

Proper Psalms and Lessons

July 27. 7th Sunday after Trinity.

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

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

August 3. 8th Sunday after Trinity.

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

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

August 10. 9th Sunday after Trinity.

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

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

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FALSE SIMPLICITY IN PREACHING.

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

CANON LANGFORD SMITH MEMORIAL.

ST. ANDREW'S, SUMMER HILL.

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

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1552-1952

ARTICLE No. 7

The Doctrine of Sacrifice in the 1552 Prayer Book

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

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

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

A Live Issue.

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

ist is the Risen Lord est in these questions. On the one hand, every Christian man's life and Body to Himself in His offering of worship is bound to be affected by his understanding of the Communion in which he participates; on the other hand, the question of the Eucharistic sacrifice is one of the issues in the present inter-church debates on faith and order.

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

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

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

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

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

The Roman Theory.

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

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

The Reformed View.

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

But what kind of sacrifice remained?

In 1549 Cranmer substituted this prayer for the sacrifice of the Body and Blood of the Sarum Missal:

"Wherefore . . . we do celebrate and make here before Thy divine Majesty, with these Thy holy gifts, the memorial which Thy Son hath willed us to make . . . rendering unto Thee most hearty thanks, for the innumerable benefits procured unto us by the same, entirely desiring Thy fatherly goodness, mercifully to accept this our sacrifice of prayer and thanksgiving; most humbly beseeching Thee to grant that by the merits and death of Thy Son Jesus Christ, and through faith in His blood, we and all Thy whole church may obtain remission of our sins, and all other benefits of His passion. And here we offer and present unto Thee (O Lord) ourself, our souls and bodies to be a reasonable holy, and lively sacrifice unto Thee . . . and although we be unworthy through our manifold sins to offer unto Thee any sacrifice; yet we beseech Thee to accept this our bounden duty and service," etc.

By this highly significant alteration Cranmer intended to indicate that the sacrifice being offered consisted, not of the Body and Blood of Christ, but of the prayer and thanksgiving of the worshippers and of their whole selves. This is, of course, a thoroughly scriptural conception (see e.g. Rom. 12:1, Heb. 13:15, 16); but since many users of the 1549 order continued to "make the Mass of it" and to exegete from it both transubstantiation and the sacrifice of the Mass, Cranmer's newly defined sacrifice was robbed of its distinctiveness, being regarded either as a pious adjunct to the old sacrifice, or even as an alternative expression for it.

The 1552 Change.

The 1552 revision, designed (in part at least) to offset this and other errors of interpretation, was a positive improvement going beyond the mere correction of these errors. For although the presentation of alms and some offering of praise occurred before consecration, there was now no mention of sacrifice — apart from the "memory" of the perfect sacrifice of Christ — until after the communion, to which position Cranmer transposed the references to the worshippers' sacrifice, which in 1549, as we have seen, occurred after consecration and before communion, i.e., where the sacrifice of the Mass was (and is) in the Roman Canon.

Nothing could be clearer or more positive in showing what the Reform-

ers believed to be the Biblical conception of the eucharistic sacrifice; it was the sacrifice of the lives of a thankful people in response to all that was recalled by the "memory" of the passion and implied in the spiritual sustenance of the Communion. Hence the peculiar aptness of its position. Note well the sequence; first the memory of the Passion, then the communion of the Body and Blood of Christ, then the response of faith in the sacrifice of praise and adoration culminating in the Gloria in excelsis. A truly reformed and scriptural sequence.

Reappearance of Discarded Theories.

Now what has happened to make men want to alter this?

First there is the idea that we should return to the old custom of offering to God the elements of bread and wine as thank-offerings for the gift of his creation. This idea of offering the first-fruits of creation as part of the eucharist undoubtedly goes back to the second century. But it is entirely absent from the New Testament. We no more "offer" the bread and wine of the Lord's Supper to God than we "offer" Him the food of any other meal. We give thanks for it, of course, as Christ did at the Last Supper, and at all other meals, and as we do at our meals. But that is all. There is no justification whatever in the eucharistic teaching of the New Testament for the notion that we, in the Lord's Supper, instituted by Christ Himself as a pledge of His love to us, are meant to come before God with a present of material elements. The notion has been a continual source of confusion ever since a place was sought for it in connection with the Lord's Supper, and we should be profoundly grateful that our English Prayer Book has dispensed with it altogether in this connection. Professor F. C. Burkitt well says that Cranmer "did not turn the Eucharist into a real, but pagan, sacrifice of bread and wine. He was too sound a Western Divine to fall into the error of the Greeks. In this he differed from the Non-Jurors and their modern imitators." (Eucharist and Sacrifice p. 25.)

The Present Debate.

Another, and far more dangerous, tendency has obtruded itself lately which likewise challenges the doctrine of the Church of England. It is the tendency, already noted in the World Council of Churches' Report "Ways and Worship," to seek a rapprochement with the Roman Catholic theology of the Atonement. We need not regard

the Eucharist as a repetition of Calvary, but we are asked to regard it as a re-presentation of Calvary. Insofar as this distinction is intelligible, it seems to reflect the notion that Christ, though once slain, is continually offering the sacrifice of Himself to the Father and that therefore His Body, the Church, may share in this sacrifice as often as it "re-presents" the earthly counterpart of the Eternal Heavenly Offering.

Thus, with the consecrating of the bread and wine, something that may be called a "sacrifice" is offered to God, in which the worshippers, as the Body of Christ, participate.

Insofar as this "re-presentation" view reflects the idea of a continuing sacrifice of Christ to the Father, whether in regard to the immolation or the oblation of the victim, we believe it to be thoroughly unscriptural. It certainly finds no place at present in our communion service and we are bound to resist any attempt to insert it there.

We do, of course, believe that the church, the people of God, the Body of Christ, offers an acceptable sacrifice to God by virtue of its identification with its Lord and Head. But this sacrifice of the Church, though only possible through the sacrifice of Christ, must be clearly distinguished from it, lest we derogate from the honour and glory due to our High Priest in a matter "wherein," Cranmer says, "he admitteth neither partner nor successor." (On the Lord's Supper. Parker Soc. Ed. pp. 346.)

It has been suggested by Dr. Friend in his earlier article in this series that Cranmer's genius is markedly to be seen in his placing the minister at the side of the table as a subordinate figure in the banquet. Surely this act of Cranmer's genius is matched by his rearrangement in the 1552 service whereby all possible confusion between Christ's perfect sacrifice and our sacrifice of praise and of ourselves is banished. The order of 1552 and of our present Prayer Book perfectly expresses the doctrine of the two sacrifices set forth by Cranmer in agreement with scripture. "The first kind of sacrifice Christ offered to God for us; the second kind we ourselves offer to God by Christ." "His was the taking away the sins of the world; ours is a praising and a thanking for the same; and therefore His was satisfactory, ours is gratulatory." (ibid. pp 346 and 359.)

To pray is nothing more than to let Jesus into our needs. To pray is to give Jesus permission to employ His powers in the alleviation of our distress. To pray is to let Jesus glorify His Name in the midst of our needs. —Prof. Otto Hallesby.

C. of E. DEACONESS INSTITUTION.

ANNUAL MEETING

FRIDAY, 15th AUGUST, 2 p.m.

In the AUDITORIUM, CENEF Building, 201 Castlereagh St., Sydney.

CHAIRMAN.—His Grace the Archbishop of Sydney.

SPEAKER.—Principal L. F. E. Wilkinson, M.A.

SALE OF GOODS at 12 noon.

Articles suitable for sale will be greatly appreciated.

THE WORLD'S SLOW STAIN

"From the contagion of the world's slow stain he is secure . . ." In Stanza 40 of "Adonais," Shelley produced this thought-provoking phrase.

On all men the world's slow stain is operating . . . slowly turning the vigour of youth to feeble and haggard old age.

Into the souls of men the world's stain is for ever seeping relentlessly though imperceptibly turning the starry-eyed innocence of childhood to disillusioned cynicism.

Even within the space of a few years many a man, honest with himself, has become aware of a moral down-drift . . . a tendency to "conform to this world," to accept its standards of truth, of purity, of humour, and to become a man "of moderate virtue."

And this is not surprising . . . Ulysses was expressing a rather fundamental proposition on human experiences when he said, "I am a part of all that I have met."

The world's slow stain is a contagion, and for better or for worse, we are in the world (this "whole pell-mell of struggle, competition, confusion, graft, disappointment and advertisement," as C. S. Lewis pungently calls it).

And here we must hammer out our livelihood.

"Secure from . . ." Shelley found comfort in the thought that young John Keats, his friend, had passed beyond the reach of the world's slow stain.

By strong implication he longed for a like security for himself.

And not only rare and sensitive spirits like Shelley, but all men (whether they will admit it or not) deeply desire security from the world's slow stain.

The desire may be inarticulate, undirected, but it is real enough . . . the

unexplained, vague unhappiness, that awareness of general dissatisfaction, that sour irritability, that "fed-up" feeling.

That is the surest indication that the world's slow stain is biting deep into the soul.

"You need a Doctor, a building-up tonic, little liver pills, a good stiff whisky and soda, a psychiatrist or other psychological panel-beater to smooth out the dents in your old age. . . ."

Various are the remedies which the world's noisy voices will prescribe.

These you do not need though you may try them all. You need what King David needed—a heart cleansed from sin and secured against the world's slow stain. You need the everlasting mercy. . . Christ.

