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## March 9. 2nd Sunday in Lent.

M.: Gen. xxvii 1-40, or Eccles. iv  
11-28; Matt. ix 1-17; or Heb. ix, 11.  
Psalm 119, 1-32.

E.: Gen. xxviii 10 or xxxii 3-30, or  
Eccles. v 1-14; Mark xiv 27-52 or 2  
Cor. v. Psalm 119, 33-72.

## March 16. 3rd Sunday in Lent.

M.: Gen. xxxvii or Eccles. x 12-24;  
Matt. xviii 11-4 or Hebrews x 19.  
Psalm 119, 73-104.

E.: Gen. xxxix or xlii or Eccles.  
xvii 1-28; Mark xiv 53 or 1 Cor. v 20-  
vii 1. Psalms 119, 105-144.

## March 23. 4th Sunday in Lent.

M.: Gen. xliii or Eccles. xxvii, 30-  
xxviii 9; Luke, xv or Hebrews xii.  
Psalms 119, 145-176.

E.: Gen. xlv 1-xlv 8 or xlv 16 -  
xlvii 7 or Eccles. xxxiv 13; Mark xv  
1-21 or 2 Cor. ix. Psalms 39, 40.

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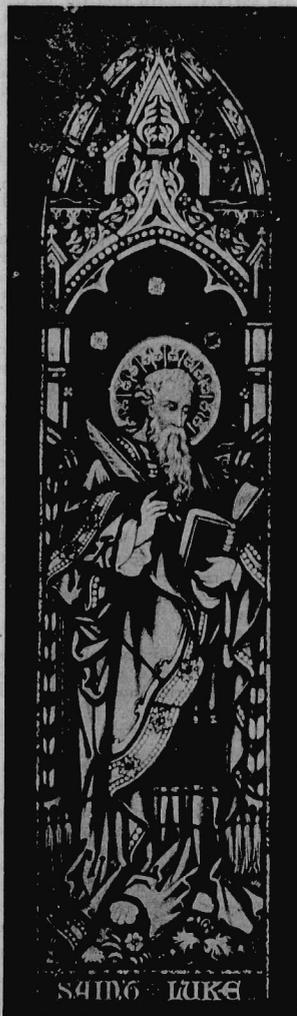
## CRANMER BIBLE COLLEGE

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Vol. 17. No. 6

MARCH 20, 1952

[Registered at the G.P.O., Sydney, for  
transmission by post as a Newspaper.]THE KINGDOM OF GOD:  
THE KINGDOM OF TRUTH

(Notes of sermon preached by the Bishop of Canberra and Goulburn in St. Andrew's Cathedral, Sydney, at the opening of the Provincial Synod of New South Wales.)

In the story of the Crucifixion as told in St. John's Gospel we have a highly dramatic situation where Jesus is brought from the court of the High Priest to the Judgment Hall of Pilate.

In this scene the representatives of two empires confront each other.

This Roman Empire which confronted Jesus in the person of Pilate was no mean or contemptible thing. It was in fact, a great and mighty power for good in the world. It was served by many able and sincere men, and vast multitudes felt secure within its well-guarded frontiers and its steady maintenance of law and order. Outside the limits of the Empire was barbarism and darkness. It was felt that within the Empire alone civilised life was possible. The early Christians were ready and glad to pray for the Emperor. Trouble arose when they were asked to pray to him.

Jesus is not without respect for Pilate and all that he stood for. When Pilate insists on questioning Jesus about his Kingship Jesus says in effect: "If you call me a King, it is of the Kingdom of Truth that I am King." Pilate muses on "What is Truth?" Whatever it is he feels that the Roman Empire could not be run on that basis. It depended on material power expressed in the will of the Emperor, which made law. If truth were in it, well and good; if not, then the will of the Emperor must still be obeyed. The Emperor claimed absolute authority, he brooked no rival.

## Two Authorities.

In this meeting of Jesus and Pilate two rival and irreconcilable forces met. The issue was worked out in the centuries which followed. Jesus and his followers recognised an authority more absolute and universal than that

of the Roman Emperor.

When the issue did eventually become clear to the Roman authorities they hit back and tried to stamp out the Christians. But it was too late. The Christians had scattered all over the empire and beyond. They had perfected their organisation, largely on the pattern of the Empire that sought to destroy them. The Christians saw more and more clearly that the divine and absolute claims of the Emperor were simply false. There was no place for them in any Kingdom of Truth. The issue was stated clearly by Christian writers. It was the sovereignty of man in the person of the Emperor, self-sufficient man, armed with all the panoply of war, over against the sovereignty of Truth, of the Truth of God, as expressed in the person of Jesus Christ. Jesus proclaimed the absolute sovereignty of God: "the Son," he says, "can do nothing on his own account but what he sees the Father doing." (John 5/19.) Jesus is that Word of God made flesh through whom God makes his will known to man. "The word which you hear," says Jesus again, "is not mine but the word of the Father who sent me." (John 14/24.) Jesus before Pilate represented the authority of God, Pilate represented the authority of the man Caesar. More and more the logic of the situation compelled Caesars to make more and more extravagant claims, until Domitian (A.D. 90) allowed himself to be styled "Our Lord and God." Bishop Westcott says "In the Emperor 'the world' found personal embodiment and claimed divine honour." (Epp. of St. John p. 268.)

In the conflict between the Christian Church and the Roman Empire we see the issue between the sovereignty of man and the sovereignty of

God clearly defined. It was not simply a conflict between evil and good. To see it that way is to over-simplify the situation. There was much that was good and desirable in the Roman Empire, and the church even in those early days was not a faithful image of the Kingdom of God. God is not wholly absent from the Kingdoms of Man, nor do churchmen allow him to be wholly present in the church.

## "How Like A God!"

When man goes out in the spirit of self-sufficiency to organise kingdoms and empires he can do, and has done, mighty things. "What a piece of work is a man!" says Shakespeare, "how noble in reason! how infinite in faculty! in form and moving how express and admirable; in action, how like an angel! in apprehension, how like a god!" How like a god? Yes, but, not God. Man never fails to overreach himself when he yields to the temptation to play at being God. It is the most subtle and powerful of all temptations. It is the one to which Adam and Eve fell in the old story of Genesis. It is the one to which most of Adam's children, great and small, have been falling ever since. Man ardently desires to be his own god.

Man hungers for the immortality of his unregenerated self.

The Roman Empire continued to rest on military and material power, and this form of human organisation cannot contain enough truth for continued life. The Europe that swamped the Roman Empire is now in turn exhausting itself in order to meet the challenge of Soviet Russia. The challenge remains: the place from which it comes changes. Russia in due time will be confronted by a new China.

## Principle of Action.

What then is the Christian minority to do? It is clear that neither in church nor state, even in Christian lands, is the sovereignty of God fully recognised in spirit and in truth. These two "ministers of God" are both so much entangled in worldly affairs, so involved in political processes and property relations, that neither can

claim to be the realm of Truth, or the Kingdom of God. The faithful churchman and the loyal citizen can serve either or both with full devotion as the field in which he serves the eternal God of Truth but he will always be conscious that his service lacks completeness. Sin and ignorance are part of our human heritage. Nevertheless grace abounds, and by grace we mean the sense of the helpful presence of God.

By the grace of God we can work to bring more and more of God's truth into our human affairs. As we do this we bring an eternal note into time's confusions. All the work of honest science receives its full commission from the God of Truth. We are encouraged also to turn over the pages of history to see if we can discern the hand of God in the story. "Truth is not fenced in on any side" and the humble and enquiring mind can go far and live with the great prophetic souls of all the ages. Christians have sound reasons for believing that the God and Father of Jesus Christ is the Lord of History as well as the Lord of Nature.

But the Christian goes still further in his service of the King of the Kingdom of Truth. St. John's Gospel tells us that the Word of God that makes nature consistently rational and science possible, that makes history ultimately

intelligible and significant, this Gospel tells us that this same Word of God was made flesh in an historical person and lived in our midst. Here we have the invasion of the Truth of God into our human personal relations. The eternal can become the atmosphere of daily life because truth is not sullied by time. As we live by the Truth we bring an eternal quality into daily life. The process begun by the personal invasion of God into our human affairs in the person of Jesus Christ continues on its way, up and down the world. Iron curtains cannot stop it, nor can those of more subtle texture. It will work where it will, in holy and humble men of heart everywhere. But it is for Churchmen so to open their hearts and minds to the entrance of the Spirit of this young crucified King of Truth that as citizens they will take heed and come to acknowledge him as true King and only sovereign Lord in all affairs of state. Men may strut the earth in self-sufficient pride, and continue to bring upon their fellows untold suffering and misery, but the final victory is not with them. God's truth alone stands the strain of life, and it was to bear witness to this fact that Jesus came into the world. The answer to Pilate's query "What is Truth?" stood before him unrecognised in the person of the Young King whom Pilate sent to crucifixion.

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#### N.S.W. BRANCH.

#### Valedictory Meeting.

A Valedictory Meeting will be held on Thursday, 1st May, for missionaries returning to the field. They include the Bishop of Central Tanganyika, the Rt. Rev. Alfred Stanway, the Ven. Archdeacon and Mrs. Cordell, Miss Beryl Evenett, all of whom leave for Tanganyika in May; Dr. Juliet Backhouse, leaving in May for her first term in Tanganyika, and the Rev. Roderick Bowie, who is returning to Hong Kong. A Service of Holy Communion will be held in St. Andrew's Cathedral at 7 p.m., followed by a meeting in the Chapter House at 8 p.m. We want it to be a large and inspiring gathering.

### MOORE THEOLOGICAL COLLEGE

Moore College re-opened for the First Term of the current academic year on Monday, March 10, with an enrolment of just over sixty students. Eleven of these are being prepared for Matriculation. Those who are taking Theological studies are being prepared not only for service in the Diocese of Sydney, but for service in other parts of Australia and on the Mission Field.

