense of the privileges and obligations and duties of membership in Christ's body. Nothing will serve to promote this more than making the Communion service what it ought to be—a rallying centre of the congregation, the place where we all realise and renew our membership in Christ and in Him with one another. Also, such a service, when the members of the local congregation are all present, ought, as the Prayer Book prescribes, to be an occasion when the Word is preached.

This kind of Communion Service can only be held if times for it are chosen, possibly sometimes in the morning and sometimes in the evening, at which the largest attendance is possible; and if it is made plain that such a service is entirely "for members only" and that those who come will normally be expected to communicate, and not go out at the end of the ante-communion.

Here, then, is one positive programme worthy of our practice—to make the Holy Communion Service in new ways, and yet in ways which are but a return to old paths, a worthy expression both of Evangelical faith and of Evangelical fellowship.

MESSAGE FROM THE PRESIDENTS OF THE WORLD COUNCIL OF CHURCHES.

WHITSUNDAY 1952.

As Presidents of the World Council of Churches we greet the Churches in the World Council fellowship, their congregations and their members on this Whitsunday of the year of grace, 1952, with the joyous apostolic affirmation:

"God has not given us a timid spirit but a spirit of power and love and discipline" (2 Tim. 1:7).

We celebrate to-day the creation of the Church of Jesus Christ by the Holy Spirit. We are reminded that the one distinctive thing about the Church of Christ is that it is not founded and maintained by men but by the Spirit which God poured out on His people on the day of Pentecost. So we should ask ourselves whether our Churches and whether we ourselves really know the Holy Spirit and let the Spirit rule our lives.

St. Paul bids us remember that the spirit which God has given to the Church is not a timid spirit. The Holy

Spirit of God forbids us to be fearful for the future of the Church, or to be preoccupied with the search for security against real or imagined dangers. The Holy Spirit is the Spirit of power, the life-giving and dynamic Spirit, the Spirit of total renewal. It is the Holy Spirit who made the apostles speak God's Word fearlessly and now makes the Church go out into the world to announce to all men in all situations the news of the coming of the Kingdom and of the Lordship of Christ in all realms of life.

How could the Church be timid, when it has the Spirit of love? "Perfect love casteth out fear" (1 John 4:18). To love is to share in the work of salvation, in the astounding offer which God makes to all men. The Spirit of love leads the Church to embrace in its prayer, its witness and its works of mercy, men of all races, nations, parties and creeds. The Holy Spirit is a Spirit of discipline and creates the ordered life. For the Spirit builds the Body of Christ so that its members form one undivided whole. "Each receives his manifestation of the Spirit for the common good" (1 Cor. 12:7). The Spirit of Pentecost is the Spirit of Unity.

There is nothing, absolutely nothing, that the Church needs more than a re-kindling of the gift which God gave to it at Pentecost. The Church which lives under the guidance of the Spirit is in the midst of human weakness a centre of spiritual power; in the midst of conflict and strife a force of reconciliation; in the midst of confusion a creator of harmony and justice. Let us pray that the Spirit may once again renew the life of God's people:

Veni Creator Spiritus: "Come, Holy Ghost, our souls inspire."

The Presidents of the World Council of Churches—

Athenagoras of Thyateria.
Eivind Berggrav.
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NOTES AND COMMENTS

The Federal Opposition had "a day out" on Tuesday week over the Communist-inspired Peace Conference in Peking. "A Lunatic Fringe."

After their recent opposition to the Government's request for sufficient power to deal with Communists and their followers, we can only suspect that some of the Opposition speakers were speaking with their tongues in their cheeks in their criticism of what they would term the grave inaction of the Government in allowing the delegates freedom to go to the notorious conference. Mr. Casey cleverly turned the argument on his critics in saying "How any individual in Australia or any other country believed that by going to this conference he can influence Communist policy towards democracy just defeats me." He suggested that too much public attention had been given to the whole matter. He believed Dr. Burton had a distinguished office in the Labour Party, but that others who were going had no political significance or importance. "However," he said, "there is a lunatic fringe in every country, and recent events have shown that Australia is not immune." Indeed not, as we think of the recent "Friends of Russia" and their "Second Front" campaign, and kindred associations.

A mission is not finished until there has been time for the messages to sink into and take possession of the people's hearts. The Bishop of Gippsland writes:

"Reports of the Mission have come in and are being collated. In most places there has been an appreciable increase in the congregations and the number of Communicants since the Mission. It has certainly strengthened the faithful, touched with new life a good number who had grown slack, and given a new spiritual cohesion to the Church life of the parish. We are glad to note, too, quite a number of outsiders who have made a real start in the Christian life through the Mission. I feel our real task this coming year will be to make real our 'Gippsland for Christ Fellowship,' and to equip our real active Church members to go out and win for Christ Our Lord so many who do not seem to know Him or heed His voice."

Of course, the Bishop is right in his outlook; and his appeal for the realisation of a "Gippsland for Christ Fellowship" indicates the service of witness for Christ to which every true follower of the Christ is pledged. "Ye shall be My witnesses" not only in Gippsland but to all Australia and the world.

We were rather startled to read in the columns of a reputable newspaper the following news item:—

Social Necessities. "Only people who are fairly well off can afford telephones, the Postmaster-General, Mr. H. L. Anthony, said in the House of Representatives to-day."

Is this a kind of apologia for the increased costs of one very important necessity of our social life? Coming from the Postmaster-General, it strikes a note so different from earlier policy in the conduct of that important organ of our Postal System, that we are set wondering if the almighty dollar is to be the only criterion set for our organisation as a people in this far flung continent. In other days service to the community for the development of its people seems to have been the important regard both in our Postal and Railway Services. Our Railway systems especially in some of the colonies were so costly in construction that to make them pay financially would have made their use almost prohibitive for ordinary people, and our postal systems as well would have seriously handicapped the dwellers in this land of great distances if the financial result of their service had been the only consideration in justification of its service. But we are thankful to say that other and far more important considerations were entertained. Consequently the denizens of the outback were wonderfully helped by railway extension and rates that brought their use within the power of the people to use them, both for getting their produce to market and themselves at intervals within that larger life to which they really belonged and sometimes tragically needed.

In those days the daily and weekly newspapers and the exchanges of social life were regarded as so necessary to a people's development as to make the postal charges as light as possible. The newspaper rate being simply non-existent, and the old penny postage an encouragement to those

friendships and business exchanges that bring interest and joy into one another's lives. The description "Social Welfare" should be written large upon our Postal and Railway systems. The present trend of postage and transit charges is calamitous when we consider the true necessities of a people's life.

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C.M.S. BUDGET NEEDS.

The Church Missionary Society in New South Wales is at present taking steps to meet its large budget for the current financial year, which closes in June.

Some indication of the rapid rise in costs and development of the work can be gained by a comparison of budgets—1940, £17,250; 1950, £36,000; and 1952, £46,000. Last year the budget figure was £42,000, and there was a deficit of approximately £700. Perhaps to logical minds this would have suggested caution in adopting greater commitments, yet there is so much to do and so many opportunities, that to stand still would have been to go back. In faith, therefore, the large budget was adopted.

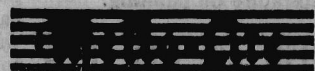
During the year there has been a very encouraging increase in contributions, for example, 12 parishes gave more than £500 during the year ending in March, and many others greatly increased their gifts. God has moved many to give sacrificially, and the spirit of urgency is invading the work. "The time is short—therefore Now, not tomorrow, is the time to act"—is the feeling of many.

As this paper goes to press the Society needs £18,000 before the end of June.

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The Trinity.

In recent times there has been a revival of Arianism in our midst. Arianism differs from Unitarianism. The modern Unitarian holds that God is a single Being. He regards the distinction of Persons in the Godhead as unwarranted if not unintelligible. Here he is at one with Arianism.

But a difference arises when we are invited to consider the relation of Jesus Christ to God. The modern Unitarian states that Jesus Christ was simply a man. He is willing to concede that He is the best man that ever lived. Beyond that he is not prepared to go. Modern Unitarians deny the Virgin Birth. They are at war with the supernatural in the ordinary sense of that word. They refuse to believe in miracle.

The Modern Arians.

The Arian of long ago did not believe that Jesus Christ was a mere man. He accepted the fact of His existence before He became man. He was prepared to accept the Virgin Birth. All that he held out against was the assertion that Jesus Christ was truly God. He insisted on the contrary that He was a creature of God.