Strange that Shelley should have thought that only death could secure a man from the world's slow stain . . . but then, he had not himself entered into the Christian experience of the forgiveness of sins.

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Strange, too, that all our ethics texts, while discussing the theoretical problems of the right and the good "most excellent well," have overlooked the pressing personal ethical problem which is as old as Job: "How can a man be just with God?" Or shall we say: "How can a man be freed from the world's slow stain?"

Strange oversight indeed! . . . but then, God hath chosen the foolish things of the world to confound the wise.

Friend, would you be freed from the remorseless encroachment of the world's slow stain? Then listen to the Word of God:

"Though your sins be as scarlet, they shall be white as snow."

Jesus: "If I wash thee not, thou hast no part with me." Simon Peter: "Lord not my feet only, but also my hands and my head."

—"Inter-Varsity."

NEW HEAD FOR S.C.E.G.G.S., MOSS VALE.

Miss Mary Graham has been appointed headmistress of the Sydney Church of England Girls' Grammar School, Moss Vale, in succession to Miss V. T. Baddams, who has resigned because of the serious illness of her father.

Miss Graham is an old girl of S.C.E.G.G.S. Darlinghurst, where she is at present on the staff. She is a graduate of Sydney University in classics and history, and took an active part in other university activities; she was in the 1st University Hockey Team throughout most of her course, and was also on the committee of the Women's Union. During the war she served in the W.R.A.N.S.

Miss Graham has been actively associated with both the Crusader Union and the Inter-Varsity Fellowship. She has been a leader at many camps and houseparties of the Crusader Union and has been the representative of women students on the Executive Committee of the I.V.F. She is a member of St. Paul's Church, Seaford, and is Superintendent of the Sunday School there.

The new headmistress will take up her appointment at the beginning of next year.

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NEW TESTAMENT EXAMINATION.

First Place was gained by Miss Betty Durham, of Harbord and Curl Curl, 95%; second by Miss Valerie Hinckman, of St. Saviour's, Redfern, 92%; third by Miss Valerie Anstiss of Blacktown, 88%. The following students gained a Pass. (In order of Merit.)

Joan Levett; Grace Warren; W. Williams; Ailsa McColm; R. F. Hosking; Ruth Jones; L. E. Hughes; D. Harris; Ann Roberts; Vivienne Thorburn; J. H. Shipway; Naomi Long; S. M. Whitehouse; H. R. Radcliff; Dorothea Blackmore; Betty More; N. Edwards; Valerie Elvins; G. V. Harvey; Margaret Coleman; Yvonne Leach; Amy Hunt; Paul Goad, B.Sc.; C. Hughes; J. H. Taylor; V. J. W. Austin; Pauline McCann; B. B. Hutchison; Barrie Stuart; Keith Smith; N. A. Butcher; R. F. Nettheim; H. W. Robey; Ann Coles; Vera Fisher; Jennifer Beynon; William Wright; F. J. Bale; D. H. Hoore; Dorothea Price; James Taylor; T. Wearne; Eleanor Knox; Shirley Olds; Patricia Wilkinson; R. J. Ramshaw; E. Sargeant; J. Matthews; C. Calow; T. Flood; Yvonne Taylor; F. N. Windle; Gwen Holt; Margery Warr; J. B. Goodman; Rosslyn Fraser; Beverley Miller; Shirley Luscombe; J. Chapman; Esma Hayes; Bruce Woolcott; M. G. Morris; Gloria Graham; N. C. Dyer; Maureen Dennis; Margaret Clarke; Linda Johnstone; R. Fludder; Joy Hampson; V. N. Weil; B. G. Marsh.

The Examination in Doctrine II will be held on Tuesday, 19th August. The third term commences on Tuesday, 23rd September, and the subject will be Prayer Book History and Contents. New students may enrol at the Deaconess Hall, Carillon Ave., Newtown, any evening at 6.30 p.m. The course may also be taken by correspondence. Telephones LA 1243 or write to the Secretary, S.P.T.C., Moore College, Newtown, for further particulars. Fees are 2/6 per term for correspondence.

NEW PRINCIPAL FOR DEACONESS HOUSE.

At the last meeting of the Council of the Deaconess Institution, Head-Deaconess Mary Andrews was unanimously appointed Principal of Deaconess House, Sydney.

Deaconess Andrews already has a fine record of service both here and in China. She spent two years training as a nurse, and then entered the Missionary and Bible College, Croydon, as a student in 1935. An apt student, she headed the College Class List when she graduated in 1936. Accepted as a C.M.S. Candidate, she entered Deaconess House the following year for further training, serving in the Parishes of Ultimo, Newtown, Yarra Bay, St. Mary's, and Darlingtown.

On the 14th Sept., 1938, Miss Andrews sailed for China. She spent one year at the College of Chinese Studies in Peking, and was then sent to Linhai in Southern Chekiang. Here she conducted a School for Poor Children and held Short Term Bible Schools. 1943-4 was spent on the staff of the Wai Poo Senior Middle School. Bible Classes and Student Services proved a fruitful field of Ministry.

To escape the Japanese, Miss Andrews travelled across China and over the Himalayan Mountains to Calcutta, India. She spent two years working in St. Faith's Orphanage, Lahore, and before returning to Australia, she visited many C.M.S. stations in Pakistan and Kashmir.

On the 26th August, 1946, Miss Andrews was Set Apart as Deaconess by His Grace the Archbishop in St. Andrew's Cathedral, Sydney. The following months were spent in extensive deputation work on behalf of the C.M.S. In 1947 she returned to China and was sent by the Bishop of Chekiang to Shaohsing to serve on the staff of the King Memorial Middle School and to be Deaconess and Assistant-Pastor in the Parish. She served as Executive Secretary of the Women's Missionary Service League and was also a Board member of the King Memorial

School; Diocesan Young People's Work; the Orphanage, and the Old People's Home. Many in the Sydney Diocese will be interested to learn that she was a member of the Diocesan Synod. Deaconess Andrews was appointed Acting Pastor of Shaohsing, and conducted regular Lay Training Institutes for church workers. The training of these Lay Workers enabled Deaconess Andrews and her colleague, Miss Norah Dillon, to leave behind them a flourishing, self-supporting Church. They returned to Australia when the presence of foreigners seemed likely to become an embarrassment to the Chinese Church.

Since returning home, Deaconess Andrews has travelled through many Dioceses in various States on Deputation work for the C.M.S.

The Deaconess Institution was founded for the high purpose of offering opportunities to young women who felt the call to devote their lives to full-time spiritual and social service both here and overseas. Women workers are urgently needed, but unfortunately, Deaconesses are all too few. At present, only six students are in training, but there is room in Deaconess House for fifteen.

Although called to a new sphere of service, Deaconess Andrews has not relinquished the old, her interests will be divided between the Deaconess work and the C.M.S. She will still continue Deputation work, with the added duty of training Deaconess students and C.M.S. Candidates at Deaconess House.

BISHOP'S PLEA FOR INTERCOMMUNION.

At the recent Oxford Conference for Evangelical Churchmen the Bishop of Rochester (Dr. C. M. Chavasse) described the question of inter-communion as of crucial importance. "I think we might lay down as Evangelicals that inter-communion is not a prize that has to await the achievement of full communion by other means," he said. "It is a stepping stone, not a coping stone, to reunion. It is said, in a rather widespread fashion, that communion with other churches must wait till we are one with them. I do not believe that myself."

In its findings, the Conference affirmed that the Church should, in its progress towards full inter-communion, make use of the Holy Communion as a divinely given means for promoting unity. It urged that authority should be given for special acts of inter-communion on a wider basis than is possible within the present regulations of convocation. Meanwhile all clergy should become acquainted with the permissive regulations now in force, with a view of taking full advantage of them.

Reunion with Methodists Now.

The conference also stated that while hoping for ultimate reunion with the other Free Churches, the time was ripe for a specific approach to the Methodist Church. It also called upon all members of the Church of England to pray and work for the establishment of full communion with the Church of South India. The Church of England in the provinces of Canterbury and York has not yet taken this step, as it has in other parts of the world.

—From our own correspondent.

NOTES AND COMMENTS

"The Church Standard," our temporary for nearly 40 years, has ceased to be. "The Church Standard" and "The Anglican." exact, it has been incorporated in a new weekly paper, "The Anglican."

How much of "The Church Standard's" ecclesiastical viewpoint is being incorporated in the new paper remains to be seen. It is rather extraordinary that no word of editorial policy in matters of doctrine or churchmanship has been let fall in any of the announcements we have seen from those promoting "The Anglican." Two of the directors (at least) of "The Church Standard"—including the chairman—remain by agreement on the Board of "The Anglican" and the staff of "The Church Standard"—including the editor, Mr. Basil Oliver—remains also; though we are assured that "an outstanding editorial team" has been recruited.

One of the Anglican journalists who have taken over "The Church Standard" informed the Board of Directors of "The Australian Church Record," not many weeks ago, that the new paper would be non-party and non-controversial; it would aim chiefly to give news, and in matters of doctrinal or ecclesiastical controversy simply to invite protagonists and antagonists to present their respective cases.

Now while a newspaper of this kind would no doubt serve a very useful purpose, it is perhaps worth remarking that there is little, if any, precedent for such a venture. Is there any large church paper which has no editorial "platform" in that which concerns the doctrine and formularies and government of the Church? Can we really believe that the voice of the old "Church Standard" will be utterly silent in "The Anglican"? Certainly this was not the impression given to the readers of "The Church Standard" in the Special Announcement on its front page on July 25th which gave details of the change.

