

THE AUSTRALIAN CHURCH RECORD

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

Vol. 19, No. 7

APRIL 15, 1954

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

JESUS IN THE MIDST

(By the Dean of Sydney.)

On Good Friday, at least, thoughts of many millions of people are turned to Calvary and our prayers will be that Jesus may become known to many in a new way as their Saviour and Lord. As we seek afresh to "Survey the wondrous Cross on which the Prince of Glory died," thoughts based on some headings written in the flyleaf of my Bible during a Bible reading at Cambridge many years ago may suggest further meditation.

The Cross in the Heart of the Bible.

A friend of mine claims that in every chapter of the Bible there is an allusion to the Cross. There runs right through it a scarlet cord linking the many metaphors that are used by the Holy Spirit to present the truth of the atonement. There are perhaps three in the main: The procedure of a law court; the ritual of the temple; and the life of the family.

In the Law Court we find the use of the word "ransom" (Leviticus 25: 52). This deals with the buying back of a person or thing by the payment of a price, or the setting free of a slave. In the New Testament we find Jesus saying that the real tragedy of sin was its slavery which made men incapable of earning or buying their freedom. He used the word "ransom" to describe how he would do for men what they could not do for themselves. The man who is set free from sin by Christ's death, becomes His servant and knows that His service is perfect freedom. (Matthew 20: 27; 1 Pet. 1: 8-19, 1 Tim. 2:6.)

The word "propitiation" is used in the ritual of the tabernacle and temple. The mercy seat that covered the ark (Exodus 25: 21; Hebrews 9: 5) was called a propitiation. There was blood upon the mercy seat meeting the eye of God; there was blood upon the mercy seat meeting the eye of man. On the ground of Christ's death God forgives the believing sinner. At the Cross mercy and righteousness are met together (Romans 3: 25; 1 John 2: 2.)

In the picture of the life of the family, "reconciliation" is the key word. We were reconciled to God by the death of His Son (Romans 5: 10.) God wholly reconciled us to Himself (2 Cor. 5: 18). The sight of the Cross changes the attitude of man to God. It removes the separation between God and man and restores kinship in Christ.

In all these three figures of speech there is yet a fourth word underlying all: substitution. One life given instead of another. The story of the passover lamb in Exodus 12 illustrates this. In every house one was dead, either the eldest son or an innocent lamb. Christ died in our place. It is no exaggeration to say that to take the idea of substitution out of the Bible is to tear the heart out of the Old Testament imagery and out of the New Testament theology.

2. The Cross in the Heart of God.

In the Bible the Cross is the supreme revelation of the character of God. Two things are seen, His righteousness and His Love. There are many today who maintain that the transfer of guilt is unjust and therefore immoral; but the Cross can be approached only from the standpoint of revelation. The truth about it is in the word of God; and in the Cross God's character is magnified and vindicated. John Baptist spoke of Jesus as the Lamb of God. Paul describes Him as the One whom God has set forth to be a propitiation; Peter, as One delivered by the determinate counsel and foreknowledge of

God. The fact is that in the Bible God takes responsibility for the Cross. He appointed it and moreover He shared it, for God was in Christ reconciling the world unto Himself. The revelation of the Cross is that herein is the love of God manifested. Here God commended his love toward us. God so loved . . . that He gave. To condone sin would insult God's character; to forgive on the grounds of pity would contradict God's character; to atone for sin and offer pardon vindicates God's character. So we say with St. Paul: "God forbid that I should glory save in the Cross of our Lord Jesus Christ."

3. The Cross in the Heart of the Sinner.

Here we come to the application of all this to life. As seeking sinners we need to come to Calvary, and as saved sinners we still need to come. The seeker comes burdened like Bunyan's Pilgrim; bowed down with the sense of sin. At the Cross the burden is loosed and he is set free. His guilt is pardoned on the ground of the atoning death of Christ. But that is not the end. God not only pardons, He justifies; He imputes righteousness; He indwells the sinner by His Spirit and includes him in His family. As seeking sinners we see that Christ died for us. Therefore we need not die; but as saved sinners we see that Christ died and therefore we died in Him. St. Paul expresses this in the words "I am crucified with Christ" which has been paraphrased, "the capital I in me has

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Off the Record

From a news item in the "Sydney Morning Herald":

"The Church, the Holy Virgin's Protection, Fitzroy, was originally under the Very Rev. T. Kiryczuk, Dean of Victoria, but was taken over by Father Susemihl nearly two years ago. "The head in Australia of the Russian Orthodox Church Abroad, Archbishop Theodore, visited Melbourne last week-end to dismiss Father Susemihl.

