

THE AUSTRALIAN CHURCH RECORD

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CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

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The "Red Book" Case Ends

BISHOP OF BATHURST ACCEPTS COURT'S DEISION.

The long controversy concerning the Red Book has concluded. The Attorney-General announced through "The Sydney Morning Herald" that an agreement concerning costs had been arranged between the Bishop and the Relators. The Bishop had announced that he would not prosecute any appeal to the Privy Council.

The A.B.C. News Report.

In this connection we may be permitted to express our astonishment at a very misleading report given over the air by the A.B.C. We can appreciate the difficulty of condensing reports of current events, but certainly it stretches our credulity to believe that any intelligent narrator could declare over the air that parishioners had decided to drop a case which had been decided in their favour. Further it is most confusing and misleading to declare "the High Court was divided" without informing the public that actually an injunction had been issued directing the disuse of the Sanctus Bell, making the Sign of the Cross and the discontinuance of the Red Book in the public service of the Church. As His Honor, Mr. Justice Latham put it: "The decree should be limited to the breaches of trust which were proved by evidence, viz., the use of the Red Book, of the Sign of the Cross and of the Sanctus Bell in the Churches of the Diocese which are subject to the trust proved. Subject to this variation the judgment of Roper J. should be affirmed." His Honor Mr. Justice Williams declared "It cannot be said that the deviations and variations from the proper order and form of administration of Holy Communion complained of in the Red Book are not substantial."

His Honour Mr. Justice Williams agreed that the Bishop's appeal should be dismissed with costs.

The Relators' Complaints Justified.

What is a matter of further interest is the fact that although His Honor Mr. Justice Dixon held that as a suit for relief against breaches of charitable trusts the suit lacked foundation, and should fail, he had no hesitation in declaring that "it must be conceded that, if the Service of the Book of Common Prayer was meant to be common ground on which all Church people may meet though they differ about some doctrine, as it stated by Lord Hatherley, then the attainment of that object is defeated or impaired by the use of the order contained in the manual. In the second place the manual does appear to imply that the Sign of the Cross may or shall be made by the celebrant, so that the action is a distinct ceremony additional to the ceremonies of the Church, according to the use of the Church of England; with the consequence that it is an offence against ecclesiastical law in England. *Read v. Bishop of Lincoln 1890.*

"In the third place the order does imply that a sanctus bell may or shall be rung at the Benediction and during the Consecration. This is an illegal ornament (Scil.—in the sense of ecclesiastical law) not being included in the Ornaments of the Church mentioned in the First Prayer Book of Edward VIth, and its use has been more than once prohibited (i.e., by an Ecclesiastical Court) as unlawful (i.e., as contrary to ecclesiastical law): Sir Lewis Dibdin, Dean of Arches, in "The Rector, etc., of Capel St. Mary v. Packard, 1927. *Elphinstone v.*

Purchas." There is much more in His Honor Mr. Justice Dixon's opinion regarding the inability to enforce the Act of Uniformity as revealed by The Report of the Royal Commission on Ecclesiastical Discipline of 1906. But he cites the judgments given in England, one as late as 1927, which leaves no room for doubt that the Relators' objections to the practices of which they complained had a firm foundation in fact.

What the Case Established.

So this protracted case has cleared the air in one particular. It has established that no bishop has the right to impose on a body of people a Prayer Book of his own invention. It has brought home to all of us the sacred obligations which have been accepted and which therefore should be honoured. As His Honor Mr. Justice Latham stated: "The members of a congregation worshipping in a particular Church building are not at liberty to adopt any doctrine or ritual which commends itself to them and still to describe themselves as members of the Church of England." Again he said: "The Act of Uniformity is not in force as a statute in New South Wales, but it is a statute which prescribes both the doctrine and ritual of the Church of England in England and therefore equally determines the doctrine and ritual of the Church of England as it exists in New South Wales."

The Red Book and Comprehensive-ness.

Further there can be no doubt in the opinion of the learned judge that the use of the Red Book narrowed the comprehensiveness of the Church of England. We hear and read a great deal about comprehensiveness. Evangelicals are often twitted with being "narrow." It is, very interesting in this connection to read the words of a measured judgment which declares: "The position therefore is that the Red Book adopts and asks the worshippers to worship in accordance with a doctrine which as members of the

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Church of England, they are entitled to hold, but which members of the Church of England are not bound to hold, and which they are entitled to reject. Accordingly, a member of the Church who accepted the Receptionist doctrine would find himself engaged in a service which was based upon a doctrine which was objectionable and repugnant to him. The Articles of the Church and the Services in the Prayer Book of 1662 are so expressed as to enable communicants accepting either view to join in the Service. The Red Book is so expressed as to make participation in the Service, if not impossible, at least most objectionable to those holding the Receptionist view. Accordingly the latter members would, if they were earnest in their opinions, find themselves excluded from the Services of their Church."

We hope in a later article to examine more closely the evidence tendered and to draw attention to a remarkable fact, viz., that Article xxix, which asserts that wicked partakers of the Sacrament of Holy Communion in no wise are partakers of Christ, receives no attention either from the judges or the witnesses. But, at present it is useful to observe that the submission of evidence by the Bishop's witnesses, and particularly by Dr. Don, of Westminster Abbey, forced on the learned judge the conviction that those who adopted the Red Book had rendered the Church of England narrower than her formularies intended her to be, or to speak more correctly, imposed an interpretation of Holy Communion on the worshippers which excluded faithful members from whole-hearted concurrence, rendering them unable to say Amen at the Eucharist. This is turning the tables with a vengeance. Let us hear no more of narrow prejudices until the advocates of the so-called advanced churchmanship recognise the rights of their brethren to a share in public worship, free from embarrassment.

The So-called Jus Liturgicum.

Evidence had been tendered notably by the Bishop of Newcastle that was relied upon as establishing the existence of a jus liturgicum, that is, a right to order changes in public ser-

vices in the Church possessed by the bishop of a Diocese. Many felt, who listened to the cross-examination conducted by Mr. Clive Teece, that the Bishop had failed to sustain his argument. Those who are of that opinion can gather satisfaction from His Honor Mr. Justice Latham's judgment that "the evidence that ecclesiastical authorities believe that such a right exists to-day was very weak" and they find strong confirmation for the opposing view in the definite statement: "The statutes to which reference has already been made prescribe a liturgy for the Church of England and the quotations which have been made from decisions of the Privy Council show that the bishops of the Church of England have not since the Act of Uniformity possessed any jus liturgicum."

An Important Moral Issue.

It will be at once obvious that the submission of the Bishop of Bathurst to the decision of the Court, and his agreement to abstain from prosecuting any further appeal, raises a very important moral issue in the case of those who are not directly affected by the Court's decision, but who have been as bishops in the habit of condoning the practices concerning which complaint has been made, and sustained, or as priests have been in the habit of practising them. One of the gravest evils of the present day is the defiance of law. We are called upon as ministers of the Gospel or as servants of our divine Lord, to recognise that "the powers that be are ordained of God." A rumor has been set on foot which we trust is unfounded, that a clergyman in another Diocese in Australia has adopted the Red Book in the public Services of his Church as well as instituted an appeal to assist the Bishop of Bathurst in the very heavy burden of meeting his costs, a burden which the Attorney-General informs us has been made lighter by the generous action of the Relators. Now if there is any foundation in the rumour we trust that the clergyman in question will recognise the difficulty of teaching candidates for Confirmation the duty of submitting themselves to all their teachers, spiritual pastors and masters, and ordering themselves

lowly and reverently to all their betters while he sets them a flagrant example of defying the Courts of the land as well as violating an obligation to which he submitted himself by taking orders in a Church which voluntarily decided to make no alterations in the Articles, formularies, rites and ceremonies of the Church of England in England until certain conditions have been complied with, which the Court of the land has decided do not exist, and which the defendant bishop, by his compliance with the Court decree, admits, do not exist. Is it too much to hope that until the decision of the Court has been properly reversed the bishops in Australia will bend their energies to see that it is observed as an example of that dutiful obedience to lawful authority which is the basis of good government? There can be no question of conscientious objection as all have submitted to the doctrine and ritual provided in the Book of Common Prayer as being agreeable to the Word of God.

The Relators, we may add, seem to have given very practical evidence that they were not animated by those principles of hatred which one of the judges, His Honor Mr. Justice Rich, as we regard it, must unwarrantably charged upon them, and the Bishop of Bathurst. They bore considerable expense voluntarily and very cheerfully in order to establish a vital principle. The effects will not be apparent all at once, but will prove we believe both far-reaching and salutary.

WANTED URGENTLY. — Moffatt series commentary on Philippians. "Moore College Student," c/o Record Office.

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NOTES AND COMMENTS.

"Is it nothing to you, all ye that pass by?"

Behold and see if there be any sorrow like unto My sorrow?"

"A man or sorrows and acquainted with grief,"

"Surely He hath borne our grief and carried our sorrows!"

Holy Week is the climax of the Christian year. It calls us to the remembrance of the spiritual Cross, as well as of the physical cross, our Lord so willingly bore "for us men and our salvation." It challenges us to a fellowship in His sufferings and holds before us the assurance of "the Power of His Resurrection."

Good Friday, the Day of the Cross, placards before "the eyes of our hearts" the Crucified Redeemer, Who completed by His perfect sacrifice our Redemption. As Alexander Smellie so beautifully writes:—

"The Cross shows me God clothing Himself with humility . . .

"The Cross shows me God meeting and discharging the demands of the law . . . This fetters me in glad bondage to my Redeemer . . .

"And the Cross shows me God loving without measure or stint . . . My heart of stone is melted thus, and I am led in willing captivity."

"I bind my heart this tide
To the Galilean's side,
To the wounds of Calvary,
To the Christ Who died for me."

"Sorrow may endure for a night,
But joy cometh in the morning."

"Then were the disciples glad when they saw the Lord."

And theirs was an ever-growing joy as they grew

into the realisation of Calvary's meaning and the triumphant message and significance of the Risen Christ.

Through God alone can man be strong;

To comfort us He gave this song:
"In Jesus Christ we stand;
Death held Him in His gloomy prison,
He broke the chains, and has arisen
To rule the deathless land."

His glorious Resurrection was God setting His seal to the completeness and acceptance of His one perfect and sufficient sacrifice for sinful man. And so the Risen Christ sheds a fullness of light upon the reality of the Christian Hope. As old Isaac Barrow (A.D. 1660) quaintly puts it: "Our justification and absolution are (ye see) rather ascribed to the resurrection of Christ than to His death; for that indeed His death was a ground of bestowing them; but His resurrection did accomplish the collation of them; since, in a manner so notorious, God hath declared His favour to our proxy, what suspicion of displeasure can remain?"