Our Board of Directors was also informed by the same Anglican journalist that although the pastoral letters of diocesan bishops would be published in the new paper, no bishop would have any say in its direction or control. This state of affairs would, of course,

imply a desirable independence for a church paper, and the principle is to be applauded warmly. But one wonders how far it will be possible. Already, we are told, some bishops have even agreed to cease publication of their diocesan journals, under an arrangement whereby a special monthly Supplement will be published for the diocese concerned. But it certainly will be curious if the bishops (or at least some of them) are content to employ "The Anglican" as the organ for the publication of their pastoral letters and to issue diocesan supplements under its aegis, and yet to have neither voice nor veto in its editorial policy. One wonders to what, precisely, did the bishops agree? Was the editorial platform of "The Anglican" or the absence of it, part of the agreement? One wonders, too, in what form the project won the approval (as we are assured) of every Australian bishop? Did it, for instance, include the incorporation of "The Church Standard"? Certainly when a motion came before the Sydney Diocesan Synod in early July "learning with interest" of the project of a new weekly church newspaper, there was no suggestion in Synod that it was to incorporate "The Church Standard."

However, "handsome is as handsome does," and we, too, learn with interest of the appearance of "The Anglican." We hope that its expressed expectations will be fulfilled, and in particular that it will be able to remain independent of episcopal pressure. We regret that we never loved greatly "The Church Standard"—simply because we held its 'standard' in certain matters to be the wrong standard—though we regret also the straitened economic circumstances which constrained it to expire and seek, haply, a better resurrection. But we recognise the usefulness of a nation-wide Anglican newspaper which may be, as its promoters hope, "worthy of our Church, her status and tradition." And so we wish "The Anglican" well.

Meantime, we have great pleasure in assuring our own readers that the circulation of "The Australian Church Record" has never been higher and is steadily increasing; that, thanks to the generous and regular support of many friends, we are in a respectable financial position owing no man anything, and that we are in good heart for the future. Our function, as we

conceive it, is different from that of such a paper as "The Anglican," as we hope to set out more largely in our next issue. For over half a century we have sought to be "The Paper for Church of England People—Catholic, Apostolic, Protestant and Reformed," being set for the defence and confirmation of the gospel. We exist to encourage church people in the evangelical faith of the Church of England.

By God's grace we shall thus continue for as long as our testimony is needed.

During the debate on the Vestments Canon in the House of Laity of the National Assembly in England, Mr. "My Vestments, Right or Wrong." Winckworth is reported by the "Church of England Newspaper" to have said that "by custom they (the Vestments) had become legal. 40 years custom with permission or tacit approval of authority [bishops?] constituted legality. The purpose of the Canons should be to codify what was, in fact, happening."

The voicing of this truly remarkable opinion, seems, not unnaturally, to have caused hope to spring in the bosoms of certain oppressed sections of the community in England. A subsequent issue of the C.E.N. contained this letter to the Editor under the title "New Law":

Sir,—The Secretary of the local branch of the Institute of Burglars (of which I am honorary padre) has written me to ask whether, in view of Mr. Winckworth's recent statement in the House of Laity, the activities of their members, which have been "customary" for centuries) may now be regarded as legal.

He adds, "You will appreciate, padre, what this means to us owing to the pain and distress caused to some of our more careless members by the secular arm of the law."

Will some of your readers kindly help me to frame a reply?

(Rev.) VICTOR H. BEATON.

Rougham Rectory,
Bury St. Edmunds,
Suffolk.

We congratulate the Dean of Sale on his motion in the Victorian Provincial Synod protesting against the movement for State Lotteries in that Province. The Dean's motion reads:

"That this Provincial Synod, while accepting the assurances of the Premier that lotteries will not be used by the Government during his term of office, strongly protests against the efforts and intentions of certain Parliamentarians and others to introduce and use State Lotteries for financing hospitalisation, because such is morally a retrograde



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step and will not give the financial support necessary, which must come from charges, contributions through hospital sickness schemes, donations and taxation."

The description of such approval as "morally retrograde" was refreshingly straightforward in view of that recent report on the subject of gambling which seemed to have no realisation of the alarming demoralisation of society by reason of the vice of gambling. Its fostering effects on the selfish instincts of men and women have long brought it under condemnation as a national vice, even by men of high position outside the ecclesiastical sphere of life.

"Covetousness which is idolatry," said a great Apostle.

We have been wondering how long a long-suffering public, and especially a Christian public, would still uncomplaining put up with the vagaries of the daily press.

The descent from old fashioned high ethical principles has been alarmingly quick — a descent unhappily indicated by the fact and quality of the Sunday issues. The high ideals of the founders of our Commonwealth press were built upon uncompromising religious foundations; but those high ideals characterised the lives of the men who were responsible for the greater dailies of the press. We imagine that some of these men of old will be almost "turning in their graves"

as they get to know of the jettisoning of ethical principles that has altogether accepted financial and other material reasons as the canon of their existence. In a recent issue of a parochial Church paper the rector of a parochial suburban parish makes the following strong indictment against the daily press:—

"I was interested in reading the other day the remarks of one who had recently come to this country and was giving his impressions. The one thing that seemed to exercise his concern was the lack of knowledge that the average Australian has of the outside world, due mainly to the absence of foreign news in the Daily Press concerning the trend of things in other countries. We must admit that our daily papers are mainly sensational, and specially of late they have filled their pages with accounts of murders and bashings in such detail which has become nauseating. I cannot but feel that this is having an evil effect on the community as a whole, and especially upon the young mind."

We are certainly getting a fair share of murder and bashing news together with all the sensational details of accidents, fatal and otherwise, with columns of the seamy side of the liquor traffic thrown in and pages of sporting details. Anything making for the moral uplift of the community finds little place in most organs of the press. Let us hope that the forthcoming Christian Mission to the Commonwealth will have such a fruitage as will change the heart of the nation and elevate the ideals of the press.

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TO AUSTRALIAN CHURCHMEN

Vestments in the Church of England

"The Church of England Newspaper" in its issue of May 30th, reports that "Meeting in special session last Friday (May 23rd), the House of Laity of the Church Assembly rejected by a large majority on a show of hands a resolution which would have forbidden the wearing of vestments and accepted them as permissible in Anglican services of Holy Communion. They decisively defeated Mr. J. F. Wallace's amendment to draft Canon XVII to enjoin that 'at all services the Minister shall wear a surplice and scarf together with the hood of his degree.' The Canon includes a clause that 'The Church of England does not attach any particular doctrinal significance to the diversities of vesture permitted in this Canon nor sanction thereby any doctrines other than those contained in its formularies'."

It is rather remarkable that "The C. of E. Newspaper" did not give its readers the precise figures recorded in the count taken upon a show of hands. It is also remarkable that extracts are given from nine speeches and six of them showed opposition to the new canon legalising vestments. Only two arguments were urged in favour of the canon so far as the record carries us, of which the first was the old familiar argument that the Church of England exercised a broad toleration that was her glory. The speaker never seemed to pause to reflect that in the instance before the house this broad toleration, whether wise or unwise, did not exist in relation to the practice under review. Since 1552 gorgeous vestments were rejected and the surplice only enjoined as the proper dress for the officiating clergyman. In 1552 the rubric was enacted: "And here is to be noted, that the Minister at the time of the Communion and at all other times in his ministration shall use neither Alb, Vestment of Cope; but being Archbishop, or Bishop he shall have and wear a rochet; and being a Priest or Deacon, he shall have and wear a surplice only." The only alteration made legally in this rubric (and some lawyers question the legality of the Advertisements of Elizabeth) was the subsequent permission of the use of the Cope in Cathedral and Collegiate churches, later restricted by Canon to use on great Festivals only.

Specious Pleas.

We recognise, of course, that we have not all the speeches before us, but if we are to assume that the News Editors of "The C. of E. Newspaper" give the essential substance of the speeches they record we can only say that the plea made in the speeches in favour of the Canon, ought not to

carry great weight. The Church for four hundred years exercised her broad toleration without finding it necessary to return to medieval vestments. Yet another strange factor is that a supporter of the new Canon asks, "Were they forever to be confined by a schedule to an Act of Parliament 400 years old?" The speaker ignored the fact that the contention of the vestment wearers is that the present Ornaments Rubric binds us to a schedule of an Act of Parliament framed four hundred and three years ago! If we wish to get free of the schedule the best method would be that suggested by Mr. Wallace, who proposed as an amendment to the draft Canon that "at all Services the Minister shall wear a surplice and scarf together with the hood of his degree." In the name of progress we are invited to return to medieval practices. Whether the permission is wise or unwise, it is absurd to speak of it as freeing the Church from ancient shackles. If we are to take the report in "The C. of E. Newspaper" as our guide it would appear that the Canon was passed without any serious attempt to justify its variation from existing law and usage.

No Doctrinal Significance.

