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THE CHURCH IN PORTUGAL.

What Do You Know About It?

An interesting glimpse into the life of the evangelical and episcopal church in Portugal is given in a letter which recently appeared in an English Church newspaper. Here is part of it:

"I am an Englishwoman born and educated in London, for more than twenty years resident in Portugal, married to a Portuguese physician who has priest's orders in the Lusitanian Church (Portuguese Episcopal Church). When, in the last century, a group of priests left the Roman Communion, help came from various sources, and when eventually the Lusitanian Church was formed the first President of the Synod was Canon Godfrey Pope, at that time chaplain to the British colony in Lisbon. Archbishop Plunket and others came regularly for Episcopal ministrations, to be followed in later years by Archbishop Gregg, Primate of Ireland, whose last visit was in 1950.

"The Church of England has its own reasons for maintaining that, in nominally Christian countries it is not a proselytising Church, but let there be no illusion as to the true state of 'Christian' Portugal. We were told recently by a Roman Catholic priest that half the inhabitants of Lisbon are not even baptised. In central and southern Portugal, priests are scarce, and there are innumerable villages without regular Mass or any sort of pastoral care. Never has the Lusitanian Church had such opportunities as now. Never has the Lusitanian Church been so alive as now. Never have its members felt their position in belonging to a Catholic or Evangelical Church, as now.

The great problem is, how to find money to train new clergy, and how to maintain them in the future.

"Here in Vila Franca, recently in the news because of the bridge built across the Tagus by Dorman Long, Ltd., is the church of which my husband is in charge, and which maintains three missions, without any financial help from outside. Normally he takes five services a week, also supervising the local Sunday School. This is, of course, as well as attending to his large medical practice, hospital work, etc. Unlike other more fortunate parishes, our church is only a converted hall, almost always filled to overflowing and far too small now for our needs. But we struggle on. Had it not been for Ireland the Lusitanian Church would have died long ago for lack of episcopal ministrations."

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June 29. 3rd Sunday after Trinity.
(St. Peter, A. & M.)

M.: 1 Sam. i or Job xix or Ezek iii 4-11; Mark iv 1-29 or Rom. vi, or Acts xi 1-18. Psalm 18.

E.: 1 Sam. ii 1-21 or iii or Job xxviii or Ezek xxxiv 11-16; Matt. iv 23-v 16; or Acts x or John xxi 15-22. Psalms 19, 20, 21.

July 6. 4th Sunday after Trinity.

M.: 1 Sam. xii or Job xxix; Mark vi 1-32 or Rom. xii. Psalms 24, 25.

E.: 1 Sam. xv 1-31 or xvi or Job xxxviii; Matt. v 17 or Acts xiii 1-26. Psalms 22, 23.

July 13. 5th Sunday after Trinity.

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

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

THE AUSTRALIAN

CHURCH RECORD

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

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JULY 10, 1952

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The Expansion of Sydney.

ARCHBISHOP'S CHARGE TO SYNOD

In his Synod charge the Archbishop drew attention to "one of the most acute problems which confronts the Church to-day — the supply of an adequate ministry to our rapidly increasing population in the Diocese." We give the substance of this part of His Grace's address.

For our own City of Sydney, the fast-growing areas might be provided. last census returns in 1947 disclosed The Appeal was warmly commended by His Excellency the Governor-General, His Excellency the Governor, nor of New South Wales, the Premier and the Lord Mayor of Sydney.

"The Anglican Building Crusade," as the appeal was called, challenged Church people to "work and give for the Faith." Within two months, two Churches were completed and dedicated in the Parish of Port Kembla at Windang and Warrawong, costing £350 each. They were lined and painted inside and out, and were designed to seat sixty people. A third Church, fully furnished, was purchased in the same Parish from the Methodist Conference.

The Diocesan Board of Finance and the Church Building Loan Fund have continued to help by loans, free of interest, towards the erecting of Churches. During the past 12 years thirty Churches have been erected and licensed, of which more than half have been built by, or have received assistance from, the Anglican Building Crusade.

More Churches.

In my Charge to Synod in 1940 I launched an Appeal for "More Churches for Greater Sydney." A sum of £1,300 had already been received and two Churches were in the course of erection. It was hoped that, in response to the Appeal, fifty new Churches might be built, and the stipends for those who would serve as Curates or Curates-in-Charge of these

the time when the Anglican Building Crusade came into being, is now an established fact. In the four and a half years from July, 1947, to December, 1951, the population of the Diocese of Sydney has increased by 295,100 of whom 245,100 are British and 53,000 are from European countries. During the same period, the building of 57,154 new houses and 3517 individual new flats has been completed within the Diocese, making a total of 60,672 new home units. In addition, eighteen Migrant Hostels have been erected. They are to-day providing accommodation for 11,264 people.

Mobile Churches.

In 1946 it had become apparent that the Anglican Building Crusade could no longer expect to receive large sums of money. It was therefore resolved to submit an Ordinance to Synod, to be known as the "New Housing Area Church Building Fund Ordinance 1947." It was passed by Synod in 1947 and amended in 1948. Its purpose is to provide for the assessment of Parishes, so that money can be made available to lend for the erection of Churches in new housing areas when recommended to the Standing Committee by the Committee of the Anglican Building Crusade. It also provides for "acquiring and suitably equipping one or more 'mobile' Churches, and for the necessary maintenance, management and upkeep thereof." The Committee of the A.B.C. is now planning to purchase and equip such a "mobile" Church to serve certain areas until permanent Church buildings can be erected. It is hoped that local interest will be stimulated in this way, and that facilities for public worship will be provided without undue delay. The type of vehicle which the A.B.C. has in mind will be furnished so that the van itself will form the sanctuary, while a canvas attachment will provide the nave. The acquisition of such a "mobile" Church will require the appointment of one of the younger Clergy, who will have the care of the vehicle and will work in the area with the approval of the Rector.

An order has already been placed for its purchase, and it is hoped that it will be available for use in the coming summer months.

There is, however, a great deal more which must be done. The problem of providing services in new districts where there is neither site nor Church is an urgent one.

Recruits for the Ministry.

The rapidly expanding population of Sydney and the erection of new Church buildings demand a commensurate expansion in the number of recruits for the Ministry. Sydney is not alone in this need. In England there are 6000 fewer Clergy at work than was the case in 1914, and 3000 fewer than in 1940. England now has 12,240 Vicars and 2400 Curates at work.

The importance of Moore College as the centre of theological training for the Ministry in the Diocese is very great. Eighty per cent. of the Clergy at work in the Diocese received their training at Moore College. Since the war there have never been fewer than sixty students in the College, and two new wings have been built to provide adequate accommodation for resident students. The John Francis Cash Memorial Chapel has also been erected. A third wing is now in course of construction and this is designed to increase the accommodation in order to provide for 68 resident students. In the years from 1945 to 1952 inclusive, 118 students from Moore College have been ordained to the Ministry. Of these, 26 were ordained outside the Diocese of Sydney and 18 are now at work in other Dioceses or in a Missionary Society. The present rate of supply which might have been adequate to maintain the Ministry of the Church in the Diocese in pre-war days, is quite inadequate to meet the new demands which the post-war increase of population have imposed upon us. It is as urgent, as it has ever been, that properly qualified young men should be encouraged to think in terms of a vocation to the Christian Ministry, but the Church cannot

not afford to lower the standards which it requires for Ordination, in an age when specialised education is being demanded in so many directions. There must, however, be many boys in their late teens who would readily respond to the call to the Ministry, at an age when they can still equip themselves with the right mental training, if only the calls were more effectively brought home to them and if their parents were to encourage them to respond to it.

The financial situation of the College is one of growing concern to Church people. The custom in other Dioceses is to provide for the training of students by means of a parochial assessment. So far this method has been avoided in the Diocese of Sydney. Moore College depends upon the generous support and co-operation of the parishes.

The growth of the population, the new housing areas, the influx of migrants, all provide a tremendous opportunity for Evangelism. If the impact of the Gospel is not brought to bear upon the homes in these new suburbs in their early days, the opportunity may pass. If, however, energetic efforts are made now, they will bear lasting fruit. Church people, in the name of the Church, might give time to visit newcomers and, when possible, might open their homes for Sunday School or a Church Service.

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THE REV. L. F. E. WILKINSON.