We have received from a correspondent a letter of considerable length calling for a revision of

our Book of Common Prayer, of the Decalogue and of our hymns. Perhaps any one of our correspondent's suggestions would justify a special article and even demand it. He suggests that the archaic and unintelligible language of our Liturgy is one reason why nominal members of the Church of England do not crowd her churches. Now while there may be a certain amount of correctness in his diagnosis, it is of interest to note that the Authorised Version of Holy Scripture still holds the field amongst ordinary bible readers against the Re-

vised Version of 1881 and all modern translations. At the same time we agree with him that an attempt should be made on the part of worshippers as well as pastors to see that those who worship should always be worshipping in "a language understood of the people." The responsibility rests upon all thoughtful members of the Church. Our friend commences with the statement in the Second Commandment that the Lord is "a jealous God," and suggests that such a description of God is most misleading. May we suggest that the meaning should be clear to any thoughtful reader. Is there not a "righteous jealousy?" In the marriage estate is not jealousy natural and right if there be any unfaithfulness? Is not God of necessity jealous when devotion due to Him is withheld and given to another? It is of interest that the marriage relationship, both in Old and New Testaments, is used to image God's relationship with His people. The further exception that our correspondent takes to this command, the visitation of the sins of the fathers upon the children, contains one of the weightiest sanctions of parenthood and simply expresses that great law of human life, "If one member suffer all the members suffer with it." Our lives as parents are not in "watertight" compartments. It is a very solemn warning to every Christian parent and one never more needed than in our own day. It is not hard to realise that the carelessness and practical unbelief of parents and others brought up in really Christian homes, had produced a generation and generations of children "who know not the Lord." The sentimentalism of much modern thought and teaching really belittles the grandeur of the Love and Holiness of God in the minds of men. We can usefully return to our correspondent's other difficulties in other issues.

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IS HITLER THE ANTI-CHRIST?

(By Canon S. E. Langford-Smith.)

This question was answered in the affirmative by a large body of Christian people in England in 1941. At that time Britain under the indomitable Churchill was fighting with her back to the wall and almost alone, for the preservation of the civilised world.

At that fateful period in our national history a booklet was published by the well known firm of Hodder and Stoughton, entitled

"THEY WOULD DESTROY THE CHURCH OF GOD."

It consisted of 24 pages, 9 inches by 7 inches, and was illustrated with many pictures showing the work of the Nazis and quoting some of the doctrines proclaimed by them. All pictures of Hitler were from original photographs. Across a double page is a photograph of what appears to be some hundreds of thousands of Nazis in plain clothes.

At the top of the picture is printed in large white letters,

HITLER IS ANTI-CHRIST, and at the bottom CHILDREN OF GOD ARISE.

On page 9 is also given a portrait of Pastor Niemoller, whom the Nazis had cast into a concentration camp.

The following quotation amongst others was given from Hitler's creed:

"Thou shalt believe in me, Thou shalt have no other God."

There were also a number of other official statements of a most blasphemous anti-God character.

At that time in England the name "Anti-Christ" would convey a very definite meaning to a large number of Christian people who hold the Futurist view concerning the coming again of our Lord Jesus Christ and of the conditions that were to govern the world at the end of this "world age."

It is from that standpoint I am writing this article.

I have no intention of either refuting or belittling other views, such as the "Historical" which regards many of the prophecies as having been already fulfilled. Nor do I intend to defend the Futurist view. I merely accept it as a basis.

The word anti-Christ is used not in a general sense, implying "opposition to Christ", but as a convenient title used by many to describe a living personality who is to come in the last days to rule over most of the world in wickedness and demoniacal power.

The term anti-Christ has been applied to different men in the past history of the world such as Nero, Napoleon and others. Scripture, however, attaches to the man and to the times in which he is to appear, one condition amongst others that must be fulfilled.

I refer to the return of the Jews to Palestine as their national home.

The anti-Christ was to make a covenant with the Jews in Palestine. Now the seemingly impossible has happened. On Feb. 14, 1949, the first Jewish Parliament in Palestine for 2000 years met in Jerusalem. Dr. Chaim Weizmann was elected first President of Israel.

The coming of a great world Ruler who would be opposed to God and His people

was the subject of prophetic writings thousands of years ago.

He was referred to by our Lord as "The abomination of desolation" spoken of by Daniel the Prophet.

The coming of this anti-Christ was to precede the coming back to this world of Jesus Christ to receive His true Church — the members of which were to be caught up together with them which sleep in Jesus to meet the Lord in the air.

The Christians who by faith have become true members of Christ's body are not to be left in this world to suffer the terrible trials of the Great Tribulation under the anti-Christ, therefore the thought of His coming need have no terror for them.

The early Christians lived in daily expectation of the Lord's return and it filled them with joy, but St. Paul reminds the Thessalonians that the "Lawless one" must come first.

Our Lord reminded his hearers that "of that day and hour knoweth no man."

With God "a thousand years are as one day and one day as a thousand years."

The Creator of the world is not limited to our calendar or method of reckoning.

While therefore we cannot know the day or the hour yet our Lord Himself encourages us to look for the signs of the times. "When ye see these things begin to come to pass lift up your heads for your redemption draweth nigh." It is the Christian's glorious hope in the hour of darkest gloom.

This is further emphasised by the parables of the fig tree and of the ten virgins. "What I say unto you I say unto all, Watch."

In the 13th and 17th chapters of the Book of Revelation St. John gives us an account of the vision he had concerning the last days, and, of the great world Leader, or anti-Christ, concerning this individual there are three important but peculiar characteristics mentioned in the vision.

1. He and his people receive a deadly wound presumably in battle from which he and they recover.

2. He disappears and then re-appears.

3. He receives at first the world wide influence of the Scarlet Woman or Apostate Church called Babylon.

4. He is eventually to rule over the 10 Kingdoms of Europe — presumably the revived Roman Empire.

APPLICATION.

(1) Rev. 13:1—

"And I stood upon the sand of the sea and saw a beast rise up out of the sea." Rev. 13:3—

"And I saw one of his heads as it were wounded to death and his deadly wound was healed."

Undoubtedly Hitler received a deadly wound in the recent war.

If still alive he presumably has recovered.

The German people, after less than four years are already manifesting threatening power and most of Europe is in a ferment.

(2) Rev. 17:8—

"The beast that thou sawest was and is not and yet is."

These mysterious words apparently so contradictory are full of meaning if Hitler is still alive.

He was—he officially is not and he yet is. Sir Robert Anderson says that the language

above quoted suggests that there will be some impious travesty of the Resurrection of our Lord.

(3) Rev. 17:3—

"And I saw a woman sit upon a scarlet coloured beast full of names of blasphemy having seven heads and ten horns."

Verse 5—"And upon her forehead was a name written: 'Mystery Babylon the Great the Mother of Harlots and abominations of the earth.'"

So many capable and expert writers have dealt with the question of the influence and work of the Church of Rome regarding these matters that I feel I should refer to them.

We all know that at one time the Papacy smiled upon the work of both Hitler and Mussolini.

Last year certain visiting Roman ecclesiastics from other lands told us in Australia that in the future there would only be two capitals in the world, Rome and Moscow. Then on Feb. 20th, 1949, the Pope broadcast on the Mindsentry trial which may yet have far-reaching effects upon Roman Catholics everywhere. But although Babylon occupies this influential position throughout the world at that time her reign will be short.

Rev. 17:16—

"The ten horns which thou sawest upon the beast these shall hate the whore and shall make her desolate and naked and shall eat her flesh and burn her with fire."

(4) As I write there is a world-wide interest in the suggested Atlantic Pact. What will come out of this who can tell. Whether a combination of ten European nations passing to some leader who eventually is overcome by the World Leader when he arrives again on the scene from the sea as depicted in Revelation 13:1. Who can tell?

If Hitler disappeared by means of a submarine would it not be possible for him to reappear from his hiding by the same means?

From now on the anti-Christ could at least when he is in the fullness of his power enter into a pact with the Jews in Jerusalem as foretold in the Scriptures—

"Jerusalem shall be trodden down of the Gentiles" (but only) "till the times of the Gentiles be fulfilled." Luke 21:24.

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PERSONAL

We offer hearty congratulations to the Rev. M. L. Loane on his appointment as Canon of St. Andrew's Cathedral, Sydney. Canon Loane had a distinguished career in Sydney University and took a first class in Th.L. Australian College of Theology. He assisted Archdeacon Davies as Resident Tutor and Chaplain at Moore College and retained his office during the interregnum under Archdeacon Wade. He was appointed Vice-Principal in 1939 and served with the Forces in New Guinea 1942-43. He was acting Principal of Moore College during Principal Hammond's absence in England for over a year. Canon Loane is the author of several books, including "Vox Crucis" and "The Prince of Life," which have attracted considerable attention.



Dr. Max Warren, General Secretary of the Church Missionary Soc., England, will broadcast over Station 2FC on Sunday, 10th April, at 9.30 a.m.

The Rev. Eric Parsons, Rector of St. Alban's, Epping (Dio. of Sydney) has accepted nomination to the parish of Lismore (Dio. of Grafton). He expects to be inducted late in May.

The Rev. Charles E. Thomas, Th.L., Vicar of Tabulam (Dio. of Grafton) has been appointed to the parochial district of Byron Bay.

The Rev. Cecil Ryan Cornelius, B.A., formerly of Pakistan was inducted into the parish of Dunoon (Dio. of Grafton) on 31st March by the Bishop of Grafton.

The Rev. J. L. Davies, B.A., of Byron Bay (Dio. of Grafton) has accepted nomination to the parish of Emerald (Dio. of Rockhampton).

On 9th March at Murwillumbah the Rt. Rev. Rev. C. E. Storrs, M.A., Bishop of Grafton ordained the Rev. R. J. Hancock to the priesthood and Mr. A. Papprell to the diaconate. Both received their training at St. Francis', Brisbane. Mr. Papprell was formerly a captain in the Church Army.

Mr. and Mrs. Ashley Brown of St. Stephen's Parish, Willoughby, celebrated the 65th anniversary of their wedding on 30th March. They have received many congratulations including one from their Majesties the King and Queen. Archdeacon Ashley-Brown is a son.

We are glad to know that Archdeacon Begbie is now better after his illness, and we congratulate him on reaching his 78th birthday on Sunday last. He was able to take part in the service at St. Stephen's, Willoughby, on that day.

The Rev. Paul Kirkham, Th.L., Vicar of Blenheim, Diocese of Nelson, N.Z., has been appointed Archdeacon of Marlborough in succession to the late Archdeacon Haultain. Archdeacon Kirkham, who was trained at Moore Theological College, was ordained deacon and priest in 1935. He was appointed Curate of Blenheim and successively Vicar of Collingwood 1936-37; Motueka, 1937-41; Greymouth, 1941-47; and Blenheim, 1947.

Sister M. Horsburgh, of Tullamore, N.S.W., has joined the B.C.A. nursing staff and has been appointed to Ceduna in South Australia.