There has been a revival of this type of Arianism in the persons who call themselves "Jehovah's Witnesses." They regard the Lord Jesus Christ as One Who had been the highest of Archangels. He voluntarily vacated that position and became simply a man in order to pay the purchase price for man's redemption. Therefore while on earth He was nothing more than a man.

When God raised Him from the dead He ceased to be man and entered on an even more exalted position than that which He had before. Books are hawked from door to door in our midst teaching people to discard the doctrine of the Trinity. Usually such writings exhort readers to abide by what is de-

clared to be the plain messages of the Scriptures. Many are buying these books. Because they introduce a good deal about the end of this age, curiosity is aroused and many give ear to the theories which are thus popularised. They are led to form the opinion that matters are greatly simplified and they can afford to ignore the Church doctrine of the Trinity.

A Popular Objection.

A very common objection which is urged against the doctrine of the Trinity is that the word "Trinity" does not occur in the Bible.

This objection has really no weight behind it. The word "Omnipresence" does not occur in the Bible, but the Bible says that God is on earth, in heaven and in hell. The word "Omnipresence" expresses in a short form this truth of God's nature.

What we have to ask is: Does the word "Trinity" express in a short form a truth which is revealed in God's

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word? If it does, it is helpful to use it. If it does not, it should be rejected as embodying false teaching.

The Growth of Knowledge.

It is part of the progress of knowledge to use short convenient terms to express a number of facts collected together to form a feature of our experience. We speak of "gravitation"; of "nuclear physics," of "psychology," of "anatomy," and many such concentrated phenomena. Each of them binds into a unity a collection of ascertained facts. It is a law of our thinking being which it would be absurd not to employ when we are occupied with the facts of revelation.

The Question at Issue.

And so we come directly to the question, "Has God revealed to us that there is a Trinity?" In order to make clear to ourselves the very great importance of the issue involved we would have to take a wide survey of the processes of human thought. The great truth which the nations of the world failed to apprehend is that God is a great Unity. The darkening effect that sin had upon the understanding blinded their eyes to this cardinal fact. It was not until the light of revelation made it plain that men awakened to this primary consideration.

Taking Things for Granted.

Those who assail the doctrine of the Trinity frequently take the fact of God's Unity for granted. The tendency to take things for granted without any serious reflection is all too common. That is a weakness in many a Unitarian presentation. The whole line of argument appears to run on the assumption that man's unaided reason compels him to accept the fact that there is one God of the whole earth.

Fact Against Fancy.

The exact opposite to this facile theory is found to be the case. To-day the great majority of mankind believe in more than one God. Buddha failed to wean his followers from the worship of idols. The great Hindu temples house a multitude of gods. Not all of these people are unlearned and ignorant. Chinese and Japanese ancestor worship point to the difficulty of holding firmly to the conception of a single Supreme Being.

The Revelation of God to Abraham.

The revelation of God to Abraham was not welcomed by the vast mass of mankind. If we seek a natural reason for this hostility we can find it of course in an evil heart of unbelief. That no doubt is the true explanation. But we are also justified in saying that the phenomena of nature makes the acceptance of the idea of a Single Being extremely difficult. Wherever we look we find variety bound into unity. It is not, however, the unity of mere numerical identity, but a unity in diversity. The most natural effort of unaided reason is to seize upon this variety and carry the idea of diversity up to the very heart of the Universe picturing a pantheon in which individual gods reigned and strove one with another. But then there is an unsatisfactory element in this mode of thought. It makes diversity supreme. It finally destroys unity by placing at the source of all being, disparate units. The gods have no real bond of relation. Hence the world falls apart into discordant elements. Very few people think like that. Very few people bother to think through to the ultimate source of things. But occasionally the thought presses on us. How can we find One in many or many in One? So, after all, the problem of unity in diversity is thrust upon us by the very constitution of the Universe and we realise that the assertion that God is One is a most profound assertion which cannot be exhausted by the mere process of regarding God as a mathematical cipher.

The Unity of God.

But the Unity of God had to be insisted upon. If there is not one Creator Who has called into existence all finite things, then the base for the unity of the world is gone. We may have struggling deities each contributing a portion of that which is. The faith of Science that the world is interpretable, has no foundation. It seems to some of us that with the declining faith in the Trinity,

the new "Existentialism" which preaches that things are as we see them, just because we see them, and may be wholly different to other eyes, is bound to gain grounds until we lose all base in fact. We see because we cannot help it, and others see differently because they cannot help it. Change our sight and we change things, and so there are no things, only visions.

The Inconsistency.

Science blithely goes on its way insisting that there is a unified world. The Agnostic puts the "Unknowable" as a basis for the known and seems unconscious of the subtle irony of his conception. We must have some way of binding things together. Polytheism at least is impossible to the scientific mind. So the Unity of God notwithstanding the problem of diversity becomes a necessity for an integrated Universe. It is no accident that in the ancient world the Jew was a leader in scientific knowledge. Nor is it an accident that the Mohammedan had much to teach us in days gone by.

The Fallacy of Numerical Unity.

But a bare numerical unity gives the lie to the rich variety in nature and in thought. Hence as the worship of God developed under His own fostering care some of His attributes began to assume a distinctiveness that gave them a personal character. This is notably the case in relation to God's wisdom. Wisdom not only utters her voice but proclaims that in the dawn of creation she was with God as a Master workman and was daily His delight. The Godhead is further represented as engaging in counsel, as meditating on an action, just as two human beings

might resolve upon a plan. This may be thrust aside as simply a bold metaphor, but its very formulation bears witness to the inconceivability of a solitary God, a numerical Unity without that richness of being which belongs to all nature. The mind of man cannot hold to a simple identity with no distinguishing feature. It is an impossibility to thought.

The Development in Revelation.

So we are not surprised that revelation develops along the lines we have indicated. In the fullness of time, when the Unity of God was fully grasped, and already we were put in possession of the fact that it was something other than simple numerical oneness—God was manifest in the flesh.

Fatherhood.

Then was understood for the first time that Fatherhood was not an accidental attribute of the Divine Being consequent upon the creation of the world, but was inherent in the very nature of the Godhead. God is essentially Father "of Whom every pater-nity in heaven and earth is named," and the Son is essentially Son. It was not the effect of the Incarnation that gave us that holy relation. As the Lord Himself declared He is the Son of Man Who is in heaven. And the Spirit is finally revealed, not simply as a forth putting of Divine Energy, but as a conscious agent in the unity of Father and Son operating to make God's way known upon earth. The Spirit strives, is grieved, comes in power, withdraws Himself, maketh intercession for the saints. Every aspect of what we call personality is assigned to Father, Son and Holy Ghost.

The Earlier Declaration Holds.

And yet no abatement is made of the former pronouncement, "Hear, O Israel, the Lord our God, the Lord is One." That is the burden of God's complete revelation. There is no better name for it than the doctrine of the Trinity. Those who level cheap sneers at the holders of it, asking glibly, "How can one be three or three be one?" are simply in the kindergarten stage of reflection. They have never seen the weakness of Polytheism with its division of the world into various competing units. They have never reflected on the almost pathetic confidence that holds to unity in diversity because there is always diversity in any unity that does not offer the mind a complete blank. We would never find it had not God unveiled it. Finding it, we find Him in the fullness of power and grace.

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Marriage, Home and Family.

(The above is the title of the Bishop of Armidale's recent Synod charge. The Bishop treated his subject as fully as his time would permit. We reprint the following extracts. The paragraph headings are ours.)

INSTABILITY OF MARRIAGE.

As to instability, the divorce rate for Australia in 1901-10 was 17.1 per 1000 marriages, in 1941-49, it was 112.9 per 1000. In New South Wales, 1901-10 the figures were 27.2 per 1000, and 1941-49, 120.2 per 1000. I am not speaking to you primarily concerning divorce. True it is an act of bankruptcy — it is something of which as a community we ought thoroughly to be ashamed. We need an utterly different attitude to it, if our home life is to attain stability.

SOCIAL CONDITIONS TO-DAY.

The economic world, the high cost of living, seem to many young couples to demand that the woman should go out to work that they may have sufficient to keep up the standard of expenditure of their bachelor days. The "having a family" is put off, the self-sacrifice and comradeship on the deep levels of life which would have made their marriage really a marriage, are set aside for material reasons.