It is worthy of notice that two speakers drew attention to the concluding clause, "The Church of England does not attach any particular doctrinal significance to the diversities of vesture permitted in this Canon nor sanction thereby any doctrines other than those contained in its formularies." One speaker roundly asserted that the clause was "a mere sham." The other regarded it as "a genuine concession to Low Churchmen. Their views had been considered and provision made to meet them." It seems a pity that the clause is drafted so clumsily. No significance is said to be attached "to

the diversities of vesture." The Elizabethan draftsmen, whatever their limitations, could at least express themselves much more definitely. The Thirtieth injunction of Elizabeth reads: "Not meaning thereby to attribute any holiness or special worthiness to the said garments." It would have been better had the clause read "the Church of England does not attach any doctrinal significance to the use of any vesture permitted by this Canon nor sanction thereby etc." But it would be difficult to secure acceptance of any such unambiguous statement in these days of compromise and slovenly thinking. Still we feel that the words are not "a mere sham." They were inserted as the result of strong representations made by the Evangelical section and we believe they were dictated by a genuine desire to retain Evangelicals in the Church of England. But they ought not to be described as a concession. They express the doctrine of the Church of England as it has continued from the days of Elizabeth. Incidentally they destroy the contention of the original Anglo-Catholics.

To What Purpose?

The very ground of introduction of the medieval vestments was the assertion that the Church of England maintained continuity with the doctrine of the Mass while she repudiated Transubstantiation. As a consequence she chose certain vestments for the celebration of Mass that distinguished that service from all others. Mr. Staley, for example, in his work "Catholic Religion" writes that Article XXXI does not condemn the Mass but only "The erroneous idea that it was the number of Masses which was the source of benefit to the departed" (p. 252). Now this connection is rudely broken by the new Canon whatever else

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the introduction of vestments may mean, it cannot be pressed to establish either a change of doctrine or an assertion of any particular doctrine in the Church of England. We may be thankful that the old controversy is freed from any association with clothes. But we are left wondering as to what a return to a schedule to an Act of Parliament over 400 years old really does portend. **The vestments have no utilitarian use and now they are robbed of their essential symbolism. They are a useless incumbrance costing much and meaning nothing.**

Not "Low Church" Dress.

The established custom of the Church of England as it was fixed in 1552 and re-affirmed in 1662 is to be altered without any real reason. In 1682 Archbishop Sancroft inquired in his Visitation Articles "Doth your Parson . . . publicly administer the Holy Sacraments of Baptism and the Eucharist . . . in such manner and form as is directed by the Book of Common Prayer, lately established, and the Act of Uniformity therewith published, without addition, diminution or alteration? And doth he in those ministrations wear the surplice, with a

Hood or Tippet befitting his Degree." in his party. The vestments were adopted by many clergymen and continued to be worn in defiance, not, as is commonly held, of the Judicial Committee of the Privy Council, but of the Church Courts. The decision in *Ridsdale v. Clifton* given in 1877 was on appeal by Rev. C. J. Ridsdale from an Order of Lord Penzance as Judge or Official Principal of the Arches Court of Canterbury. This fact is steadily obscured and representations are made that a purely secular tribunal over-ruled the decisions of spiritual courts. It is not easy to decide what is meant by the spiritual determination of the lawfulness of a Chasuble as against the lawfulness of a surplice, but as good old Bishop Butler said, "so men go on with words."

Lapses of the C.E.N.

Pusey's wise sentiment was overborne by the more aggressive elements

in his party. The vestments were adopted by many clergymen and continued to be worn in defiance, not, as is commonly held, of the Judicial Committee of the Privy Council, but of the Church Courts. The decision in *Ridsdale v. Clifton* given in 1877 was on appeal by Rev. C. J. Ridsdale from an Order of Lord Penzance as Judge or Official Principal of the Arches Court of Canterbury. This fact is steadily obscured and representations are made that a purely secular tribunal over-ruled the decisions of spiritual courts. It is not easy to decide what is meant by the spiritual determination of the lawfulness of a Chasuble as against the lawfulness of a surplice, but as good old Bishop Butler said, "so men go on with words."

It is a matter for regret that "The C. of E. Newspaper" in its leader should stoop to the unworthy device of describing an appeal to the House of Commons against this decision as "a black-mailing threat of creating mischief in the House of Commons." The Archbishop of Canterbury advised Convocation that certain Canons required the assent of Parliament before they became operative. The reason for this is that they propose to amend the requirements of existing Uniformity Acts. To accuse honourable men of black-mail because they avail themselves of a legitimate right, is to stoop to a very low grade of journalism.

It is rather amusing to find a reputable journal contending earnestly for a Canon which in its judgment, "has emptied the struggle itself of all meaning" by which "nobody has lost and nobody has won."

It is distressing to find an historic misrepresentation. It informs us, "The Protestants of North Europe wear the full regalia of Medievalism without in the least compromising the thoroughgoing Evangelicalism of their principles." Much as we admire the Lutheran Churches to which reference is here made, much as we appreciate their definite stand against any theory of a propitiatory sacrifice offered by the hands of the priest to God, much as we value the many contributions to spiritual theology which has emanated from them; it is too much to ask well-instructed Churchmen to forget the anxious searchings of heart concerning the Lutheran appreciation of the doctrine of the Real Presence.

If the "Record" and its successor, "the C. of E. Newspaper" has nothing better to offer than ill-concealed egoism, and even less well-concealed irritation at fair criticism, Churchmen would be well-advised to look elsewhere for sound comment.

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CORRESPONDENCE

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

THE AUTHORITY OF SCRIPTURE.

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

Having always been an admirer of the Irish, even to the extent of hoping, when a very small boy, to find an Irish girl some day to marry, I followed with very real interest the argument of Dr. Cole in your recent issue. I can assure the doctor that while the Irish apparently had not the same regard for me as I for them I will join his ranks if need be when he decides to change Kings and fight the battle all over again.

I read the letter of Archdeacon Brown before reading the answer and it seems to me that the Archdeacon has made a mistake, all too common in those who oppose the absolute authority of Holy Scripture, in suggesting that we are labouring to defend a particular interpretation of the Bible. Nothing could be farther from the truth. It is not a matter of interpretation but of acceptance or rejection. That there is room for difference of interpretation in certain matters is quite obvious but these cases are not in mind at present. Dr. Gresham Machen, in his "Christianity and Liberalism" stresses this point. His book is written in the main "not to decide the religious issue of the present day, but merely to present the issue as sharply and clearly as possible" and he succeeds. Liberalism, or Modernism, as it is sometimes called, is based upon the claim that the Bible is not completely reliable, that Verbal Inspiration is impossible (unless it were mechanical) and that man must use his intellect in deciding what part or parts of Scripture are reliable and what are not. From this apparently innocent beginning the modern church has reaped a terrible harvest until it has included within its ranks almost everything from simple believers to Unitarians and Atheists. Tragic as the result has been, however, it is readily understandable. But very simply the question may be asked, If the Bible is unreliable in part, who is to decide what parts are reliable and what are not? The history of Modernism has shown that there is certainly no suggestion of agreement amongst the Modernists themselves and many of the "assured results of modern criticism" have been proved false.

The world at large has lost faith in a Church which does not know where it stands and which has in so many cases proclaimed from the pulpit the supposed errors and imperfections of the Scriptures. Is it any wonder that the same world has taken the lead shown by the modern Church and after "humanising" God has sought to deify man? There is no need for us to surrender our common sense to any but the One Who "bought us with a price"; and the Word of God, written by the Holy Spirit Who alone can fully interpret it, has so proved itself throughout the history of the Christian Church, wherever it has been faithfully followed, in the history of Christian missions (noticeably in the case of the China Inland Mission) and in individual lives, that we have no difficulty in accepting it as God's revelation to fallen man, and we humbly bow before its authority and accept its untold blessings. "Thy words were found, and I did eat them; and Thy Word was unto me the joy and rejoicing of mine heart," wrote Jeremiah in a day when he was charged

with probably everything from dishonesty to treason, and many a saint of God from every Protestant Church has echoed them in the days since and with a fuller and richer meaning than ever Jeremiah could know.

In the light of Dr. Cole's articles no more need be said but to reiterate that the main issues in the matter of Modernism is not that of interpretation but of Acceptance or Rejection.

Yours sincerely,

H. R. SMITH.

Wentworth Falls, N.S.W.

THE AUTHORITY OF SCRIPTURE

(The Editor, "Australian Church Record.")

Dear Sir,

Dr. Cole has paid me the compliment of writing a full-length discourse in reply to my letter of July 2nd. As a busy parish clergyman whose theological learning (such as it was) is perhaps more than a little rusty, I doubt if I can attempt a rejoinder on the same scale. But I will do my best.

One object of my first letter was to gain some further knowledge of Dr. Cole's doctrine of Scripture, in which I found myself interested after reading his original article. I understand that he is a representative of a school of younger theologians who are likely to have an increasing influence on Anglican theological thought in the immediate future, and I was particularly interested to discover what difference (if any) there is between his dogma of the "Historicity of the Bible" and the old doctrine of "Verbal Infallibility" with which I was familiar in my student days. On this point Dr. Cole still does not commit himself, but I cannot help feeling that the difference is negligible.

Now in the words of Dr. C. H. Dodd (Emeritus Professor of Divinity in the University of Cambridge, and a member, I believe, of the Congregational Church), "The old view of the infallibility of the Bible broke down under the successive attacks of scientific and historical criticism." This breakdown need cause us no anxiety, for Dr. Dodd goes on, "the whole conception of an infallible external authority . . . is open to criticism . . . On what grounds does a man decide to trust such an outside authority? There must be some judgment of his own involved. Apparently in the last resort he must trust his own reason or intuition in choosing to be guided by this authority or that." Thus, the Roman Catholic decides by an act of private judgment to be guided by an infallible church. Dr. Cole decides by a similar act of private judgment to be guided by an infallible Book. The Roman Catholic may tell us that he bases his decision on the interpretation of certain passages of Scripture—of which the "Tu es Petrus" (Matt. 16, 18), is the chief. (And indeed it may be argued that the whole Roman position can be logically deduced from a particular interpretation of that one text.) Dr. Cole tells us that he likewise bases his decision on Holy Writ in which he claims (without specifying any particular text) that his doctrine of Scripture is to be found.