The rising cost of living and the increased basic wage has severely affected the College in the same way as it has affected other institutions. After more than forty years during which there has been no alteration in the College fees, it has been found necessary to make a slight increase. It is still feared, however, that with rigid economies, the income will not be equal to the expense of the College.

#### A Fine Gesture.

In these circumstances, it is a great encouragement to find that one group of young Church people have made a voluntary gift to the College of the sum of £50 to provide a bursary for one candidate for the Ministry. This represents a larger amount than the normal bursary available to students. The Young Anglicans of St. Anne's, Strathfield, have given this cheque to the College, and they hope it may be possible to make a similar gift next year.

It is very encouraging to find a group of younger Church people who are taking such an active interest in the training of men for the Ministry, and it will be splendid if other groups can be led to take a similar interest.

### PRIESTLY AND PROPHEPIC RELIGION.

#### PART II.

(By Rt. Rev. J. W. Diggle,  
late Bishop of Carlisle.)

Another striking characteristic of prophetic religion which in all ages has distinguished and marked it off from priestly religion is its incessant proclamation of the reign of law. Priests are frequently fond of the abnormal, the unusual, the sensational, even the magical; especially when the working of thaumaturgies is confined to their own hands for the glorification of their own caste. Not so prophets. They abhor magic. They know that it is the natural property of magic to darken the mind and deteriorate the conscience; and to place its credulous victims under the heel of the magician. They distinguish clearly between miracles and magic. Miracles, they say, are signs, not wonders. Natural works of God, not unnatural feats of men. Their tests of miracle are its inherent reasonableness; its adequate evidence; its self-less service for others; its sufficiency as a sign; its insufficiency as a substitute for truth. But whereas prophets do not reject miracles, neither do they revel in them or profess to repeat them. True miracles are neither professional nor statedly recurrent. False miracles are. Magical feats can be wrought at any time at the will of the magician; and may be repeated indefinitely. Moreover they are the monopoly of a class and are generally accompanied with much parade and enshrouded in sensuous robes of fragrance and music and light. A miracle requires none of this artificial atmosphere or these superstitious aids in which priests so commonly delight. It is an open-air sign: unattended by display; seldom repeat-

ed; and while the fruit of faith is never the foe of reason.

The prophets set their faces steadfastly against every appearance of magic in religion. Whereas the priests place magic on the throne of religion the prophets place mind and morals. The priestly appeal is to the exceptional, the prophetic to the universal. In the stead of priestly wonders the prophets place immutable laws. Nothing is more characteristic of prophetic religion than its constant and confident appeal to the indefeasible sovereignty of moral law. Even the particular predictions of the prophets were largely the result of their acquaintance with the sequences and consequences of the operations of law. As the astronomer through his knowledge of the heavenly bodies and the laws which govern their motions can foretell the distant reappearance of comets; so the prophet through his knowledge of God and the moral government of the world can predict the downfall of unrighteous empires and selfish nations. As wisdom creates foresight; so science, whether physical or moral, confers prescience. Jesus said there was nothing exceptional in the fate of those upon whom the tower of Siloam fell. It happened according to law; and all the unrepentant shall alike perish. For as God is love so God is also law, and does not deal in partialities. His law is always just because it is always equal.

(To be continued)

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### PUTTING A GOOD FACE ON THINGS.

I was once in a small town in Western China conducting a Mission. As a matter of courtesy I called on the military officials who were then in charge of the district to inform them of our presence and to ask permission to preach on the streets. They had made one of the temples of the place their headquarters and I was astonished at what I saw when I entered it. Gone were the idols, together with the dirt, the dust, the grime on the walls, all so evident in Buddhist temples. Everything looked clean, the walls were whitewashed, and in place of the idols was a large portrait of Sun Yat-sen, the Founder of the Republic and the Father of his people. On each side of his picture was a scroll containing the words of his last message (or "will and testament" as it was called) to the people. "We must not rest till the Revolution is completed." Here was something to marvel at and to rejoice in. No idols, no smoking incense, no bowing down to wood and stone. But I was kept waiting quite a time, and something moved me to go down the little side-passage that led behind the nice white wall, and there were the idols, just as they always had been, unmoved and untouched, the dust of ages thick as ever on them. The wall was a dummy and a sham. No destruction of the idols and no casting of them out, merely a covering up and the putting a good face on things. Too often this is like the human heart. There is maybe, an outward reformation, a partial cleansing, sometimes a profession of loyalty to Jesus Christ, or even a display of His last will and testament as an approach is made to His Table—"This is My Blood which is shed for you and for many for the remission of sins." But all the time, deeply entrenched, firmly enthroned in the heart, are the old idols, love of money, love of pleasure, pride, jealousy, drink, with many others, and, worst of all, love of self. What shall we do when the eyes of Jesus Christ, those eyes which, we are told, are as a "flame of fire" search us through and through? Oh, the burning shame, the horror, the dismay, the despair, should Christ come and find something other than Himself reigning in our hearts! Now those eyes, so true, so kind, beam with love and grace. Shall we not fling wide the door and say, "Lord, come and cast them out. Do for me what I cannot do for myself. You died to save me. Come to my heart, Lord Jesus. There is room in my heart for Thee."

—G.T.D.

## Moore Theological College

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Friends are invited to be present at the  
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SATURDAY, MARCH 29th at 2.45 p.m.

The Archbishop of Sydney will unveil the Foundation Stone set by His Grace the Archbishop of York on October 25th, 1951.

The occasional address will be given by  
SIR ROBERT GARRAN, G.C.M.G., Q.C., M.A.

Afternoon Tea will be provided by the Women's Auxiliary.

## THE BISHOPS' VETO IN PROVINCIAL SYNOD

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

The disappointing failure of the Provincial Synod of N.S.W. to achieve anything more constructive than the passing of a few resolutions of doubtful value was indicative of the general apathy and lack of leadership which prevails in the Church at the present time.

Some of the Bishops gave expression to their disappointment and that of others, who came from distant parts of the State expecting the Synod to last two or three days at least, and not to collapse, on the first day, as it did, owing to lack of matter to debate. It was, as they pointed out, a sadly wasted opportunity.

But who is to blame? The answer must surely be that the whole body of Bishops and Representatives, with few exceptions, approached the Synod with a general lack of conviction as to its significance and value. The Chancellor of the Diocese of Sydney seems to have surprised some people by his assertion that the Provincial Synod could be a very powerful force in the Church. One of the Bishops indicated at one stage that there were other much more interesting, and (one assumes, he meant) more valuable — things that he and others could have been doing, and yet he later complained when the Synod finally col-

lapsed for want of business!

The reason why the Provincial Synod has fallen into disrepute in some quarters may not be far to seek. Some members may have been near the truth when they expressed the opinion, after Synod, that the House of Bishops killed it by the exercise of their power of veto.

A motion was proposed for the appointment by the Standing Committee of a special committee which could prepare a draft of Special Prayers and Forms of Service for use on special occasions not already provided for in the Prayer Book, with a view to obtaining statutory authority for their use. It was made clear that such Special Prayers and Forms would meet a real need, and that the Canadian Church had met the need in a realistic manner. It was also shown that the words of the Declaration of Assent, "... and in Public Prayer and Administration of the Sacraments I will use the form in the said Book prescribed and none other, except so far as shall be ordered by lawful authority" are legally and morally binding on every ordained minister of the Church of England, and that the Bishops have no "jus liturgicum" by which they can meet the need without further legislation by Parliament. This

latter point was admitted by one of the Bishops, who voted for the motion. In the face of these facts, however, the House of Bishops rejected the motion, which was progressive, realistic, and innocuous. The voting was 3 to 2 against the motion, the President not voting. The motion was therefore defeated without being put to the House of Representatives, as any motion in Provincial Synod requires to be passed by both Houses. The House of Bishops thus effectively vetoed the move.

As mover of the motion, I pointed out that such a progressive step as that envisaged in the motion could be taken in a proper constitutional manner without severing the legal nexus of the Church in the Province of N.S.W. with the Church in England, and I quoted the opinions of eminent English and Australian lawyers to this effect. The Chancellor of Sydney Diocese also made it clear that the Provincial Synod is the proper body to initiate any desired action in this direction. Nevertheless the Bishops would not even allow the matter to be explored by a Committee which, if appointed, would have had to report back to the Synod before effectual action could be taken. It seems clear that the majority of the Bishops either want to keep such matters entirely in their own hands without Synodal action, or else they are prepared to sacrifice the Provincial Synod in the interests of the General Synod or of some proposed new Constitution which might conceivably, if it ever comes into being, give the Church power to make its own Forms and Ceremonies. No doubt any such power will again be made subject to the Bishop's veto.

This incident has made it apparent that the Provincial Synod is not a truly democratic body of the kind that is needed in the government of the Australian Church to-day. It also serves as a warning of the kind of thing which could happen under any Constitution which would leave a power of veto in the House of Bishops. Should it be necessary to retain some such power of veto, it should only be exercised after a thorough investigation has been made into the matter concerned, and not in order to prevent such an investigation.

The situation that is left is that the parochial clergy are legally and morally bound to adhere to the undertaking not to use such forms even when apparently authorised by a Bishop, since the Bishop has no power to authorise them except in a very limited way, under the Shortened Ser-

## MOTIONS PASSED AT PROVINCIAL SYNOD, N.S.W.

1. That this Provincial Synod and its Standing Committee take every opportunity that may offer from time to time to remove all legal bars to the election of women to the Synods of the Church in the Province.

2. That this Synod believes that the present use of alcoholic beverages is not in the best interests of the Australian people.

Therefore it urges—

(1) That the laws at present governing the sale of liquor should be policed more effectively and more responsibly laid on licences to this end.

(2) That the alcoholic strength of our liquors be reduced.

(3) That Church people should ask for a careful study on the part of the Government as to whether the placing of the whole trade, brewing and selling, under a commission be not to the advantage of the State and people.