We regret to record the sudden death of the Rev. Alexander Macintosh, who collapsed as a result of a heart seizure while conducting early service at St. Margaret's Church of England, Tumbay Bay. The Rev. and Mrs. Macintosh came out from England only last September to take up the work at Tumbay Bay. They were followed just before Christmas by their son, Ian, who obtained his discharge from the British Army and was serving in Palestine.

C.M.S.

We draw attention to the advertisement in this issue of the Third Jubilee of C.M.S. to be held on Tuesday next, April 12th. There will be service of Holy Communion in St. Andrew's Cathedral at noon and the Thanksgiving Service at 7.30 p.m.

GOOD FRIDAY PROCESSION OF WITNESS.

The Archbishop of Sydney has arranged for a Procession of Witness on Good Friday from the Domain to the Cathedral. All Church people are urged to take part. The procession will leave the Domain at 4.20 p.m., sharp, and is timed to reach the Cathedral at 5 p.m., where a short service will be held.

GOULBURN DIOCESE TO HAVE A BISHOP-COADIUTOR.

ARCHDEACON CLEMENTS APPOINTED.

The Bishop of Goulburn, the Rt. Rev. E. H. Burgmann, announces the appointment of a Bishop-Coadjutor within the Diocese of Goulburn. This important development makes possible a sharing of Episcopal administration and visitations which enables the Diocesan, the Rt. Rev. E. H. Burgmann, to concentrate on the opportunities opening to the Church in the National Capital.

The office was created by the Council of the Diocese at its meeting in Goulburn on Thursday, March 10th, and at the same time the Bishop announced his nomination of the Archdeacon of Goulburn, the Ven. K. J. Clements, as Bishop-Coadjutor. The creation of the office and the nomination have now been confirmed respectively by the Archbishops of the Anglican Church in Australia and by the Archbishop of Sydney together with the Diocesan Bishops of this State.

The Consecration of the Bishop-Coadjutor elect will, it is expected, take place on the Feast of Saint Peter (June 29th) next. The decision as to whether the Consecration will take place in St. Andrew's Cathedral, Sydney, or St. Saviour's Cathedral, Goulburn, has yet to be made by the Archbishop.

The Bishop-Coadjutor will reside at "Bishopthorpe," Goulburn.

Archdeacon Clements has served as Diocesan Registrar since January, 1946. He was Administrator of the Diocese during the Bishop's absence abroad during 1948. He will continue to hold the office of Registrar.

The Archdeacon was born in London, England, in 1905. Educated at Highgate School, he came to Australia in 1922. After four years in the Sydney Office of the B.H.P. Co. Ltd., he entered St. John's College, Morpeth as a postulant. He later entered St. Paul's College, University of Sydney, graduating in 1933 with honours.

He has served, since his Ordination in 1933, as Registrar of the Diocese of Riverina, as Rector successively of Narrandera, Tumbarumba, and Gunning and as a Master of the Canberra Grammar School.

In Lighter Vein.

As a schoolboy wrote once in the magazine of another school:—

There should be no monotony
In studying your botany;
It helps to train
And spur your brain,
Unless you haven't got any!!



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MIXED MARRIAGE MIX-UP.

(By Rev. Walter F. Ribbe.)

"Love is blind!" At least it can be demonstrated that love has some blind spots. One of these is its tendency to provide easy justification for the marriage of Protestants to Roman Catholics.

Such "mixed marriages" are common and the effects far-reaching. Parents and young people should be alert to the pitfalls that beset such an amalgamation. We may be certain that the blind spot is only temporary; and the enlightenment, however gradual or long delayed, is sure to reveal the tragic consequences of such a union.

You have probably met John. He belongs to a Protestant church, possibly your church. You may not know his friend Mary, but she is worth knowing. She has the qualities a wide-awake chap is looking for; beauty, vivacity and good sense. John met her at school and fell in love with her almost at once. They had several dates. Then one day he invited her to attend church with him. She replied, "I should like to, but I am a Catholic. I'm broad-minded, though, so that shouldn't make any difference to our friendship." So they agreed to disagree.

Friendship ripened into courtship. John kept hoping that Mary would some day attend his church, but she was firm in her stand. Though she respected his religious convictions, she was born a Catholic and would remain one till she died. If they were to be married, it must be on the basis of mutual forbearance in this matter of religion. To this "common-sense" solution, though he had lingering doubts as to the wisdom of it, John at last assented, and they became engaged.

Having decided to marry, they begin to consider the things that make for success in marriage. They read books that explain the physical and psychological laws of conjugal harmony. They inquire concerning the laws of the state relating to marriage. Then they discover another law which they have not previously taken into account, the canon law of the Roman Catholic Church. This law, they are to learn, says many things concerning their marriage.

Mary brings out her catechism, and they read in it about the sacramental nature of matrimony and the right of the Church to legislate on the subject. Then they come upon the statement: "The Church does forbid the marriage of Catholics with persons who have a different religion . . ."

Just like that! The Church has a right to make laws. This is one of the laws. "We may not marry!"

But there must be some provision. They know of couples that have married. Oh, yes, there is. One of the articles prescribes conditions under which the Church grants a dispensation for mixed marriages. They breathe easily again.

John reads silently for a moment, his brow becoming furrowed as he proceeds. Then he looks up. "Mary, darling, I don't like this. Why, it's like having a third party tell us what we may do. If my pastor marries us, we shall have to make promises only to one another, and not to an outside party. What do you say?"

For answer Mary takes the book from him. She reads the article describing the conditions. She doesn't like them either, but the statement ends with the words: "The marriage ceremony must not be repeated be-

fore a heretical minister. Without these promises the Church will not consent to a mixed marriage, and if the Church does not consent the marriage is unlawful." She reads the next article: "Catholics who marry before a Protestant minister incur excommunication . . ."

Poor Mary! To her the sacraments of the Catholic Church are the means of salvation. It is a serious matter to be denied the sacraments of penance and holy communion. Furthermore, to have her Church declare her marriage "unlawful" would mean that in the judgment of the Church and of many of her friends they would be living in sin and their children would be illegitimate. As she reads, she weeps.

They plan to visit Father O'Brien to talk over the matter. At first he is intent on converting John. When John makes it plain that he will not change, the priest turns to the terms on which a mixed marriage may be contracted. John must first take a course of instruction in the teachings of the Catholic Church. (The priest repudiates John's suggestion that Mary take a similar course in the tenets of his church. That is absolutely forbidden.) After instruction, both parties will be required to sign an antenuptial agreement, which, with other considerations, will be the basis on which the bishop will grant a dispensation to marry.

This agreement, to be signed in the presence of the priest and two witnesses, is difficult for John to accept. In addition to agreeing to abide by the rules of the Church concerning divorce, they must promise that all their children "shall be baptised only in the Roman Catholic Church, and shall be educated only in the Roman Catholic faith." John must promise that he will not interfere with Mary in the free exercise of her religion, and that, in the event of her death, he will carry out the provisions regarding the children. Both of them must further agree to give the head of the diocese the right to enforce these promises, "empower him to give full force and effect to the agreements." The promises, moreover, are to be binding on their executors, heirs or next of kin.

Besides all this, Mary will be required to sign a separate agreement to continue to practise faithfully the Catholic religion, to observe its rules against birth control, and to seek by all means to convert her husband to the Catholic faith.

Certainly John had not bargained for all this when he fell in love and proposed to meet this sweet girl. All he desired was to marry Mary. Now he discovers that he must enter upon a contract with a prelate of the church to whose tenets he does not believe; a contract more binding than the marriage vow itself (for that ceases at the death of either party); a contract binding him, if his wife dies first, and their heirs or relatives, if they both die, to rear his children, his own flesh and blood, in a religion that denies validity to his faith and will teach them that their father is a lost soul.

Perhaps John has had enough. If, however, he feels that his love for Mary outweighs all other considerations, he may be ready to go through with it in spite of all

this. If so, he will discover that the Church has yet further humiliation for them.

The dispensation allowing the priest to marry them also binds him to demonstrate the Church's displeasure by a prescribed attitude of "coldness." He is forbidden to celebrate the nuptial mass. The wedding may not take place in the church, nor even in the sacristy (vestry). The clergyman is not allowed to don his sacred vestments. He must wear his ordinary clothes and perform the service in the rectory. He is not to use holy water, nor bless the rings, nor pray. They will repeat the marriage vows. He will pronounce them man and wife. The Church will call their marriage "lawful." That is all!

John, have you had enough? Or will you sign away your right to be head of your own family and commit to others the spiritual training of your unborn children? Will you allow others to harden Mary against your Christ and make her your spiritual enemy before you marry her? Will you accept the Church's dictum that your wife and children may not even be buried in the same cemetery with you? Will you so readily lay aside your future peace of mind and your fellowship with Christ?

Yes, John, you must consider Christ in this. For though Mary is under the jurisdiction of Roman canon law, you are under the rule of Jesus Christ. The Bible is your guide book, and obedience to its instructions is the only wise and safe procedure. The question, Who is to marry us? is not nearly as important as the question, Is this God's will for my life?

You ask, "What light does the Bible shed on my problem?" If you seek for it you will find a great deal. In the Old Testament God's people were forbidden to marry people of other religions. The evil results of such marriages are often mentioned by Moses, the historians and the prophets. The New Testament consistently indicates that Christians are to marry those of like precious faith.

Then there is the admonition that a believer is not to be "unequally yoked" with an unbeliever, a principle that is certainly applicable to the problem of mixed marriage. Our nation, John, needs Christian homes. Such homes cannot be established on mere physical satisfactions plus the submission of a true Christian to the arrogant claims of Roman Catholic canon law. Christian homes are built on the foundation of mutual faith in the Lord Jesus Christ and mutual love of the Word of God and prayer, plus the love and trust and consideration that should always characterise family life.

Yes, John, love has a blind spot. Wake up, or it will wreck your life!—From "The Moody Monthly."

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Edward the Sixth and the Prayer Book

(By Rev. R. S. R. Meyer.)

History records that the male Tudors were a short-lived race. Prince Arthur and the Duke of Richmond died whilst very young. Henry VIII died in his prime; Edward VI was spared by God's grace for but fifteen years, but it was sufficient time for the Divine purpose for England to be established. In this brief but notable reign, the work of reform instituted by Henry VIII was carried through to its completion.

Edward VI was carefully reared from infancy, Henry entrusting the only surviving male heir to none but thoroughgoing Protestant tutors. To know something of the boy king's life aids the understanding of the strong evangelical influences which were at work, culminating in the Act of Uniformity and the Book of Common Prayer.

He was born at Greenwich on 12th October, 1537, the only child of Jane Seymour who survived his birth only twelve days. Queen Jane was the only royal consort whom Henry really loved dearly and she was long and deeply mourned. Before 1544, Henry had plans for the eventual union of the two kingdoms by the marriage of his son to Princess Mary Stuart, later the notorious Queen of Scots. The possible outcome of a union of two such characters gives rise to interesting but vain speculations.