We reject the Roman claim because (as Dr. Cole rightly points out, and I am grateful to him for that), we believe it to be wrong in fact. If I understand Dr. Cole's position aright, I believe that we must also reject his claim and for the same reason. To quote Prof. Dodd again (and he is a great Christian scholar who is certainly no Socinian)—"The Bible itself makes no claim to infallibility for all its parts. On the contrary

some of its greatest writers contemplate the possibility that they may be mistaken, or even confess that in some points they have been mistaken." In support of which statement the Professor quotes certain passages from Isaiah, Ezekiel and St. Paul.

The Bible is indeed the Word of God and in it God has spoken and still speaks to His people, but in it His Voice comes to us through the medium of human agents. God has, however, a more direct way of speaking to us. He, Who "at sundry times and in divers manners spake in time past by the prophets, hath in these last days, spoken unto us by His Son." It is in the Voice of the Incarnate Word that we have the "supreme guide," the "absolute authority" for all Christians, if only they can hear it clearly. And so our Doctrine of Scripture, like all our other doctrines, must be derived from Him. We must therefore, first and foremost, study the Gospels (for I agree entirely that there can be no distinction between the Christ of the Gospels and the "Christ of Experience"—a phrase which I never use), in order to discover what His Doctrine of Scripture actually was.

As we do so, we find that Our Lord says nothing about the historical accuracy or otherwise of the Old Testament record. It was a question which did not arise in the days before the modern scientific approach to history was born. Our Lord is not, for instance, concerned with the historicity of Lot's wife, but only with the moral teaching of that story. But as we study His use of Scripture, we do see Him applying what in my previous letter I called "common sense" and "the critical faculties" in expounding it. I quote two instances. "Ye have heard that it was said by them of old time . . . but I say unto you, . . ." — not indeed an abrogation of the Old Testament, but it is surely an interpretation of it which is not self-evident in the Old Testament itself. "Ye know not what spirit ye are of . . ." — a direct criticism of something of which the writer of 2 Kings clearly approved.

It seems then, that in reverently seeking to understand Scripture with "the Mind of Christ" we also must use our common-sense and critical faculties. For when we surrender ourselves to Him, we are not required to suspend those faculties nor to abandon common-sense (and was there ever a Teacher so full of plain common-sense as Christ?) — but rather to use them, and all our other gifts of body mind and spirit, in His Service. (Dr. Cole is quite unfair in suggesting that I would reserve the intellectual side of man's nature from surrender to Christ). In applying his intellectual powers to the study of God's Word, the Christian student is not "unaided" or "outside of Christ," but is assisted by the Grace of God and the Guidance of the Holy Spirit, and he is not "standing in judgment on the Word of God," but is merely seeking to interpret and apply it.

Dr. Cole claims that in such study and interpretation there are certain limits which must be observed, and the question of historical accuracy may not be raised. The historical facts must be accepted without question and the evidence which may be adduced, either for or against, need not be taken into account. And so when an earnest enquirer says to Dr. Cole "What must I do to be saved?" the good Doctor is apparently bound to reply, not only "Believe on the Lord Jesus Christ, and thou shalt be saved" but also "Believe that the walls of Jericho fell down flat" — and many other such like things. Not to do so, he says, is to be guilty of "watering down" the doctrines of our Faith.

But the Church of England, in common with other branches of the Catholic Church, has never required any such thing of those who come to her. The historic Creed in which the candidate for Baptism professes his faith contains no reference to any doctrine of Holy Scripture. It does indeed specify certain basic facts which must be accepted as historical — the Conception, Birth, Death, Resurrection and Ascension of Our Lord. Beyond this it does not go. The Deacon at his Ordination, must confess his belief in all the Canonical Scriptures, but exactly what that belief involves is not there stated. Reference to the 39 Articles suggests that it means (1) That the Canonical Books of the Bible are to be accepted as the Word of God. (2) "That Holy Scripture containeth all things necessary to Salvation". (3) That the Old Testament is to be accepted as well as the New, because it bears witness to our Salvation through Christ, but that it must be read with discrimination in order to preserve the vital distinction between the ceremonial and the moral law.

There is nothing in our Anglican formularies about the "historicity of Biblical data" except in regard to the main facts about Christ. I cannot help feeling that in preaching their particular doctrine of Scripture as an Article of the Faith, Dr. Cole and his friends are doing just what Art. VI says we may not do—"whatsoever is not read therein, nor may be proved thereby, is not to be required of any man."

Rome has divided Christendom by adding new dogmas to the Catholic Faith. Let Evangelicals beware of doing likewise.

Yours, etc.,

J. HARVEY BROWN.

St. John's Rectory,
Yallourn, Vic.
29/7/52.

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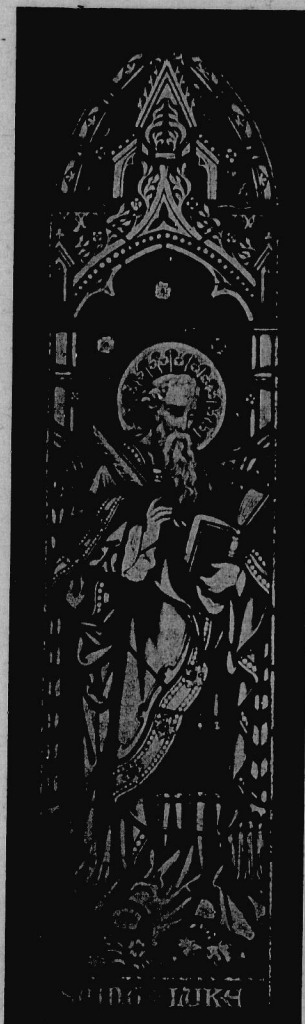
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At the Church Record Office.

The Bathurst Ritual Case.—With a preface by the Ven. Archdeacon T. C. Hainmond, 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/-.

A History of the Evangelical Party in the Church of England, by G. R. Balleine. 21/-.

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/-.

BOOKS OF SPECIAL INTEREST:

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

"Freedom and Catholic Power." An examination of the political aims and methods of the Roman Catholic Church. Well documented and factual. By Paul Blanshar. 22/6.

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WORLD OF BOOKS

"The Communist Way of Life and the Christian's Answer," by the Bishop of Armidale. Pp. 29, published 1952, by Angus & Robertson, price 2/6.

This is a first-rate little booklet, admirably suited for placing in the hands of a study circle or men's group. It makes no pretence to originality, but is a gathering-together in convenient form of much of the wisdom of Berdyaev on one hand, and the interpretations of John Bennett and Lex Miller on the other. But the Bishop has assimilated his material well, and obviously writes from the depth of his own convictions. His text is "It is not enough to hate Communism and to exile Communists," and he exegetes it wisely by pointing out that at times the most vocal opponents of Communism are precisely those who encourage its spread all unconsciously by the spiritual vacuum in their own lives.

With the Bishop's thesis that Communism must be countered not only in the economic realm but also in the spiritual, few thoughtful readers will disagree. Nevertheless it seems a grievous injustice to and misunderstanding of the Old Testament and its place in the scheme of Divine Self-Revelation to suggest, as the Bishop does, that the hate-aspect so prominent in empirical Marxism is the legacy of the Old Testament to Marx the Jew. Hitlerite Anti-Semitism and the consequent attitude of the "German Christian" party sprang from a similar view. But perhaps it is uncharitable to criticise details in what is on the whole an excellent little book.

—R.A.C.

The New Testament, A Translation in the Language of the People. By Charles B. Williams, Chicago, Moody Press, 1950.

For good or for ill (in the opinion of the writer, emphatically for good) we are living in an age of renderings of the Scriptures, and especially of the New Testament, in Modern English.

But there is English and English.

Nor is it as easy as some imagine for a translator to come by a quality of diction that mirrors the simplicity and directness of current speech, while conserving the reverential factor that is a prophylactic against the crudely banal.

"In the minds of many exacting Greek scholars, this is the best translation of the New Testament existing in the English language today." So the Publisher's preface. High praise, and perhaps not altogether disinterested.

Yet a careful examination in the light of the Greek original, does disclose translational technique of a distinctly superior order. In the field of felicitous reproduction of the various nuances of meaning inherent in the Greek verb form, this book stands in a class apart.

A valuable tool in the kit of any Bible student, and a source of constant delight to those who have an eye for the niceties of language, this illuminating production is deserving of wide circulation.—H.R.M.

(This translation is not to be confused with another—"The New Testament in Plain English"—by Charles Kingsley Williams—to be reviewed in these columns shortly.—Ed.)

The World Christian Digest.—June, 1952. Australian Price 1/99d.

The June issue of this very readable Digest is designated a Special Bible Number, and its Editor is to be congratulated on his selection of articles both in variety and interest, and for the extremely pertinent quotations.

The articles, "Reading the Bible with Children," by Nicolette Gray, a Roman Catholic; "What the Planners Forget," by Isadore Epstein; and "What the Bible Claims for Itself," by Mildred Cable, are particularly good.