The Rev. L. F. E. Wilkinson, M.A., the Principal of Oak Hill College, London, and Commissary to the Archbishop of Sydney, arrived from England by air on June 28th. He was met at Mascot Aerodrome by the Archbishop and a number of clergy of the Diocese. Already Mr. Wilkinson has met and addressed a large number of our people. He preached the Synod Sermon in the Cathedral on the principles of spiritual worship, his text being St. John twenty, verses sixteen and seventeen. Later he addressed the Synod in the Chapter House. His messages have been inspiring and uplifting and as one cleric was observed to remark, "they have been like a breath of fresh air." The spiritual challenge contained in them have refreshed and strengthened us.

In his address to Synod the Principal emphasised from a verse in Isaiah that God was waiting to do a "new thing", and if we were willing to be used as His instruments the "new thing" in the way of spiritual blessing in our churches would be in evidence. Often the work of God was hindered because our lives were not right with God and with each other. The Principal gave illustrations of blessing in lives and churches where God had done this "new thing."

It has been a delight to meet Principal Wilkinson and we believe his mission to Sydney Diocese under the blessing of God will do us all good. He has a heavy programme. Let us pray that God give him strength for his task and fruit for the ministry he is so willingly giving.

30th ANNIVERSARY OF ARCHBISHOP'S CONSECRATION.

At the service of Holy Communion in St. Andrew's Cathedral, Sydney, on St. John Baptist's Day, which marked the 30th anniversary of the Archbishop of Sydney's consecration as a bishop, a large number of clergy and laity were present with His Grace. A presentation in the form of a cheque for 200 gns. was made to the Archbishop on the opening night of Synod. Bishop Hiliard and the Chancellor, Mr. W. S. Gee, spoke eloquently of the Archbishop's yeoman service and of the many personal links he had forged with his people in the diocese. His Grace was clearly affected by this gesture and spoke in moving terms of his own appreciation of the loyalty and affection shown him by his friends.

1552-1952: Article No. 6

THE 1552 PRAYER BOOK Its Scriptural Character and Lasting Influence

(By the Rev. L. F. E. Wilkinson, M.A., Principal of Oak Hill Theological College, England.)

The Prayer Book which first came into circulation in the year 1552 was one of the most transforming publications in the history and life of the English-speaking world. Together with the Authorised Version of the Bible it has moulded and helped to shape not merely the language but the character of the men and women who used it.

1: It was brought into full accord with Scripture.

Immediately the first English Prayer Book had been published in 1549, it came under attack both from the ranks of the Romanists and from the more advanced reformers who were coming into England from the continent. Bishop Gardiner of Winchester wrote declaring that "though he could not have made it in such a manner" yet he would be able to use it, and going through the book indicated places in which he would still be able to read his Roman doctrines. On the other hand John Calvin when he saw the book declared that the English were very backward, and Martin Bucer, a German, and Peter Martyr, an Italian who now held the Regius Professorships at the Universities of Cambridge and Oxford, wrote in their criticisms of the first book.

Under these criticisms the king ordered a fresh revision and it would seem that this was undertaken by the Commission which had recently drawn up the Ordinal which had been published in 1550. Cranmer undoubtedly had a principal part to play in the work. It is quite clear that he and his associates worked with the criticisms before them, and at the same time with a set purpose to bring the book more into keeping with Holy Scripture.

There is not room here to notice every change. (It is a most profitable study to secure a copy of the 1549 and 1552 Prayer Books—a cheap edition is published by the Everyman's Library—and work through them noticing the differences for oneself.)

Though the greatest alterations came in the Communion Service, one of the striking changes in Morning and Evening Prayer was the introduction of the Opening Sentences from Scripture, followed by the Exhortation, Confession and Absolution. This opening note of Confession, when the worshippers come into the presence of God, is completely in accord with Isaiah 6, but is missing from so much of Christian worship. But true to Scripture the 1552 book makes its users remember at the opening of the service to Whom they are coming and who they are.

In the Baptism, Marriage and Burial services, there was definite simplification so that all the errors which had crept into the services during the Middle Ages, such as the Exorcism of the child, Prayers for the Dead and a Communion Service for the Dead, were removed. Strict rubrics were also inserted so that Vestments which might in any way suggest unscriptural doctrine would be removed.

It was in the Communion Service itself that a complete break was made with the old Mass Service, to which both in order and emphasis the 1549 services had had many similarities. While retaining much from the old services in wording and on occasion in order, the whole service was now approached from the ideal of a Scriptural whole. Clearly the first note must be the Preparation of the Worshipper. And so into the front of the service the Ten Commandments were introduced to test the congregation's response to their duty towards God and their neighbour. Then followed something else entirely new, a Prayer for the King, which if sincerely prayed by the congregation, tests their conscience concerning their duty to the State.

Having been brought low in repentance as they faced the duties set out in Scripture, their faith was encouraged by the reading of Epistle and Gospel and then their faith was given expression in the united declaration of the Creed.

The next and perhaps most striking feature of the 1552 Communion Service was the dividing asunder of the Long Prayer of Consecration, which had been called for centuries "The Canon of the Mass." The first section of this in which prayer was made for Christ's Church was retained in the first part of the Service in which the preparation is completed by giving and praying for others.

Now however the prayer is limited to the Church militant here on earth, so that all idea of prayers for the dead should be removed. The second section of the prayer was moved forward so that the actual Consecration of the Bread and Wine should come immediately before the actual partaking. It is an interesting thing that the drafters were clearly so anxious that there would be left no time for the adoration of the consecrated elements, that they even removed the Lord's Prayer, which had invariably followed the canon and consecration, and placed it after all had partaken.

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Another feature shows how sensitive the drafters were to the scriptural movement of worship. In all the old Mass services the Gloria in Excelsis had been at the opening of the service as a note of praise. In 1552 they transferred it to the end, as a final act of thanksgiving—and this has been universally recognised since that day as the right place for it.

An examination of the two books shows quite clearly that while the criticisms of Gardiner and Bucer were carefully noted, it was the spiritual movement of worship in the Scriptures which counted for most in the revision. Many books written on the alterations have endeavoured to discover where Cranmer and his associates "borrowed" the ideas and alterations which they introduced. It would seem in many cases most easy to believe that they were spiritually taught men who knew their Bibles, and who sought to keep their Liturgy as close to the principles they had learned there, as they possible could.

II. It wrought out a Spiritual Transformation in Britain.

It is a fact which is often overlooked that England in a generation was changed from being a country where all men and women went to Mass and were under the dictates of the priests to a land of freedom and scriptural worship. Still more during that time she became—as Richard Green puts it—the people of a Book and that Book the Bible. How was it? There were no great tent campaigns. There were no great Evangelistic rallies which converted the people out of Romanism in their thousands. The historic fact is that when Elizabeth became Queen in 1558 she introduced once again the 1552 book with but three minor alterations. By law this book was used in every parish church throughout the land and all were compelled to attend or pay a fine which in our money to-day would be well over 10/-.

In consequence England attended regularly this ordered service of worship and heard the Scriptures read audibly in the congregation. Further, the people of England saw these services conducted by men who obeying the rubrics conducted the worship in garments which did not in the least detract from the reformed position which the book declared.

Surely this is one of the outstanding examples of the evangelistic power of true Scriptural worship. There were few great preachers. To read over the homilies which many of them read to their flocks on Sunday, one wonders how much really went home to heart and conscience. And yet a spiritual awakening came to England which nerved her for the battle with Spain and for the cause of liberty in the coming days. Surely this is an indication that the Prayer Book then in use was one in true accord with spiritual truth.

III. It has stood the Test of Time.

In an S.P.C.K. publication issued in 1949 it was declared that the 1552 book only maintained its position in 1559, 1604, and in 1662 because of the strong Puritan pressure which was displayed at each of these revisions. It seems amazing that any book seeking to give an accurate statement of events should presume to make such an inaccurate statement! The facts are entirely the other way. When Elizabeth mounted the throne, the whole church had been restored to Romanism under her sister Mary. In order to assist her in making the changes she called to her aid Parker who was consecrated as the new Archbishop of Canterbury. He was a cautious, balanced churchman, but it is obvious that the clergy and country as a whole welcomed this book far more than the first book of Edward VI. Then with the coming of James I, the Puritans made a strong approach to the King for definite changes in the Prayer Book, but they were seriously rebuffed at the Hampton Court Conference. It was quite

clear there that James was not in favour of the Puritan suggestions, and was not prepared to countenance them. But in consultation with his episcopal advisors he did not make any suggestion whatever of going back to the 1549 Prayer Book. When the Prayer Book of the reign was issued in 1604, almost the only change from the 1552 book was the addition of a prayer for the King's family.