"He said Father Susemihl had been ignoring the orders of himself and the Metropolitan Anastasi, head of the whole Russian Orthodox Church Abroad, for the past two years. "jccqfic i g etaoia shrldu xzfñff."

The typesetter has apparently been reading between the lines.

CHURCHWARDENS, PLEASE NOTE.

"Should any clergyman in this country—capable of doing work and doing it,—have less than £200 a year?"

—From Archbishop Saumarez Smith's first charge to Sydney Synod, 11th November, 1890.

Talking of salaries, I hear that St. Paul's, Wahroonga, has raised the salary of its Rector to £1000 a year. It is the first parish in the diocese of Sydney to do so. Has any other parish in Australia done so?

DOCTOR OF LETTERS.

I have never met the Dean of Adelaide, but I hope he will allow me to offer him my warm congratulations on his being awarded the Degree of Doctor of Letters of the University of Adelaide. Doctor T. Thornton Reed contributed a letter to the "Australian Church Record" on the literary value of the Authorised Version only a few weeks ago. It is a happy thing that an Australian Dean of an Australian Cathedral should receive a senior doctorate from an Australian University for his literary work on an Australian poet. It has been recalled that one of the very few other Doctors of Letters of Adelaide University is Dr. A. Grenfell Price, one of the most distinguished laymen of the Diocese of Adelaide. I have never met Dr. Grenfell Price either, though I knew one of his sons very well in the Army, and I seem to remember hearing that there is a family connection somewhere with Dr. Grenfell of Labrador.

While on the subject of senior doctorates, no one has yet obtained the honour of being the first D.D. (Sydney). So far this degree exists only in the university calendar.

TO AUSTRALIAN CHURCHMEN.

THE JOY OF EASTER

Easter Day is a day of joy. The happy services in church, accompanied as they often are with bright decorations, witness to this.

The joy of Easter is the joy of victory. That victory brought a great reaction to the first disciples. This heightened their joy. Gethsemane had been a place of "amazement" and intense "agony." Calvary was in one sense the consummation of Gethsemane. It was a place of darkness and gloom. "And when the sixth hour was come there was darkness over the whole land until the ninth hour."

The empty tomb, seen in the morning light of the third day, was the sign of victory over the powers of darkness and death. Our Lord rose from the grave. He had triumphed over evil.

The joy of Easter is the joy of a new assurance. Our better self tells us that the Bible is true and that truth and love must ultimately triumph. Our Lord's resurrection confirms this. It affirms the wisdom of every good thought and noble act. It encourages us in the battle for what is right and signals to keep the flag flying. Our Master was vilified, reviled, condemned, flogged and even put to death. But He was raised from the dead and liveth for evermore. Light will ultimately triumph over darkness.

The joy of Easter is the joy of a great hope. Our Lord as the Son of Man and our Representative took our place on the cross and "His own self bare our sins in His own body on the tree." But He was released from that load of guilt through His death and we are released in Him. "In whom we have redemption through His blood, the forgiveness of our trespasses according to the riches of His grace" (Eph. 1:7). Every spiritual blessing is available to us in Christ.

Now if it be true that Christ could not have risen from the dead had He still to bare our load of guilt in the grave, but that He rose from the dead because the debt was cancelled on the cross, it follows that all who die in Christ will rise to meet Him at His coming. If no load of guilt rests on us in the grave there will be nothing to hinder our rising to meet our Lord. This is not the "larger hope" to which the poet wishes to cling but is a sure hope because it is centred in Christ. He is our hope. (1 Tim. 1:1.) To the believer he says: "Because I live, ye shall live also."



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THE MESSAGE OF THE RESURRECTION

(By Archdeacon T. C. Hammond, M.A., Rector of St. Philip's, Sydney.)

There are several aspects of the Resurrection of our Lord Jesus Christ dwelt upon in the New Testament. It is profitable for us to consider two of them as we recall this outstanding event.

An aspect which is frequently overlooked in these days is brought prominently under our notice by St. Paul's speech at Athens. Addressing the Epicureans and Stoics Paul declared, "God commandeth all men everywhere to repent; Because He hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead" (Acts xvii 30, 31). The Resurrection is a guarantee of judgment as it is an endorsement of the claim of our Lord to be the judge. When on earth He said, "The word that I have spoken, the same shall judge him in the last day (John xii 48). Now God has vindicated the claim of His Son in that He has raised Him from the dead. The unusual form of Paul's speech justifies us in asserting that God has pledged Himself to judge the world and has committed that judgment to His Son. As we re-call the triumphant emergence of our Lord from the tomb we must ever remember that it indicates with the greatest clearness that God has not abandoned His world nor has He relinquished the reins of government. As surely as Jesus Christ rose from the dead so surely shall judgment be meted by Him to the sons of men. It is a solemn thought. There is nothing haphazard about the purposes of God. Perhaps we may be justified in comparing the world to-day with the world of that first century A.D. when the glory of the Resurrection burst upon it. The world of that day resembles our world of to-day in the fact that the message of God was largely neglected. The Greek philosophers were still so enmeshed in the crude superstitions of their age that they erected an altar to "The Unknown God," pathetically exemplifying the sorrowful fact that they were still groping after God if haply they might find Him. The Jews