Miss Strickland in her "Life of Queen Elizabeth" records the fact of the tender and abiding affection which existed between Edward and his sister Elizabeth. It was maintained by regular correspondence. They were enjoying the peace of country life together in Hertfordshire when news was brought to them from London that their father had died there on 28th January, 1547. The Earl of Hertford took them both to the Tower where on 31st January the boy was acknowledged as Edward VI.

His reign thus commenced at the tender age of nine years. All writers agree in their testimony to his native shrewdness, true Tudor temper and extraordinary precocity of learning. He had proved himself an apt pupil in French, Latin, Greek and Hebrew already. He was steeped in the Word of God and loved it above all things. Henry had commended him to the special care of Archbishop Cranmer and thus the stage was set for pro-

gressive reform. For the remainder of his life, the young King was under specially mindful of the health of his royal charge and never left his side when he thought him to be in danger. Edward was weak-chested from birth and the signs of an early disease were long observed in his poor constitution.

Nevertheless, Edward showed extraordinary ability in matters of state and he required a weekly account from his Council of the conduct of important affairs. He kept a remarkable journal which reveals an intimate grasp of State business and an amazing understanding of public finance. At the age of fourteen he began to take an active part in all public business.

His whole personal influence was thrown on to the side of the Reformation principles. He put aside all the obstacles which were placed in the way of the consecration of the saintly Hooper to the see of Gloucester. He offered Oxford or Cambridge as meeting places for a European Protestant Synod, and Cranmer wrote to Calvin and Melancthon to this end, but unfortunately it was never convened. The Earl of Wiltshire and some of the bishops tried to persuade Edward for state reasons to wink at Princess Mary's continued hearing of the Roman Mass, contrary to law. He asked the bishops: "Is it lawful by Scripture to sanction idolatry?" "There were good kings in Scripture, your Majesty," they replied, "who

allowed the hill altars and yet were called good." "We follow the example of good men," the boy answered, "when they have done well. We do not follow them in evil."

In 1551 John Knox, the famous Scottish Reformer, was appointed a Chaplain to Edward VI and he was later offered the Bishopric of Rochester, which he declined. In 1550 Martin Bucer, a great German theologian, was appointed Regius Professor of Divinity at Cambridge and Peter Martyr, the Florentine, was similarly appointed to Oxford. Thus continental evangelicals were able to make their invaluable contributions to the final settlement of our Church.

Edward VI was personally active in his efforts for social-reform. He founded the renowned Christ's Hospital, originally for foundlings. He did away with much of the extravagance which surrounded his own court and household and having a mind of his own, he had carefully watched his Council and had his own plans for bettering the wretched state of the country and for renewing the debased currency.

He fell into a decline in April, 1552 which no measures could avert. He was removed to the palace at Greenwich, where he died on 6th July. The Order of Communion (1548), the First Book of Homilies (1549), the two Books of Common Prayer will make the memory of his reign live when its spate of petty plots and intrigues will have been long forgotten. And all these documents typify the spiritual earnestness of the boy-king, who apart from the pages of history, Scripture to sanction idolatry?" shall be ever known to posterity through that magnificent portrait of Holbein.

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MEDITATIONS ON THE PASSION.

The Atonement

Countless books have been written under this title to describe the specific work which our Lord Jesus Christ wrought by His death on Calvary Hill and which we Christians commemorate annually on the day we call Good Friday. This term has been accepted and used so universally among English speaking people both in popular religious writings and also in more abstruse works of technical theology that few realise that speaking correctly, it is not a New Testament term at all, as it occurs only once in our Authorised Version (Rom. 5:11), and there incorrectly, the proper term being reconciliation. It occurs, however, frequently in the Old Testament (Exodus: Lev: Num: Chronicles) in its proper meaning of "covering", not "removal" of sin. Heb. 10, makes this distinction unmistakably plain.

But popular usage cannot be gained and the term "Atonement" has become so generally familiar, especially in our well-known hymns that it has come to describe for us the particular significance of what Jesus accomplished, once for ever and for all men, by His death upon the Cross. What was that unique accomplishment?

Three Impressive Words.

In New Testament language three contributory terms occur constantly, emphasising in different ways the significance of that work, namely, the Cross of Christ, the Death of Christ, and the Blood of Christ. The first of these calls attention to the Instrument, the second to the supreme Event, and the third to the effective Agent in this sublime transaction. Particular lessons are drawn from each, especially by the Apostolic teachers, Peter and Paul, and each affords profound matter for devout meditation and insight into the spiritual significance of the whole drama.

Three Interpretative Terms.

The first recorded reference to the Event occurs in John the Baptist's announcement when Jesus, after His baptism, returned to the river Jordan from his first encounter with Satan in the wilderness. "Behold, the Lamb of God which taketh away the sin of the world." This is the figurative language of mystery, as also is our Lord's own usage when he spoke of the Cup, which my Father hath given

Me." But there are three outstanding words used by the Apostolic writers to interpret the event which all centre in the death of Christ, but look out, as it were, from the Cross in three different directions of operation. These words are Propitiation, Redemption, and Reconciliation. The first of these, Propitiation, looks Godward only and helps to throw light upon the inscrutable transaction in which the Father and the Son were the only participants, when the Son, as representing all mankind "offered Himself without spot to God," and "with His own blood entered in once into the Holy Place, having obtained eternal redemption."

This brings us to our second term: Redemption. The root-meaning of this word is "release by purchase," and implies a previous state of bondage or restrictive obligation into which all mankind had fallen through sin. Much speculation has been employed to define to whom this purchase price had to be paid. But Holy Scripture is reverently reticent upon this point, using only such phrases as "from sin," "from all iniquity," "from the curse of the law," and the like. But the two elements of the root-idea are always there, i.e., a state of obligation and a price to be paid for discharge.

The third word, Reconciliation, has to do with the inward state of the sinner and implies a condition of enmity to and revolt from God with consequent separation and alienation. It is the special work of the Holy Spirit to effect this reconciliation on the basis of the rebel's humble confession of departure from the will of God and acceptance by faith of Christ's terms of peace, as Mediator between God and man.

These three aspects of what is commonly called the Atonement, as wrought by Christ on man's behalf, are distinguished in Romans, Chapter 5, 1-11, and the careful study of these three words with the aid of a good concordance will richly reward those who care to pursue the subject further.

In summary it will be seen that they include substitution for, identification with, and representation of the whole human family on the part of our great High Priest, who is now in the presence of God for us (Heb. 9:24). — C. H. Nash.

HE DIED FOR ME.

A GOOD FRIDAY MESSAGE.

(Rev. L. Morris.)

During the Civil War in the United States a certain farmer in New York State was called up into the army. The farmer in question had recently had his wife die, leaving him to look after the family of little children as there were no female relatives who could undertake this task. The call-up put the father in a quandary, but a young man living in the district came to his aid by suggesting that as he had none depending upon him, he might well substitute for the farmer. By some means they were able to make this suggestion acceptable to the authorities and in due course the young man went off to battle, only to be shot and killed in his very first engagement. The sad news came through to the farming district and the farmer immediately removed his horses from the fields and drove to the scene of the conflict. He drove as speedily as he could and then searched the stricken field until he found the body of his friend. He tenderly lifted it, took it back home and saw it reverently laid to rest in the little churchyard. Then in due course he hewed a stone from the hills and laboriously cut upon it the words, "He died for me." Thus did he make permanent and open to all his recognition that he lived only because someone else had died in his stead.

It was a recognition of something like this which impelled St. Paul to write "the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Sometimes to-day men dismiss discussion of the Atonement as merely a pastime for theologians, or contemptuously sneer at a "blood theology" but Paul would have had no sympathy with such attitudes. For him it was absolutely central that Christ had died for him; the life that he lived he lived continuously and only by faith in that crucified and risen Lord. Over and over again in his epistles he refers to the death of Jesus Christ, and the number and nature of his references to it leave us in no doubt that for Paul the mighty deed that was wrought on Calvary was of decisive importance in the history of mankind. Because of the death of the Son of God in this fashion men might enter into salvation, and they might enter in in no other way. That is why Calvary looms so large in the Pauline correspondence.

"THE RESURRECTION"

It used to be the fashion to drive a wedge between St. Paul and the other New Testament writers by saying that while Paul had a view of an atonement wrought in this way, the other writers had a different conception of Christianity. Nowadays it is increasingly recognised that though there are many surface differences, many of them caused by the fact that each of the New Testament writers is an individual and uses the categories of thought natural to him, but not necessarily to the others, yet fundamentally they are one in the message they proclaim. Archibald Hunter has rendered theology a great service by making it clear in his little book "The Unity of the New Testament" that on all the major doctrines the New Testament writers are at one. They may view the Gospel from different vantage points and describe what they see as it appears to them, but it is the same Gospel they are describing and not a series of different ones. The differences impress upon us that the work of Christ for man is too vast and deep to be taken in in its entirety by one mind even though that mind be the mind of a Paul or a John; the basic agreement reminds us that there is no doubt as to what the central truth of Christianity is. As Dr. Dale so finely puts it: "The real truth is that while He came to preach the gospel, His chief object in coming was that there might be a Gospel to preach." The thical teaching of Jesus is important for the Christian and valid for all time, but "the Son of man came . . . to give his life a ransom for many."

The call of Christianity to men therefore is not primarily that they should be imitators of Christ or followers of His teaching (though both these have their place within the Christian scheme), but that they should believe on Him, that they should receive at His hands the free gift of everlasting life. Just how the death of the Son of God so many years ago can avail to put away the sins of John Smith in this year of grace 1949 is not easy to understand and the Bible never gives a complete statement of how the process works. Theologians have pored over the problem and have produced a number of possible solutions none of which has as yet won universal acceptance. But these things need not worry John Smith. It is surely enough for him to know that if he comes to Christ he will enter into the newness of life, of which the Scripture speaks.

(Continued on page 10, col. 1)

The fact and doctrine of the Resurrection was undoubtedly the staple of Apostolic preaching, and a brief survey of the speeches in the Acts of the Apostles reveals how strongly the early preachers emphasised the Resurrection as the pivot of the Christian faith. (See Acts 1:22, 2:32, 3:15, 4:10, 4:33, etc.) This lends force to the great dictum of the Apostle Paul "If Christ be not risen then is our preaching vain." (1 Cor. 15:14.)

1. If Christ be not risen, then Jesus of Nazareth was not the Son of God. Divine Sonship was His claim in a way which can admit of no uncertainty. "Before Abraham was," He told the Jews, "I am." (John 8:58.) The Jews had a saying among themselves: "Who can forgive sins but God only?" (Mark 2:7), and Jesus of Nazareth claimed this unique prerogative. But God could not die, and death without Resurrection would have made Jesus of Nazareth mortal. As it was, He was "declared to be the Son of God with power . . . by the Resurrection from the dead." (Romans 1:4.)