The individualism that is so common in men is to-day infecting women, and many couples seem to enter upon marriage with the idea of adopting one or two only of the ends of marriage and believing they have an unqualified right of deciding for themselves whether they will, or will not, have any children—thus failing to get beyond themselves, and in the end of course making shipwreck, as self-centred lives must do. Families with no children have lost one primary reason for their existence.

In Australia just about 70 per cent. of divorces are of couples with no children or one child. The average of children in all divorced families is 1.2. It is the facing of a common task and shared responsibility which unite, not the common treading of a pleasure path.

WOMEN'S POSITION TO-DAY.

There have been three stages in women's struggle for independence.

(1) When they were obsessed with the desire to prove the equality of the sexes and therefore were obliged to identify themselves without reservation with their masculine adaptations.

(2) When the professional women emerged in the 1920's and threw themselves into work, leaving little or no time or energy for the emotional side of their lives. It was marriage or a career.

(3) To-day many young women achieve marriage and a career. But the woman's problem is not yet solved. She has won the right to live her life in what has been the man's world, but the devotion of time and energy force her to pull away from the life of wife and mother which would fulfil her feminine and biological needs.

Even to-day these two ways of life stand for woman in stark opposition—and a woman's nature will never be fulfilled, nor her instincts satisfied by handling things when she should be absorbed in caring for persons. Yet the number of women who go out to work after marriage is making a new pattern in home life and often causing crisis. And so long as the woman's problem is not solved the problem of the home will not find its answer.

I realise the very real difficulty that faces the woman who, as her family grows up, has no wider interests that can absorb her spare time and energy—and realise, too, that failing these interests she may become over-possessive and frustrated.

Yet I doubt very much whether the answer lies in a woman trying to combine a career and marriage. Homes need larger families, for the children's sakes, than a career is likely to make possible, and the large families would solve for us many of the neurotic problems found in both parents and children to-day.

HOUSING.

One other factor should be mentioned, viz., housing! Family life has suffered much from inadequate housing.

Lack of space for bedrooms, play-rooms, privacy, has done harm to morals, harmony and nerves. The increasing numbers of flats in the community represents the most short-sighted policy conceivable on the part of governments and councils. They are an invitation to limit families, they restrict the sleep and play of children, they forbid fellowship with friends in a home, and are the most canny weapon ever devised to destroy the home and family. Yet home and family are central to human life, and the setting up of industries should be subservient to the necessity for and the situation required for home life. The immediate gain may easily provide the long term disaster—and this is sure where flats build up cities instead of homes making towns. The divorce rate alone in cities is three times that in the country.

THE CHURCH'S PART.

Our task then is to awaken a desire for the Christian ideal and to show whence comes the power to fashion the ideal.

The first area is that of a general preparation for living well. There are far more church people who, if they'd be unselfish enough, could teach in Sunday Schools, could gather a group in a Children's Corner each week, could go into camp or meetings with Scouts or Guides or C.E.B.S., and without ever mentioning sex or marriage could be giving boys and girls guidance in how to choose in life and how to live. There are parents who are missing this opportunity with their own children, and indeed by their worldliness, their pleasuring, their lack of Sunday worship and of family prayers at home are teaching their children by example to leave God out of their lives. They are preparing them to fail. Where the father describes himself as having no faith, it will not be surprising to find his son having no morals.

It is time that we emphasised more than we have done in the Church of England that a marriage is much more a religious than a social event. It were better far that marriages, when the couple are communicants, be held in the morning and followed by the Holy Communion (the true wedding breakfast of the couple).

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CORRESPONDENCE

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

LARGEST CIRCULATION.

(The Editor "Australian Church Record.")

Dear Sir,

I was interested to note, on page 3 of your issue of May 15, 1952, that the Bishop of Gippsland stated that the "Gippsland Church News" has a circulation of over 6000 per month, and has the second largest circulation of the Church of England papers in Australia. That statement leads me to ask this question: what is the Anglican paper that has the largest circulation? Is it the organ of the M.U. in Australia, "Mothers in Australia and New Zealand," of which I have the honour to be the Editor, and of which the circulation is approximately 9000? Or is it that fine children's paper, "The Herald," published by the A.B.M.? I believe its circulation is somewhat larger, but I am not sure. Many men and women will be keen to know the answer.

Yours faithfully,

G. M. POWELL (Mrs. A. G.)

The Rectory,
Mudgee, N.S.W.
19/5/52.

ANZAC DAY OBSERVANCE.

(The Editor "Australian Church Record.")

Dear Sir,

Mr. Kenneth Harris' letter published in your issue of the 15th instant is very timely in as much as it focusses attention on a matter which must exercise the minds of those who believe in the Anzac observances.

Whilst I naturally have the utmost sympathy with the Rector of Wentworthville in his unpleasant experience, I do think that Christians could adopt a more constructive attitude to the Anzac commemoration.

The fact of wide-spread drunkenness, illegal two-up schools and a certain amount of disorderly conduct is not denied—neither is it condoned by those who have been saved by Grace through faith. But, as your correspondent has so rightly pointed out, the nation was in a human sense saved by fighting men who for the main part were unregenerate and we as a people should never forget that it was the co-ordinated employment of the three services that kept the enemy at bay and finally led us to victory.

Unfortunately, people forget that the war was a fight for survival and those who deliberately ignore this truth dishonour the men who laid down their lives. I am not oblivious to the fact that certain spiritual factors played a most important (even though inconspicuous) role in our war effort. At the same time, however, I would like to suggest that, notwithstanding our natural abhorrence of many Anzac Day activities, we are still bound to give the day all the recognition it deserves because of that for which it stands. Furthermore, we are bound to do what we can to minimise acts of desecration and profanity.

With this in view, I would urge all Christians to reflect very seriously upon the following suggestions:—

(1) Ex-Servicemen should participate both in the march and the commemorative ser-

vices. They should, furthermore, wear with pride their campaign medals, and generally conduct themselves in such a way as to glorify their Saviour who enabled them to overcome the trials and temptations of war and delivered them to participate in the truceless warfare of the Church Militant.

(2) Selected teams of ex-Servicemen could with Police Department permission, engage in open-air witness on Anzac Day. This seems to me to be far more constructive than taboos the whole thing and would contribute something positive towards diminishing the degree of licence we have witnessed in the past.

(3) Clergy would do well to see historical facts in their proper perspective when speaking from Anzac platforms and pulpits. There is a most regrettable but nevertheless a most noticeable tendency to confuse our War Dead with the Saints who have suffered martyrdom in defence of the Gospel. Furthermore, the reading of such passages as Heb. 11 and the use of certain verses in hymns such as "O valiant hearts" is not only heretical but blasphemous.

(4) Anzac Day is not a day for church groups to be organising house parties, hikes, camps, etc.; it is a day of national homage and remembrance which is adequate only in the corporate sense and "as to everything there is a season, and a time to every purpose under the heaven" so this day should be one on which the ideals of service and self-sacrifice inspire and challenge us to that greater conflict in the service of the King of Kings.

Yours faithfully,

L. K. WOOD.

28 Ferry St.,
Hunter's Hill, N.S.W.
20/5/52.

COMMUNION TABLES.

(The Editor "Australian Church Record.")

Dear Sir,

It would be interesting to know if there are at present any churches in Australia in which communicants can kneel completely around the Table, as in your photo of old St. James', Sydney.

In Boston, U.S.A., the great Trinity Church, Copley Square, famous for the preaching ministry of Bishop Phillips Brooks, the Table is set well forward in a large apse. I attended Morning Prayer there in August, 1947, and if I remember aright, the marble railing quite encircles the Table.

In England I saw only one Table which could be knelt round, though I heard of others. It was in the new and rather striking church at Dagenham, Kent, in the centre of the world's largest housing estate. There the unusually designed Table "with legs" is in the chancel, in an oblong "sanctuary," so that communicants can kneel on four sides of it. Incidentally, the font is also in the chancel in this church.

There are four Round Churches in England, of great age, in which, presumably, the Table originally stood quite central; or so the Vicar of "The Round" in Cambridge told me.