(4) That Church people should consider whether in the interests of the young people of to-day, strong drink should be refused by them at weddings, cocktail parties, and other public occasions at least.

That this motion be sent to State and Church authorities concerned.

## MOTION LOST.

3. That the Standing Committee be asked to appoint a Special Committee to prepare a draft of Special Prayers and Forms of Service for which statutory authority might be sought for their use on special occasions other than those already provided for in the Book of Common Prayer. On completion of the draft, the Standing Committee is requested to forward it to the Metropolitan and Diocesan Bishops of the Province with a request that it be submitted to the Diocesan Synods, and to report the terms of the draft and the opinions expressed by the Bishops and the Diocesan Synods to the next session of the Provincial Synod.

"The measure of loving God is to love Him without measure."  
—Bernard of Clairvaux.

## CHURCH OF ENGLAND EVANGELICAL TRUST (N.S.W.)

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Past students are working with many societies, including the C.M.S.

vices Act of 1872 (English). It is the duty of the Bishops to enforce this undertaking in the Declaration of Assent, Ordinands are compelled to make the Declaration, on the basis of which, among others, they will hold their ministerial office in the Church. They will be expected to break it, and very few people will be able to understand why the authorities of the Church recognise the need for special forms and refuse the proper authority for their use. There does not appear to be any reasonable explanation for it.

## THE LATE BISHOP CROTTY.

Bishop Horace Crotty's death on 16th Jan. is reported from London. He was suddenly taken ill while attending the Lower House of Convocation and died in the ambulance while he was being taken to hospital. He was Rector of St. Thomas', Nth. Sydney, from 1913 to 1919, and, after serving as Dean of Newcastle, was Bishop of Bathurst from 1928 to 1936. His eyesight prevented him from continuing the arduous country travelling which was involved in the oversight of his vast Diocese, and he accepted, first, the Parish of St. Pancras and then the Parish of Hove, with its Cathedral-like "Pearson" Church. He was not only a brilliant preacher, but had a genius for friendship. I shall always be grateful for the friendship and understanding he gave me on my arrival in Australia. Our Diocese—his old Diocese—had no warmer friend. I recall his appreciation of my reference to "justification by faith only," which I made when I was being welcomed in the Town Hall on the evening of my enthronement. I preached for him at Hove in 1948, and found him sitting by my side at one of Tom Rees' evangelistic meetings in the Albert Hall. My friends in Hove told me how greatly he was loved there! I always cherished the hope that one day he would return to some suitable work in Australia, and I believe he, too, hoped that he might.—The Archbishop of Sydney in the "Sydney Diocesan Magazine."

## ELECTION OF NEW PRIMATE NEW ZEALAND.

The Bishop of Wellington, the Right Reverend Herbert Owen has been elected Primate and Archbishop of the Province of New Zealand at the General Synod which met in Christchurch last week.

The new Primate succeeds Archbishop Campbell West-Watson who retired last year.

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## NOTES AND COMMENTS

A recent edition of the C.E. News-paper contains a lamentation concerning the distribution of manpower in the Church in England. The title of the Leader is "A Racket in Curates" and is deeply concerned that financial and other inducements being offered tend to withdraw manpower from the more difficult centres of Church work. Here is an illustration of what the leader-writer deploras:—

Here is a residential parish of 8,000 in a fashionable country town and health resort. Here there is a vicar and three curates. Not twenty miles away, in the same diocese is a large industrial parish of 17,000. Since the war a new estate has been springing up around the limits of this parish which will within the next few months result in another 4,000 souls added to the 17,000. Here the vicar, with health already impaired through shouldering so great a burden for years, is alone. Eventually he may get the help of one curate, but only if he can find one who will accept the diocesan scale with no perquisites, for his is an extremely poor parish.

Unfortunately this difficulty is not confined to the Church in England. Our Australian conditions appeal as largely to the heroic in view of the difficulties of our extensive country parishes, as well as the concentrated populations of our cities. The sacred ministry is definitely a vocation in the mind of The Master as well as of the Church! and that vocation is one of the Holy Spirit to a wholehearted following of Christ wherever He, and not our inclinations, may lead us. It is really a sad reflection upon our common Christianity when the young men of our church who feel called to the ministry allow any consideration, save that of being in the place Christ chooses, to deter them from setting aside the attraction of the amenities of city life, facing willingly the isolation of the larger country parishes.

There are two kinds of Peace. The Peace of Life and the Peace of Death. When we find movements for Peace, so-called, being fostered by people who have affinities with the Soviet, we naturally suspect that the Soviet idea of Peace is the peace they are seeking. Consequently we wholeheartedly support the powers that be for their determination to give no aid at all to that Carnival of Youth sponsored by the well-known Communists, which is so much publicised to-day. The dire sufferings of millions of

human beings within the Soviet rule indicate the kind of peace they seek, we trust ignorantly.

At the same time we all desire a true Peace along the lines of the Christian principle of freedom and should pray for it, and, as far as is possible for us, work for it.

A very interesting and forceful address was recently delivered at the American Church in Paris by Mr. C. F. Nolde, the American Director of the Commission of the Churches, on International Affairs. The theme of his appeal was to turn the Spirit of Enmity into Reconciliation. He was quite realist in his approach to the question. He stated quite plainly though reluctantly, that he yielded to necessity of "negotiating from strength."

In the policy he was espousing he urged that we must "continue to affirm and demonstrate in action our recognition of the authority of the United Nations to determine what measures should be taken to oppose aggression whenever and wherever it occurs." Mr. Nolde emphasised the need of publishing quite frankly and fully the conditions we require for such a peace and also of seeking to spread abroad the peace-loving and peace-seeking spirit.

In view of the welcome given to the enacting of the play, "A Sleep of Prisoners," in some of the Churches of some other denominations, we have been interested to have our attention drawn to a criticism of the same in "The New Post" which is not exactly a religious paper! Here are some relevant extracts from it—

"A Sleep of Prisoners" now is to move round doing short seasons in each of a number of Sydney churches. We found it at its first new address, St. Columba's Presbyterian Church, Woollahra, a handsome old piece of Italian renaissance architecture originally designed by Sir John Sulman.

If "A Sleep of Prisoners" really must be staged in a church, you could scarcely find a more appropriate one than St. Columba's — the semi-officially adopted church of the original 1st Battalion, A.I.F.

When we sat in the otherwise empty church and constituted an audience of one at a rehearsal of "A Sleep of Prisoners" we were temporarily inclined to agree with the "atmosphere" notion. But when we arrived for the first-night performance and sat in a church packed by a typical "first-night" theatre audience, we found that the "authen-

tic church atmosphere" no longer was an authentic church atmosphere.

We are not insensible to religious surroundings, but our candid opinion, completely remote from any theological considerations, is that "A Sleep of Prisoners" could be far more effectively staged in a conventional theatre.

At the end of the performance we went to an elderly gentleman who had been grunting ferociously throughout proceedings, and who stood up and announced to nobody in particular, but very definitely, "Well, for once I find myself in complete agreement with the Archbishop."

This can hardly be called a criticism biased from the side of religion; and yet it gives quite a candid criticism indicating the unsuitability of the consecrated building for the play and the wisdom of the Archbishop of Sydney in making the decision, so hostilely criticised by people who might have been expected to know better.

In our last issue we drew attention to a vigorous protest made by the Archbishop of Canterbury against "oversexed" articles in the otherwise respectable journal "Picture Post."

What of Australia?

Many readers will have been shocked to read the review by Peter Woodruff in the A.B.C. Weekly of March 8 of a French film, La Ronde, at present showing in Sydney. Coming from such a source the review is the more significant. Mr. Woodruff calls the film "a nasty, grubby little celluloid sidelight on the commerce of love-making." He writes:—

There are certain passages which astonished me by their frankness. They left nothing to the imagination. It is perhaps surprising that a censorship ever let them pass uncut.

However, as a spectacle for teenagers — and the afternoon I saw it the theatre was three-quarters filled with teenagers—I should like the gentlemen who launched the recent Call To The Nation to take a look at it.

They will, I feel, cease to wonder at the changing values in public morality when they discover just what is permitted to pass for entertainment in Australia to-day.

One does not need to be told that the French, bless them, have a different attitude towards "love" than the Englishman. When one has lived and worked in Paris that is an outworn theme. But I do say here is a film that can do more to debauch the youth of Australia than book after book which has been banned.

The whole theme of La Ronde is free love, not even thinly veiled. Where does it lead? What are we supposed to learn from this essay in Seduction in Simple Stages?

It is a clever picture! I grant you that. The photography, the use of the camera as an eye-at-the-keyhole is admirably done; but it leaves one with the feeling of needing a very hot bath, with lots of strong disinfectant.

Whoever may be responsible for permitting this evil film and others

## A REASONABLE FAITH.

AN ENGLISH GENERAL SPEAKS.

Lt.-General Sir Arthur Smith, K.C.B., K.B.E., D.S.O., M.C., is President of the Church Pastoral Aid Society, London. Speaking from the chair of the Annual Meeting in the Central Hall, Westminster, he said:—

"It is quite true that we live in dark and anxious days. I often say if you want bad news, open your newspapers, and if you want good news, open your Bibles. There is much to encourage us. Wherever I go I come into contact with all kinds of people and I always find a response to any suggestion that the only way to get the world right is on a spiritual level — that while the material, and economic, and political may all be necessary, these things by themselves cannot put the world right; that there is only one solution, and that solution is a spiritual one.

Now it is true that in these days, men and women, and especially young men and women, are faced with honest intellectual difficulties. In my Bible the very first thing I have written, after my name are these words: "Take as much of this Book as you can by reason; take the rest by faith." I believe that to be very sound advice. Let us take all that we can by reason, because God has given us brains, He has given us intellects, and reasoning powers, and, under the direction of the Holy Spirit, our minds can be enlightened in regard to the Christian revelation. I sometimes think there is a danger of Evangelicals under-stressing the intellectual, and — I will not say, over-stressing the spiritual because that would be impossible. Let me put it in this way—emphasising the Cross, and all those basic doctrines which we accept as Evangelicals, emphasising them, not too much, but too exclusively, and not attaching enough thought to the fact that the Evangelical outlook is a sensible one. You and I do not have to commit intellectual suicide to believe what many would call the old-fashioned truths of the Gospel.