The Reformed Theological Review, July 1952, Price 2/-.

This issue contains two full articles and a number of significant book reviews. The articles are:—

(1) "The Place of Theology in the Church"—being the inaugural lecture delivered by the Rev. J. F. Peter, Professor of Systematic Theology in Emmanuel College, Brisbane. In this lecture, Professor Peter argues the case for the place of Theology around the following headings:

1. Theology is radical and normative for the Church in the glorifying of her God.
2. Theology is radical and normative for the Church in the delivering of her message.
3. Theology governs the administering of her ordinances.
4. Theology determines the exercising of her charity.

These themes are dealt with in a convincing manner. We bid Professor Peter God-speed on the assumption of his new duties.

(2) "The Reduction." Archbishop Ussher's historic effort in Accommodation. This article by the Professor, of Church History in Ormond College, Melbourne, Dr. Hopkirk, presents a very readable account of a historic effort in discussion of Church policy in England, Scotland and Ireland in the 17th century. This article will appeal to those who are concerned about the relations of the various churches, more particularly between Episcopacy and Presbytery.

The book reviews include the philosophical texts of St. Thomas Aquinas by Professor J. McIntyre, and alterations to the texts of the synoptic Gospels and Acts by the Rev. Alan Cole.

We believe that this magazine can play an important part in the building up of theological interest within the Australian Church.

Anglican Belief and Practice, by Bishop E. H. Burgmann, pp. 32, price 2/- Obtainable from the Diocesan Registry, P.O. Box 189, Goulburn. The aim of this booklet, according to the preface, is, to introduce our more thoughtful Anglicans to vital elements in Christian belief and practice—and to train a Lay Apostolate of men and women for Christian service in a world that is flying blind. These students are based on the Charter of the Young Anglican Movement. Chapter 2 gives some very helpful background to the life and work of Jesus Christ; while Chapter 4, on Christian warfare stresses the Church's responsibility towards those in Asia. Some of the other chapters are rather too slight to be of great help. The chief weakness of this booklet is its lack of emphasis of distinctive Christian Belief.—B.H.W.

DEVOTIONAL

NINTH SUNDAY AFTER TRINITY.
10th AUGUST, 1952.

The Parable of the Unjust Steward (St. Luke xvi 1-9) which is the Gospel for the Ninth Sunday after Trinity is, at first sight, not easy to understand, but a little thoughtful consideration will convince us that the lesson conveyed by it is simple, clear and practical.

The steward was in a position of great responsibility, closely analogous to that of the manager of a station in the Australian Bush. His master was not always on the spot, and the steward was invested with large discretionary powers. He had been careless and wasteful and was called to account, receiving notice to quit. His future looked gloomy; he could not dig and he was ashamed to beg. Then a bright idea struck him; he would make friends among his master's tenants. They paid their rent in kind; a certain proportion of their crop, like those who farm "on the halves" in Australia. The amount varied from year to year, and was known only to the tenant and the steward. One by one the men were called into the latter's presence; their debts were reduced; they altered their own accounts and were thereby involved in the fraud. The steward was dismissed, and instead of being friendless he had always a comfortable home among the tenants over whom he used to rule. There is no reason to suppose the master knew how this result had been accomplished, for all concerned would naturally be silent about the fraud. He only saw the results, and while doubtless suspicious of the steward's honesty, he admired his wisdom. "The Lord (i.e., the earthly master) commended the unjust steward, because he had done wisely, for the children of this world are in their generation wiser than the children of light."

One quality alone is held up for imitation, the steward's wisdom. He was dishonest and false, but from his own point of view he was wise. He looked forward to a future in this world and prepared for it; how much more should be who profess to be children of light, prepare for a more glorious future beyond the grave by surrendering our lives to Christ here, by always putting the claims of God first, seeking a home in "a city which hath foundations, whose builder and maker is God."

The general lesson of the parable is the need of wisdom. To this the Lord adds a special precept which in the

Revised Version, reads as follows:—"And I say unto you, make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles." Mammon of course stands for money. It is called the mammon of unrighteousness, because so much evil is connected with its making and spending. The Lord teaches us the right use of our money. The instinct to make friends is a good one, if rightly directed. Our money and other gifts should be used to provide us with friends in heaven. Our entrance into heaven depends solely upon the merits of Christ and our faith in Him, but our position in heaven will depend upon our stewardship of God's gifts on earth. Let us use our money to help those in distress, and to spread the Gospel throughout the world and then, "when it shall fail," and through the grace of Christ we enter the "eternal tabernacles" our hearts will be gladdened by a welcome there from some of those whom we have been privileged to help on earth.

TENTH SUNDAY AFTER TRINITY.
17th AUGUST, 1952.

The Gospel for the Tenth Sunday after Trinity (St. Luke XIX 41-47) tells us how Christ wept tears of sorrow over Jerusalem. It was on the Sunday before His crucifixion, His one day of triumph before His week of suffering. He entered Jerusalem as a King amid the acclamations of His followers. He rejoiced at the glad hosannas which came from thankful hearts. But He knew that while some loved Him, the Jews as a nation would reject Him. He had taught them, and had done many mighty works among them, but in vain. He had called, and it was for them to answer, yet there was no adequate response. And in the midst of the rejoicing disciples, while their acclamations sounded in His ears, the Lord's thoughtse were occupied with other things. Below Him, as He stood on the Mount of Olives, lay the sacred city—Jerusalem in all its splendour, centre alike of the national and religious life of the Jewish people, who, as a people, had rejected Him. "He came unto His own, and His own received Him not." And "He beheld the city and wept over it, saying, If thou hadst known, even thou at least in this thy day the things which belong unto thy peace, but now they are hid from thine eyes . . . because thou knewest not the time of thy visitation."

Think of the opportunities which the Jews had lost and allowed to pass by

unheeded. They were God's people chosen by Him to bless the world; they possessed the Scriptures, the "oracles of God"; for centuries they had expected the Messiah of whom the Scriptures spoke, and when He had come, lived among them for years, spake as never man spake, wrought many wondrous works, and fulfilled the prophecies of the Old Testament, they had rejected Him. Through stubbornness they had failed to see the things which belonged unto their peace, and now it was too late—they were hid from their eyes.

Are there any among us like the Jews? Our opportunities and privileges are even greater than theirs. We have the complete record of redemption in the Bible. We know how Jesus the Son of God not only lived an ideal life on earth, but die don the Cross for the sins of the world, rose triumphantly from the dead, ascended into heaven, and poured out His Holy Spirit upon the Church in order that Christians might, in the power of the Holy Ghost follow after and proclaim the Gospel to the world.

Do we know the things which belong unto our peace? All our privileges will not avail unless we are prepared to make full use of them. Each must ask, like the Philippian jailor, the personal question, What must I do to be saved? and find the answer in a living faith in Jesus Christ, and a life consecrated to His service. Days of Visitation come to all from time to time. In the great world-crisis through which we are passing, God is visiting us now. May He grant to many at this time the grace to find in Christ the things which belong unto their peace, before they are hid from their eyes.

DR. GUINNESS BROADCASTS.

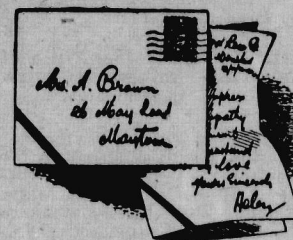
The mid-week service in St. Andrew's Cathedral, Sydney, which is conducted by the Rev. Dr. Howard Guinness is now being broadcast on alternate Wednesdays by Station 2CH. Dr. Guinness has conducted this service weekly over a period of two years, and it is attended by a large congregation of young people. The service is held at 1.15 p.m. It will be broadcast on the 2nd and 4th, Wednesdays in the month.

L.D.O.S.

Rally of the Lord's Day Observance Society will be held in the Chapter House, St. Andrew's Cathedral, Sydney, on Friday, 29th August, at 8 p.m. The chairman will be the Rev. R. S. R. Meyer, and the Speaker will be Archdeacon T. C. Hammond. Choral items will be rendered by a male voice party.

A Letter to Jeremy on Being Forty

(From the Rev. J. Stafford Wright, M.A.)



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My dear Jeremy,—I have a note in my diary that to-morrow is your birthday, so "Many happy returns!" I hope you haven't become too sophisticated to keep up your birthdays.

It must be several years since we met or even wrote to one another, so my birthday "sermon" must be very much a shot in the dark. What are you like now, I wonder? You have always taken my letters in good part, so I think I can once again air my thoughts to you.

What about that middle-age spread? Do you see signs of it yet? I shouldn't be so presumptuous as to refer to your waist-line, important though that may be to you. I was wondering about the middle-age spread of the spirit, which is much more serious. This isn't just a matter of tolerance of other people's views, but a kind of scepticism or cynicism, that enters into one's attitude to life. Didn't I once mention it in a letter years ago? "Ah, my boy,

when I was your age I held the views that you hold; but now . . ." You know the sort of thing I mean. You adopt a superior attitude to youthful enthusiasm. You don't like definite evangelism. There is no sense of anxiety about the sins and wrongs of the world. Answers to prayer may, after all, be simply coincidence . . . and so on.

Perils of Middle-Life.

In other words, the edge has gone off your life, though you may still be a reputable Church member. The Middle Ages counted this state of mind as one of the seven deadly sins, and called it "Acedy." It is difficult to get a precise English equivalent for that word, though some people translate it as "languid indifference." Spiritual floppiness and flabbiness is what it is — the middle-age spread of the Christian life.