Finally in 1662 when the episcopalians came back into their own at the Restoration under Charles II, once again the Puritans were given their say at the Savoy Conference, but never carried any weight. Their proposals were in general defeated, and it was Bishop Cosin in the main with Sancroft and Sanderson who produced the final work for the Prayer Book of the Restoration. But once again they do not go back to 1549 nor even draw from the Laudian Prayer Book which had been drafted for the Scottish Church in 1637 and rejected by them. In 1662 there were re-introduced some features of the 1552 book—such as the Black Rubric—which had been omitted in later revisions. It is significant that when later the Non-jurors produced a Prayer Book which in many ways indicated a desire to return to the 1549 book, it attracted little or no attention, and was only used by a diminishing number of Non-jurors themselves.

The 1552 book has stood the test of the centuries and has been adopted by the Anglican Church in the various territories and commonwealth countries where it has spread during the years since the reign of Queen Elizabeth I. It has only been since the rise of the Oxford Movement with its desire to return to the doctrines and practices of Rome that the increasing attempt has been made to belittle the 1552 book and exalt that of 1549. Very frequently it has been clear that 1549 is only accepted as a half-way house, and those who leave the Prayer Book, especially its Communion Service, are soon using the Roman Missal. Loyal Churchmen therefore should thank God this year for the priceless inheritance which was given to the Church in 1552. With the Bible it has, under God, made the English character. Let us see that we know its teaching and value, so that we may rightly defend all for which it stands.

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NOTES AND COMMENTS

Sydney churchmen, clerics and laics alike, are enjoying a great privilege. The Archbishop's Commissary in England, the Rev. L. F. E. Wilkinson, Principal of the well-known clergy training school at Oak-hill College, is "visiting" the diocese not merely in a tour of inspection so that he may have a first hand information about the diocese, but, what is far more important, that he may impart to the Church some spiritual gifts.

His opening message in St. Andrew's Cathedral last Sunday week struck the truly evangelical note, the aim of all true ministry. The clear challenge of a Gospel of Salvation, the outstanding need of every human soul, and the only sound basis of all true living. We hope that the churchmen and churchwomen of the diocese will take full advantage of "The feast of fat things" spiritually, that is being so graciously and generously provided for them. We understand that in every deanery there will be opportunities for church folk and others to share in the good things for which provision is being made. We could wish that this ministry might be extended throughout every diocese of our Australian Church.

When Archdeacon R. B. Robinson's motion in the recent Sydney Synod on the 1552 Prayer Book was before the house, the amendment was suggested (and accepted by the mover) that the word "improving" should be substituted for "perfecting" in the sentence "the perfecting of the 1549 Book so as to express the spiritual truths enshrined in Holy Scripture," on the grounds that the Synod would be committing itself to the view that the 1552 Book was entirely without fault, and that any revision in any direction would therefore be undesirable.

But quite apart from the fact that the verb "perfect" has as one of its legitimate meanings "improve" (see the Oxford Dictionary), especially when, as in the original motion, the particular direction of the "improvement" is indicated, it is much to be wondered at that no member of Synod showed any awareness of the fact that the motion was simply using the language of the Act of Uniformity of 1552 under which the 1552 Book was established in England.

The Act stated: "The King's most excellent majesty, with the assent of the lords and commons in this present Parliament assembled, and by the authority of the same, hath caused the foresaid order of common service, entitled "The book of common prayer" (i.e., the 1549 Book), to be faithfully and godly perused, explained and made fully perfect; and by the aforesaid authority, hath annexed and joined it, so explained and perfected, to this present statute, etc."

The subsequent Act of Elizabeth, which is part of our present Prayer Book, in no way modifies this estimate of the 1552 Book, and therefore it seems a pity that, although the motion as passed means exactly the same thing the original wording was not allowed to stand.

At the Great Bible Society meeting held in London in May the Archbishop of York presided and made one of his challenging speeches, on the need of a revival in the reading of the Bible.

Dr. Garbett deplored the decline in the habit of Scripture reading. At one time a Bible was to be found in every house in the land. To-day there were many homes without a Bible at all, and even where it was found it was sometimes used only to furnish some help in a crossword puzzle. Simple quotations from the Bible were not recognised as such by the younger generation and were ascribed to Shakespeare or some other author. For millions of people the Bible was a closed book.

"This is a loss to the nation, for many of the finest of our national ideals and characteristics have been developed and nourished by hearing and reading the Bible. . . The hearing of the Bible Sunday by Sunday in public worship, and the regular reading of it at home, made all classes of the nation familiar with it and gave them ideals and standards of conduct which otherwise they would not have possessed. . . For nearly four centuries the Bible has been the spiritual background both of institutional and individual religion, and has in many different ways influenced profoundly the life of the nation."

"The Bible has a special message for our own age. We are living in a

time of crisis, when the old things are passing away and the new order is struggling to come to birth. The Bible is essentially a book of crisis. . . What is greatly needed is a revival of Bible-reading in this country with sound teaching about the Bible and the nature of the books it contains; then thoughtful men and women who read it intelligently and devotionally will find that it gives them a message from God."

Just recently this subject of the duty and need of Pastoral visitation has been brought before the minds of church men. In our contemporary some parochial minister has

been spreading himself in relating various details of a parson's duties. In the matter of request for references he has pointed out the strange demands that often are made; but in criticising the unlucky layman, who has sought for a reference for his son, our clerical diarist reveals the fact, that although he has been for three years the "pastor" of a country parish he had never heard of the man who had made the request. No doubt a protest evoked by an older and more experienced pastor must have surprised him, and, we hope, caused him to feel a sense of fear that the blame for the ignorance was not all on one side and that two wrongs do not make a right.

Then again in a recent issue of the "Church of England Newspaper" there is a leading article indicating the shortsightedness of men, in responsible pastoral positions, in allowing themselves to be "Committed to death," to the great disadvantage of the souls committed to their trust.

It is coming to be too true that many, if not a majority, of clergy to-day are becoming so obsessed with various so-called duties as to permit the very plain duties of their sacred calling to be crowded out. Even the visitation of the sick and sorrowing is often neglected by reason of other activities that are so necessary but not by any means of first importance.

The ideals of Ministry are clearly defined in the Ordinal: "Messengers, Watchmen and Stewards of the Lord; to teach and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ for ever." How important and sacred a trust!

The Anglo-Catholic Sung Eucharist

WHAT IT IMPLIES.

A conspicuous feature of the Anglo-Catholic Movement has been to suspend the customary service of Morning Prayer in favour of the Sung Eucharist, High Mass or Choral Celebration.

The use of music at the Holy Communion Service may be legitimate, but should never be anything but an accessory. It ought to be absolutely subordinate to the essential character of the Sacrament itself. If the Choir members are non-communicants or if the music is too elaborate for the congregation, then such a choir is an anomaly and leads to a violation of certain essential characteristics of the Ordinance.

The chief purpose of the Sung Eucharist seems to be to celebrate the Holy Communion with such an elaboration of ritual, ceremonial and music as will put it in striking contrast with all other services. That is why Morning Prayer is said as "plainly" as possible, with little music and the simplest vestments. This helps to emphasise the contrast between Morning Prayer and the Sung Eucharist, in favour of the latter as the chief service of the day; chief, that is, as the most ornate in ceremonial, ritual and music. Another object is to attract the largest number of people to the Communion Service. That is the purpose of the music, and ceremonial, and

even the adjectives which are used (Sung, Solemn, etc., a ritual vocabulary unknown a few years ago.)

However, even if the number of people present were in itself a laudable object, the question arises as to who they are and why they come. It is well known that many people who attend the Anglo-Catholic Sung Eucharist do not communicate. But the invitation to non-communicants to remain throughout the Service is contrary to the original institution of the Lord's Supper, the universal custom of the first Christian centuries, and the direction of the Church of England. Our Lord confined the institution of this Service to the immediate circle of disciples. The early Church rigidly excluded those who were not baptised, and even catechumens were compelled to retire before the Communion took place. The Church of England directs in her Homilies of 1563, "Every one of us must be guests and not gazers, actors and not lookers on . . . We must be ourselves partakers of this Table, and not beholders of others" (Hom. xv).

The Anglo-Catholic welcomes the presence of non-communicants on the ground that they are necessary for worship. The special kind of worship intended in the Sung Eucharist is thus defined in an Anglo-Catholic parish

magazine as "a spiritual offering of the body and blood of Christ before God the Father." Other actions further imply the worship of a Christ Who is held to be present on the Altar.

This is in direct conflict with the teaching of the New Testament which declares that "by one offering He hath perfected for ever them that are sanctified" (Heb. 10:14). It is equally opposed to the Prayer of Consecration which declares that "He made there (on the Cross) by His one oblation of Himself once offered a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world."