often regarded as a mere stage in a process of development no more serious than growing pains. Judgment is regarded as a theological bogey invented by the priestly class to retain power over the simple. There stands the Resurrection. If Jesus Christ rose from the dead no foolish philosophy can dethrone Him. He will certainly judge the world. He will certainly judge us. Men are worried, and rightly worried about the Hydrogen bomb. But even if our worst fears were realised and civilisation were wiped out there would still remain the day in which God will judge the world. How is it that we do not relate our concern to the great actuality to which the Resurrection bears witness and of which it is a pledge?

But not only is the Resurrection a message of judgment; it is also a message of power. There are at least two aspects of this conception brought before us in the New Testament. There is the aspect emphasised in 1 Corinthians. The Resurrection affords a guarantee and is an earnest of our personal resurrection. In Christ all shall be made alive. One of the most sustaining convictions that abide in the heart of man is the conviction of immortality. We resist with passionate intensity any suggestion that we shall finally lose our identity in complete oblivion. And yet the incidence of death continually recurring, and the silence from the region beyond the grave seem to give the lie to our cherished desire to persist. The age-long practices condemned in the Old Testament of seeking the aid of "familiar spirits" are in themselves witnesses to man's deep-seated desire. All the boasted advances of science have not served to extinguish this perennial longing. The ambition of man is not merely to survive the grave, but to retain the essentials of his present conscious life. This ambition has taken bizarre forms in many religious cults. The ancient habit of burying food with the dead is a strong witness to the strength of this hope. The Resurrection gives us the answers to our longing. It is an answer of triumph. Death the last enemy, has been conquered. The Gospel narratives picture our Lord as having risen with power to resume

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NOTES AND COMMENTS

In the hydrogen atom bomb, mass is converted into energy by the fusion together of lightweight atomic nuclei; in the uranium-235 atom bomb (such as the bomb dropped on Hiroshima), mass is converted into energy by the breaking up or fission, of heavyweight nuclei. It is, in retrospect, not surprising that, after the 1945 atom bomb, a more powerful bomb was developed, since the high temperatures arising from the fission process enabled fusion to be accomplished with greatly increased release of energy. However, are we able to hope that the latest hydrogen bomb marks the limit of atomic destructive power? Scientists, always loath to prophesy, answer No; there is no reason to assume that a limit has been reached.

(The cobalt bomb does not involve a further conversion of mass into energy, but is a device for spreading highly dangerous long-lived radioactive particles.)

As Christians we may well ask for integrity in politicians and practical idealism in our professors, and for effective international control of atomic explosions.

But what of the scientists of the future?

In our own universities in N.S.W. it is impossible for a student of science simultaneously as part of his course to study the Christian faith. Although in Great Britain every university provides opportunities for an undergraduate to study theology, no university in N.S.W. provides such facilities.

Our community would benefit greatly from an alteration in such an unfortunate arrangement.

One of the Good Friday Collects bids us to pray for "Turks." It was a very real petition in 1549 when the Prayer Book was first published. The Turks, led by Soliman II and Barbarossa, were at that time waging a successful and victorious war against the whole of Europe. In 1542 they had made Hungary a Turkish province. Vienna

had been besieged several times already and its fall might be expected at any time. After its capture it was known that the Sultan intended to subjugate Germany. At sea, in the Mediterranean, and amongst the Portuguese possessions in the East, the Turks were invincible. The literature of the period is steeped in the apprehension with which the dwellers in western Europe contemplated their powerful and ruthless eastern enemy. To pray for Turks was a very real prayer for one's enemies.

To-day Communism, though without the same insistent grounds, perhaps, is a threat to the west. We should be no less diligent in praying for those who oppose us as were our ancestors in praying for their foes.

Three important conferences, at which the Australian Church will be represented, have been arranged for this coming August. All will take place in the United States. The first will be held at Minneapolis, Minnesota, and will consist of members of the Anglican Churches only. The hope is that every diocese throughout the world will be represented by a bishop, a clergyman and a layman. The object of the conference is to witness to the common faith and to confer on matters of common interest.