Then, too, we older people must try to understand the outlook of youth to-day. Youth says: "I cannot believe unless I can understand." In accordance with the worldly phrase, "Seeing is believing." Christ says, "Believing is seeing." If you open your Bible at 1 Corinthians 2, 14, you will read: "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." That is very true. The natural man can never understand the things of the Spirit; faith must come in; and God will honour such faith, provided it is honest. So as we present this great Gospel, as we emphasise the fundamental facts that man is a sinner, that mankind needs a Saviour, that Christ is the Saviour of men, that He died on the Cross to redeem them, that we must accept that salvation as a free gift, for we never can earn it, and that the Holy Spirit gives us power to live up to the divine standard in some measure, yes, and that we look for the Second Coming of Christ — those fundamental facts, so simple and yet so deep — do let us remember that youth to-day is sorely puzzled, and let us be prepared to show them that the Evangelical position is theologically sound, and is a position capable of deep study and deep thought. It is indeed a "reasonable" and practical faith for 1952. It is true that in these days we come up against people who want to trim the Christian message to suit the times in which we are living. Let us beware of that. We do not need to adjust the Christian message to suit modern life. What we need to do is to adjust modern life to the unchanging principles of the Christian Gospel. We may, indeed, take courage.

[An event of great interest in October and November of last year was a visit of Sir Arthur Smith to Canada and the United States for a series of meetings in no less than forty of their principal cities. His co-speaker was Dr. Oswald Smith.]

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### "THE CHURCH RECORD."

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[We thank all who are helping to increase the circulation of the "Church Record." We have no money to pay a canvasser though we are trying hard to raise an Endowment Fund to help to stabilise the paper and make the paper itself and its circulation more worthy of the cause we serve. We ask our readers to do all they can to help the Sale at the Bible House on Friday, June the 13th, at 11.30 a.m. —Ed.]

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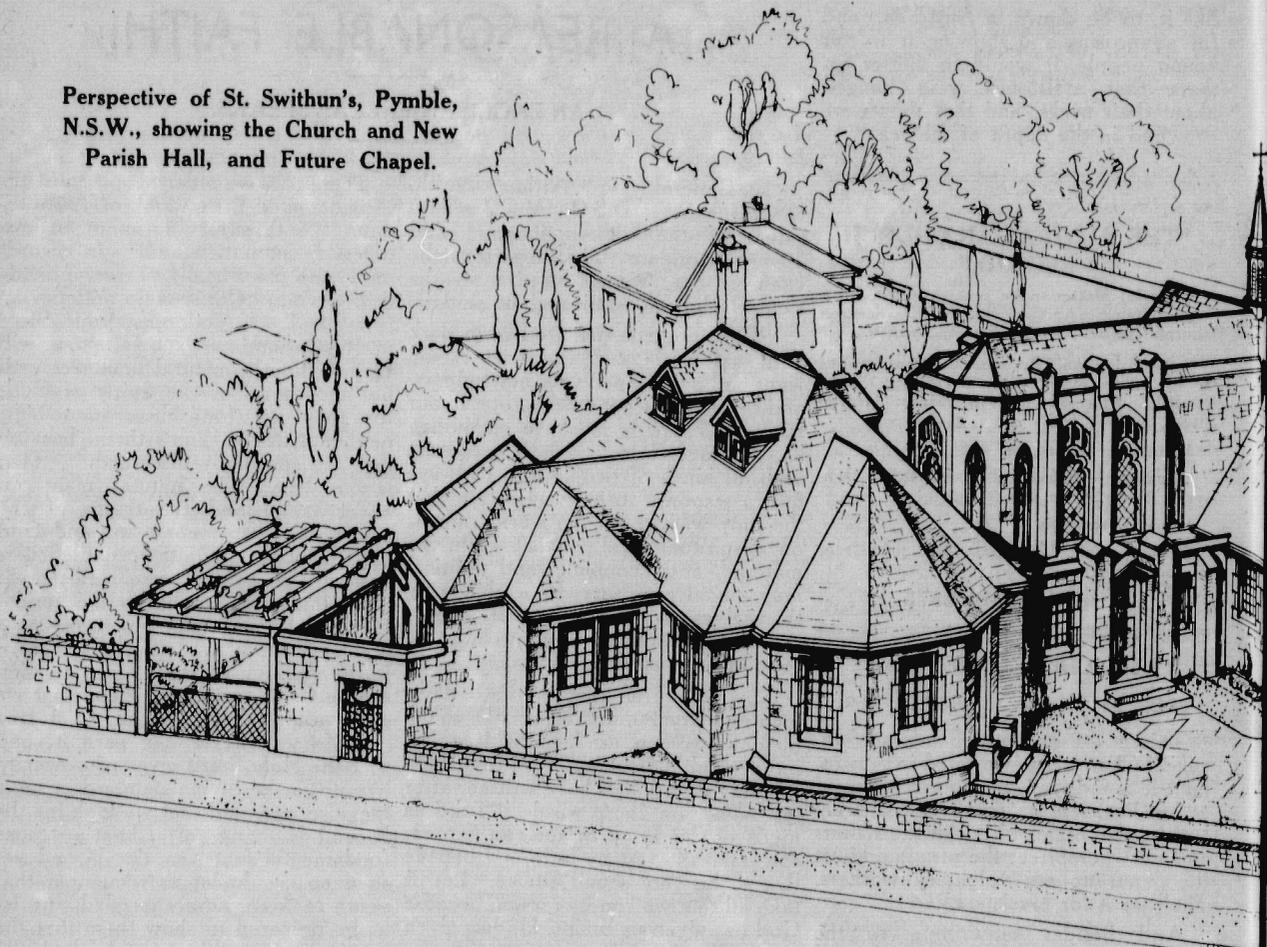
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Perspective of St. Swithun's, Pymble, N.S.W., showing the Church and New Parish Hall, and Future Chapel.



#### NEW PARISH HALL OPENED AT ST. SWITHUN'S, PYMBLE.

On Saturday, 23rd February the new Parish Hall and Sunday School of St. Swithun's, Pymble, was officially opened by His Excellency the Governor of N.S.W., Lieutenant-General Sir John Northcott, K.C.M.G., C.B., M.V.O., and dedicated by His Grace the Archbishop of Sydney, the Most Reverend H. W. K. Mowll, D.D., in the presence of some 450 to 500 people, including representatives of the municipality, clergy of the Rural Deanery, and former parishioners. The service took place under awnings in the grounds between the Church and the new Hall, and was conducted by the Rector, the Rev. C. A. Baker, from the landing at the top of the entrance steps. Archdeacon A. L. Wade read the Lesson. In the course of his re-

marks the Rector mentioned that the former building which had stood on the same site—the first Church, later the Parish Hall—had been dedicated by the late Archbishop Wright on 9th November, 1912, and on the same occasion the foundation stone had been set by the Governor of the day, Lord Chelmsford, G.C.M.G. It was, therefore, fitting that His Excellency, Sir John Northcott, and our present Archbishop should be present now, the Governor also having set the foundation stone of the new building on 5th August, 1950. The former Parish Hall was destroyed by fire on May 29, 1947. Its foundation stone of 1912 had been preserved in the porch of the new structure.

After the Rector's remarks the builder, Mr. W. G. Hutchinson, spoke briefly, and handed the gold-plated souvenir key to the Architect, Mr. N.

W. McPherson, who also made a short speech and then presented the key to His Excellency, who formerly unlocked and opened the main door, "with prayer for the blessing of God." The Governor then delivered an inspiring address and mentioned that this was the first function that he had attended as Her Most Gracious Majesty Queen Elizabeth II's representative. His Grace then dedicated the building "for the service of God" and gave the principal address. Inspection of the Parish Hall by all present followed, and afternoon tea was served within the building by St. Swithun's Guild, whose members excelled themselves in entertaining the large company. On the main table stood a special cake, an exact replica of the Hall, made and presented by a parishioner. This was formerly cut by Mrs. G. R. Sutton, and then cut up and handed around.

#### SUCCESS OF "THE CALL."

The response of the Australian people to the Call to the Nation issued by 12 church and judiciary leaders last November has far exceeded expectations.

Mr. Paul Maguire, representing committees sponsoring the Call in Victoria and South Australia, said this at a Sydney meeting last night.

Nearly 100 people, representing organisations interested in the Call, attended the meeting.

[Church and community leaders throughout Australia issued the Call to the Nation on November 11.

The message called on all Australians to advance moral standards.]

Mr. Maguire said the leaders who issued the Call expected 20 or 30 radio stations to broadcast the message on November 11.

All but two radio stations in Australia broadcast it.

Every metropolitan newspaper in the Commonwealth carried the Call in full on November 12.

Since then between 500 and 600 radio talks had been given on it, and it had been the subject of thousands of sermons.

More than 1,000,000 copies had been printed and distributed, though the sponsors had visualised a maximum demand for only 150,000.

Mr. Justice Maxwell, one of the signatories, said:

"The document is free from any taint of politics, from any singling out of any particular creed. It appeals to the humblest and the highest.

"I would not hesitate to sign it again to-day."

Representatives at the meeting decided they would report back to their organisations so they could form an executive committee to direct work in support of the Call.

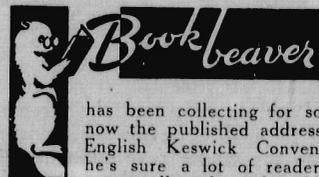
(—"Sydney Daily Telegraph," March 6.)