That is why Evangelical Churchmen object to the modern practice of Sung Eucharists.

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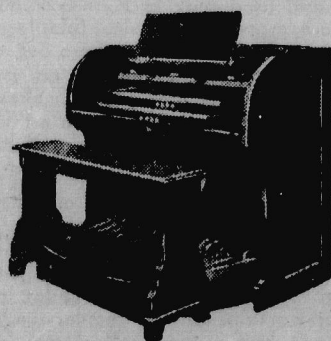
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RICHARD HOOKER

(By the Dean of Sydney.)

It has long been customary to apply to Richard Hooker the adjective "judicious." It is singularly appropriate. For Richard Hooker, scholar, saint, and student, was pre-eminently sagacious, clear-headed, discerning, and wise.

He lived during the reign of Elizabeth, when the Church was threatened and attacked by the papists on the one hand and the puritans on the other. It was during the reign of Elizabeth that the Anglican via media was securely established and it was the singular contribution of Richard Hooker that he defended this solution with massive learning and sweet reasonableness. He justified the Anglican Settlement on the ground of scripture and reason; he demonstrated how the Anglican liturgy and doctrines combined fidelity to scriptural truth with respect for ancient tradition in matters non-essential. And he did this with persuasive charity in an age of bitter controversy and of violent passion.

His life story is quickly told. His life was compressed into 47 years. He was born in 1553; as an infant he lived during the reign of Mary and the terrors of the Marian persecutions. On the death of Mary, Elizabeth succeeded to the throne. The Prayer Book was issued again in 1558, with the passage of the Acts of Supremacy and Uniformity.

Hooker showed early promise of high academic ability. He had a serious and inquiring mind. At fifteen he began studies at Corpus Christi College, Oxford, first as a chorister and then as a clerk. At twenty-four he was elected a Fellow of his College.

Sometime subsequent to this Hooker married. On this subject there has been considerable controversy and discussion. Izaak Walton, in his life of Hooker, affirms that Hooker's marriage was disastrous. For three centuries the story has been told that Hooker, while yet a guileless young student, on a visit to Mrs. Churchman in London, the wife of an impecunious draper, was cunningly persuaded to take as his wife her own plain, penniless, and unsuitable daughter, Joan, who brought him neither beauty nor future. Izaak Walton also relates that Joan was exacting and nagging and unsympathetic with his work, and a constant hindrance and trial.

This view has now been challenged and controverted. Professor Sisson,

bishops, favouring the presbyterian system of church government, and he also disliked the set liturgy of the Prayer Book.

This situation caused Hooker great distress. He wrote to the Archbishop of Canterbury:—"I am weary of the noise and oppositions of this place, because God and Nature did not intend me for contentions but for study and quietness."

Hooker was, in due course, released from a situation which he found increasingly uncongenial. He was appointed to the country parish of Boscum, near Salisbury. He decided to publish an able and moderate defence of his teaching, and a full and reasoned treatise dealing with the main puritan objections in — to use his own words—"a sweet language void of any provocation."

The result was the celebrated "Laws of Ecclesiastical Polity." It was a work of conspicuous literary merit. It was written with such evidence of ability and learning, and in such a sweet and reasonable spirit, that it was praised by Pope Clement VIII, who declared that it contained "the seeds of eternity."

It was a remarkably eirenical work in an age of factious bigotry. In his preface Hooker gives a lamentable picture of the unsavoury and unchrist-

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like development of fanatical seriousness and intolerance that had arisen. He says his own aim is "not to provoke any, but rather to satisfy all tender consciences." "There will come a time," wrote Hooker, "when three words uttered with charity and meekness shall receive a far more blessed reward than 3000 volumes written with disdainful sharpness of wit."

In this respect Hooker admirably succeeded. He is, par excellence, the typical Anglican Theologian: scholarly, judicious, learned, balanced and biblical. He is the embodiment of studious and charitable moderation. In reply to the violence of a controversial adversary he says: "Your next argument consists of railing and of reasons: to your railing I say nothing; to your reasons I say as follows":

His famous work was first issued in four volumes. A fifth volume was finished in 1597, and, in his last three years, in failing health, he overtaxed his strength in his endeavour to complete the last three books. He declared before he died that he had finished them. But their latter history is obscure. Walton relates that Hooker's careless and disloyal wife allowed some puritan minister, on Hooker's death, to destroy them. It appears that the three final volumes were completed in draft; although Dr. John Spencer, who helped to edit and publish these volumes says that "the perfect copies were conveyed away,"

"out of malice or covetness or wicked blind zeal," with the result that only "certain old imperfect and mangled draughts dismembered into pieces" were left. The truth appears to be that the work was uncompleted.

Let me conclude by quoting further from an admirable study by Dr. C. Sydney Carter.

"Hooker was not only a learned philosophical theologian, he was also pre-eminently the saint. His life of sanctity made its own powerful appeal. He led a blameless life of frequent meditation, prayer and fasting and self-denial and in his four years' College life was never known to display anger or passion."

"He was a specially lovable and Christ-like character. When some violently partisan Puritan opponents, who had seriously slandered him, were convicted and punished, Hooker strove long but unsuccessfully to procure their pardon and then prayed for their repentance. He hated controversy, although circumstances forced him to engage in it."

"His contemporaries fully appreciated his worth. Bishop King (of London) declared that his humility, learning and other virtues cast such a lustre as the rust of time shall never efface. His friend Dr. Spenser speaks of the admirable height of learning and depth of judgment within the lowly mind of this truly humble man, great in all wise men's eyes, except his own, and also of the gravity and majesty of speech of one whose eyes in the humility of his heart were always cast down to the ground."

"Surely the life, character and teaching of this outstanding Anglican apologist can speak to us even to-day, not only of the need to defend the faith of the Gospel, but to do so with that spirit of tolerance and charity, sound scholarship and wide learning which he so conspicuously displayed."

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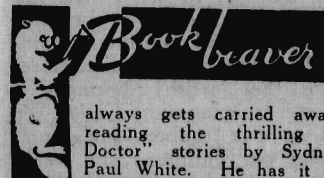
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WORLD OF BOOKS

"Christian Doubt," by Professor Geddes MacGregor, D. es L. (Paris) D.Phil. (Oxon.), B.D., LL.B. (Edin.), FRSL. Rufus Jones Professor of Philosophy and Religion, Bryn Mawr College, U.S.A. Longmans, Green and Co., pp. 160. Australian Price, 18/9. Our copy from publisher.

The writer's theme is that "doubt is an implicate of Christian faith." This he follows through in an analytic examination of psychological states and contemporary situations that is usually interesting, if sometimes unconvincing. He writes as a Christian philosopher, but more often, one suspects, as philosopher than a Christian.

The first few chapters begin in orthodox fashion with definitions and necessary philosophical scaffolding. "Belief," "faith," "doubt" are considered, and the prayer requesting "those things which for our unworthiness we dare not and for our blindness we cannot ask" is held to be "a prayer for that doubt without which faith is wholly impossible." (P. 16.) "Faith without its implicate of doubt is indeed a notion as fanciful as the grin of the Cheshire cat . . . which only in Lewis Carroll's pleasant fancy could be seen by Alice apart from the cat itself." (P. 28.)

Having persuaded us he is a reputable philosopher, the writer seems freer in the body of the book to state his own convictions and relate his theme of beneficent doubt to various contemporary problems and to Christian experience. The place of Protest and Convention in religion is discussed interestingly ("protest is in fact simply a moral development of doubt"—p. 29), and a chapter follows on the Sin against the Holy Ghost, such sin being defined (need we say) in relation to doubt—broadly, failure to doubt one's own religious pre-suppositions. Discussions follow on Religious Agnosticism and Christian Humility, Psychological Polarity, Faith, Doubt and Laughter, and the Fear of Doubt.

A somewhat novel contribution to the evergreen ecumenical problem is Prof. MacGregor's suggestion that where the Bible, Christian love, and other factors have failed to provide a basis to reconcile the disunity of Christendom, doubt might succeed—in its activity of "self-questioning" and "wonder" (p. 125).

In spite of the writer's imposing credentials, many points in the book are open to criticism—or should we say, doubt. This reviewer often felt that in introducing his central theme at every turn Prof. MacGregor is straining the evidence to suit his pleading. E.g. he writes,

"The New Testament is full of doubt. Doubt makes the mountain which faith is said to move" (p. 22) and the tacit conclusion is, "Therefore let us doubt more." Unfortunately this is rather typical of his exegesis. One wonders whether here is not an arm-chair philosopher spinning delectable paradoxes rather than a Christian who has had to grapple with doubt as a black shadow.