But I hope this isn't your trouble. You may be very different. I can picture you as keen as ever you were, sounding the old battle-cries, and busy in the Lord's work. I hope you are. But don't think me too much of a critic if I ask you to make sure that the truths behind the Evangelical catch-words are as real to you as the catch-words themselves. You may now have all the Gospel doctrines nicely pigeon-holed, and you know all the answers — except the answer of living. Do you know the Lord Himself, or just facts about the Lord? Can you deal with a person as a person—or is he just a case who belongs to a certain category? There is nothing more tragic than the Christian who flies to the defence of every truth, except the truth of love. Don't be a Christian technician!

Now let us be positive and leave the "don'ts." The psychologist Jung, has

said that every man needs a second conversion at the age of forty. One can see the sort of thing he means. One obvious point is that at forty you may begin to take yourself too seriously, and you need once again to become as a little child. A little child keeps the sense of adventure alive each day; it doesn't get into too many ruts.

Another thing is, that from now onwards you will be beginning to reap part of the harvest you have been sowing, wisely or badly. When you were younger you formed good and bad habits. Those habits are now you. The roots have struck deeper and deeper. The fight against the bad ones becomes harder, and it is easy to acquiesce in them. Now is the time to cast yourself again upon the Lord, and renew your strength in Him.

One more thing — you haven't reached the goal yet. You should now have the background and the balance that you need to press on to a fuller knowledge of God. You have not exhausted the Bible, and you have not yet found all the fullness of Christ. Don't stop growing at forty. Begin all over again. You could not do better on your fortieth birthday than read again those great verses in Philippians 3, where Paul says, in effect, that to sit down and say, "I am perfect," is the surest sign that you are miles from the goal. The full-grown man (are you full-grown at forty?) is the one who keeps on growing in unity with the crucified and risen Lord Jesus, and who presses on to be what God has laid hold upon him to be. It is all there in that chapter.

Jeremy, you haven't reached the end; you are only at the beginning...
—The Life of Faith.

PERSONAL

The Rev. R. Ctercteko, Rector of Canley Vale and Cabramatta, has accepted nomination to the parish of St. Stephen, Kembla, Diocese of Sydney.

The Rev. C. H. Sherlock, Rector of Milton, N.S.W., has accepted the appointment to the parish of St. Peter, Campbelltown, diocese of Sydney.

News has been received that Sister Faith Ward, of Sydney, the Sister in Charge of the Leper Hospital at Makatupora, Tanganyika, East Africa, has been honored by the Queen who has conferred upon her the Order of M.B.E. Sister Ward is a missionary of the Church Missionary Society.

The Rev. Colin Duncan has accepted nomination to the parish of St. Columba's, Hawthorn, Diocese of Melbourne, in succession to Canon Wenzell, who has retired through ill health. Mr. Duncan has been acting as Vice Principal of Ridley College, Melbourne.

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The Rev. C. R. C. Tidmarsh has been appointed by the Archbishop of Melbourne to be Rural Dean of Hawthorn.

The Rev. R. Clark has been appointed to the charge of the parish of Holy Trinity, Hampton, Diocese of Melbourne.

Much sympathy will be felt for the Rev. Alwyn Prescott, Rector of Moss Vale, N.S.W., on the death of his mother, Mrs. Prescott, of Ryde. A funeral service was held at St. John's Church, Moss Vale, and afterwards at Northern Suburbs Crematorium. We offer our sympathy with the bereaved relatives.

The Rev. Canon O. C. J. Van, Rector of Casino, N.S.W., has been appointed by the Bishop of Grafton, for a period of three years as Archdeacon of the Richmond and the Tweed. He succeeds the Rev. Canon W. Burvill, retired.

The Rev. A. H. Paget-Wilkes, Rector of Coraki, and the Rev. G. Leonard Williams, Vicar of Lower Macleay, Diocese of Grafton, are resigning on account of ill-health. Both are returning to England in September.

THE KING'S SCHOOL, PARRAMATTA.

An examination for the award of three "Violet Macansh Scholarships" will be held on 17th and 18th October, 1952.

All candidates must be under 14 years of age on 1st February, 1953. Papers will be set suitable for boys at the Sixth Class Primary and First Year Secondary Standards.

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Entries close on 22nd September, 1952.

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Diocesan News

SYDNEY

Moore College Women's Auxiliary

In spite of most uninviting weather there was a good attendance of the annual meeting of the Women's Auxiliary of Moore Theological College, that was held in the lecture hall on Saturday afternoon, July 26.

The Hon. Secretary, Mrs. K. O. A. Loane, presented a very interesting report outlining the Auxiliary's activities of the past year.

These included an appeal to the parish women's guilds of the diocese on behalf of the Linen Fund; the providing of afternoon tea at the unveiling of the foundation stone of the new Memorial Wing; the holding of an American Tea at the College, a motor drive, and a successful street stall at Five Dock. During the year a considerable sum of money was spent on new linen for the students' rooms and the supplying of bedspreads and curtains for the staff quarters. Mrs. S. H. Denman, the Hon. Treasurer, revealed in her report, that 70 Guilds had responded to the appeal and had contributed a sum of £108. The holding of the other functions as outlined by the Secretary had brought the income for the year to a total of £217.

His Grace, the Archbishop commended the women on their splendid effort and spoke very glowingly of the transformation that the Auxiliary had helped to bring about in the improved appearance and comforts of the College during the past fifteen years. At the Archbishop's invitation, the Rev. S. S. Stewart, as hon. organising secretary of the College, spoke of the great need of men for training for the sacred ministry and of the urgency of financial support. He suggested that the Auxiliary might set itself the target of £1000 for the coming year to furnish the 20 rooms in the new wing now being constructed.

In her talk, the President of the Auxiliary Mrs. Mowll, gave a very vivid and interesting survey of her recent visit to northern parts of Australia. She used maps and films to illustrate the extent of her tour and to show the wonderful work being done by our missionary societies in the North.

The thanks of the meeting to Mrs. Mowll was expressed by the Principal, Archdeacon T. C. Hammond. He also spoke of the splendid progress of the College during recent years, the increased number of students, the new wings of students' rooms, the widening interest and increasing support. In his word of thanks he expressed the gratitude of the Committee to the members of the Auxiliary for their generous help.

At afternoon tea it was announced that £17 had been placed in the general collection and £61 had been donated towards the furnishings of the new wing, one lady contributed £50 as the cost of furnishing one room.

—Contributed.

N.S.W. Christian Endeavour Convention.

The guest speakers for the State C.E. Convention are the Rev. E. H. Watson, the National C.E. President and the Rev. N. P. Andersen a missionary on furlough from Pakistan.

The meetings will be held at the Central Baptist Church and Pitt St. Congregational Church from the 9th to 13th Sept. 1952.

Anglican Endeavourers are requested to keep the dates free and arrange to bring a party of young people from their parish.

Board of Education.

From the 1st to the 25th August Miss Doris Street, of England, will visit Sydney to conduct meetings and lectures on the all important subject of Religious Education. Miss Street is the lecturer for the Methodist Youth Dept. of Great Britain and the National Sunday School Union. She is also a former tutor of the Westhill Training College.

During her visit to Sydney, she will give a Demonstration Lesson in St. Andrew's Cathedral Chapter House on the afternoon of Sunday 10th August and will be the speaker at a Superintendents' Camp at Thornleigh from the 15th to the 17th August, which is open to all Sunday School Superintendents. There will be a series of lectures given by her in the Ferguson Hall, St. Stephen's Church, Masquarie St. each night at 6.30 from the 11th to the 14th and at a public meeting in the Pitt St. Congregational Church on the 18th. Miss Street will speak on the subject "Youth and the Church."

Don't miss this opportunity of hearing so gifted a speaker on a subject that is of vital importance to the church to-day, and of benefiting from the wide experience she brings to us in Sunday School Teacher training methods.

The Annual Reformation Rally.

The Annual Reformation Rally will be held in the Chapter House, on Tuesday, the 4th November at 7.45 p.m. His Grace the Archbishop will chair the gathering and the speakers will be Archdeacon T. C. Hammond and the Rev. F. H. B. Dillon. This year the Quarto-Centenary of the 1552 Book of Common Prayer will be featured.

St. Mary's, Concord North.

The sixty-fifth Anniversary of the Dedication of St. Mary's Church, Concord North, will be held on Sunday, 17th August.

At 8 a.m. there will be a celebration of the Holy Communion and this will be a corporate service for Sunday School teachers and members of Parish Organisations. The preacher at Morning Prayer will be the Rev. A. A. Langdon, B.A., B.D., Dip.Ed. This service will be the Festival Service for the Sunday School children and their parents.

A Festival of Sacred Music is to be given by the choir at 3 p.m., and this will be followed by a Parish Tea. The speaker at the Tea will be Major-General the Rev. C. A. Osborne, who will also preach at Evening Prayer.

HOME OF PEACE.

A Service of Thanksgiving and Prayer will be held in St. Andrew's Cathedral, George Street, Sydney, on Tuesday, 12th August, 1952, at 11 a.m. Special Preacher, Canon R. J. Hewett. An offertory will be taken.

GRAFTON

Church Christmas Parties.