2. If Christ be not risen, then Jesus of Nazareth was not a perfect man. It would mean that he made claims which were not fulfilled. He said that He would restore the temple of His Body in three days if it were destroyed. He declared He had power to lay down His life and power to take it again. Three times over He foretold that He would be delivered into the hands of wicked men and put to death, and that He would rise again. Did He not know the truth? Were His sayings a pretence or a lie? One of these alternatives would be the necessary consequence of a denial of the Resurrection. But on the third day it is recorded by the disciples that their failure to understand the meaning of the empty tomb was because "they knew not the Scripture that He must rise again from the dead." (John 20:9.)

3. If Christ be not risen, then Jesus of Nazareth did not atone for sin. Yet this was His claim: "The Son of Man came to give His Life a ransom for many." But His death would be of no value at all if death were the end of all. Calvary would stand for no more than a heroic martyrdom or a glorious example, for a dead Christ could not save the world. But the Apostle Paul declares that he was "raised again for our justification."

But how do we know that He has risen?

1. The first proof is the empty tomb. "Vain the stone, the watch, the seal." Foes did not steal Him; otherwise why did they bribe the guard? Why did they not produce the Body? Friends did not take Him away; otherwise how can we explain the change in their outlook? Are we to say that the Church was built on a lie?

2. The next proof is the Risen Lord. There are no less than ten recorded appearances in His Resurrection Body. These appearances were to single individuals and to groups of men and women. They took place by night and by day. They were spaced over forty days. He ate and drank with them. They touched Him and felt Him. He bore the scars of the Cross in His risen Body. His voice retained its familiar accent though it had passed through the experience of death. These were the "many infallible proofs."

3. The third proof is the Early Church. The disciples had forsaken Him and fled. Mary in the Garden and the two on the road to Emmaus had not a glimmering of hope or faith. Those who shut themselves up behind locked doors were at first incredulous and Thomas at first refused to believe. Yet they were soon so convinced of His Resurrection that they risked imprisonment and death. They returned to Jerusalem and accused the Jews of deicide. The conversion of Saul of Tarsus, the proud Pharisee, a man of keen intellect and shrewd character, can only be explained in the light of his own words. "He was seen of me also." (1 Cor. 15:8.)

So then our preaching is not vain. Christ is indeed risen from the dead and it is for us to fall at His feet in wonder and worship as we confess "Thou art my Lord and my God."

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HE DIED FOR ME.—

(Continued from previous page)

And interestingly enough, though as we have seen Christianity calls men primarily to believe rather than to do, yet when they believe in their hearts they prove to follow Christ more closely in practice than those who stress deeds rather than faith, for the Gospel exercises a transforming influence; it not only cleanses from the guilt of sin, it frees from its power.

Yesterday I was talking with a young man of great ability, a Master of Science, a man of keen intellect, given to penetrating thought. He appears to be standing on the threshold of a brilliant career, but the thing which gives him most satisfaction in life is not his fine academic record, nor his exceedingly bright prospects, but the fact that the Gospel has become a living reality in his life. Today I had a long conversation with a humble man, one living in poor circumstances, who has never had much opportunity for education, and lacks the mental equipment to make much of it if he had. But he, too, is rejoicing in what Christ has done for him; his life is just as much suffused with the gospel glow as is that of his brilliant fellow-servant. And while we continue to see men of such different outlook and calibre completely transformed by the Christ of Calvary and completely satisfied with the new life in Christ, shall we not continue with St. Paul to speak of the gospel as "the power of God unto salvation to every one that believeth."

Proper Psalms and Lessons

April 10. Sunday next before Easter. (Palm Sunday.)

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

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

April 15. Good Friday.

M.: Gen. xxii 1-18; John xviii. Psalm 22.

E.: Isa. lii 13-1iii end; John xix 31 or 1 Pet. ii 11. Psalms 40, 69.

April 17. Easter Day.

M.: Exod. xii 1-14; Revel. i 4-18. Psalms 2, 16, 111.

E.: Isa. li 1-16 or Exod. xiv; John xx 1-23 or Rom. vi 1-13. Psalms 113, 114, 118.

THE BIBLEMAN'S CORNER.

Rev. A. W. Stuart, B.A.,
Bible House, Sydney.

THE LIVING FLAME IN IRAN.

From the Bible Society, London, Report
"The Spark and the Flame."

The great blaze which centred in Serampore (India) sent sparks flying in all directions so that one even reached the Cambridge University and started a fire there. A University don, Charles Simeon, carried the flame to one student whose name was Henry Martyn. He was inflammable stuff of a high order, and when Martyn knew of Carey's amazing work and of the way in which he expected great things from God and was attempting great things for God, his spirit longed to emulate Carey's zeal, and soon he set sail for India. On arrival there he wrote in his diary: "Let me now burn out for God." And when he met his hero in Calcutta and visited Serampore he wrote back to Simeon: "Three such men as Carey, Masterman and Ward, so united to one another and to their work are not to be found, I think, in the whole world!" Meanwhile Carey, filled with joy at the arrival of a man so honest, bold and evangelical, gloried in the fact that Anglican and Baptist might have spiritual fellowship. "The shadow of bigotry never falls upon us here so we may go together to God's house as friends"; words which seem to me a prophecy of the lead which South India has now given to the whole Church on earth in the matter of Christian unity.

In 1810 Martyn bade farewell to his friends and left India for Persia in order to perfect his translation of the New Testament in that language. He spent nearly a year at Shiraz, revising his manuscript, studying Islam and conversing and debating with Moslem scholars. He had a tent pitched by the side of a clear stream, among vineyards, and here through weakness and in difficulty, he worked indefatigably and his translation received high praise from Islamic scholars. Yet the only result he saw from all the effort and burning out of his brief life was one single convert, a man who said: "Before I quitted Shiraz I paid him a parting visit and there was one conversation the memory of which will never fail from my memory and which sealed my conversion. He gave me a book which has ever been my constant companion and the study of it has formed my most delightful occupation." That book was a copy of the New Testament in Persian and on one of the blank leaves Martyn had written, "There is joy in heaven over one sinner that repenteth." The spark was produced and the fire kindled.

WHERE THE FIRE HAS SPREAD.

Today there is a living Church in Iran (or Persia) and the report of the Bible Society is written by a Persian Secretary. The fire has spread, and is still spreading, for Iran has its Christian Church, and there are many whose lives are built upon the Word of God. The local Secretary, the Rev. A. Nakhosteen tells how the Bible Society has been able to function with a good measure of success, but he says "Our desperate need is for more Bibles. We have few Persian Bibles in stock." He describes the journeyings of the Bible sellers, the colporteurs, who are permitted to travel freely and who meet all sorts of people. They work among Chris-

tians, Jews, Parsees, Moslems and people of varying beliefs. They have made contact with heads of Government departments, banks, officers of all ranks in the army, police and other forces, members of parliament, landlords, factory workers, school children, villagers, hospital patients, people in business, people in buses, in cafes, in hotels, and little groups of workers among the hills and on the plains. The aim of the Packmen of the Book is to kindle a spark that will grow to a flame in the mind and heart of the reader. To these thousands, the claims of Christ are taken in the written word, and throughout the year there have been many instances of people who have testified in "kindling thought and glowing word" of the new life that Christ gives.

TRIALS OF GOD'S PACKMEN.

The work has not been plain sailing everywhere. One colporteur says that a Moslem approached while he was preaching and threatened to beat him. Suddenly a man came forward and led him to a quiet place, saying, "These people might well have harmed you, but this is a place of safety." Sometimes the Bible Society packmen will travel and work with a missionary or native evangelist for mutual support and safety.

GOSSIPING THE GOSPEL.

One colporteur was asked, "Christ has taught you to turn the other cheek when you are struck. How is this possible?" "When two are fighting," replied the packman, "it is forgiveness on the part of one that can quench anger and end the quarrel. That is what Christ means and that is what the world needs." Another colporteur spoke of a trip during which he associated with a Russian Armenian, a Jew, some Catholics, a Lutheran, a Turk, a Moslem and a Hebrew. One colporteur was taunted by a soldier, "We guard the country" implying that the task of Scripture distribution was of little importance. The packman replied, "You try by force to prevent people from doing evil. We teach them the law of love, so that they will not desire to do wrong. You work for one government, but the Bible Society works for the whole of humanity."

THE WINDS OF GOD.

Readers should be interested in the flame and the spark and the winds of God. The message of the Book can burn until sin's power is scorched, and new life comes bright from the flame. When this flame burns within our own life, we are willing to help the Bible Society to distribute the book that creates the spark, and we can leave the rest to the winds of God.

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CORRESPONDENCE.

HERNE BAY SUNDAY SCHOOL.

(The Editor, "Australian Church Record.")

Dear Sir,

Would you be good enough to allow me space to put before your readers the urgent need for Sunday School Teachers at Herne Bay Housing Settlement? The present staff, keen, and efficient totalling three (3) is inadequate for the situation, especially as the numbers increase. There is also a section untouched from which I received a deputation asking me to do something in their area. The position is both urgent and challenging, requiring, at least, six more teachers of whom one should be able to conduct a school in its normal routine and functions.

Lots of things have been said and written about housing centres. Some are only too true and others fortunately false but it is certain that with the unreal life and unusual circumstances, youngsters and adolescents are far more easily turned aside from Christian truths and practices than possibly in other suburbs. So we turn to those who may be free on Sunday mornings, and who would be willing to share in this hard work, and be prepared not to see much actual fruit, as scholars are coming and going when houses become available. If anybody is interested, then a 'phone ring (UL 3083) or a letter to the above address would ensure particulars reaching them.

Also if any church has kindergarten material not in use, especially chairs and tables, and would like to see it fulfilling its purpose, I can arrange the necessary transport.

Thanking you and with every good wish,

Yours sincerely,

H. E. CTERCTEKO,
Chaplain.

ARCHDEACON MARTIN.

(The Editor, "Australian Church Record.")

Dear Sir,

Recent reference in the press to Archdeacon Wm. Martin reminded me of a very fine tribute that I heard paid to his worth and work at St. Barnabas, Broadway, by a Roman Catholic friend with whom I was conversing. Both of us had been residents of Glebe Point close on half a century before, and my friend was acquainted with the Rev. Wm. Martin, as he then was.

To quote my friend's own words, "He was the finest man that I have ever met." He then proceeded to refer to the sincerity of purpose which characterised his work, and as an illustration quoted the case of

a family of his acquaintance. Everything was satisfactory except that the husband had a weakness for liquor, which was disrupting the happiness of the home. Mr. Martin actively interested himself in the matter, even to the extent of meeting his man daily as he emerged from the foundry where he was employed, no doubt with the object of piloting him safely past the doors of temptation that lay too frequently in his path. Mr. Martin's friendly efforts were ultimately successful.