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It is also suspicious that Prof. MacGregor sees doubt as beneficent only, whereas Scripture by and large seems to present it in the opposite tenor. His exposition does not once mention repentance, which is odd if one reflects that one of the most significant examples of "doubt" in the Gospels is that of the younger son, who, in the far country, began to wonder whether after all he had not been radically mistaken about life.

Prof. MacGregor may nevertheless be right in recommending to his readers a measure of honest agnosticism and a return from cocksureness to wonder. His expositions are full of challenge to lazy thought, and after the first few chapters, reasonably lucid. The book is recommended to those who feel they need some mental prodding, and would enjoy some acute analyses of aspects of present-day religion.

—R.D.

"Canterbury Calling." Published on behalf of the Canterbury Diocesan Publicity Committee by the Kent Messenger, Maidstone, England. Price 1/-. Our copy from publisher.

This is an excellently produced brochure showing by a series of up-to-date photographs "at how many points the work of the Church touches intimately the life of the average man." Yet the brochure is a typical product of English Anglicanism, in its somewhat self-conscious attempt to be a "national" church. People are all right at heart, and if a few misunderstandings could be cleared up, they would be right in the Christian fold. The brochure professes to tell what the Church is doing. Actually it tells what the clergy are doing, which is not the same thing. But be that as it may, it leaves the reader in some doubt as to what the Church ought to be doing. According to this pamphlet, the people of England (or at least of Canterbury) are all saints who need a bit of refurbishing—not perishing sinners who need the gospel of salvation.

Some of the pictures show the prevalent lawlessness of some clergy in the matter of vestments and ceremonial.

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DEVOTIONAL

FIFTH SUNDAY AFTER TRINITY.

13th JULY, 1952.

The Gospel for the Fifth Sunday after Trinity (St. Luke v. 1-11) tells us how the Lord called Simon Peter, a fisherman on the Lake of Galilee, to higher and more important service, as a "fisher of men." All night he and his companions had toiled and caught nothing, but at the word of Jesus, undoubting, they let down their nets and enclosed a great multitude of fishes. Filled with wonder and awe, the men are led to see the spiritual significance of the miracle, "Fear not, from henceforth thou shalt catch men."

All of us are called to be "fishers of men," to launch out into the deep of human life, to let down the nets which God has given us, in obedience to His command. By "our nets" we mean our equipment, character, gifts, talents, possessions, anything by which we gain influence over others. The size of the net varies in each individual case, but all are responsible for its use. "No man liveth unto himself, and no man dieth unto himself."

It is a great step in any life when the resolve is earnestly made to cast the net "on the right side of the ship"; to follow duty so far as it is seen, to act that others may be helped, not hindered in their moral life. Such are not

necessarily Christians, but they are not far from the Kingdom of God. Christianity is something much more than devotion to duty, though, of course, it includes it; it is not mere obedience to a dead law, but loving allegiance to a living Lord. When St. Peter heard the command of Jesus, "Launch out into the deep and let down your nets for a draught," his reply was immediate, "At Thy word, I will let down the net."

Our net of influence gains immensely in power when it is ever used in loving obedience to the command of our Lord. St. Paul made this the desire of his regenerated life, "Lord, what wilt Thou have me to do?" As a Pharisee he had many gifts; scholarship, versatility, zeal, organising power—all these he laid at His Master's feet, and employed in the spread of the Gospel. There is no net like the Gospel Net. In other ways, influence for good may be more or less successful, but fullness of power only comes to us when we hear the Saviour's voice saying, "Follow Me"; when we accept Him as Saviour and Lord; when our whole life becomes dominated by the desire to do His Will, and extend His Kingdom. Thus we become "Fishers of Men," consecrating all our gifts to the Saviour's service, using the Gospel Net to catch men alive for Christ, believing that happiness, here and hereafter, is only found when men and women are brought to love and serve their Lord.

SIXTH SUNDAY AFTER TRINITY.

20th JULY, 1952.

The Gospel for the Sixth Sunday after Trinity (St. Matthew v. 20-26) sets before us a great contrast between two types of righteousness—the Pharisaic and the Christian. "Jesus said unto His disciples, Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven."

The Scribes and Pharisees represented the most devout section of the Jewish Church in our Lord's day. They had an ideal of righteousness after which they strove, but it had three great defects:—(1) It was external. They were very careful about details, such as the width of phylacteries and the tithing of mint, anise, and cummin; but they often neglected the weightier matters of the Law. (2) It was narrow. They sought to obey God's law in the domain of morals as well as of ritual, but their obedience was in the letter, not in the spirit. (3) It was self-satisfied. The Pharisee praying in the Temple was a fair sample of his class, "God, I thank Thee that I am not as other men are." He felt he had done more than God could possibly expect from him. Therefore the righteousness of these strict and religious Pharisees stands condemned by the Lord, Who tells us that if we would enter heaven our righteousness must exceed theirs.

What, then, are the characteristics of Christian righteousness? The Lord is not here speaking directly of the imputed righteousness which the sinner receives by faith. He is teaching us the important truth that the Gospel demands a higher standard of morality than any other religion. The true Christian, while not neglecting external details which help towards reverence, should look chiefly to spiritual realities. He should not be content with merely obeying the letter of the law, but should keep the spirit of it also; the more he tries to serve God the more dissatisfied should he be with his own moral and spiritual attainments. And thus the Christian moral law (like the Jewish) becomes a schoolmaster to bring us to Christ. We learn, as we seek to obey God's commandments, our sinfulness and weakness. Thus our ideal becomes the same as that of St. Paul, who expressed his hope thus: "That I may win Christ, and be found in Him, not having my own righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith."

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MISSIONARY APPEAL.

Canon R. J. Hewett, the Federal Secretary of the C.M.S. and Archdeacon C. S. Robertson, chairman of the A.B.M. presented the claims of the Mission fields at the recent session of the Sydney Synod. The largely attended Synod listened to their urgent appeals to support the work of the Church overseas and in North Australia. The influence of the Christian Gospel was needed in a world distracted and astray. The Church had a great opportunity of real help in difficult days.

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DR. SAMUEL ZWEMER.

As announced briefly in our last issue, the death has been reported of Dr. Samuel Zwemer at the age of 84 on April 2, 1952, after a brief illness, in the Mary Harkness Convalescent Home, New York.

Dr. Zwemer had a long and distinguished career as a missionary to Moslem countries, and was a recognised authority on Moslem problems.

Dr. Zwemer was born at Vriesland Michigan, and graduated from Hope College, Holland, Michigan, in 1887. He received his Master's degree in 1890 and in the same year was ordained as a minister of the Dutch Reformed Church. In 1899 he and a small group of associates undertook a Mission to Arabia on their own initiative after backing had been refused by Societies because it was believed that a Christian Missionary would not survive more than a few days. Two years later the Mission received the support of the Dutch Reformed Church.

He became an outstanding authority on the Evangelisation of Moslem countries, and wrote more than forty books on this and kindred subjects. He was for almost forty years the editor of the quarterly review, "The Moslem World."

In 1930 he was appointed to the newly created Chair of Christian Missions and the History of Religion at Princeton Theological Seminary, and at the time of his death he was Professor Emeritus. Soon after he assumed this office at Princeton he established a Missionary Museum, and in 1940 his book "The Glory of the Manger" won first prize for a religious book contest conducted by the American Tract Society.

It will be of no little interest to Australian readers to know that in 1896 he married Amy E. Wilkes who died in 1937. Miss

Wilkes was born in England but came out to Sydney and was trained in the Prince Alfred Hospital. Later she entered the Deaconess Institute and was set apart by Archbishop Saumarez Smith. She then went to Bagdad as a nurse with the Church Missionary Society, and it was there that she met Dr. Zwemer.



DR. S. ZWEMER.

Photo taken at Sakkara, near Cairo, in 1928.

—By courtesy of Archdeacon R. B. Robinson.

The passing of Dr. Zwemer marks the close of a life of uncommon interest in the cause of the Gospel. His influence almost from the beginning was far wider than the boundary of the Dutch Reformed Church in which he was ordained, and his name is known in every country where Christian work among the Moslems is an object of concern to Missionary Societies. Many church people will have read and valued his devotional books such as "The Glory of the Manger" and "The Glory of the Cross," and Sydney Church people of an older generation who remember Mrs. Zwemer as Sister Amy Wilkes will wish to convey a message of deep and grateful appreciation to the son and three daughters who survive their parents.