In passing, can anybody tell us what conceivable advantage there is in the carved box or "dummy altar" (to quote an American writer) type of Table, over the older Table with legs? There are still some fine Elizabethan Tables to be seen in England, e.g., in St. Edward's Church, Cambridge, and they surpass alike in dignity, propriety

and comeliness the "dummy altars" so familiar to us in these days, even in Evangelical Churches. St. Andrew's Cathedral, Sydney, has a fine and comely wooden Table with legs, much to be commended. It differs from the Elizabethan Tables, however, which mostly had four legs, joined by bars near the base.

Yours, etc.,

DONALD ROBINSON.
St. Philip's Rectory,
York St., Sydney.
21/5/52.

"RECORD" SALE OF WORK.

Dear Friends,

We draw attention to the advertisement which appears in this issue in connection with the Sale of Work. This effort is being made to help the "Record" in this time of financial strain and stress, and we heartily commend it to your attention.

As was said in the last issue of "The Australian Church Record" is the only independent Evangelical paper in Australia and like all Church papers is finding increasing prices adding to the cost of production in spite of the fact that most of the work is done voluntarily.

At the Sale there will be stalls for cakes, fancy goods, sweets, baby wear, books, produce, fruit vegetables and plants, refreshments, and a jumble sale, and we appeal to all readers and subscribers to make an effort to be present at the sale of work, and also to bring articles to help stock the various stalls.

We are sure that most ladies would be able to make a cake, for instance, and if you are not a cook, the other stalls provide plenty of scope for other abilities. The men folk will be welcomed by Canon Knox to help him with goods and time for his produce stall, and if we all make some contribution to this function, it will most certainly be a success, and thus enable "The Australian Church Record" to carry on the good work.

So looking forward to seeing many of our subscribers and supporters at the Bible House on Friday, 13th June.

Yours sincerely,

(Miss) F. PARKER,

(Mrs.) R. N. LANGSHAW.

Joint Hon. Secretaries.

ORDINATION BURSARY.

(The Editor "Australian Church Record.")

Dear Sir,

A few issues ago you kindly published an article commending the appeal by the Anglican Church League for our recently established Ordination Candidates Training Fund. The League is hoping to establish a Bursary at Moore College in memory of the late Ven. Archdeacon H. S. Begbie, that grand Evangelical stalwart so well known and loved throughout Australia.

I would be grateful if you would publish this letter in acknowledgment of donations which were received from your readers as follows:—

Mr. W. R. Wright, Taralga, N.S.W., 10/-.

Mr. K. W. Scott, Goulburn, N.S.W., £2/2/-.

These, with other sums that we have in hand, will be held to endow the Bursary.

and we are hoping that donations will continue to come in to establish this Bursary for a cause which was so dear to the heart of the Archdeacon.

Further gifts may be sent to the undersigned or to the Ven. Archdeacon T. C. Hammond, Moore Theological College, Newtown, N.S.W.

Yours faithfully,

REX. S. R. MEYER.

The Rectory,
Rozelle, N.S.W.
14/5/52.

AMEN — THE LOST CHORD?

(The Editor "Australian Church Record.")

Dear Sir,

Would some kind friend care to alleviate my concern at the trend in so many of our churches to discard the time honoured Amen at the end of the hymn? That it is "not part of the hymn" or "it is unnecessary" is no excuse or reason for its discontinuance. The same might be said of the prayers, and alas, even also of the "Gloria."

The Bible has a surprising number of references to "Amen." There are more than 70 of them in the A.V. It occurs in 7 books of the Old Testament and all but two (Acts and St. James) in the New. Our Lord uses it 30 times in St. Matthew's Gospel. So considerable importance must be attached to its implications.

When Moses charged the Israelites (Deuteronomy 27, 15) with the terrible "cursings"—"All the people shall answer and say Amen." When King David (1 Chronicles 16, 36), at the bringing back of the Ark of God, celebrated the great national event by composing a wonderful "Thanksgiving"—"All the people said Amen." When Ezra (Nehemiah 8, 6) opened the Book—"All the people answered Amen." Here then we have "cursings," "Thanksgiving" and "the Book." To each of which the Amen was accorded by the people. Furthermore our Lord Himself almost invariably introduced His authoritative utterances with "Amen" (verily), and both He and the Psalmists duplicated the word for the purposes of emphasis.

Now, sir, I have not cited the above as being either hymns or prayers, but I do submit them as quite relevant to the use of our "Amen" and as indications of the importance of our usage or otherwise.

We know the word comes to us from the Hebrew through the Greek in its present form. The question is—what does it mean? The best reply I can offer is given by our Church Catechism in the "Desire", where we have "therefore I say Amen, so let it be." Yes, "So let it be." That is it. We are aware of a certain craft which has "so mote it be." Same thing. Dr. Griffith Thomas said that "Amen was our response and assent." The original carries the ideas of support, firmness, surety, truth. So it seems to me that if worshippers cannot sing the Amen, they should not sing at all.

By strange coincidence, even as I am writing this, there comes through the radio "It may be that death's bright angel shall speak on that chord again." It may be that only in Heaven I shall hear that grand Amen.

Yours, etc.,

H. W. MULLEN.

North Richmond.

THE CALL TO GO FORWARD.

(From the Bishop of Gippsland's Synod Charge.)

My Brethren, surely we must all feel thankful for God's blessing on what we were led to plan and implement in this General Mission. But we must also be humbled by the great numbers of people in our midst who were not touched. Our real work of Evangelism is just beginning. Here in this new era and in this our Jubilee year let us dedicate ourselves and our Church to carry forward this spreading of the Gospel of God till indeed we do win Gippsland and all its people for Christ our Lord.

BACK TO THE BIBLE.

I feel there are several ways in which we can carry this work forward. First by a "Back to the Bible Campaign." The reports of the Mission reveal that the poorest response was in the numbers asking to be linked up with the Bible Reading Fellowship and the Scripture Union. Yet since the Mission one Rector tells me that fifteen people have called and asked for help to read their Bible. Does not this reveal an appetite, a desire of people, to know more about our Faith? The Bible is no longer looked on as an exploded book, or series of myths. In days of turmoil its messages are seen to be very relevant. There is a message in it for our times. Can we make this our object this year, to get groups of people in homes or halls, meeting together to pray and study the Scriptures. Our greatest leaders like the Bishop

of Chichester, feel that there will not be a general revival of religion till we become a Bible Reading people.

OUR CHILDREN.

Then, secondly, I feel we must concentrate on the coming generation. We cannot be satisfied with our Sunday Schools and youth work. It should have the first place in our Parish objectives. We have to "win the Children for Christ." This can be done where there is love and devotion and the willingness to make sacrifices to train for this work. There are wonderful new methods in Sunday School and Youth Work that I feel we are not properly using. The work among our children and youth should be linked with the homes. Practical experience has taught that the homes can best be reached through the children.

This must be the primary work of the Clergy to-day, training leaders and teachers.

CHRISTIAN COMMUNITY.

Then, thirdly, we can bind our Church members together by prayer and Communion and fellowship that they become a witnessing team. Professor Baillie says, "The life of the Christian Community is the most effective witness for the truth of the Gospel."

But there is a warning here. Defects in Church life, such as party spirit, censoriousness, jealousy, pride, lower moral tone on social questions, do seriously hinder our witness. While on the other hand a church life filled with kindness, consideration for others, true charity, upholding moral standards, endowed with the spirit of peace and joy, this Church fellowship does have a tremendous part to play in commending our Faith. We must ask ourselves, "What impact does the life and witness of the worshipping fellowship of our Church and congregation make on our Community."

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THE WORLD OF BOOKS

Saint Tikhon Zadonsky: by Nadejda Goro-detsky. London, S.P.C.K., 1951. Pp. xii + 249. English price 21/-.

One of the most memorable characters in Dostoevsky's novel "The Brothers Karamazov" is the monk, Father Zossima. The model for this character was Tikhon Zadonsky, Bishop of Voronezh from 1763 to 1768. He was a saintly, contemplative man, and found the strenuous life of a bishop too much for him, so he resigned his see and retired to a monastery on the Don, where he devoted the last fifteen years of his life to prayer, meditation and writing. He was canonised in 1860, numerous miracles of healing due to his relics having been alleged. The chapter dealing with the last-named events does no more than set out the facts as recorded at the time.