#### Architectural Features.

The attractive and well-appointed building follows the lead set by the beautiful Church, of simple stone treatment and green slate roof. It is designed so as to blend, but not to compete in any way, with the Church. For this reason the roof is shaped to conform to the traditional Chapter House, half-octagonal end which blends so happily with the bold parapetted west end of the Church adjacent to it. Internally, the Hall is bright and lofty, with an open timber roof of cypress pine, of similar design to that of the Church, with panels of acoustic board. The walls are of an attractive, restful pale green shade. The main hall is equipped with tubular steel nesting chairs. At one end is a large porch, at the other a commodious platform, fully equipped with curtains,

movie screen, floodlights, headlights, and spotlight. Mobile walls act as wings and provide dressing rooms, which may also be used as class rooms, and may be folded against the back wall. Large trays on rubber wheels, like huge drawers, are fitted under the platform, and into these the chairs and modern folding trestle tables may be packed out of the way when desired. There is a Kindergarten room, with appropriate fittings and chairs coloured according to classes, and a kitchen equipped with cupboards, a servery, stainless steel sinks, gas stove and gas copper, and electric urn. A covered way joins the building to the Church. The Hall completes stage two of a Master Plan. The Church was stage one. Yet to be added are choir and clergy vestries with an ambulatory, at the east end of Church, a chapel, and three class rooms.



has been collecting for some years now the published addresses of the English Keswick Convention and he's sure a lot of readers of this paper collect them also. He has just been down to Dalrymple's Book Depot in 20 Goulburn Street, Sydney, to collect his reserved copy of the latest "Keswick Week 1951" for sale there in cloth board binding. He noticed that they also have the paper covered copies at 12/6.

# Apostolic Teaching: The Final Phase

(Continued)

(By the Rev. C. H. Nash, M.A.)

## The First Epistle of John.

There remains only one of the N.T. writings bearing the name of the Apostle John to be considered — the fifth and last, namely, his (so-called) First Epistle. This is undoubtedly, as Bishop Westcott has stated in his unrivalled commentary, the latest in date of composition of all the documents comprised in the New Testament. This the last authentic utterance of the Apostolic company to whom our Lord committed in trust the fundamental teachings by which His Church was to be built up. Moreover, it is manifestly a product of ripe old age. Here we shall find all the characteristic marks of rich maturity of thought. The writer has done with all the lesser things which in earlier life seem so important. There are no personal references, no stress upon organisations or methods. No precise details as to conduct or church order or forms of worship. Truth is everywhere lifted to the highest plane and expressed in the simplest terms. Here is

## A Competent Testimony.

Professor Max Muller, the great Orientalist, writing in his Gifford lectures fifty years ago, said, "There is no religion in the world, which in simplicity, in purity of purpose, in true humanity comes near to that religion which Christ taught to His disciples." All these characters appear prominently in this brief but incomparably beautiful and comprehensive letter. It displays a calm serenity of atmosphere and an unshakeable assurance of certitude which leaves us no room for doubt or indecision. It goes to the very heart of human need with an all-embracing love. It comprehends every great truth of the Gospel.

## Three Main Themes.

Life—Light—Love—upon the framework of these three terms the Apostle builds up the whole revelation of the character of God. A still more primitive term, Spirit, had already been coined into a phrase in his Gospel, and now all that human language could contain and convey, concerning this Divine nature is complete. It may be set out in bare outline thus:

SPIRIT manifested as POWER expressed in LIFE;

GOD is LIGHT manifested as TRUTH expressed in KNOWLEDGE;

GOD is LOVE manifested as GRACE expressed in MERCY.

In this letter the theme of LIFE is introduced first and is seen at first remotely, but gradually, comes nearer and nearer until it is materialised and within the reach of human hands. And so we come to another great master word, FELLOWSHIP, the closest intimacy on terms of equality, an experience outward towards the brotherhood, and inwards to God as Father and as Son.

This brings us to our second term LIGHT, with it immediate exposure of Sin and the efficacious remedy for all sin provided in the Blood of Jesus. And so we are brought to our next master word — PROPITIATION — with its universal scope embracing all mankind.

But this unmerited privilege brings with it responsibility — a life to be lived, a commandment to be obeyed, and the Christian fellowship is envisaged as composed of these groups — primary, intermediate and senior, as we should say, but which the aged Apostle affectionately classifies in terms of a family — "little children," "young people," "fathers" — a classification which still fits expresses the departmental divisions of every Christian church, and for each of which he has a timely word of counsel. With an old man's love of little children he addresses them particularly no less than nine times. They are his first and last concern.

## Solemn Warnings

against false doctrines and deceptive teachers are also faithfully given. But the sufficient antidote of these is ever to be found in the anointing of the indwelling Spirit of Truth. So we arrive at the very heart of the letter, in the third and fourth chapters. Here in the innermost sanctuary of Divine revelation the new-born children of God will discover the inexhaustible resources of LOVE, which leave no room either for hatred of others or for contentment with an habitual experience of sinning in the life of the

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# THE SIGNIFICANCE OF THE LORD'S SUPPER.

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

true believer, and brings that intimate knowledge of God in His threefold self-manifestation as Father, Son and Holy Spirit which gives assurance of eternal life.

## Eternal Life.

So the message ends on the same note upon which it began — a life which is no mere product of a fantastic imagination or wishful thinking, but a life secured by every guarantee of knowledge. And this last note is not one of interrogation, but of confident assertion — "We know — We know — We know."

## Conclusion.

This little letter then approves itself as a final sublimation of all the teachings conveyed through Apostolic minds and pens, guided by the sovereign influence of the Holy Spirit, for the enlightenment and support of all humble souls who throughout succeeding ages wait for the promise of the coming again in final and triumphant glory of the Christ of God to restore to the Father the universal Kingdom of God. Here is Truth built upon Rock which neither vicissitudes of life nor powers of evil can destroy.

come." In other words, this activity is transitory not final. It ministers to the present need; it is not the ultimate goal. For, when the Lord gave His disciples these very symbols of the broken bread and the cup, He anticipated the ultimate issue of His sacrifice, and spoke of the coming triumph feast in His Father's kingdom. So we ought in this service consciously to confess that we believe that Christ's death is not only the ground of the beginning of salvation, and the guarantee of its daily continuance, but also that it holds sure promise of a crowning consummation. We should, therefore, anticipate the glory that shall be revealed, in which, because of Christ's death for us, we are to share.

"For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till He come." (1 Cor. 11, 26.)

The Lord's Death. — Participation in the Lord's Supper unquestionably calls us to remember, and to focus our attention upon, what is here called, in a striking phrase, "The Lord's death." We may well pause to contemplate its paradoxical character, its staggering wonder—that the Lord, He Who is eternal God, He Who is now the exalted King of the universe, enthroned on high, not only lived as a true man here on earth, but also in a body of flesh and blood like ours actually experienced a shameful death, and was publicly executed, as if he were a criminal, by crucifixion. Not only so, we are meant in our use of this service still more wonderfully to recognise and to confess that this death of the Lord has for us value which is personal, decisive, abiding, and eternal. Let us then consider what 1 Corinthians 11, 26, indicates that we ought knowingly and deliberately to do, if we are rightly to participate.

This Bread.—We are, first, commanded by the Lord to do something with "this bread," that is, the bread which He Himself broke, and of which He said, not simply "This is My Body," but "This is My body 'broken' or 'given'; and 'broken for you.'" Those who participate with this in mind cannot but recognise that the Lord knowingly went to this shameful end on our behalf, in our stead, and for our benefit. As in the feeding of the five thousand, the breaking of the loaves was the point at which the miracle happened and the bread was made more than enough for all; so the breaking of our Lord's body in death is the point from and through which He is able to meet all the needs of men. So by eating "this bread" we ought to confess that we believe that Christ can and does and will save us because He died for us.

The Cup.—We are, secondly, to do something with "the cup" of which Christ said, "This cup is the new covenant in My blood." According to ancient Semitic ritual covenants were sealed by death, by dividing the pieces of slain animals and passing between them. So here Christ spoke symbolically of His death by dividing the pieces, and keeping the bread and wine separate; and then He asserted that this death of His would ratify the New Covenant of God, and makes its benefits available to be enjoyed by God's people. Put simply these benefits are cleansing and quickening—remission of sins and the power of the indwelling Spirit to enable us to do God's will. So those who drink this cup of the New Covenant ought to do so in expression of their faith that Christ's death ratified this covenant, and that its promises can in consequence be fulfilled in their experience.

Till He come.—Thirdly, what we thus do in this service we are only to do "till He

As often as ye eat . . . and drink. — Let us now notice carefully what is the action in which we are to share, which is capable of such deep and far-reaching significance. We are to eat and to drink, to partake of the bread and wine. This is the simple and single and sufficient use of this service. There is here no mention of a movement Godwards. There is no sacrifice of the altar; it is a meal or feast from the Lord's table. Also, it is insufficient simply to behold in contemplative reverence. There is no place for non-communicating attendance. The service demands participation in the bread and wine. The appointed way to proclaim the Lord's death till He come is to eat and to drink. Further, such participation is meant to express outwardly our appropriation by faith of all that Christ's death makes ours in relation to the past, the present, and the future — in relation to sin, present life in this world, and our hope of glory.

To proclaim the Lord's death.—Finally, when we thus eat and drink, we are intended to "proclaim the Lord's death." This implies that the main action of this service is not something which the minister alone does with the elements at the Table; it is something which we all do, or should do, when we eat and drink. Also, the word "proclaim" is a strong and dramatic one. It at least suggests that we are to act a meaning; that we are openly to exhibit our attitude to, and our confidence in, Christ's death by what we do with "this bread" and "the cup." One wonders whether it may be possible to go even further. The Greek word translated "proclaim" is often used of spoken utterance. Does it suggest that, when they partook, the Corinthian Christians made a declaration concerning the significance of their action? Just as, when the king's health is proposed, we show our concurrence and desire for his well-being not only by drinking, but also by declaring "The King!" so one wonders whether Paul means that, as they ate and drank in the Lord's Supper, they made some declaration of faith concerning the Lord's death. Certainly in administration of the Holy Communion according to our Prayer Book order this writer has sometimes wished that the communicant could (with appropriate slight alteration) use the second half of the words of administration to express his responsive and appropriating faith. This would mean that, after the minister delivering the bread has said, "The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life," the individual receiving would respond, "I take and eat this in remembrance that Christ died for me, and I feed on Him in my heart with thanksgiving." But, whether such open declaration be possible and intended in 1 Corinthians 11, 26 or not, it is surely this kind of faith and heart response in the recipient which are indispensable, if, as he eats and drinks, he is worthily to "proclaim the Lord's death."—Church and People.