A fund for a Memorial in Arabia has been started and gifts may be sent to—

The Zwemer Memorial Fund,
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THE C.M.S. MAY MEETING.

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On Tuesday, May 6, the Annual Evening Meeting of the World's greatest Missionary Society was held in the Empress Hall, London. The Archbishop of Canterbury presided and was the chief speaker.

The Regent Hall Salvation Army Band, led the singing. "We have heard the joyful sound" was sung twice through during the evening. An outstanding part of the programme was the "Proclamation of the Word" in which passages from the Old and New Testament were recited in unison and responsively by a number of young people. Prayer was offered by the Rev. S. V. J. Salvi, of Nasik, and then came the Archbishop of Canterbury's address, direct and forceful as always, pointing the contrast between the unity that is in Christ and the divisions and cleavages of an unhappy world.

Wholeness.

"The word put into my mouth," he said, is "wholeness"; the theme of this meeting is "making men whole." The word has two meanings closely related but distinct. It may mean "healthy," "in good condition," as when our Lord would say to those whom He cured "thy faith hath made thee whole." It may mean "complete" with all its parts properly united and integrated with one another as when we say "The whole duty of man." The one meaning emphasises a healthy, hygienic Church though it generally means "the Church Catholic," the whole made up of many parts.

Fullness of Life.

There is another word which takes up both meanings and goes beyond them. "Be ye perfect" says our Lord, "even as your Father in heaven is perfect," and St. Paul in a great passage looks on to a time in the history of the Church when "we all come, in the unity of the faith and of the knowledge of God unto a Perfect man, unto Christ in the fullness of His fulfilled purpose." Perfection requires both the quality of health and the completeness of the parts and combines them in fullness of life.

Against this background of health, unity and fulfilment in Christ, look for a moment at the world. There is no "wholeness," there is either sense of the word. There is disunity between its parts. We see great and menacing cleavages based on ideologies, nationalisms, religious creeds, or racial differences of colour and culture dividing men and setting them against one another. There is the world wide conflict between free political systems, which leave a fair field for idealisms and idolatries to fight it out between them and totalitarian systems which compel all to fall down and worship their own idol. There is the conflict between Materialism (of which Communism is the worst and deadliest form) and the reality of the spiritual world.

Struggle in Africa.

In Africa as well as all this, as well as the struggle between Christianity and Mohammedanism, there is a struggle between two quite different conceptions of how Europeans and Africans should live together in that Continent—whether they shall dwell apart, the one dictating to and dominating the other so long as it can, or whether they shall dwell together as partners, each contributing his best in fellowship and in trust, and both

working in partnership to a common goal.

The Church has the secret of health and unity, not in itself indeed—but in Christ. It is our task to serve the world by being what Christ has partly made us and is still making us, whole men in a whole Church, teaching men to find health and unity, wholeness and wholeness of life in Christ. The essential need for India as it faces the extreme perils of autonomy is to strengthen the Church in India. The essential thing for Africa as two civilisations and cultures struggle in its womb is to strengthen the Church in Africa. The essential thing in Europe and America is to strengthen the Churches in those countries. The essential thing for China, since we can now have no direct communications with it, is to pray constantly for the Church in China.

Let us be sure of all this. This edifying of the Church, building it, matters more than anything else for the healing of the world, because for all its faults the Church carries the only Gospel which can reconcile man with man and man with himself by reconciling all to God and which by so doing can make men whole.

Bishop's Challenge.

The final address was given by the Bishop of Liverpool, Dr. Clifford Martin, who said: "We have seen portrayed before us the story of making men whole, and we have known that the background of that story

which is being worked out in many parts of the world is the Cross of Jesus.

"Only in Him, Christ Crucified, can men be made whole. He died to make us whole. And in every age His cry from the Cross echoes and re-echoes round the world, 'I thirst.' We have heard it to-night—and now as programmes are folded and coats put on the response is being made by the thousands in this great hall.

"The challenge that comes to us here to-night strikes deeper than the doing or not doing of something; it is in fact the challenge of Jesus Christ upon the whole of our life. He came to make men whole."

—C.E.N.

TELEVISION.

Dr. A. W. Morton, Rector of Haberfield, moved the following resolution in Synod:—

"That this Synod respectfully requests His Grace the Archbishop to appoint a watching committee to keep abreast of developments in Television in view of the paramount importance of this medium to the Church, and to report from time to time to Standing Committee."

Dr. Morton drew attention to the progress of Television in other countries and the value it could be for church purposes.

The resolution was carried.

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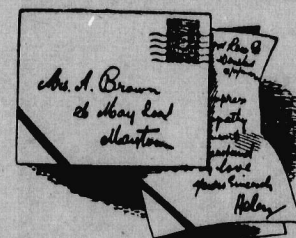
GIFT FROM OTHER DIOCESES.

Bishop Hilliard announced in the Sydney diocesan Synod, in speaking to a motion in support of "Gilbulla," that the Archbishop had received a cheque for £250 from Bishops in various parts of Australia in appreciation of the centre and the work being done there for the whole church.

The following resolution moved by Archdeacon T. C. Hammond was passed.

"That this Synod records with thankfulness the valuable aid afforded the Church and its various organisations through the provision of the Conference Centre at 'Gilbulla,' Menangle. It urges upon all who are interested in Church work, the need of rendering full support in their prayers and gifts to this courageous venture.

"It expresses its thanks to those who introduced the idea of raising funds by means of 'The Friends of Gilbulla,' and trusts that as many as possible will speedily enrol themselves so that existing liabilities may be met and adequate provision made for the continuance and extension of a work which has already proved its worth to the Diocese and the Church generally."



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INTERNATIONAL FRIENDSHIP CENTRE.

Dr. Ronald Winton, Warden of the International Friendship Centre at Drummoyne, Sydney, supplied some interesting information at the recent Sydney Synod concerning the working of the Centre and the opportunity of helping students from South East Asia who were residing there under direct Christian influence. The undertaking was in its first year but there were signs of progress in the effort. The following were the terms of the resolution which was passed:—

"That this Synod notes with pleasure the establishment by the Diocese of the Hostel for University Students and International Friendship Centre at Drummoyne and commends it to the prayerful interest of all Church people. Appreciating the challenge, economic, political and spiritual, offered by South East Asia to-day to the Australian people, and especially to the Christian Church in Australia, it welcomes the positive steps taken in this fashion to accept the challenge. It draws the attention of Church people to the presence of large numbers of overseas students in our country and urges on them the Christianity of offering friendship, so that the experience of these young men and women in Australia will contribute favourably to the cause of peace in the world and the extension of the Kingdom of God."

HOUSE OF COMMONS STONE FOR NIGERIA.

A piece of stone from the fabric of the Palace of Westminster (Parliament Buildings), London, has been presented by Her Majesty's Government to the Nigerian House of Representatives.

The stone, which weighs about 120 lbs., and originally occupied a position on the Victoria Tower at the south-west corner of the Palace, takes the form of a heraldic shield surmounted by a crown, and is in an excellent state of preservation.

The stone will shortly be sent to Lagos where it is to be placed over the doorway of the chamber, facing the entrance hall of the Central House of Representatives. A suitably inscribed plaque will describe the circumstances of the gift.

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AMELE.

The Commonwealth Council of the British and Foreign Bible Society, in Australia has published I and II Thessalonians and I and II Timothy in the Amele language.

This language is spoken in the Madang district of New Guinea and is the mother-tongue of some 4500 people. These portions were first translated by the Rev. Jacob Welsch of the Lutheran Mission in Madang, who served in that area from 1913 to 1943. He was killed during the war. In this work of translation he was assisted by two native helpers named Motik and Ud. These were mission-trained teachers and have since been commissioned as native pastors.

The printing of these Epistles represents the first publication of a full Book of the Bible in this language. Certain Selections of Holy Scripture were published as far back as 1919. This, therefore, represents an addition to the Language List of the Bible Societies.

This edition is of 2,000 copies.

THE CHURCH OF THE NULLARBOR.

Commonwealth Railways officials are considering running a mobile Church on the trans-continental line.

They may convert a passenger carriage into a chapel.

The chapel would be on the "tea and sugar train," which makes weekly trips delivering water, food, and supplies to more than 20 settlements of railways employees along the line.

Church leaders in South Australia and Western Australia have asked Commonwealth Railways for the mobile Church.

They want the Church to make weekly trips over the 1100 miles between Port Augusta and Kalgoorlie.