Within the framework of the Orthodox Church, essentially the same now as at the time of the Great Schism of 1054, Tikhon's writings reveal a man who looked to the Scriptures as his ultimate guide in all things. The early Fathers, especially St. John Chrysostom, also influenced him deeply but above all, his appeal was to the Word of God. As a bishop, he ceaselessly attacked the evils of a degraded and worldly priesthood, with which he frequently had to deal. He wrote much on the subject of pastoral advice, to both priests and laymen. After he retired from active ministry, his advice was widely sought, and freely given. Even among the most anti-clerical writers, Tikhon's spirituality was recognised. Of course, with Dostoevsky's portrait of him, not only in "The Brothers Karamazov," but also in minor ways in "The Possessed" and other works, his place in Russian literature is assured.

There may be much in Orthodox faith and practice which seems to us to depart from Scriptural doctrine and that of the Primitive Church, but that should not stop us from praising God for His saints, in whatever corner of the Household of Faith they may be found.

The book was submitted as a thesis for the degree of Doctor of Philosophy at Oxford University, and contains a full bibliography and notes, which will increase its usefulness.

—J. A. Friend.

BOOKS FOR SALE.

At the Church Record Office.

The Bathurst Ritual Case.—With a preface by the Ven. Archdeacon T. C. Hammond. Transcript Record of Proceedings. 21/-.

The Sacrifice of Christ.—By Henry Wace, D.D., Dean of Canterbury, 1903-1924. 4/9.

Oxford and the Evangelical Succession, by Canon Marcus L. Loane, M.A. 25/3.

He that Doeth.—The Life Story of Archdeacon R. B. S. Hammond, O.B.E. By Bernard G. Judd. 15/-.

The Layman's History of the Church of England.—By G. R. Balleine. 9/-.

The Church Universal and Local.—By Alan M. Stubbs. 7/6.

The Story of the English Prayer Book.—By Dyson Hague. 11/-.

The Principles of Theology.—By W. H. Griffith Thomas. 24/-.

"The Christians Use of the Old Testament," by Basil F. C. Atkinson, M.A., Ph.D. London, I.V.F., 1952. pp. 130. Aust. Price, 10/6.

When Professor H. A. Hodges, of Reading, gave a series of lectures in Cambridge in 1947 on Christian Philosophy, he caused a mild explosion in the Old Testament Department when he said that, for the Christian, the authoritative interpretation of the O.T. was the New Testament. One of the O.T. lecturers, the Dean of Queens' College, has since published a book called "A Foreword to the Old Testament" by H. St. J. Hart, London, A. & C. Black, 1951), in which he endeavours to let the O.T. shine in its own light, as it were. It is a delightful book and full of wisdom, calculated to send its readers back to the O.T. to become "acquainted with the powers of these ancient writers" by reading "with attention, sympathy, and imagination." Yet it is not specifically a "Christian" approach to the O.T.

Somewhat nearer are the two books of the American scholar, G. Ernest Wright, "The Challenge of Israel's Faith" (1946) and "The Old Testament Against its Environment" (S.C.M. 1950). Both are refreshing and valuable.

It remains, however, that there is an element, perhaps the most important element, in the Christian's approach to the O.T., which is missing in all these volumes. This element appears when we ask the question: How did the first Christians use the O.T.? How, in particular, did the N.T. writers use it? We get the impression from many modern writers that nobody knew how to read the O.T. aright until the late nineteenth century!

Dr. Basil Atkinson, Under-Librarian at Cambridge, and an Anglican, has written a book, which is, in effect, a study of O.T. quotations in the N.T., and he employs this study to indicate principles on which the Christian should use the O.T. It is a much needed corrective in these days, and it is written with vigour and insight. Many Christians (especially with some theological learning) are in real doubt as to how valid is the use of "types" from the O.T., and so on. Dr. Atkinson throws light on this.

The chapters are: "The Foundation for the Gospel," "Prayer, Praise and Devotion," "Shadows of the True," "The Witness to Christ," and "Prophecy and the Kingdom of God."

—D.R.

FORMER AUSTRALIAN ELECTED TO CANADIAN ARCHBISHOPRIC.

The Bishop of British Columbia, Canada (Dr. Harold E. Sexton) has been unanimously elected as the fourth Archbishop and Metropolitan of British Columbia, and his installation has taken place in Christ Church Cathedral, Victoria, B.C. The Ecclesiastical Province, which includes the Yukon Territory, is larger than New South Wales and Victoria combined.

Archbishop Sexton was born in Adelaide, South Australia, and is an old scholar of St. Peter's College in that city. After the First World War, in which he served as a chaplain with the Australian Imperial Forces, Dr. Sexton was vicar of St. Martin's, Hawksburn, Melbourne. He was assistant-priest at St. Margaret's, Westminster, in 1924, and vicar of the large London Parish of All Saint's, Upper Norwood, in 1928. He was elected Bishop of British Columbia in 1936.

DEVOTIONAL

WHIT-SUNDAY

1st JUNE, 1952.

We can hardly exaggerate the importance of Whit-Sunday, for it is the Birthday of the Church. In the Gospel (St. John xiv 15-31), the Saviour tells His disciples of the coming gift: "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of Truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him, for He dwelleth with you, and shall be in you."

Since the creation of the world when the Spirit of God brooded upon the face of the waters, and when God breathed into man the breath of life, the Holy Spirit has been active among men. He bestowed upon them intellectual and spiritual gifts, He spoke by the mouths of law-givers and prophets, but as the Old Testament narrative proceeded it prepared men for a time when the Holy Spirit, who dwelt with them should begin to dwell in them. Through Ezekiel the Lord said, "I will put My Spirit within you," and the promise was fulfilled at Pentecost on the first Whit-Sunday.

We live in the Dispensation of the Spirit. The Holy Ghost is in the Church to guide it. The Lord said, "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." We can trace His guiding hand in the writings of the New Testament, and in the history of the Church throughout the centuries. But He also comes to dwell in the individual, when the door of the soul is opened wide to receive Him. St. Paul says, "Be filled with the Spirit," and his command is for all Christians. Let us see that, trusting in the finished work of Christ for pardon, we put aside in will "every weight and the sin that doth so easily beset us," and invite the Holy Ghost to take full possession of our lives, that we "beholding as in a glass the glory of the Lord" may be "changed into the same image from glory to glory, even as by the Spirit of the Lord."

TRINITY SUNDAY.

8th JUNE, 1952.

Trinity Sunday is the culmination of the doctrinal half of the Church's Year. We have traced the life of the Lord Jesus Christ from His Birth to His As-

cension, we have remembered how the Holy Ghost was given on the Day of Pentecost, and on Trinity Sunday we contemplate the mystery of the nature of the Triune God, who has done so much for us—Father, Son and Holy Ghost—Three Persons in One God.

For our Gospel we have the interview of our Lord with Nicodemus (St. John iii, 1-15). It was possibly chosen as one of the passages in which the three Persons of the Trinity are mentioned. "God," "the Son of Man," who is in heaven, "the Spirit." But from this point of view other passages would be more effective, e.g., the Baptism of Jesus in the Jordan, when the Father spoke from heaven, the Son stood in the water, and the Holy Ghost descended upon Him in the form of a dove; or a portion of the closing chapter of St. Matthew, which contains the Baptismal Formula, "the Name of the Father, and of the Son, and of the Holy Ghost."

It is more probable that the Gospel was selected for quite a different reason, as indicating the mysterious character of the doctrines of Christianity, including that of the Trinity. The Lord spoke of the New Birth of the Spirit. "Marvel not that I said unto thee; ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." "Nicodemus answered and said unto Him, How can these things be?" A similar question is asked by many when face to face with the mystery of the Trinity, "How can these things be?" And the answer is not difficult. We cannot, with our present limitations, fully understand the mystery, but it is not contrary to reason, only above it. God has revealed to us something of His own nature, which we could never have found out for ourselves. God is One, but in the Unity of God is a Trinity of Persons, ever working in wondrous love to bless the human race.

It is a revelation from God Himself, and as such we humbly receive it. Jesus said: "We speak that we do know, and testify that we have seen." The revelation comes to us from One who knows all things; it may not be easy for the intellect to fully understand it, but experience shows that for those humbly walking with their God it is a help and not a hindrance to realise that in the Godhead is a Father who made them and all the world, a Son who redeemed them and all mankind, and a Holy Ghost who sanctifies them and all the elect people of God.