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## MUSIC IN CHURCH.

## Report of the Archbishop's Committee 1951.

(The Church Information Board, Church House, Dean's Yard, Westminster, S.W.1.)

In 1922 the Archbishops of Canterbury and York appointed a Committee to report on Church Music. The present Report, twenty-nine years later, largely adopts the principles of the 1922 Report. These principles are taught by the Royal School of Church Music at Canterbury, formerly under the direction of Sir Sydney Nicholson.

The Committee's Report includes chapters on morning and evening prayer; the Holy Communion; the Psalms; Hymns and their Tunes; the Organ, Organ Accompaniment, etc.

Perhaps it will be most practical to give quotations from the Report, which apply to the music of the Church in Australia.

"The vestry prayer, before and after a service, and its Amen, ought always to be said quietly and without note."

"The music of John Merbecke, in one of the modern versions now published, deserves special mention, owing to its historical association with the first English Prayer Book."

"A period of silence at this point in the service is of great spiritual value"—i.e., during the distribution of the elements.

"Where congregations are small, it is recommended that the Psalms should be read."

"In many churches there is a tendency to select for use only those hymns the tunes of which are familiar; many fine hymns are therefore not used. There is room for a greater spirit of adventure in the introduction of unfamiliar tunes . . . Congregations welcome the occasional new tune, pro-

vided that they are given an opportunity of learning it."

"Different types of tunes demand different relation standards of pace."

"The accompaniment of hymns is an art in itself."

"As a general rule 8 ft. diapasons, or 8 ft. and 4 ft. flutes, are preferable. Undulating stops and tremulants should never be used for this purpose." (Hymn-accompaniment.)

"It is unfortunately true that the art of organ accompaniment is given too small a place in the training of organists . . . Organ accompaniment requires much independent study."

"If too quick . . . it will effectively check devotion."

"A suitably-chosen voluntary, well played on a good instrument, may be a most helpful adjunct to the service; unless it fulfils these conditions, it would be better to dispense with it altogether."

—C.V.P.

## ST. GEORGE'S CATHEDRAL, CAPE TOWN.

The Church of the Province of South Africa has celebrated a Centenary this year in St. George's Cathedral. Actually it is quite evident that it has no honest right to have possession of St. George's at all. The two pieces of land were granted by the Government on the 11th April, 1848, and the 26th June, 1848, to Bishop Gray and his successors in the see of Cape Town. In 1863 Bishop Gray resigned his letters patent, and as a result of such resignation he ceased to have any title to the land. In 1870 he transferred the title to the Board of Trustees—but he had no power to transfer. His "deed of transfer No. 201" was subsequently declared null and void, and it is clear from the case of the Bishop of Cape Town v. the Bishop of Natal (6 mp cns 201) and from the comments thereon J. Watermeyer in the second Trinity Church case (1932 C.P.D., 415-416) that as a result of such resignation Bp. Gray ceased to have any title to these two pieces of land. And to this day the property and the building are the property of the Church of England, who are wrongfully deprived of the use of that property. — The Church of England in South Africa, Nov., 1951.

## MOORE COLLEGE.

## SUCCESS AND PROGRESS.

To all who are interested in the expansion of the Kingdom of God it must have been encouraging to see the photo of sixteen young men who had been admitted to Deacon's Orders on the previous day by his Grace the Archbishop of Sydney in St. Andrew's Cathedral.

These ordinands had been trained at Moore Theological College for the Sacred Ministry. In addition eight other young men completed their course at Moore College in 1951 for spheres of work outside Sydney; some to go to the mission field as missionaries and some to be ordained to the Sacred Ministry in other dioceses.

It is interesting to notice that of the fifteen Moore College Students completing the Th.L. examination of the Australian College of Theology, three were awarded first class honours and headed the list of passes. One of these obtained the coveted Hey Sharp Prize. Four of the remainder achieved second class honours. Of the students who sat for one part of the Th.L. ten obtained passes.

This year the Moore College Committee has accepted twenty-seven new students for training, bringing the total number of men at the College to sixty-two.

During the last eight years two new wings of students' rooms, accommodating thirty-four students, have been built, and at present a third wing of twenty-one students' rooms is in the course of erection. This wing will complete the building programme of students' and tutors' rooms, provision having been made for a total accommodation of seventy.

The students' rooms now being erected will take the form of a Memorial Wing and will incorporate the porch of the former Broughton Memorial Chapel, also the memorial

## DEVOTIONAL

## FOURTH SUNDAY IN LENT. 23rd MARCH, 1952.

plaques and east window from the chapel.

When his Grace the Archbishop of York visited Sydney last October he set the foundation stone of this Memorial wing. This stone will be unveiled by his Grace the Archbishop of Sydney at 2.45 p.m. on Saturday, March 29th. The occasional address will be delivered by Sir Robert Garran, G.C.M.G., Q.C., M.A., and all friends of the College are invited to be present.

This new wing is being built at an approximate cost of £20,000 and donations towards this amount will be gratefully received. Rooms or other portions of the building can be dedicated as memorials or memorial thank-offerings. The Rev. S. G. Stewart, Hon. Organising Secty. of St. Andrew's Rectory, Roseville (JA 2553) will supply any particulars.

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## COME AND INSPECT

fect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world."

In the Gospel for the Fifth Sunday in Lent (St. John viii 46-59) our Lord brings before the Jews the fact of His own sinlessness. "Which of you convinceth me of sin?" In response they accuse Him of having a devil, and reject His claims. But He knows how his sinless character can alone be explained, for He is none other than God Almighty Who told Moses to say to the children of Israel, "I AM hath sent me unto you." "Jesus said unto them, verily, verily, I say unto you, before Abraham was, I AM."

The sinlessness and divinity of our Lord Jesus Christ go together. If He was not God He was not good, for He made some stupendous claims, which no good man, who was only man, could make. What mere man could say, "I am the Bread of Life," "I am the Light of the World," "He that hath seen Me hath seen the Father," "I and My Father are one," "He that eateth My flesh and drinketh My blood hath eternal life, and I will raise him up at the last day." But when we remember that He who said these things was the great I AM, the Eternal God, though dwelling in a tabernacle of human flesh, then all such claims, however startling, are but the natural expressions of one Who was "God of God, Light of Light, Very God of Very God." And we thankfully realise that He Who was perfect man and perfect God gave His life upon the Cross for all men, and "by His own Blood He entered in once unto the Holy Place, having obtained eternal redemption for us."

In this work the Church has her part. Christian people should bring their own scanty store of talents and possessions (like the five barley loaves and the two small fishes) to the Lord for blessing, and then in His strength go forth to bless others. And this enterprise should not be confined to the people near at hand, sitting in the front rows, to our own town or neighbourhood, but should be extended to all, even to the uttermost parts of the earth.

Where this missionary spirit prevails the reflex blessing will not fail to come on Church or parish, or individual, for the disciples who had gladly given their scanty store found that after all had been satisfied their own stock of food had not diminished, but had increased to twelve baskets full. So will blessings, material and spiritual, not be lacking to those who seek to distribute the Bread of Life to the whole world for which Christ died.

## FIFTH SUNDAY IN LENT.

30th MARCH, 1952.

"Passion Sunday" is the name commonly given to the Fifth Sunday in Lent, for during the last fortnight of the solemn season our thoughts are turned to the sufferings of the Sin-Bearer the Passion of the Son of God, until on Good Friday, we stand in spirit beneath the Cross and see the Lord of glory die.

But, for us, everything depends on the answer to the question "Who was the Sufferer? If He was a man and nothing more, His death only added another name to the list of those who have died in a hopeless cause, but if He was God, manifest in the flesh, "He made there (by His one oblation of Himself, once offered) a full, per-

## SUNDAY SCHOOL TEACHERS' LENTEN SERVICE.

The Second Annual Lenten Service for Sunday School Teachers and all who are concerned in the work of religious education will be held in St. Andrew's Cathedral on Friday, April 4th, at 8 p.m., when His Grace the Archbishop of Sydney has consented to be the special preacher. The Service is arranged by the Diocesan Board of Education in order to bring Sunday School Teachers, Scripture Teachers, Parents and Friends together for prayer, worship and the re-dedication of ourselves to God for the task of taking the Word of God to the boys and girls of our Diocese during the coming year.

CHURCH FURNISHINGS wanted for new Church Hall. Communion table, rails, prayer desk, pulpit, lectern, credence table, carpeting, etc. Rev. G. B. Muston, St. John's Rectory, Wallerawang, 6W. Phone 8.

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# Diocesan News

## SYDNEY

### Bible Exposition.

The appeal of biblical exposition is being demonstrated at St. Oswald's Church of England, Haberfield, where the Church is well filled each Wednesday evening.

The Rector, Dr. A. W. Morton, conducts expository studies on the Book of Daniel. These are arousing widespread interest and have provoked appreciative comments.

### Cathedral Theological Circle.

The first meeting of the Cathedral Theological Circle for the year will be held at the Deanery, 60 Darling Point Road, on Tuesday, March 25th.

A buffet supper will be served at 6 p.m. after which a paper will be read.

The speaker will be The Rev. A. W. Morton, M.A., D.Phil., and the subject, "The Contribution of Evangelical Theology to the Philosophy and Practice of Education."

The paper will be followed by a general discussion.