Settlers on the Nullarbor Plain could then attend services.

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PERSONAL

The Senior Tutor of Moore College, Sydney, **Mr. H. R. Minn**, has been granted leave of absence for two years to visit England, where he has accepted a temporary appointment on the teaching staff of Oak Hill Theological College, London.

The Organist of St. Andrew's Cathedral, Sydney, **Mr. Hugh Bancroft**, has resigned, in order to accept a position at Winnipeg, Canada.

Our congratulations to **Mr. and Mrs. K. L. McKay**, of University College, Ibadan, Nigeria, on the birth of a daughter, Alison Margaret, on July 1st.

The Rev. B. D. Reed, of Sydney, has graduated B.A., with Second Class Honours in the Theological Tripos at Cambridge University. Mr. Reed was formerly a student at Moore College. He is chaplain of Fitzwilliam House in the University of Cambridge, and is at present visiting Helsinki, where his brother, Mr. Ian Reed is a member of the Australian Olympic Team.

Mr. T. A. Strudwick, of St. Paul's, Chatswood, Sydney, is visiting England. During his stay in Oxford he was invited by the Rector of the Church of St. Mary the Virgin, Dr. Roy Lee, to take a place in the choir where he had sung as a choir boy 72 years ago.

Professor A. Michael Ramsey, Regius Professor of Divinity in the University of Cambridge, has been appointed to the bishopric of Durham, in succession to the Right Rev. R. R. Williams, who has been translated to Winchester. Professor Ramsey was formerly a Canon of Durham Cathedral and a Professor in the University there. He has been only two years at Cambridge. Professor Ramsey is an acknowledged Anglo-Catholic, and was chairman of the group of Anglo-Catholic scholars who presented the report "Catholicity" to the Archbishop of Canterbury.

The Rev. Kenneth Short, Curate of Mosman, Sydney, has been appointed Curate-in-Charge of the Provisional District of Mona Vale and Palm Beach, which was formerly part of the parish of Narrabeen.

The Rev. E. E. Robinson, Christ Church, Ormond, has been appointed to the parish of All Saints', Kooyong, Victoria, in succession to the Rev. T. H. Justice, who is retiring from full-time ministry. He will be inducted on Thursday, July 31.

The Rev. N. A. Tolhurst, formerly at St. Mark's, Fitzroy, has been appointed to the parochial district of Leopold, Victoria.

The death occurred recently in England of **Mrs. Eleanor Crozier**, at Stoke-by-Clare, Suffolk, widow of the late Archdeacon Crozier for some years attached to the St. James' Cathedral, Townsville.

A marriage was celebrated in Isfahan, between **Miss Margaret Thompson**, daughter of Bishop Thompson of Persia, and a Persian clergyman, the Rev. Hassan, lately returned from Cambridge and ordained in the Anglican Church in Shiraz.

CORRESPONDENCE

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

THE WORLD OF BOOKS.

(The Editor, "Australian Church Record.")

Dear Sir,

In your comment on the Anglican Review in your helpful page "The World of Books" (26/5/52) you state: "There is a lot of important data in the Anglican Review. One could wish it suggested some solutions to the problems to which it draws attention."

Surely the answer to two questions given by the Editor, Bishop Bergmann, more than suggests solutions to problems raised. Among a group of Melbourne C.E.M.S. it was agreed that the Anglican Review No. 18 was particularly helpful.

Yours truly,

F. H. GAUNSON.

Prahran 5.1, Victoria.
30/6/52.

The death is announced of **Dr. Donald Carr**, a graduate of Cambridge, for nearly 50 years a medical missionary in Persia. He resigned some 7 or 8 years ago, leaving behind a record of a ministry well done, similar to the late Dr. Dodson of Kerman. It is of interest to note that Dr. Carr was a contemporary at Cambridge of George Pilkington, of Uganda, and our own Canon A. E. Bellingham, Archdeacon W. Martin, and was associated with them in the C.S.S.M. Beach Missions, as undergraduates, in England. The present Bishop in Persia married a daughter of the late Dr. Carr, who passed to higher service, a few weeks before the marriage of his grand-daughter, Margaret W. Hassan.

Deaconess Mary Andrews, Head Deaconess of the Diocese of Sydney, has been appointed Principal of Deaconess House, Sydney, in succession to Deaconess Evelyn Stokes.

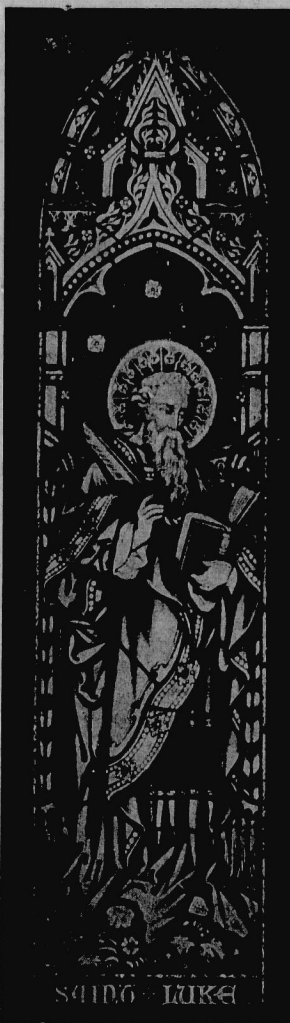
The Rector of Nimbin, N.S.W., the Rev. J. R. Payne, has been appointed Chaplain in the R.A.A.F. with No. 78 Fighter Wing at Malta. Mr. Payne expects to leave Nimbin on July 28, for Richmond, and Point Cook, and to fly thence to Malta after two weeks. It is hoped that his wife and family will join him in Malta in about four months. Mr. Payne's appointment in Malta is for two years. After that he will receive an appointment in Australia for a few months, and for the remainder of his four-year appointment will be liable for further service abroad. Mr. Payne was nominated for the post in the R.A.A.F. by the Primate, with the approval of the Bishop of Grafton.

We are very sorry to learn of the illness of **Archdeacon W. L. Langley**, of Sydney, who is living in retirement at Gordon, N.S.W.

On the sweet exchange, oh, the inscrutable creation, oh, the unexpected benefits; that the iniquity of many should be concealed in One Righteous Man, and the righteousness of One should justify many that are iniquitous!

—Epistle to Diognetus (2nd Cent.)

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Diocesan
News

SYDNEY

Cathedral Theological Circle.

The next meeting will be held at The Deanery, 60 Darling Point Road, Edgecliff, on Tuesday, July 22, at 6.30 p.m., when a paper, "Proving God Exists," will be given by The Rev. Professor J. McIntyre, M.A., B.D., Principal of St. Andrew's College. A buffet tea will be served at 6.30 p.m. The paper will be followed by discussion. All Clergy are welcome.

Service and Dedication.

On the afternoon of Sunday the 22nd of June, the Church which once formed the headquarters of a vast parish embracing 60 square miles and 13 centres was the scene of an inspiring service, when the Rev. F. Hordern, Th.L., one of the many past rectors of Prospect and Seven Hills, was the preacher to a large congregation in St. Andrew's Church, Seven Hills.

The service was for the dedication of an electric blower to the old pipe organ which for many years has faithfully provided a lead to St. Andrew's congregation with the aid of a hand pump.

The blower and a memorial plaque installed by friends, relatives and parishioners who loved and appreciated the worth of Mr. D. Howard and his wife. Mr. Howard was Rector's Warden at St. Andrew's for many years. He served the parish faithfully and well as Warden, Organiser, Sunday School worker, Lay Reader, Synod Representative, and in many other ways.

Mr. Hordern spoke of Mr. Howard's faithfulness and energy, basing his remarks upon the 23rd psalm. He expressed the wish that more wardens would show in life and service, the lovable characteristics which had so endeared Mr. Howard and his wife to all who knew them.

St. Andrew's Church, which was built in 1880, and is situated on one of the most impressive sites in the area, now forms one of four churches in a new provisional district embracing Seven Hills, Toongabbie and Girraween.

Impressions of Oxford University.

A lecture entitled "Oxford Life Grave and Gay" based upon personal experience of undergraduate life will be given by Dr. A. W. Morton, rector, St. Oswald's, Haberfield, Sydney, in the Parish Hall on Wednesday, July 23rd at 8 p.m.

This lecture will be of interest to all who delight in the tradition of the Church's most ancient seat of learning in Britain.

New Parishes.

At the recent session of Synod the parochial districts of St. Anne's, Merrylands, and of St. Mark's, West Wollongong, were formed into parishes respectively. The Rev. W.