46th ANNUAL CONVENTION
at ST. PAUL'S, CHATSWOOD
(In Fuller's Road, near Pacific Highway Corner)MONDAY, 9th JUNE, 1952.
On Queen's Birthday Holiday

The Convention stands for the Strengthening of the Bonds of Christian Fellowship and the Deepening of Spiritual Life.

Chairman:
Ven. Archdeacon R. B. Robinson, L.Th.
FIRST SESSION.

11.15 a.m. to 12.45 p.m.
Rev. J. H. Kerr, B.A. (Principal, Missionary and Bible College, Croydon).

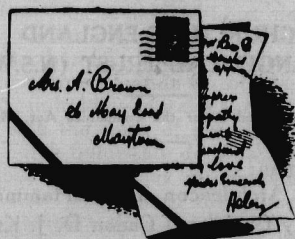
Mr. C. H. Southwell, Senior Missionary,
Borneo Evangelical Mission.

SECOND SESSION.
2 p.m. to 2.30 p.m.
Rev. Dr. A. W. Morton, M.A., Ph.D. (Rector
St. Oswald's, Haberfeld).

Rev. G. H. Morling, M.A. (Principal, Baptist
Theological College, Sydney).

THIRD SESSION.
4 p.m. to 5.15 p.m.
Rev. F. H. B. Dillon, Th.L. (Rector-Elect,
St. Clement's, Mosman).
Rev. H. M. Arrowsmith, Th.L.
(Commonwealth Secretary, British and
Foreign Bible Society).

BASKET LUNCH.
Tea Provided, 12.45 to 2 p.m.
Enquiries to Rev. K. N. SHELLEY, JA 2263.



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Diocesan
News

SYDNEY

● Annual Diocesan Festival.

On Friday, the 2nd May, the Annual Festival gatherings of the Home Mission Society were held. At the Service in St. Andrew's Cathedral, Bishop Hilliard gave the address and spoke inspiringly of the "Church in Action" through the work of the Society. At the Tea in the Sydney Town Hall almost 100 parishes availed themselves of special tables.

From 7 p.m. until the meeting commenced, the Rector of Helensburgh, Rev. P. W. G. Twine gave an organ recital, and by that time the Town Hall was comfortably filled. His Grace the Archbishop chaired the meeting once again, and, in his opening remarks, expressed sincere regret, that, because of illness, the Chief Justice and Lieut. Governor of N.S.W., the Hon. K. W. Street, was unable to be present.

It was a great joy to have on the platform besides the Bishops Coadjutor of the Diocese of Sydney, the Bishops of Armidale and Central Tanganyika. Speaking in lieu of the Lieut. Governor, the Bishop of Armidale challenged the gathering with the "romantic" side of the Society's task and urged continued support for the work. Great interest and delight was shown in the Gymnasium Display given by the Junior Boys of the Archdeacon Charlton Memorial Home for Boys. This was the first occasion on which the younger boys of the Home had given a public display and they warranted the hearty applause given them. The Children's Court Chaplain, Rev. Ray Weir, spoke of the sterling work which is being carried out at the Charlton Home.

The General Secretary of the Society, the Rev. R. G. Fillingham, presented the 96th Annual Report and Mr. R. J. Cashman, on behalf of Sir George Mason Allard, the Honorary Treasurer, presented the Financial Statement. It was pointed out that although the Society's income had shown a considerable increase over the previous year, the concluding debit was greater than the previous year's debit balance.

The Archbishop introduced the guest speaker, Mr. R. J. F. Boyer, the Chairman of the Australian Broadcasting Commission who spoke of the tremendous challenge facing the Christian Church in these days.

The Rev. N. Fox gave a short talk on the work of the Parish nurses, and mentioned the newly-acquired property at 63 Prospect Road, Summer Hill, which is the Society's project for 1952. This Home is to be used for chronic sick folk who are unable to enter either a public hospital or the Home of Peace.

The Bishop of Tanganyika, the Right Rev. A. Stanway, now on his way back to his Diocese, enumerated some of the signs of a living Church. Announcing the offertory hymn, "The Church's One Foundation is

Jesus Christ her Lord", His Grace appealed to the audience to think most carefully of the words they were to sing and called for a re-dedication of the life of each one to the Service of Jesus Christ. It was only in this way that the work of the Society could be continued and expanded.

● Cathedral Theological Circle.

The next meeting will be held at the Deanery, 60 Darling Point Road, on Tuesday, June 3, at 6.30 p.m.

Speaker: The Rev. Felix Arnott, M.A., Th.D., Warden, St. Paul's College.

Subject: "Is There A Christian Aesthetic?" A buffet tea will be followed by the paper and discussion.

If attending, please ring FB 2539.

All clergy are welcome.

ADELAIDE

● Church Missionary Society News.

Canon and Mrs. Arthur Riley, of the Sudan were welcomed home at the C.M.S. Depot on 28th April. They have had a strenuous term of service and are in need of much rest. They stress the need for educationists to offer for work in the Sudan now; they themselves are returning on 30th October. Canon Riley will address the League of Youth at Belair on 7th June. He and Mrs. Riley expect to be in Melbourne June 17-24.

In this Youth Year, the C.M.S. League of Youth has much pleasure in inviting all young people to a special house party at Retreat House, Belair, from June 6-9, over the Queen's Birthday week-end, when the Rev. and Mrs. C. G. Hayes from India, will be house-parents and speakers.

The Bishop of Central Tanganyika passed through Adelaide on his way to Perth by plane on 9th May, and left a message to friends of Tanganyika here to maintain and increase their support in these momentous days. The example of China is ever before us, and we must throw ourselves into the stupendous task of building up the Church in Africa and elsewhere before it is too late.

Sister Ethel Nunn will be visiting Renmark on deputation in June. Her passage back to Egypt is booked for 18th September, and we would ask your prayers that she may be granted a visa in time.

Rev. and Mrs. D. Gurney are still in England, awaiting relocation, as Persian Government will not permit them to apply for a visa. Dr. Kathleen and Rev. Philip Taylor are staying on in Persia until other missionaries on furlough are allowed to return—do pray these may be granted visas to enter the country, also the two Australian nurses who have been located there, and are awaiting their visas.

Miss Judith Stokes, of Adelaide, has arrived at Groote Eylandt Mission, in the Gulf of Carpentaria, after travelling by planes and sea-going launch. She and Deaconess Farley immediately took over the school work, but find the Aboriginal children very shy indeed of newcomers. Mr. and Mrs. John Weightman are also on the station, and Mr. Weightman says there is a full two years' building programme ahead.

Rev. and Mrs. Hayes, of India, were to visit Maitland and Ardrossan at the end of May, and Mr. Hayes will do deputation work on Eyre Peninsula from 11th June to 4th July. He and Mrs. Hayes will then motor to

Sydney on 8th July for deputation work in Eastern States; they are not expected back in Adelaide until October. India is appealing very strongly to us for support in training Indian Church leaders and workers, and we in Australia are responsible for much of the work connected with St. George's Grammar Schools in Hyderabad, where Rev. and Mrs. Hayes teach.

A DIS-USED CHURCH-BELL.
WANTED

To replace a bell stolen from the Bell Stand of St. Mark's Church, Berowra. If such a bell is available, please communicate with the Curate in Charge, Rev. A. R. Lormer, The Rectory, Park St., Berowra. Phone: Berowra 285.

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THE BOUNTY'S BIBLE.

The famous Bible of H.M.S. Bounty, used to educate Pitcairn Island children by mutineer John Adams, will be returned to the mutineers' descendants at Pitcairn.

This follows a campaign by the island's school teacher, Mr. A. W. Moverley, for return to Pitcairn of Bounty relics, taken by Souvenir-hunters of the past century.

Mr. Moverley left New Zealand for Pitcairn last year with a prefabricated school-house and a home for his family.

The historic Bible was taken to the U.S. by Levi Hayden, a whaler, in 1938, and was later presented to the Connecticut Historical Society.

It was handed over to the British Ambassador at Washington some two years ago, who undertook its return.

In 1789, some of the Bounty's crew, under Fletcher Christian, mutinied off the Friendly Islands—setting Captain William Bligh and 18 officers and men adrift in an open boat.

The Bounty's barometer, still tapped and read daily, is the property of Mr. Ray Nobbs, of Norfolk Island.

Bligh's soup tureen now belongs to Mr. R. M. Towner, of Suva, Fiji.