The meeting is open to Clergy and students of Theology.

## MELBOURNE

### Lent.

(From the Archbishop's Letter.)

Lent has begun. Each of us should be doing something which will not only remove the blemishes in our behaviour, but also create new possibilities of greater usefulness.

Lent is not meant to be a time for merely destroying the weeds in the garden, but for preparing and sowing it as well.

I was very sorry to learn that the Rev. F. A. Townsend and the Rev. W. G. Vizard are both suffering from illness and are in hospital. In both cases I hear that they are making progress.

The Rev. J. W. Briggs of Holy Trinity, Kensington, has told me that he wishes to resign at the end of April. He has been much beloved by the people of that church. For long years he served in this diocese as an organist and choir master and late in life trained for the work of the ministry. Wherever he has served he has left a host of friends and I hope that he will have much joy in the closing years. I have appointed the Rev. W. J. B. Clayden to be his successor.

At St. Mark's, Camberwell, on the first Sunday in February, Canon Robinson was given many tokens of the appreciation in which his work was held. I have already spoken of his splendid service and so need not say more here. Dean Langley is in charge of the parish until the Rev. Mervyn Britten takes over on the 17th April.

The Rev. G. W. Phillips is now at Bacchus Marsh, the Rev. C. F. Withington at Kingsville and Spotswood, the Rev. A. B. Nicholls at Inverleigh, the Rev. K. P. Goodisson at St. Martin's, Hawksburn, the Very Rev. W. S. Dau in temporary charge at St. George's,

Reservoir; the Rev. G. G. Tymms, Chaplain at "Ellerslie." The Rev. N. L. Hill went to St. Mark's, Fitzroy, on the 6th March, the Rev. G. W. Simondson goes to Hastings on the 17th March, and the Rev. B. H. Reddrop to Flinders on the 22nd April. The Rev. Laurence Evers is in charge of St. Peter's, Eastern Hill, during the absence of Canon Maynard in England.

### C.M.S.

Miss Rhoda Watkins, formerly of China, arrived in Melbourne on 16th February, and will take over the principalship of St. Hilda's Missionary Training Home on 1st March.

The Rev. A. D. and Mrs. Feuerheerd and their two children arrived in Melbourne on 7th February. They will be staying with Mrs. Feuerheerd's father — Mr. H. J. Hannah.

Misses Mary Bolitho and Barbara Spring expect to leave Melbourne for Tanganyika by the Chitral on 8th March. Miss Jocelyn Broughton (of N.Z. C.M.S.), who trained at St. Hilda's, will also leave by the same ship for Sind, in Pakistan.

Bishop and Mrs. Stanway will spend most of March in country dioceses of Victoria until leaving for N.Z. on 30th.

Canon A. and Mrs. Riley, of the Sudan, are due in Adelaide on 25th April for furlough.

Miss Pat Henderson took up duties as secretary of the League of Youth on 17th Feb. in succession to Miss Georgina Serpell, who has entered the Melbourne Bible Institute.

The Rev. H. P. Young, brother of the Rev. C. P. Young, was "called Home" in England on Saturday, 16th February. His missionary service was divided between Fourah Bay, College, Sierra Leone, and the C.M.S. College, Palamcottah, South India.

We tender our sympathy to Rev. C. P. Young and other relations.

## TASMANIA

The Rev. I. J. Brown (who has been on leave) is to be Priest-in-Charge of the parish of Swansea.

The Rev. H. D. Ikin, assistant curate of St. John's, New Town, to be Rector of the Channel cum Bruny Island parishes. Mr. Ikin will reside at Woodbridge.

## THE ARCHBISHOP OF SYDNEY.

### 18th Anniversary of Enthronement.

Thursday, March 13th, marked the 18th Anniversary of the Enthronement of the Archbishop of Sydney in St. Andrew's Cathedral. Following the custom of the years since his arrival in Sydney, the Archbishop invited the retired clergy and their wives, and clergy widows to meet him on this occasion. There was a service of Holy Communion in the Cathedral at 10 a.m. at which His Grace preached from the text taken from one of the Psalms for the day, Psalm 68 verse 12. He emphasised that we are to live not only in the past, but in the present and the future.

The Archbishop entertained those present, to morning tea, in the Lower Chapter House, at the conclusion of the service.

## CORRESPONDENCE

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

## CONCERNING BROADCASTING.

(The Editor, "Australian Church Record.")

(We have been asked to insert the following letter.)

The attention of the Broadcasting Committee has been drawn by the Management of Station 2CH to the fact that difficulty is being occasioned by churches arranging for semi-permanent lines to be connected for broadcasting purposes, without informing the Station, and so leading to a duplication of application to the P.M.G.'s Department for line facilities.

I wish to bring this matter under your notice, with the request that you inform churches, probably through your denominational paper, that when such applications are being made to the P.M.G.'s Department, Station 2CH be notified at the same time.

Thanking you,

Yours sincerely,

R. H. DOUST,

Secretary, Broadcasting Committee.

N.S.W. Council of Churches.

130 Castlereagh St., Sydney.

## HOSTS FOR HOLIDAY.

(The Editor, "Australian Church Record.")

Dear Sir,

During the May school vacation we hope to be taking some young people from one of the industrial parishes of Sydney for a holiday at Leura. To make this possible I was wondering if you would have 20 readers who would like to take the opportunity to contribute 30/- each and so send away as their guests 20 young folk who would otherwise be spending their holidays amongst the factories of our city.

Perhaps those who will make themselves either hosts or hostesses would send their gift to me c/o St. Silas Rectory, Waterloo, N.S.W.

Yours very sincerely,

J. MACDONALD.

Waterloo.

3/3/52.

## WORLD SHIP TONNAGE.

The world total of shipping at July, 1951, showed an increase of more than 2½ million tons on a year earlier, according to Lloyd's Register. The size of the world's merchant fleet is now placed at 87½ million gross tons of which British shipping accounts for 18½ million tons, or 331,000 tons more than in 1950.

More than a quarter of world tonnage less than five years old is British. The U.S.A. holding in this category is approximately one-twentieth and Norway's holding about one-sixth of the world total.

## PERSONAL

The Rev. A. Kimmorley, Curate of St. Stephen's, Willoughby, has been appointed Rector of Pitt Town, N.S.W., Diocese of Sydney. He will take up his duties early in April.

Much sympathy is being felt for the Rev. J. F. Chapple, of Sydney, on the death of his wife. Mrs. Chapple was a very bright personality and had gained a host of friends in the various parishes where she and her husband had worked. She was ever a helpmeet, and her untiring efforts in parish work until the time of her husband's retirement, and also afterwards, was in evidence in all that she undertook. Her kindly disposition and her friendly manner won many to her, and her life lived in Christ's service is something she will be remembered by. The funeral service was held in St. Alban's Church Five Dock. We offer to Mr. Chapple and his son, the Rev. R. S. Chapple, the Rector of Hornsby, our prayerful sympathy.

The Rev. G. R. Delbridge, the Chaplain for Youth, of the Diocese of Sydney, has accepted nomination to Holy Trinity parish, Adelaide, in succession to the Rev. F. H. B. Dillon, who has accepted nomination to the parish of St. Clement's, Mosman, Diocese of Sydney. Mr. Delbridge has been chaplain for Youth in Sydney since its inception in 1942, and Director of the C.E.N.E.F. Memorial Centre from 1947 when the building was opened. During his ten years of office Mr. Delbridge has built up a vigorous organisation in youth work which has been productive of much spiritual results. His many friends will wish him well in his new task in South Australia.

The Rev. Roderick Bowie, of Sydney, will be returning to St. Stephen's School, Hong Kong, where he served for a short time after withdrawing from China.

Rev. J. F. Rofe, Rector of Campbelltown, N.S.W., for many years has resigned from that Parish for health reasons. Since then he has been doing relieving work at Campbelltown, Narellan, Dulwich Hill, and now is at The Oaks and Burrigorang.

Doctor Juliet Backhouse, of Sydney, is to sail for Tanganyika on May 9, for work with the Church Missionary Society. Her father is Rev. N. A. Backhouse, chaplain at the North Sydney Grammar. She has been adopted as the Own Missionary of Saint Luke's, Thornleigh, and Saint Mark's, Pennington Hills, of which the Rev. A. R. Ebbs, is in charge.

The Rev. H. C. and Mrs. Gurney, of S. Australia, and a number of other missionaries are waiting in the U.K. for permits from the Persian Government to return to that country after furlough. So far, permits have been refused. Miss Genevieve Cutler is likewise waiting for a visa to enter Iran.

The death occurred in Sydney, on March 5th, of Mrs. Minnie Coughlan, widow of the late Mr. Ben Coughlan, and mother of five sons, the eldest of whom is the Rev. W. G. Coughlan, of Sydney. We offer our sympathy to those bereaved.

Bishop Burgmann, the Bishop of Canberra and Goulburn, preached the Sermon at the opening of the Provincial Synod in St. Andrew's Cathedral, Sydney, on March 4.

The Rev. Warron Bryden Brown will be instituted and inducted to the parish of St. Peter's, Cook's River, on April 3rd by the Archdeacon of Redfern.

Dr. P. M. Edmonds, of C.M.S., Victoria, writes from Srinagar: "We have had a busy term, surely the most exacting either of us have ever had in our lives. In Australia we so often feared that perhaps this door would be closed to us on our return that now we find the way still open we are desperately working against all trends of Asia to redeem the very last minute of the time allowed by Him to witness for His saving power here. It is a tremendous feeling to find ourselves so free to witness, yet to know that everywhere in Asia the doors are slowly swinging to."

St. George's Church, Hurstville, Sydney, was crowded on the evening of Friday, February 15, for the induction of the new rector (the Rev. R. F. Gray) by the Archdeacon of Ryde (the Ven. S. H. Denman).

The address was given by the Archdeacon of Cumberland (the Ven. F. O. Hulme-Moir), who spoke on the duties the congregation owed to the new rector, and likewise the duties and allegiance of the minister to the Church in general and St. George's Church in particular.