Carter is the Rector of Merrylands and the Rev. J. Richards is the Rector of West Wollongong. Congratulations and our prayers for the Continuance of God's blessing on the work.

C.E.B.S.

The Fifth Annual Missionary Rally of the Church of England Boys' Society was held in the Chapter House on Friday, 20th June. It was a very joyous occasion owing to the fact that 18 branches contributed £410 which exceeded our aim by £10 for the year. The amount was raised by the members contributing themselves through the missionary boxes. So cheques of £205 were handed to Rev. Clive Kerle to help support the work of Dr. Wellesley Hannah in Tanganyika and to Rev. W. H. S. Childs to help support the work of Dr. Blanche Biggs in New Guinea.

Moore College Reunion.

A very happy and profitable gathering of Old Students was held at the College on the Wednesday morning of Synod week. Eighty five former students gathered in the John Francis Cash Memorial Chapel when Archbishop celebrated the Holy Communion and Dr. A. Cole gave a helpful address. The annual meeting followed in the lecture hall of Deaconess House. Items of general business included provision for two Bursaries of £40 each from the Old Students, the re-election of all the office bearers and a motion of congratulations to His Grace the Archbishop upon attaining the 30th year of his consecration to the Episcopate. Principal Wilkinson was welcomed as the guest speaker and took as his theme one of the questions in the Ordinal with reference to the personal life and witness of the clergymen and his family in the parish. The Principal illustrated his address with many personal experiences and at times humorous incidents in English Church life. Principal Hammond expressed the thanks of the gathering to the speaker and later presided at the luncheon at the College.—R.P.G.

MELBOURNE

Ordination of Deaconess.

Bishop Donald Baker, principal of Ridley College, ordained Miss Frances Northrop to be a Deaconess, at St. Paul's Cathedral on Sunday, June 22.

Deaconess Northrop has been licensed for work in the Mission of St. James and St. John.

Bishop Baker, in his sermon on Partnership With God, said this vocation was part of a Divine plan, the fulfilment of a creative purpose. To the dedicated nothing happened by chance.

Provincial Synod.

In accordance with the provisions of the Constitution of the Provincial Synod of the Province of Victoria, His Grace the Archbishop of Melbourne and Metropolitan of the Province convened the Provincial Synod for Tuesday, July 8, in the Chapter House, St. Paul's Cathedral.

Some of the topics for discussion were: The Status of Sunday School Teachers; the Church and Countryside; the Missionary Call; Church and Publicity; State Lotteries;

Canon Law Revision; State Aid for Schools.

The Reverends A. A. Burridge, G. T. Sambell, N. G. Molloy, and G. K. Tucker were invited to speak on the Social Services of the Church.

Police Service.

Several hundred police constables, plain clothes officers, and higher officials of the Victoria Police Force, marched in procession from the barracks to St. Paul's Cathedral on Sunday morning, June 8, for a special service. Chief Commissioner, A. M. Duncan and Senior Constable A. P. James read the lessons. In his sermon, the Archbishop traced the development of the modern police force from its inception in London in 1829, where a standard of probity and service became a model closely followed by those responsible for the Victorian force. Theirs was a threefold duty, to prevent crime, to keep the peace, and to bring wrong-doers to justice. He deplored the low standard of morality to-day, and the cynicism which tried to put all the blame upon "the other fellow." Man had lost faith in man because he had lost faith in God. To regain that faith was the first step in national recovery. In so unstable an age as the present, that alone would give the stability, which was needed to maintain the vital social virtues of freedom and justice, wisdom and honour.

ADELAIDE

C.M.S.

Jungle Doctor No. 4 is a woman — Dr. Juliet Backhouse from Sydney, who passed through Adelaide on her way to Tanganyika. We do rejoice at this addition to the very small medical staff in Tanganyika. Will you pray for her and other new recruits in their language study. More Friends of Tanganyika are wanted—obtain an enrolment form from the C.M.S. Depot; Friends receive a copy of the Bishop's periodic letter.

Primate of Australia visits Arnhem Land.—A most interesting account of the Archbishop and Mrs. Mowll's visit to Groote Eylandt C.M.S. Mission has just come to hand from **Mr. John Weightman**. There was an impressive service on the banks of the river when 29 Aborigines were baptised, and on the Sunday afternoon twenty candidates were presented to the Archbishop for confirmation. Some of them only four years ago were savage and troublesome, always fighting and causing strife—what a wonderful change when Christ becomes victor in their lives! After the Confirmation, the Lord's Supper was celebrated by the Archbishop for both confirmands and missionaries, and Mr. Weightman says, "Indeed we were all one in Christ as we partook of the hallowed symbols." Let us give praise and prayer for the newly baptised and confirmed Aborigines.

Malayan C.M.S. Mission.—Sister Edith Parkerson writes from the Chinese Village Settlement out of Kuala Lumpur: "The temperature in my room registers over 90 deg. F. every day, with much humidity, so it takes at least six months to get used to the climate. The Dispensary has been open for four weeks, and we have had 150 different cases and well over 200 visits altogether, so we are touching the people and they are appreciating us. Pray for our missionaries in this new venture."

Proper Psalms and Lessons

July 13. 5th Sunday after Trinity.

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

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

July 20. 6th Sunday after Trinity.

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

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

July 27. 7th Sunday after Trinity.

M.: 2 Sam. xviii or Wisd. v 1-16; Mark ix 2-32 or Phil. i. Psalm 34.

E.: 1 Kings iii or viii 22-61 or Wisd. vi 1-11; Matt. ix 35-x 23 or Acts xvi 6. Psalm 37.

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

Retirement from the Bible Society.

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

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

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

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

A.C.R. DONATIONS.

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

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YOUR HELP IS NEEDED Have you the WILL to give? "Where there's a WILL there's a way" Remember the Home in your WILL.

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

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

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

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

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

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

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

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

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



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150th Anniversary of Australia's Oldest Parish

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

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

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

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

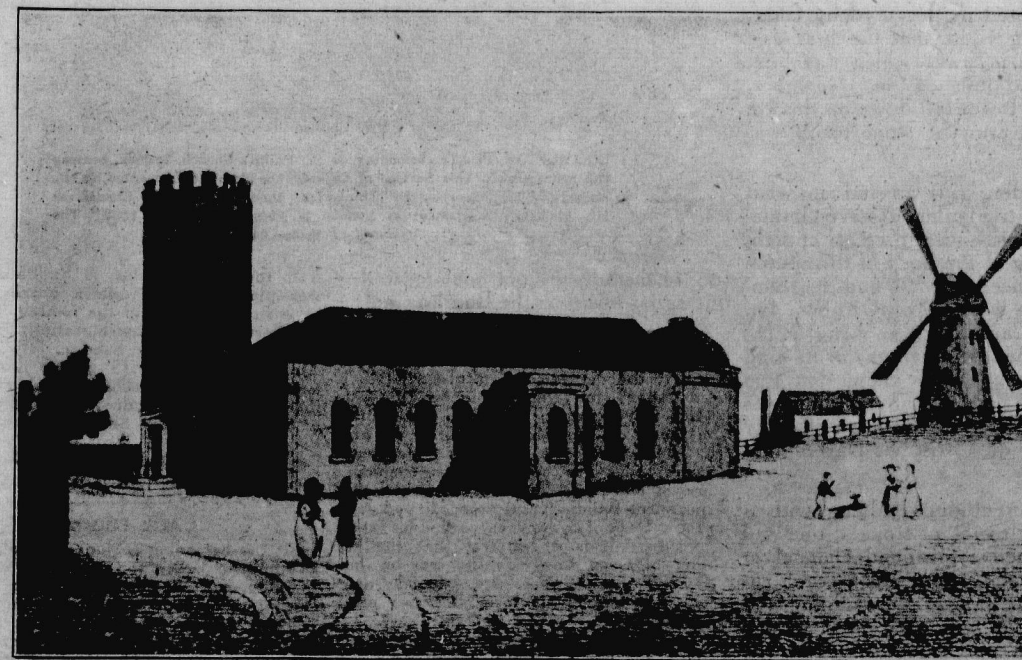
Beginnings in Sydney.

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

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

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

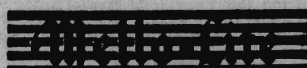
During June, 1793, Mr. Johnson commenced the erection of his "Wattle and Daub" Church. The dimensions of the main building were 73 ft. x 15 ft., and at right angles there was an-



OLD ST. PHILLIP'S CHURCH, CHURCH HILL.
Begun 1796; consecrated 1810; demolished 1856.

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