This incident may have been but a detail in a long ministry, but is worth recording now for a dual purpose in a broader sense. Firstly, to exemplify the wisdom of casting bread on the waters and having it return after many days; and, secondly, the supreme importance of personal contact in parochial work.

I am afraid that both these aspects are too frequently neglected by us in current times. We are apt to become discouraged if our efforts are not crowned by immediate success; and, I am afraid, the value of the direct personal approach is not fully taken advantage of in our parishes.

S. C. HILDER.

CLERGYMAN AND FOX HUNT.

(The Editor, "Australian Church Record.")

Dear Sir,

A few weeks ago you very kindly printed an appeal from the Parish Council of St. John's Church of England, Rockdale, under the above heading, on behalf of the Rev. Colin Craven Sands, Vicar of Lanner, near Redruth, Cornwall, against whom a verdict was obtained in a Fox Hunting Libel Case, awarding the Master of the Hunt £1500 and £1500 costs, in all £3000.

So far £2000 has been subscribed in England. The remaining £1000 is urgently needed to avoid drastic steps being taken by the Master of the Hunt to obtain the total amount immediately.

All intending donors are asked to kindly send their donations, addressed either to Mr. H. P. J. Marr, 16 Atkinson Street, Arncliffe (Hon. Treas.) or to Mr. W. Weller, 7 Kent Street, Rockdale (Hon. Sec.).

I append a list of donations received to date.

Yours faithfully,

W. WELLER.

Hon. Secretary.

The donations to date are as follows:— Miss Adams, 10/-; Dr. and Mrs. Graham, £2 2s.; "A Workman," 2/-; Mrs. Keelan, £2; Miss Cox, £1; Mrs. H., 5/-; Miss Timms, 10/-; Mrs. Davies, 8/-; Mrs. Babetz, 1/-; Mr. and Mrs. Marr, £2; Mrs. Lyons, £1; Mrs. Muller and Miss White, 10/-; Miss M.

Jones, 2/-; Miss Spragg, 2/-; Mrs. Noble, £2 2s.; H. Higgs, £1; Mrs. Bieber, 10/-; Rev. L. Parsons, £5; Mrs. and Miss Chambers, £1 1s.; Miss A. Parsons, 10/-; Miss I. Fairlie-Cunninghame, 10/-; Rev. G. P. Birk, £1 1s.; Canon D. J. Knox, £5; Rev. T. and Mrs. Knox, £4; Mrs. Bannister, 10/-; Mr. W. Bush, 5/-; Misses K. and E. Dillon, 10/-; Rev. G. S. Richmond, 10/-; "Church Standard" Reader, 2/-; Miss Wichelo, £1. Total, £43 13s.

HENRY THE EIGHTH AND THE PRAYER BOOK.

(The Editor, "Australian Church Record.")

Dear Sir,

In your issue of March 24th, 1949, in an article by the Rev. R. S. R. Meyer, on the above subject appeared these words:—"A yet more definite step was taken in 1546 when Henry gave Archbishop Cranmer consent for changing the Mass into a Communion Service. Thus in March, 1548, appeared a new "Order of Communion, etc."

The actual wording of the Royal Proclamation of March, 1548, was that the Latin Mass was to be celebrated as formerly up to and inclusive of the priest's communion "without the varying of any other rite or ceremony in the Masse until other order shall be provided." (The spelling is as in the actual Proclamation.)

Your excellent paper makes such a worthy contribution to our Evangelical cause that it is a pity for any of its arguments to be lacking in fidelity to history.

Yours sincerely,

E. PATTISON CLARKE.

Waverley.

[If Mr. Pattison Clarke would refer to the text of "The Order of the Communion" issued in 1548 and published in "The Two Liturgies" (Parker Soc.) he would see that his correction of our contributor is not well taken. The Rubric that heads that Service begins "The Time of the Communion shall be immediately after that the Priest himself hath received the Sacrament without the varying of any other rite and ceremony in the Mass (until other Order shall be provided)." Thus the Order of Communion was added after the Priest's Communion and begins with two Exhortations similar to those in our present Prayer Book. Then follows the Confession, Absolution, Comfortable Words and the Prayer of Humble Access. Then the congregation receives the Communion after which the Priest gives the Blessing. All these prayers were of course in English.

In the Royal Proclamation (as printed by the Parker Society) establishing this "Order of Communion" and which bears the date 8th March, 1548, the words quoted by

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Mr. Pattison Clarke are not to be found. If Mr. Pattison Clarke is referring to another Royal Proclamation of the same month we would be grateful if he would supply further references.—Ed.]

THE ENGLISH RECORD.

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

Your editorial comment concerning the so-called combination of the "Record" and the "Church of England Newspaper" in England is most timely (24/3/49).

That the format of the new production should follow the lines of the C.E.N. is certainly to the good. But otherwise the step means that the peculiar contribution of the "Record" to English Church life will surely be lost. The C.E.N. has been very loose in its churchmanship for many years past. Under the editorship of the Rev. C. O. Rhodes for the past few years the "Record" had improved journalistically, but had shown a marked retrogression from its staunch Evangelical principles. The combination of the two under the editorship of Mr. Rhodes has meant a further weakening of the Evangelical position. As I see it, the situation now is that definite Evangelicals now have no weekly organ at all in England. It has been a most unfortunate step, fraught with serious consequences for the future, particularly in view of the current revisions of Canon Law. "Eusebes" column was always a tonic to read. He is now reduced to a note or two. The writing is on the wall both for him and the principles for which he stands.

All of this saddens one when it is remembered that the "Record" is the oldest paper in the Church. For over a hundred years it has been a household by-word in England. I was reminded of this fact only recently when reading a number of very early Victorian novels. In some of them the "Record" and the "Times" were spoken of as the only newspapers or periodicals taken in country homes.

It behoves Evangelicals in Australia to see that our own "Australian Record" is widely circulated and widely read so that its true Evangelical witness shall be maintained without compromise. There has never been a time when this witness was so sorely needed in our Australian Church.

Yours faithfully,

R. S. R. MEYER.

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NEW ENGLISH BOOKS.

"The Fourth Gospel," by Sir Edwyn Hoskyns, edited by F. N. Davey. (Faber & Faber, 35/-.)

Messrs. Faber and Faber have placed us greatly in their debt, by reprinting, with some re-editing, what seems likely to become, in spite of its being unfinished, a classic commentary on St. John's Gospel. The first edition was in two blue volumes; this is in one, and that handsome in scarlet and gold—excellent within and without as well!

Edwyn Clement Hoskyns was a member of an ancient house, the son of a Bishop of Southwell. He lived most of his life in an academic society, the latter part, from 1919 until his death at the age of fifty-three in 1937, being spent as Dean and Chaplain of Corpus Christi College, Cambridge. As a New Testament scholar he was regarded highly on the Continent as well as in England. He had studied under the great Harnack in Berlin, and maintained a close working interest in continental theology and scholarship. He was, for example, a contributor to Gerhard Kittel's "Theologisches Wörterbuch zum Neuen Testament" (Theological Lexicon of the N.T.) and in 1933 translated, magnificently, Karl Barth's "Epistle to the Romans."

But, apart from the numerous miscellaneous papers to be found in composite works like "Essays Catholic and Critical," and in theological journals (and it would be an excellent thing if some of these papers could be gathered into one volume) his own published works run only to three volumes; and of these three, only one was published in his own life-time. They are "The Riddle of the New Testament" (in collaboration with F. N. Davey), 1931; Cambridge Sermons, 1938; and "The Fourth Gospel", 1st edition 1940, 2nd ed. 1947, reprinted 1948. It is with the last of these that we have now to do.

Sir Edwyn Hoskyns started to write a commentary on the Fourth Gospel as early as 1923, as a volume for the "Westminster Commentaries" series. From then until the end of his life he was working on it, more or less continuously, but finally left it unfinished. The larger part of the Introduction was completed, as well as the Commentary itself up to John 6:31. From thence onward the work consists of the commentary as it existed before 1931; that is to say, before he had translated Barth's "Epistle to the Romans" which caused him to rewrite his own commentary on roughly the same model. As we have seen, he hardly completed six chapters. Yet although the book shows some of the faults of an unfinished and unrevised work, taken all in all it stands out as one of the great English New Testament commentaries, worthy to rank with such classics as Westcott on St. John (also unfinished) and Lightfoot on Philipians.

"The Fourth Gospel" owes its excellence primarily to two causes: Hoskyns's ability as a critic, and his determined wrestling with the substance of the Gospel. Critical competence has often been used in a one-sided way. It has given us works of pure scholarship which have illuminated the text, form

and background of the New Testament in an amazing way. But too often this preoccupation with form has crowded out any serious attempts to understand the substance. On the other hand, critical competence is a necessary part of New Testament scholarship, and any attempt to understand the substance can only be by way of grappling with the form of the substance. The fusion of these two elements makes for the excellence of "The Fourth Gospel."

What this means in effect is that, as a good New Testament, Hoskyns does not seek to impose his own meaning upon his author, but allows the Gospel to speak to him. As he himself says in "The Riddle of the New Testament", the value of critical apparatus does not lie in itself, but in that it enables us to break down the human barriers that exist between men of all centuries and God. And this barrier the commentator cannot break down. It is broken down only by God the Holy Ghost.

In "The Fourth Gospel" Sir Edwyn Hoskyns seeks to break down these earthly barriers, and so arrive at the Gospel's meaning, but to preserve inviolate this ultimate barrier. He would have us follow him so far; but then leave him, and follow the one Voice that speaks in this Gospel, the voice of the Good Shepherd. "And so, without further delay, we advance to the book itself."

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The Minister in his Study

The subject of reading in the life of a minister is a very important one. The Apostle Paul writing to his young friend Timothy, then a minister of the Church, says "give heed to reading exhortation teaching." Here the reading referred to seems specially related to the duty and work of exhortation and teaching. And further the Apostle writes, "give diligence to present thyself approved unto God a workman that needeth not to be ashamed rightly dividing the word of truth." The word of truth is found in Holy Scripture, but its application covers the whole field of human life, every word of the soul, every activity of the body, every interest and every relationship.

THE MINISTER'S CALLING.

Theology is an immense subject. It is well named "the queen of sciences." A theologian studies the being and nature of God. He also studies man and his redemption; his life here and his hope hereafter. The function of theology is to systematize the teachings of the Bible and to apply it to the life of man in every age and every circumstance:

It is fitting therefore that in the ordination service the Bishop should exhort the candidates for the presbyterate, or as we now say, the priesthood, to ever keep in mind their proper calling as "messengers, Watchmen and Stewards of the Lord," and that should further say to them, "We have good hope that . . . You have clearly determined, by God's grace, to give yourselves wholly to this office . . . so that as much as lieth in you, you will apply yourselves wholly to this one thing and draw all your cares and studies this way and that you will continually pray to God the Father, by the mediation of our only Saviour Jesus Christ for the heavenly assistance of the Holy Ghost; that by daily reading and weighing of the Scriptures ye may wax riper and stronger in your Ministry."