A welcome was extended to the rector and Mrs. Gray in the parish hall at the conclusion of the service.

The former Dean of Newcastle, N.S.W., the Rev. A. E. Morris, has been appointed by the Bishop of Oxford to the office of Rural Dean of the Vale of the White Horse.

Dr. Leon Morris, Vice-Principal of Ridley College, Melbourne, is expected to arrive in Melbourne from Cambridge, England, on April 26th, by the steamer Cameronia.

We desire to express sympathy with the Rev. Alwyn Prescott, Rector of Moss Vale, N.S.W., whose father died in Sydney last week.

## SERVANTS.

A domestic worker once said to her master: "I am not your servant but your employee." . . . But let us remember that we as Christians are not mere employees but "servants of Christ . . . with goodwill doing service, as to the Lord, and not to men."

—J. D. Maitland-Kirwan in the current issue of "Under Syrian Skies."

## THE WORD OF GOD.

The Word of God is the food of the soul, as Wisdom says: "Come, eat my bread and drink the wine which I have mingled for you" (Prov. ix, 5). And when God deprives men of the means of hearing His Word, which He is wont to do when grievously provoked by our crimes, He is said to visit the human race with famine; for we thus read in Amos: "I will send forth a famine into the land: not a famine of bread or a thirst of water, but of hearing the word of the Lord" (Amos viii, 11).

And as an incapability of taking 'food' or of retaining it when taken is a sure sign of approaching death, so is it a strong argument of their hopelessness of salvation, when men either seek not the word of God or having it endure it not, but utter against God the impious cry: "Depart from us; we desire not the knowledge of thy ways" (Job xxi, 14).

—(Catechism of the Council of Trent, p. 548.)

The Catechism of the Council of Trent, from which we take the above, is intended as a guide to the Roman priests in their teaching. But unfortunately Rome teaches that the Word of God is contained in Holy Scripture and the traditions of the church. And Holy Scripture with them includes the Apocrypha and is only to be understood as interpreted by the Church; the Church in every case meaning the Roman Church.

So what Rome appears to give with her right hand she takes away with her left. The Traditions of the Roman Church now of course far outweigh the text of Holy Scripture in bulk and volume. Indeed it seems impossible for any man to know where tradition begins or ends. Protestants believe that these traditions are the word of man and not the Word of God. Instances at once arise to the mind such as the modern doctrine of the Infallibility of the Pope or the still more recent dogma of the Bodily Assumption of the Virgin Mary into heaven. Yet refusal to accept these dogmas would mean excommunication from the Roman communion and consequent consignment to perdition.

It will be noted that these new dogmas put forth by Rome are intended to buttress the edifice of the Papacy and her priesthood and to fasten the yoke of Popery more firmly on the necks of all who are obedient to Rome.

How long will this go on?

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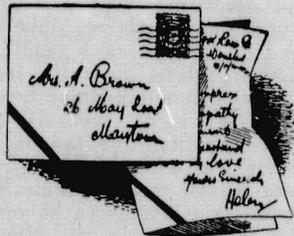
WANTED. — ORGANIST and CHOIR-MASTER for St. James' Church, Carlton. Apply the Rev. K. L. Walker, 18 Wallace St., Bexley. LW 3979.

WANTED URGENTLY. — Single Bed and Bedding for Aged Pensioner. Reply Family Service Centre (MA 9620).

WANTED for "Newton Cottage," a Three-quarter (3ft. 6in.) Spring Mattress — in good condition. Church Missionary Society, 93 Bathurst St., Sydney.

SEWING MACHINES.—Two machines of any type would be appreciated by two poor mothers. Family Service Centre, MA 9620.

ORGANIST. — The Parish of St. Peter's, Neutral Bay, will require on and after May 1st the services of an Organist-Choirmaster (Male) for the above Church. 3 manual pipe organ. Apply by letter to the Rector, Rev. R. P. Gee, Th.L., 91 Crasmere Road, Cremorne.



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**March 23. 4th Sunday in Lent.**

**M.:** Gen. xliii or Eccus. xxvii, 30-xxviii 9; Luke, xv or Hebrews xii. Psalm 119, 145-176.

**E.:** Gen. xlv l-xlv 8 or xlv 16 - xlv 7 or Eccus. xxxiv 13; Mark xv 1-21 or 2 Cor. ix. Psalms 39, 40.

**March 30. 5th Sunday in Lent.**

**M.:** Ex. ii 23-iii end; Matt. xx 17-28 or Heb. xiii 1-21. Psalm 22.

**E.:** Ex. iv 1-23 or iv 27-vi 1; Mark xv 22 or 2 Cor. xi 16-xii 10. Psalm 51.

**April 6. Sunday next before Easter.**

**M.:** Isa. lii 13-1iii end; Matt. xxvi. Psalms 61, 62.

**E.:** Ex. x 21-xi end or Isa. lix 12; Luke xix 29 or John xii 1-19. Psalms 86, 130.

**BOOKS OF SPECIAL INTEREST.**

- "The Art of Living," by Godfrey Robinson and Stephen Winward. 5/3.
- "The Practice of Evangelism," by Bryan Green. 13/6.
- "The Church—Universal and Social," by A. M. Stibbs. 6/-.
- "He that Doeth"—The Life Story of Arch-deacon R. B. S. Hammond, by B. G. Judd. 15/-.

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CHURCH RECORD**

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

Vol. 17. No. 7.

APRIL 3, 1952.

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

**"IF WE SUFFER WITH HIM."**

AN EASTER MEDITATION.

(By the Rev. R. A. Cole, Ph.D., M.Th., Lecturer at Moore Theological College.)

It may well be said of all the great Christian festivals, that there is a constant danger lest the true nature and meaning of the festival be lost amid the trappings of festivity. Christmas has become the season of good cheer, of church bells, of presents, of carols; but we have well nigh forgotten what mighty act of God created the brave new world which set Christians carolling amid the flames and beasts of a decaying Roman Empire.

No thinking man can fail to be filled with wonder at the transparent loveliness of some of the early Christian lyrics that sound above the turmoil of barbarian inroad in the Dark Ages, as freshly and spontaneously as a lark singing on a battlefield between the bursts of gunfire. We wonder; but we make no attempt to understand, we who are comfortable Christians, and who prefer to have others make our music for us. We nod our heads and purse our lips in artistic appreciation of what was the "cri de coeur" of our spiritual forefathers.

**The Suffering Christ.**

It is, however, no accident that some of the finest songs of the Church of God are written not by the half-lights of the Stable of Bethlehem, but in the hard daylight of the barren hills overlooking the highway outside Jerusalem. It is easy to be romantic at Christmastide, especially in Northern latitudes where so many pagan traditions of our fathers still stir our blood, with Yule-log and Christmas Tree and snow and holly. No man may be romantic beside the Cross of Christ. Here is hard reality; here is parching heat and thirst and pain and mocking. We object to the "realism" of some of the German and Spanish representations of the Suffering Christ. If this be a reverent shrinking from a sadistic revelling in the humiliation of a suffering Christ, well and good; but if it be, as so often it is, a reluctance to see and face the ugliness of the Cross, then

we stand self-condemned as a generation that says again "Prophecy not unto us true things—prophecy unto us easy things—prophecy deceits." And yet why this shrinking from the physical suffering and ugliness of the Cross, not to mention its spiritual cost? Is it just that we are too humane and sensitive to bear to read of such suffering? No; the true explanation lies deeper; we are reluctant to consider the measure of the sufferings of Christ because we know at heart that the Way of the Cross is the way for all Christians. "Like Master, like Servant" — did He not say it Himself? — and so with Peter we say "Be it far from Thee, Lord," not primarily because of our love for the Master, but because of our love for ourselves.

Let us then move a stage further. Why was it that this aspect of the Christian Faith meant much to our fathers? The easy answer is that they too had realised full well the cost of discipleship in their lives. True, their darkness at noontide had not been His desolation and the knowledge that the Father had turned His back; nevertheless, like James and John, they had drunk of their Master's Cup and been baptised with a baptism like His. Henceforth (since such is the logic of the human mind) they could appreciate the more keenly all that their Lord had suffered on their behalf; for normally we are only too ready to count the cost of our sufferings for Christ, and too little apt to count the cost of His for us.

But this answer is incomplete; for there is a deeper note yet in the music of the early hymnwriters. The knowledge that a Christian has been given the inestimable privilege of sharing in the suffering of Christ may well give him a sober steadfastness in the face of persecution, and even a solemn joy that cannot be understood by his persecutors, but it can hardly inspire the ring of triumph that is the hall mark of the great Easter hymns of all ages.

**Christus Victor.**

Where, then, is the sense of "Christ the Victor" as we stand by the Cross?

We say that it is only in the Cross as seen by the light of the Resurrection. This, and this alone, explains the joyous acceptance of suffering and death by the early Christians; for them, death had lost its meaning as a terminus—it had become but an item—while suffering sank back into its true perspective, as the natural and inescapable lot of the Christian. Martyrdom was not to be sought after, wisely said the Fathers of the Church; but if martyrdom was not to receive an unhealthy or morbid stress, neither was its possibility to be discounted. There was, at the best, a healthily balanced attitude, a matter-of-fact acceptance of the words of Christ at their face value; and this meant a true realisation of all that was involved in the total claims of Christ. "The man with an empty purse can sing lightheartedly even in a den of thieves," says the Latin saw. We smile at the pungency of the saying, but it conceals a deep theological truth; he who has once committed himself to Christ, he who has already "died to self," has nothing else to fear—because he has already "risen with Christ," and shared spiritually in that triumph of Christ that guarantees him physical resurrection, too. For him death has no longer any sting; for him, as for his Lord, the grave has no victory.

To whom did the Resurrection of Christ mean most of all? Was it not those to whom the Death of Christ had meant most? And to none can the Death and Resurrection of Christ mean

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