Historians believe that many Bounty relics are in Australia.

PERSONAL

The Archbishop of Sydney and Mrs. Mowll are expected to return to Sydney on June 2 from their visit to the Northern Territory.

The "Jungle Doctor" rally will be held in the Assembly Hall, Margaret Street, Sydney, on Friday, June 6, and will commence at 8 p.m. Seats in the galleries may be reserved for 2/- each. The box plan is available at C.M.S., 93 Bathurst St., Sydney. Admission to the main hall is free. It is expected that Dr. White's new sound film will be ready for this rally.

Dr. Howard Guinness is leading a mission at Penrith this week, organised by the Evangelical Union of Sydney University in which the local churches are co-operating.

Canon Hobart, Rector of Muswellbrook, and Rural Dean of the Hunter Deanery, has been obliged by reason of health to resign from his parish.

The Rev. Walter C. Latham, Rector of Taree and Rural Dean of the Manning Deanery, Diocese of Newcastle, has resigned from his parish.

The Rev. F. W. Rush, Rector of Gresford, has been appointed to Taree, and the Rev. R. W. McCulloch, Rector of Islington, has been appointed to Muswellbrook.

Canon D. J. Knox, who preached the sermon at the Jubilee Service at St. Barnabas', Mill Hill, Sydney, on Sunday last, was the first minister in charge fifty years ago, when Mill Hill was created a conventional district by the late Archbishop Saumarez Smith.

The Dean of Sydney, Dr. S. Barton Babage, will lead a graduates' house party at "Gilbulla," Menangle, N.S.W., from June 6 to 9. He will be supported by Dr. Howard Guinness, Mr. W. E. C. Anderson and Dr. J. Hercus.

Principal Wilkinson, of Oak Hill Theological College, London, will preach the Synod Sermon at St. Andrew's Cathedral, Sydney, on June 30th.

The following appointments have been made in the Diocese of Grafton, N.S.W.: The Rev. D. C. Clout, Vicar of Woodnong, to be chaplain (4th class) to A.R.A. in B.C.O.F. and the Rev. H. P. Woodburn, Rector of Bowraville to be Rector of Ballina.

The Rev. Canon W. Burvill has resigned the Archdeaconry of the North and the Rectory of Ballina on reaching the retiring age. He will reside in Brisbane and has been relieving Canon Warner Shand at St. Paul's, Toowoomba.

On Ascension Day (May 22nd), in St. Stephen's Church, Wynyard, Tas., the Rev. E. L. Phillips was advanced to the Priesthood by the Bishop of Tasmania.

The Rev. J. R. Brown, assistant curate in the Parish of Devonport, Tasmania, is to succeed the Rev. H. C. Russell at the end of June as Rector of Bothwell.

News has come to hand that Dr. Dorothy Howgate, of the C.M.S., London, has received a visa to enable her to return to Persia to take charge of the C.M.S. Hospital, Shiraz, and so release the Rev. Philip and Dr. Kathleen Taylor, to return to Australia for their overdue furlough.

The Bishop of Goulburn was unable to attend the Gippsland Jubilee Conference owing to illness. We hope he has improved.

We much regret that Mrs. P. E. Wainwright, of St. Philip's, Kingswood, in the Parish of Penrith, N.S.W., passed away on May 13th. In our last issue we congratulated Mr. Wainwright on completing 40 years as minister's warden, secretary and treasurer of St. Philip's, and on the 40th anniversary of his marriage to Mrs. Wainwright. It was on this anniversary on May 3 that Mrs. Wainwright took ill. The Rev. R. Chapple conducted the funeral, which was very largely attended.

Our congratulations to Mr. and Mrs. Ray Wheeler, of St. John's, Willoughby, on the birth of a son, and to Archdeacon and Mrs. R. B. Robinson, on another grandson.

All Saints', Leichhardt, was bereft of two churchwardens in one day, May 13th, less than a week before the 70th anniversary services of the church. Mr. E. G. Barnes (who had been associated with All Souls' for very many years, and was nearly 90), and Mr. C. Coster passed away within a few hours of each other. We offer our sympathy to their relatives and to the church.

PILGRIMAGE TO ST. PAUL'S, COBBITTY, N.S.W.

(Contributed)

To mark the 125th year of the erection of the Heber Chapel at Cobbitty, a pilgrimage to Cobbitty was organised by Mrs. Hastie of Drummoine of the members of St. Andrew's Cathedral Guild together with friends, on the 3rd. May 1952.

After prayer had been offered in the church by the Rector, Bishop Wilton, Mr. P.W.Gledhill sketched the history of the parish.

The first reference to the work of the church in this district was when the Rev. Thomas Hassall, M.A., in 1827 was gazetted as Chaplain of the districts south of Liverpool which included the Goulburn and many other southern districts, where he accomplished a great and wonderful work

for the extension of God's kingdom in the vast area under his control. The first chapel was erected by Mr. Hassall and was opened and dedicated on St. Andrew's Day 1828 by the Rev. Samuel Marsden and called Heber Chapel, after the Right Rev. Reginald Heber, Bishop of Calcutta, who had the episcopal oversight of Australia until his death in 1827 at the age of 43. Bishop Heber never visited Australia. He was, however, a remarkable missionary bishop, and the author of many hymns, including "Holy, Holy, Holy, Lord God Almighty," "Brightest and Best of the Sons of the Morning," "From Greenland's Icy Mountains," and "The Son of God goes forth to war."

The Heber Chapel at Cobbitty is the only memorial to Bishop Heber in Australia.

From this Chapel, with its large and extensive parish were formed many other parishes as All Saints, Sutton Forest, St. Thomas', Mulgoa, St. Mary's, South Creek, and many other places of worship in southern New South Wales. Mr. Hassall was known as "The Galloping Parson," because for 41 years he was continually in the saddle.

St. Paul's, Cobbitty, was consecrated by the first and only Bishop of Australia, Bishop Broughton, on Easter Day, 1842. Its interior is very beautiful, with windows of stained glass in memory of the early pioneers. One of these windows, "The Sermon on the Mount," in memory of Sir Charles Cowper, K.C.M.G., is said to be one of the finest in Australia. Sir Charles Cowper was the third son of Archdeacon William Cowper, first Rector of St. Philip's, Sydney, and was five times Premier of New South Wales.

THE HOLY TABLE.

Among the fine memorials of this Church is the very beautiful Communion Table made from old cedar, and a table top from the home of a former schoolmaster of Cobbitty, William Goulburn Heath. This Table is set away from the east wall, and, as in ancient Greek fashion, has the "Bishop's" seat behind it.

The ministers of this church have been Thomas Hassall, 1827-68, A. W. Pain 1868-83 (later first Bishop of Gippsland), Canon Allnutt 1883-1919, A. F. Pain 1919-40, J. T. Phair 1940-45, W. R. Brown 1945-51, and Bishop E. N. Wilton from 1951.

You are invited to welcome home

THE MOST REV. THE ARCHBISHOP and MRS. MOWLL

after their visit to the Aboriginal Mission Stations of the C.M.S. and A.B.M.

on **SATURDAY, 14th JUNE, at 8 p.m.**

at **THE CHAPTER HOUSE, GEORGE STREET, SYDNEY**

Chairman: The Rt. Rev. W. G. Hilliard

VISIT OF THE REV. L. F. E. WILKINSON.

NOTE BY A PERSONAL FRIEND.

Within a few months, most Rural Deaneries in Sydney will have had an opportunity of meeting Principal Wilkinson, the Archbishop of Sydney's Commissary in England. Rectors will realise how important it is for such a person to have not only exact information about the Diocese, but also some personal acquaintance both with the Diocese and its peculiar needs and problems, if he is worthily to perform his task of examining and advising, on the Archbishop's behalf, such young English ordinands as may feel called by God to work in Sydney Diocese.

But if Principal Wilkinson is to bring back a fair picture of Australian Church life, he must meet not only the Clergy, but the Laity, and this he is anxious to do.

No doubt many will value a further sketch of the Principal. Burly, of medium height, merry faced, with dark hair greying, breezy and genial, few would take this man in his prime to be head of a Theological College as large as Moore, a widely-sought speaker and lecturer, and a member of more Committees than any other man in England—as his friends at least suspect. A man of boundless organising ability and tireless energy, Principal Wilkinson is a familiar figure on the platform at conferences, conventions, and stu-

dent gatherings in England. In addition to his full programme at Oak Hill College in term time, Mr. Wilkinson also delivers courses of lectures at the London Bible College (where students of all denominations are prepared for the degree of B.D. in London University) and Ridgeland's Bible College, of which his own wife is a graduate.