TIME.

In a recent issue of this paper a writer discussed the amount of time an ordinary parochial minister ought to give each week to sermon preparation and whether in some cases less time should be given to parish visiting, that more time might be available for preparing sermons. This is a problem that each minister must weigh carefully. Words in the ordination service are applicable here, "Howbeit ye cannot have a mind and a will thereto of yourselves; for that will and ability is given of God alone; therefore ye ought, and have need to, pray earnestly for his Holy Spirit." Ministers are specially tempted to misspend time. Daily prayer and daily discipline is necessary if fragments of time are to be used wisely and effectively.

The life of a parish minister is subject to constant interruption. This makes steady consistent reading difficult though not impossible.

THE AIM IN READING.

A minister's first aim is to understand his Bible. He will need to draw all his "cares and studies this way." The writing of the Bible covered a long period of time. Its literary form is varied. Its background is more varied still.

Every minister should read the New Testament in Greek. In the last analysis that is

his text book. If he can read the Hebrew of the Old Testament also he will be greatly helped.

COMMENTARIES.

There is no substitute for scriptural studies. And commentaries help. The rise of modernism nearly killed the writing of commentaries. There is a special call to-day to church scholarship to write new commentaries employing the latest knowledge. But ministers need not wait for new commentaries. The old are good. And there is much new knowledge to be gained from the study of archeology and other sources that throw fresh light on the background of Holy Scripture.

BOOKS.

Ministers should resolutely determine to widen their reading. If a book of some consequence were read every month it would make a great difference. Reading may not be confined to one book at a time but every minister should be able always to give an answer to the question: "What book are you reading?" Our experience is that the best books are only read by the few.

Devotional reading should always accompany general theological reading, and theological reading should accompany devotional reading.

Reading, like the whole of life, should be subject to strict discipline.

LONG TREK FOR B.C.A. MISSIONER.

Recently, the Rev. Phil Connell, the B.C.A. Missioner in charge of the Far West Mission in South Australia, which stretches for a distance of longer than that between Sydney and Brisbane, had a nasty experience during one of his long bush patrols.

His car, a 26-year-old open tourer, broke down on the Nullarbor Plain, 31 miles from the nearest assistance. As no other traveller was likely to pass that way for some considerable time, Mr. Connell decided to walk. He started at 5 p.m. and walked for some hours before camping for the night. As soon as it was light, he resumed his journey. For ten minutes in every hour he lay down to rest. Every time he lay down a number of crows came and stood around him in a dismal, hungry-looking circle, staring fixedly at him with unwinking eyes. Mr. Connell said later "that they flew away with most disappointed squawks each time I got to my feet." At last he reached his destination and obtained the help he needed. It was very fortunate that one of the dust storms that sweep the Nullarbor so frequently did not blow up, otherwise Mr. Connell would have been in an extremely serious plight.

The B.C.A. is anxious to supply another vehicle so that the missioner will be enabled to do his work more effectively and with less delay and danger than that caused by such an old car. The cost of a new Van will be approximately £1000, and the B.C.A. will be glad to receive donations towards this sum as early as possible.

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YOUTH PAGE

CHRISTIAN YOUTH LEADERSHIP TRAINING COURSE, 1949.

The prospectus for the Christian Youth Leaders' Training Course is now available. The Course will commence on Thursday, 28th April, and any who wish to enrol may obtain information from the offices of the Church of England Youth Department, Girls' Friendly Society, Church of England Fellowship, and Church of England Boys' Society.

Mr. Vines, the well-known lecturer and author on hobbies will be giving a series of six lectures on handicrafts, particularly concentrating upon the construction of toys and models. Mr. Vines is also willing to conduct courses in parishes. Courses may be arranged through the Church of England Youth Dept. Phone MA 1942.

YOUTH WORK IN GREAT BRITAIN.

Mr. J. E. Paynter, who for many years has worked with the Home Mission Society and is at present in England studying work among delinquent youth, has forwarded to Sydney a comprehensive survey of the Church as well as State work among under-privileged youth.

He mentions the work of the Church of England Youth Council, and comments that he found great satisfaction amongst youth workers in the Church. They feel that they have official recognition for their work. He mentioned, too, that many new books have been published on youth work (many of these have already reached Australia).

Being particularly interested in delinquent youth, he is studying the well-known Borstal Association, and its work. This is a state institution where persons are sent who have some definite conviction against them. There has been set up in England a special institution for the scientific treatment of delinquency, and one of its objects is to promote scientific research into the causes and prevention of crime. Mr. Paynter says little of the Church's activity in this direction.

Mr. Paynter hopes to obtain some information about Delinquency in Germany from U.N.E.S.C.O. The British Council has a staff specially to help Commonwealth visitors to England, and will make contacts and arrange itineraries, which are of great value to anyone from overseas.

GIRLS' FRIENDLY SOCIETY.

Houseparty.

During the May vacation there is to be a houseparty for schoolgirls at Katoomba, on the Blue Mountains. This will be an ideal holiday for children from the city and suburbs. Activities will include picnics, hikes, indoor games, camp concert, and part of each day will be set aside for the study of God's Word.

Prayer Meeting.

There is to be a Prayer Meeting for the work of the G.F.S. on the first Wednesday of each month, from 5 to 6 p.m. We invite all those who are interested in the work to join us in this time of prayer, as we believe it is only as we seek His Guidance that our work is going to be effective.

Concert.

There is to be a concert in the C.E.N.E.F. Auditorium on Friday, 27th May, commencing at 7.45 p.m. Items are to be contributed by members of the Girls' Friendly Society.

"T.A.Y." GOES INTO ACTION.

The recently formed inter-youth group Fellowship, the Temperance Alliance of Youth (now known as T.A.Y.) has had its first "mobilisation."

Dr. George Wheen gave the special oration for the occasion in the St. Andrew's Chapter House. It was a challenging address appealing for the self expression of youth and a positive fearless approach to the liquor drinking so alarmingly increasing in social life to-day.

T.A.Y. is not a Society, its members being a fellowship working for Temperance within and through the established youth groups. Any young people, from high school age up, desiring to link up — (no fees — no meetings) should contact Mr. Stanton at the Temperance Alliance Office, 77 Castlereagh St. (MA 4229) when they will be listed to receive the regular material designed to fit them for service within their own groups.

C.M.S. YOUNG PEOPLE'S UNION.

On Saturday, the 26th March, the Annual Y.P.U. Beach Rally was held at Balmoral. Members from twenty-six branches attended and took part.

The Rev. G. R. Delbridge was in charge of the programme which included a Sand-modelling Competition, Treasure Hunt and Meeting on the beach. The Rev. T. Ross, of Port Kembla, was the guest speaker, and other visitors included the Jungle Doctor (Dr. Paul White), Miss Beryl Long, of Central Tanganyika and the Rev. E. J. Mortley.

Results of the Sand-modelling Competition were—

Juniors.—1st, St. John's, Willoughby; 2nd, St. Andrew's, Lane Cove; 3rd, St. Thomas', Enfield.

Intermediates.—1st, St. John's, Beecroft; 2nd, St. Peter's, Neutral Bay; 3rd, St. John's, Willoughby.

Seniors.—1st, 2nd and 3rd—St. John's, Willoughby.

The Treasure Hunt was won by St. John's, Willoughby, with St. Mark's, West Murrumbidgee, Holy Trinity Dulwich Hill, St. Philip's, Auburn, and St. Thomas', Auburn, in second place.

Thanks are due to many who helped in various ways to make the gathering an outstanding success.

A Rally is to be held at Windsor on Saturday, the 30th April, when members from nearby branches will have their own district gathering along the same lines as the central rally.

FOURTH YOUNG ANGLICAN CAMP.

DUBBO SELECTED.

The Rectors of Dubbo and Trundle, the Youth Commissioner, and leading Y.A. members will give addresses at the Fourth Y.A. Camp to be held at Dubbo at Eastertide.

CHURCH MISSIONARY SOCIETY



On 12th April, 1799
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12 noon. Holy Communion.

Celebrant: The Most Rev. the Archbishop of Sydney.
Preacher: Rev. R. J. Hewett (Federal Secretary)

7.30 p.m. Great Thanksgiving Service.

Preacher: Dr. Paul White. Subject: "One hundred and fifty years on."

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AUSTRALIAN CHURCH NEWS

NEW SOUTH WALES.

DIocese OF SYDNEY.

ST. MATTHEW'S, MANLY.

The Archbishop of Sydney has expressed his willingness to create a new provisional district out of the Harbord-Curl Curl end of the parish, separating it from the mother church of St. Matthew's. The Archbishop has asked the Rector of Manly, the Rev. Alan Begbie, for a convenient date for its creation. The only problem delaying the new district is that of accommodation for the newly appointed minister.

The open-air meetings held each Sunday evening on the steps of St. Matthew's church leading to the Corso, have been most encouraging. It is estimated that as many as 300 people have attended the meetings on one night. The robed choir and clergy take part in the service, and a short Gospel message is given. The Rector writes: "Already we know of some who have been contacted through this short meeting, but only eternity will reveal its real worth in the lives of men and women."

PARRAMATTA YOUTH WITNESS.

A procession and service, organised by the Parramatta District United Witness of Christian Youth, is to be held in the streets of Parramatta on Empire Sunday, May 22. The procession will move off from St. John's church grounds, and will culminate in a service at Parramatta Park, when the special speaker will be Dr. Paul White.

"VIA DOLOROSA."

Members of the Order of the Comrades of St. George, the A.B.M. Youth organisation, will present a passion play entitled "Via Dolorosa," at several parish halls in Sydney during Holy Week. The play will be produced at All Saints', Parramatta, on Sunday, April 10th, St. John's, Ashfield on Tuesday 12th, and St. James', City, on Thursday, 14th. The play will comprise seven scenes, taking in the passion story from Bethany to the Resurrection morning. The production is entirely a voluntary effort by members of the Order, and is performed as a Lenten act of witness. The play is produced by Eric Barker and James Hart.

ALL SAINTS', NOWRA.

The Rector (the Rev. H. E. S. Doyle) has appealed to parishioners for financial help in maintaining the ministry of religious films in the parish. He says the average cost of presenting a religious film programme is about £3 and asks parishioners for help in prayer, interest and attention in church and Sunday School, and in leading people to Jesus Christ.

THE LADIES' HOME MISSION UNION.

The L.H.M.U. and its work in the Diocese of Sydney.

1. The support of the Deaconesses in the Archdeaconry of Redfern. Here are the names of the Deaconesses and the parishes where they are working.

Waterloo (St. Silas), Deaconess L. Power, Surry Hills (St. David's), Sister J. Stanfield; Moore Park (St. Michael's), Deaconess E. Best, part time worker and Deaconess F.