At a recent meeting of the Grafton Diocesan Executive Council of the Mothers' Union, a minute was passed to the effect that "the M.U. Executive views with alarm the increasing secularization of Christmas, and asks that steps be taken to urge that all Church Christmas functions, emphasise the true meaning of Christmas."

Members of the Executive feel sorry that the Festival of Christmas is losing its true significance and that the children particularly regard it as merely a time when they receive present upon present at party after party from red-robed, white bearded Santa Claus. The executive deplors the multiplicity of presents, parties and Santa Claus, and feels that the Church should take the lead to abolish them.

In their place, we would urge that the children be encouraged to give, instead of receive, and to this end, would suggest, perhaps, a Christmas Tree (in the Church or Hall) on which the children could place their gifts (for missions, children's homes, etc.). The Church Christmas party would then constitute a programme of Christmas stories, carols and nativity plays.

The Executive seeks the co-operation of every branch of the Mothers' Union and all other Church organisations in this matter, so asks that it be placed before meetings for serious consideration.

THE REV. J. F. CHAPPLE.

The sudden death of the Rev. J. F. Chapple which occurred in Sydney recently removes one from our midst who had served in the ministry for more than forty years. He was ordained in St. Andrew's Cathedral, Sydney, in 1911, by the late Archbishop Wright. Mr. Chapple was of a very friendly disposition and in the various parishes where he was curate and rector he gathered round him groups of loyal and efficient workers in the Church. Before ordination Mr. Chapple was Catechist at St. Matthews', Botany. His first curacies were in the city parishes of St. Barnabas' and St. Philips', respectively. He subsequently became Rector of St. Simon and St. Jude, and St. David's, Surry Hills, Rozelle, Kensington, Malabar, Kogarah, and locum tenens at Five Dock and Concord. Mr. Chapple took an active interest in the Home Mission Society and at one period he acted as organising secretary during the absence of Archdeacon Charlton in England.

At the funeral service at St. Alban's, Five Dock, where Mr. Chapple had assisted at the service of Holy Communion on the Sunday before his death, Archdeacon R. B. Robinson, an old friend, referred to the esteem in which Mr. Chapple had been held by so many. His friendly manner and his keenness in Christ's work had left its mark on not a few lives. His passing would be felt by many. The speaker mentioned the fact that there were those who owed much to Mr. and Mrs. Chapple's friendship and their interest in them. Mrs. Chapple had pre-deceased her husband by some months. The Archbishop of Sydney was present at the service.

We express sympathy with the Rev. R. Chapple in the loss that has come to him. We rejoice with him in the knowledge of the long and useful life of his father in the ministry of Christ our Lord.

Proper Psalms and Lessons

August 10. 9th Sunday after Trinity.

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

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

Aug. 17. 10th Sunday after Trinity.

M.: 1 Kings xxi or Eccus. iii 17-29; Luke i 26-56 or Phil. iv. Psalms 50, 53.

E.: 1 Kings xxii 1-40 or 2 Kings iv 8-37 or Eccus. xi 7-28; Matt. xiii 24-52 or Acts xxvii. Psalms 51, 54.

Aug. 24. 11th Sunday after Trinity. St. Bartholomew.

M.: 2 Kings v or Eccus. xviii 1-14 or xxxix 1-10; Luke i 57 or Col. iii 12-iv 6 or Matt. x 1-15. Psalms 56, 57.

E.: 2 Kings vi 8-23 or xvii 1-23 or Deut. xviii 15-19; Matt. xvi 13 or Acts xxviii or Matt. x 16-22. Psalms 61, 62, 63.

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EVANGELISM IN SYDNEY DIOCESE.

(From the Twenty-sixth Annual Report of the Board of Diocesan Missions.)

We give thanks to God for the way in which He has blessed the work of the Missioner through the past year. During the period, he has given 230 addresses to a total of 13,000 people, 280 of which responded to the appeal to seek a closer walk with God through His Son Jesus Christ. The Missioner was also enabled to interest sixty people in the Scripture Union method of daily reading His word.

We are reminded that this year marks the sixth year of service for our present missioner, the Rev. G. Rees, who commenced his duties in March, 1946. During this time he has given 3,800 addresses to a total number of 215,000 people and has had the joy of leading 2170, of whom 1960 were children, to a knowledge of the Saviour. Also, during this period he has introduced 2300 to the Scripture Union.

We further give thanks to God for the way in which the work amongst young people has prospered. Camps were held for both school girls and boys during the September vacation of last year. The hand of God was evident in the spiritual blessing reaped by these young people. The work amongst them was continued at other camps conducted by the Missioner over holiday week ends.

The amazing way in which God has materially provided for the work is evidenced by the fact that we have been enabled to meet commitments and raise the Missioner's

stipend to £550. During the year the Lord undertook in a truly miraculous way for the provision of a new vehicle for the Missioner. One of His people, who wishes to remain anonymous, gave £950 towards the purchase of a Fordson Station Waggon to be used in the work. We were permitted to purchase the vehicle free of sales tax and with the money so saved, together with that raised by the sale of the old car, we have set aside the sum of £175 towards the creation of a Building Fund, for a permanent home for the Missioner.

The Directors of Hammondville have kindly allowed Mr. Rees to occupy the rectory there for some time now, but the time has come when we have urgently to seek a new home for him. Due to the increase in the work at Hammondville through the influx of English migrants to a camp nearby and the establishment of permanent residences for military personnel, the duties of the resident clergyman have increased to such an extent that the Missioner can no longer conveniently cope with this burden as well as his own duties on behalf of the Board. We do urgently commend this problem to you for your prayerful consideration.

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THE AUSTRALIAN CHURCH RECORD

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

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TO AUSTRALIAN CHURCHMEN.

A FREE AND INDEPENDENT PAPER

On January 1, 1828, the first number of "The Record" was published in England. It was to experience various ups and downs in its editorial policy and circulation, but it soon became the leading organ of the Evangelical Party in Great Britain.

It provided Evangelical Churchmen not only with a paper which was able to furnish news of Evangelical activities, but with a mouthpiece for Evangelical views on all the major issues which came before the Church of the day. Thus for more than a hundred years "The Record" exercised an enormous influence for good among Evangelicals in Great Britain. When "The Record" passed out of circulation in 1949 it was a grievous loss to Evangelical Churchmen, and one from which they have not yet recovered. It is greatly to be hoped that English Evangelicals will be able to inaugurate a new and independent paper to give guidance and information in the things which we hold dear.

The Price of Freedom.

Like "The Record" in England, the "Australian Church Record" came into existence as a paper for the defence and confirmation of the Gospel. It was founded in the closing years of the last century, and has been carried on almost entirely by voluntary labour. It is the only Evangelical paper published for the Church of England in Australia, and the loss of such a paper would be a catastrophe for the Evangelical cause in this country.

We are reminded of the words of Mr. Baldwin when speaking on foreign affairs as Prime Minister of England. He said that "the price of freedom is eternal vigilance." What is true in the political realm is still more true in the spiritual sphere. If we cherish the freedoms which belong to the Reformation heritage, we must perforce be willing to pay the price of eternal vigilance. It is for this reason that Evangelicals are anxious to maintain the

"Australian Church Record." It is not our purpose to publish the paper merely for the sake of controversy, but we recognise that there are times when controversy is unavoidable. We bear in mind the fact that if the controversial sections of the New Testament were to be excised from the Scriptures, it would greatly reduce the volume of sacred truth. St. Paul was a controversialist for the sake of Christ, and we may reverently add that the supreme Master of controversy was

In reply to certain rumours and queries which have reached us, we desire to state clearly to our readers—

- That we are NOT going out of circulation.
- That we have NO connection whatever with any other Church paper.
- That some of the reasons for our continued existence will be found in the article on this page.

our Lord Himself. If there are to be times when the voice of controversy must be heard, we desire to follow the New Testament pattern of loyalty to Truth.

Important Questions.

The "Australian Church Record" is a paper for laymen as well as for clergy. We cannot over-emphasise the tremendous importance of a body of well-informed laymen, whether in the local congregation or on Diocesan

Councils. Correspondence columns are always available for questions if laymen are anxious to seek advice or information, while the articles which are published allow Evangelical Churchmen to speak out plainly and definitely on major issues before the Church from time to time. An illustration of this may be valuable. From time to time drafts of a Constitution for the Church in Australia have come before the Synod. It is not easy to grasp the principles that are at stake in a long document couched in legal phraseology. It can safely be said that the opportunity to ventilate the whole question in the pages of "The Record" has been invaluable in helping Churchmen to form an opinion and to exercise an independent vote. Or another illustration may be given. In 1949 it was announced in England that the official celebration of the Quarto-Centenary of the 1549 Book of Common Prayer was to cover the 1552 Prayer Book as well. As a result there has been no official commemoration of the 1552 Prayer Book in England this year. The crown of Cranmer's liturgical achievements in the cause of the Reformation has been quietly by-passed in the attention that was focussed on the 1549 Book. So far as we know, the only literature published this year in England to commemorate the 1552 Prayer Book is a series of four addresses produced by the Church Book Room Press, and the only public gatherings which have been held are those arranged by the Church Society. The "Australian Church Record," however, has been able to publish a series of important articles in connection with the 1552 Prayer Book and will play its part in preparation for the Reformation Rally on November 4 when the publication of the 1552 Prayer Book will be especially commemorated.

Evangelical Conviction.

The value of a free and independent paper as the vehicle of expression for Evangelicals cannot be over-estimated. Evangelicals have no reason to apologise for their convictions.