In the vacations, it is Principal Wilkinson's custom to lead Student Teams in Mission work in some chosen centre; we shall have an opportunity during his visit of studying his methods, in the Sydney centre. In addition, he is exceedingly interested in the possibilities of "Church people's Conventions," or teaching missions for the instruction of layfolk. It is hoped that many of the laity of the Sydney Parishes will be able to share in and profit by this ministry of Principal Wilkinson in our midst. One of the regular activities in the curriculum of Oak Hill College is the conducting of a large and successful Children's Meeting in a neighbouring parish hall, and those of us who are keenly interested in this type of work, whether as Sunday School teachers or otherwise, will doubtless be eager to see and hear Mr. Wilkinson's methods and views in this sphere. If luggage restrictions allow, he will doubtless bring with him the latest British and American Visual Aids to Teaching. When working with the great Evangelical "Home Mission" of England as Secretary of the "Church Pastoral Aid Society" Mr. Wilkinson pioneered the use of films as both a "propaganda" and an instructional medium, while he is famous for his copious use of filmstrips during his lecture courses at Oak Hill, so that we may well expect to see much of interest along this line. In addition, Mr. Wilkinson—who subscribes regularly to one of the best known English business magazines—is enthusiastic as to the possibilities of applying the most modern business technique to Parish administration; many will find this a profitable point of contact.

What of his own interests? Principal Wilkinson is an omnivorous reader, but a practical man of many interests rather than a bookish scholar. At Oak Hill, you are as likely to find him supervising the gardening or examining the boilers as in his study; in fact, the miracle will be if you find him at all. Nevertheless, every student cross questioned will bear witness that the Principal has but recently passed him, at high speed, very busy, but quite unruffled, and with a boyishly infectious cheerfulness. And you may smile, but you will be forced to admit that every student was right: for that, after all, is Mr. Wilkinson.

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THE "CHURCH RECORD" SALE OF WORK

The above Sale of Work will be held in Bible House, 95 Bathurst St., Sydney, on **FRIDAY, 13th JUNE**, and will be opened by the Rev. F. H. B. and Mrs. Dillon, at 11.30 a.m. Lunch will be served from 12 noon to 2 p.m. There will be the usual well-furnished stalls:—Books, Refreshments, Sewing, Fancy-work, Sweets, Jumble, Produce, Fruit, Plants and Flowers, Kitchenware, Baby Wear, Jams and Pickles, etc., etc.



Books Wanted.—Books of all kinds, new and second-hand, are asked for for the Church Record Sale on 13th June. These may be sent to the Church Record Office or brought on the day of the Sale. Produce, Books and all other gifts may be left at the Bible House, 95 Bathurst Street, from 6 a.m. onwards, the Caretaker will be there from 6-9 a.m. and after 9 a.m. Stall Holders will be in attendance.

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June 1. Whit-Sunday.

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E.: Isa xi 1-9; Ezek. xxxvi 22-36; Romans viii 18 or Gal. v 13. Psalm 104.

June 8. Trinity Sunday.

M.: Isaiah 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 Isaiah xl 12; Matt. xxviii 16 or Ephes. iii. Psalms 93, 99, 115.

June 15. 1st Sunday after Trinity.

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

E.: Josh. v 13-vi 20 or xxiv or Job ii; Matt. i, 18 or Acts viii, 26. Psalms 4, 7, 8.

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"The New Servis of Bred and Wyne."

(By J. Alan Friend, M.Sc., Ph.D.)

"Item on Allhallow day beganne the boke of the new servis of bred and wyne in Powlles." Thus the "Grey Friars' Chronicle" records, in its entry for 1 November, 1552, the introduction of the Second Edwardine Prayer Book in St. Paul's Cathedral, London, effectively disposing of the assertion made by W. D. Maxwell ("Outline of Christian Worship," p. 150) that this book was never used in England.

Certainly, its first life was short, as Mary I came to the throne the following year, and restored the Mass.

Much has been written for and against the Second Prayer Book. With a few changes, it remains the Prayer Book of the Church of England to-day. Some chafe under its alleged limitations, others would echo Charles Simeon's words "our incomparable liturgy". At the time of its publication, it certainly succeeded an unpopular book. The Order of 1549 seems never to have been welcomed. Gardiner and those who thought with him might be glad that they could, by a degree of sophistry, counterfeit the Mass under the new forms, but this was never Cranmer's intention, and their claims doubtless hastened the process of revision.

New Teaching.

It must never be forgotten, in discussing the English rite, that the revisions were made for doctrinal, not liturgical reasons. It is therefore meaningless to criticise Cranmer for introducing changes from the Sarum Use, because the two books are saying quite different things. This point is well brought out by Dom Gregory Dix in "The Shape of the Liturgy." He describes Cranmer's Prayer Books as "an attempt to give liturgical expression to the doctrine of Justification by Faith." If Dix considers the attempt to be a failure, it is largely because he does not seem to appreciate fully the Protestant teachings on the matter.

On the contrary, Cranmer's work in 1552 has often been adversely cri-

tised, for example by Proctor and Frere ("New History of the Book of Common Prayer") and Maxwell (op. cit.). The chief ground of criticism is that Cranmer tampered with the traditional order and form of the prayers. We shall deal with a few specific points later. At this stage, we should consider why Cranmer found it possible and desirable to depart from a hallowed order. He did not do so lightly, as is evident from the preface "Of Ceremonies" found in the Prayer Book. He was anxious to retain as much of the old rite as he could, and showed great skill in adapting its words to his purpose. The result is a Reformed order, beautiful and inspiring, which demands consideration on its own merits, not scorn as a "mutilated and decimated" version of 1549 (Maxwell).

"The True and Catholic Doctrine."

Crucial, of course, to any treatment of the question is an understanding of Cranmer's teaching on the Eucharist. This is given in full in his "Answer to a crafty and sophistical cavillation devised by Stephen Gardiner," which incorporates and explains his earlier "Defence of the true and catholic doctrine of the Sacrament." Here a good deal of controversy has raged. Some earlier writers supposed Cranmer to have been a Tractarian born three centuries too soon, and now Dom Gregory Dix finds him to have been a Zwinglian, using the term in the sense of "one who holds the Lord's Supper to be purely a memorial service." There is no doubt that this was one of the elements in Cranmer's view of

the Sacrament, but there can hardly be any doubt either that he saw three aspects of it, namely, the remembrance of Christ's death and passion, a fellowship rite, and a sacrifice of praise and thanksgiving leading to a sacrifice of "ourselves, our souls and bodies" which takes place not in the rite but outside it in our daily living (see W. C. G. Proctor, "The Churchman," Dec., 1951, p. 229).

It has often been said that Cranmer "turned the Mass into a Communion," and this was no mean achievement, although it seems true that, in company with the Continental Reformers, he found the people less ready to co-operate in this than he had hoped. The fellowship at communion is the centre, in a sense, of the rite, which descends from the Passover meal as its original setting. Much of the symbolism of the sacrament is lost if it be held, with Oesterley and many modern scholars (mainly English), that the Last Supper represented, not a Passover, but a simple fellowship meal ("Qiddush") such as was commonly shared by groups of friends ("Chaburoth"). However, the evidence has been recently re-examined and the identification of the Last Supper with the Passover vindicated (see, e.g., N. Geldenhuis, "Commentary on the Gospel of Luke" p. 649, D. W. B. Robinson, "Evangelical Quarterly," April, 1951, p. 127). The corporate nature of the Communion is receiving much emphasis on all sides to-day, and this is an encouraging feature of discussions on the subject.

The Presence of Christ.

What of the presence of Christ in the Eucharist? This is dealt with in the third book of Cranmer's "Answer." Above all, he insists that the presence is not "corporally in the bread and wine," but "spiritually in them that worthily eat and drink the bread and wine." "They (the Papists) say that Christ is received in the mouth, and entereth in with the bread and wine. We say that he is received in the heart, and entereth in by faith" ("Defence" p. 57, Parker Society Edn.). Nevertheless, he can say also "Christ's flesh