Telfer; Erskineville (Holy Trinity), Sister M. Short; Darlington (St. Alban's), Deaconess R. Short; Cook's River (St. Peter's), Deaconess C. Carter; Pyrmont (St. Bartholomew's), Deaconess E. Faber; Yarra Bay (St. Andrew's), Deaconess R. Michael.

2. Monetary and Material Assistance given to special cases of need sent in from the Parishes or from the Family Service Centre, Children's Court work, Parish Nursing Service.

How can I help? (1) By becoming a member, 2/- per year. (2) Have an L.H.M.U. Box in your home. (3) Providing two new garments during the year. (4) By helping in our storeroom in Church House on either Tuesdays, Wednesdays, or Thursdays each week or whatever time you can spare. (5) By remembering our work in your prayers.

DIocese OF GRAFTON.

PARISH OF WYAN-RAPPVILLE.

A young people's houseparty from the parish of Wyan-Rappville will be held at Yamba over the Easter holidays. A large house next to the church has been booked, and many young people from the parish are expected to attend. Mrs. C. S. Arthur, of Abbotsford (Diocese of Sydney) is to be the special speaker.

VICTORIA.

DIocese OF MELBOURNE.

ORDINATION SERVICE.

Five men were ordained to the diaconate and four to the priesthood in St. Paul's Cathedral, Melbourne, on Sunday, March 13. The service was conducted by the Archbishop of Melbourne, and the Cathedral nave was completely filled with residents and friends of the ordinands.

The Bishop of Geelong preached the occasional sermon. He took as his topic the administration of the Church, with special reference to the ordinal. He spoke of the great responsibility of the priesthood to-day, and of the sense of unworthiness with which those called must enter upon their task. This sense of shrinking is common to all great saints, he added.

ST. MARY'S, CAULFIELD.

The history of the parish has now come to a series of anniversaries. In 1948 it was 90 years since the first Anglican service was held in the district. This year, 1949, is the 80th anniversary of the erection of the first church on the site of the present St. Mary's Hall. In 1953 it will be 90 years since Bishop Perry appointed the first vicar.

MELBOURNE APPOINTMENTS.

Canon P. W. Robinson, of St. Mark's, Camberwell, has been ordered to rest for at least three months, and the Rev. F. A. Townsend has been appointed locum tenens.

The Rev. N. L. Hill, assistant minister at St. Stephen's, Richmond, has been appointed to the parochial district of Hastings. Mr. Hill, who was ordained to the priesthood last month, will be inducted by Bishop Donald Baker early in April.

The Rev. V. G. Carver, of St. Luke's, North Fitzroy, has accepted nomination to the Parish of Christ Church, North Essendon, and will be inducted after Easter.

OLD CHURCH DEMOLISHED.

Despite heavy rain, the old church of St. Paul at Gisborne was packed to capacity recently for the final service to be held in the historic building. The church is to be demolished and replaced by a new stone church. The building was one of four pre-fabricated iron churches imported in 1853. The other three churches, which were demolished years ago, were erected at Williamstown, Port Melbourne, and Bacchus Marsh. In his address at the service, the vicar quoted from a letter received from the daughter of the vicar of the parish in 1880. The writer said her father had done all he could to have the temporary structure replaced, and he had retired almost broken-hearted at his failure.

DIocese OF GIPPSLAND.

MAIL BAG SUNDAY SCHOOL.

A very encouraging report has been presented by the Gippsland Diocesan Mail Bag Sunday School. The numbers have increased to 668 scholars receiving the letters individually, while 250 lessons and 350 outlines are sent to clergy and teachers for use on the cradle roll. This means there are more than 1000 young people and children in the Diocese who receive religious education through the Sunday School.

ST. JOHN'S, YALLOURN.

On May 17th, St. John's will celebrate its Silver Jubilee, and plans are being made for big celebrations. The Archbishop of Melbourne will be the chief guest at a great rally on that date, and on the following Sunday the special preacher will be the Dean of Hobart (the Very Rev. H. P. Fewtrell) a former vicar of Yalourn. On Sunday, May 15th, the special preachers will be Bishop G. H. Cranswick, and the Rev. E. Franklin Cooper.

DIocese OF WANGARATTA.

CLERGY RETREAT.

A Diocesan Clergy Retreat is to be held at the Retreat House, Cheltenham, from June 28th, to July 1st. The Bishop of Newcastle (the Rt. Rev. F. de Witt Batty) will conduct the retreat, and the arrangements are in the hands of the Rev. S. A. Greenham, of Holy Trinity Hostel, Wangaratta.

HYDRO-ELECTRIC SCHEME.

The Bishop writes:—"We are grateful to the State Electricity Commission for allotting us a most suitable site for a Church at Mount Beauty, where the Commission is establishing a township in the Kiewa Valley. Here many of those employed in the hydro-electric scheme are now residing. It is anticipated that for some years to come, over two thousand men will be employed. At present the Rector of Bright visits the area and holds services at Bogong.

"We hope that before long it may be possible to have a priest resident at Mount Beauty, and we appreciate the concern which the Commission has shown in the spiritual and moral welfare of all those who live in the area of this vast undertaking."

PARISH OF COBRAM.

The Bishop continues:—

"On Wednesday, 16th February, I installed the Reverend R. H. Ford to the Cure of Souls in the parish of Cobram. For many years past Cobram has been linked with Numurkah for parochial ministrations; but of late the people of Cobram set out to regain their former status and to have a resident priest once more. Irrigation has brought about extensive development in the Cobram area, and this newly-constituted parish gives every promise of going ahead.

"Two other districts, Broadford and Kiewa, are both working to become parishes in the near future. This is most encouraging, not only to the Diocese, but more especially to the districts concerned.

"Another institution was that of the Rev. Godfrey Gilbert, on Thursday, 17th February, to the Cure of Souls in the parish of Violet Town with Dookie. We appreciate the services of the Lay Readers of Euroa who so willingly helped at Violet Town during the vacancy."

Diocese of Ballarat.

PREMIER TO VISIT SYNOD.

The Premier of Victoria (The Hon. T. T. Hollway), will be the speaker at the Diocesan Synod luncheon at Ballarat on Wednesday, April 27th. Mr. Hollway is an old boy of the Ballarat Church of England Grammar School.

After the luncheon members of Synod will proceed to Colac for a ceremony of St. Cuthbert's Boys' Home. The ceremony will include the official opening of the Home by the Premier, and its blessing by the Bishop.

SOUTH AUSTRALIA.

DIOCESE OF ADELAIDE.

BIG MISSIONARY RALLY.

The Church Missionary Society Annual Tea and Demonstration will take place in Holy Trinity Hall, Adelaide, on May 24th. The speaker will be the Regional Secretary for Aborigines (the Rev. J. B. Montgomerie) who will show the coloured movie films he took on his recent visit to Northern mission stations. All parishes are invited to participate.

Dr. and Mrs. Arnold Anderson, our Third Jubilee visitors from London, spent the second half of March in Adelaide, speaking in various parishes and addressing central meetings. They were also received at Bishop's Court at the beginning of their stay.

Mr. Kevin Hoffman, of Peterborough, is the latest South Australian to go to the mission field. He was given a farewell tea at the C.M.S. Depot on March 16th, and left by air next day for Roper River. Mr. Hoffman is a diesel engineer.

CANONRY TO S.A. MAN.

The Rev. Arthur Riley, formerly of the Diocese of Adelaide, has been made an honorary canon of All Saints' Cathedral, Khartoum. A commendatory letter to this effect has been received from the Bishop in the Sudan, expressing appreciation of the great work done by Canon and Mrs. Riley as C.M.S. missionaries in the Southern Sudan.

Friends of C.M.S. in Adelaide are looking forward to the visit of Dr. and Mrs. Harold Anderson, from March 18th to 31st. Dr. Anderson, formerly a missionary in West China, is now Medical Superintendent for C.M.S. (London). He will speak at meetings and services in city and suburbs.

DIOCESE OF WILLOCHRA.

ST. HUGH'S, COWELL.

An organ and a set of Holy Table vessels, both gifts to the church, were recently dedicated by the Rector, the Rev. D. A. Richard-Pugh. The Rector writes: "Both these gifts are highly treasured by the congregation, and will fill a much-needed want."

TASMANIA.

ST. MARY'S, HOBART.

Miss Dorothy Jolly, a 1948 graduate of St. Christopher's College, Melbourne, has been appointed as expert in Religious Education and Youth Work in the parish of St. Mary's, Hobart. One of the branches of her work will be at "Woodlands," a hostel for high school girls, where she will be in residence.

KITCHEN BLOCK OPENED AT HOSPITAL.

Stainless steel sinks and benches, a rotary dishwasher, and modern steam range and refrigeration units are only some of the features of the new kitchen block which was opened at St. John's Church of England, Hobart, on Saturday, 12th March.

The dedication of the kitchen block and a cottage acquired for nurses was celebrated with the 19th anniversary of the hospital.

More than 200 past and present workers for the institution and former patients gathered for the ceremony and a party.

High costs forced the board to modify the original plans for improvements but a comparison showed the difficulties under which the staff had been working, the chairman of the board (Archdeacon W. R. Barrett) said.

NEW NURSES' HOME.

Plans had been adopted for a new nurses' home which would cost £20,000, he said. The extension of staff amenities was badly needed.

The hospital would be rearranged to use the space occupied by the old kitchen for offices, X-ray equipment and improvements to the entrance of the building.

A third proposal was to build the Snowden Hay Memorial chapel as a tribute to the late Bishop of Tasmania and his wife.

Archdeacon Barrett welcomed former officers of the hospital, among whom were the first matron (Mrs. Inglis Clark), and paid tributes to the present matron (Miss D. A. Rudge) and the hospital staff.

Dr. W. L. Crowther traced the history of the hospital from the time when Mrs. Inglis Clark had been head sister and theatre sister and kept the accounts. In those days the institution had cared for 20 patients at a cost of about £700 a year.

After prayers of blessing for the kitchen block and the nurses' cottage had been offered by the chaplain (the Rev. T. J. Gibson) the Bishop of Gippsland (the Rt. Rev. D. B. Blackwood) addressed the gathering.

Afternoon tea was served in the new kitchen block and a birthday cake was cut by Mrs. D. B. Blackwood, wife of the Bishop of Gippsland. Mrs. W. R. Barrett, wife of the chairman of the board was presented with a bouquet.

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The following amounts have been received. If amounts of 10/- and under have not been acknowledged within a month, kindly write to the Sec. C.R. Office. Rev. J.H. Frewin 10/-;

The Members of the Board of Management acknowledge with grateful appreciation the following donations Rev. Canon M.L. Loane 10/-; St. Stephen's Willoughby £4-4-0; Miss Rowe 11/-; Rev. Canon S.E. Langford-Smith 10/6; Rev. L. Gabbott 10/-;

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