The second conference is the second world assembly of the World Council of Churches. It will be held at Evanston, near Chicago, and will consist of accredited representatives from the member churches of the World Council, which embraces almost all Christendom, with the exception of the Roman Catholic Church. The theme of this conference will be "The Christian Hope."

The third conference is a conference of theologians (such as can afford to be present) who were elected by the Conference and held at Lund in Sweden in 1952, to continue the work of that Conference. This conference will also meet at Evanston.

It is obvious that a great deal of money will be expended in assembling so many delegates from all corners of the world. What is more serious is that a great deal of the expensive time of the church's senior leaders will be absorbed by these conferences. Now that these conferences are assembling all Christians should unite to pray persistently that the gatherings might result in the furtherance of Christ's kingdom.

We have received word from the printer of another steep rise in the cost of producing our paper. This we regret to say compels us to increase the annual subscription from 12/6 to 15/-. Since the commencement of this paper away back in last century loyal and liberal friends have met the cost of its production. Past friends have done this cheerfully and willingly. Present friends continue in the same spirit counting it a privilege to serve the gospel in this way. There could hardly be a greater privilege for there is hardly a greater need to-day than the need for a widespread dissemination of evangelical literature.

Our paper has always been hampered by poverty. Although all the editorial side of its production is on an honorary basis we do not pay our way. The frequent increases in the cost of production is a call to all evangelical church people to unite in the effort we are making through an Endowment Fund to stabilise our financial position. £700 is now in hand of the £5000 that we aim at as a first effort. This Fund is vested with the Church of England Evangelical Trust under a separate and carefully drawn Trust Deed for the support of a Protestant and Evangelical Church Newspaper. We covet your prayers for our paper and your liberal support.

A Sale of Work is to be held in the Chapter House, Sydney, on Friday, June 11th to be opened by the Dean of Sydney at 11.30 a.m., the proceeds of which will be divided equally between the Maintenance Fund and the Endowment Fund. A band of workers are busy making and collecting goods of every useful kind, also produce, vegetables, plants and flowers, and all our friends are urged to help as they are able and to interest others especially the friends of evangelical religion.

We also hope that all who are near enough will attend on the day itself.

It is obvious that a Sale, to be a success, must have a strong muster of buyers.

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ANZAC DAY

(By Archdeacon F. O. Hulme-Moir, Senior Chaplain A.M.F. for N.S.W.)

Anzac Day has been a special day in my life for many years. In the late twenties I first took part in Anzac Day marches by carrying the Regimental Colours of the 19th Bn. On those colours were the Battle Honours of a war fought by my fathers. Since those days I have seen Anzac Day commemorated in many places, and in other countries.

Perhaps the Anzac Day which stands most vividly in my memory is the one I shared with the members of the 6th Division at Gaza Cemetery in 1940. Before first light, while it was still dark, we were fallen in and transported some miles to this place where Australians and Englishmen of the First World War lie side by side. Just as the curtain of night was quietly being rolled back, by the early fingers of the dawn, there rang out sharp and clear a bugle note calling all ranks to attention. Around us, in their serried ranks stood the sentinels of stone marking the places where our brothers were buried; there seemed to be a bond between the departed and the living in the hush of that hour; then quietly the voices of men began to sing a familiar hymn expressing the Faith of our fathers. The voice of the Chaplain read the prayers, and the Act of Commemoration came to an end with the Last Post and Reveille. The day was at hand, the red dawn was all about us, the objects of a common-place world were being superimposed upon the vivid imagery of the Eternal Day, and the resurrection to an Eternal City, given to those who seek Christ as their Saviour. It may be not all present felt like this; perhaps not all dreamed dreams, but the eye of faith could see because the things of God are spiritually discerned.

Other days, in other lands, with their varying environment have never failed to give that common glory that "the dead in Christ shall rise." Many of us were not able to share in that day which gave birth to the name "Anzac" but as we look back memory stirs and calls us to remember.

Nearly four decades ago two streams of manhood were poured into the common crucible of war, and from that blending emerged the glorious name—a symbolic name—a word which in the years which were to follow shone in the pages of subsequent history. The word "Anzac" first spent on the ribbon of sand, and the barren shores of

Gallipoli in blood and carnage and pain, is now transmuted in golden letters which speak of courage, sacrifice, endurance and selflessness. On Anzac Day as we await the dawn, we remember those who fell and those who served. We recall with pride that the sons of those men, and even some of that generation, when the Call of Duty sounded again were able to preserve the fine traditions which had been handed down to them.

We might well remember on this morning that the spirit of selfishness—a thing inimical to Anzac—soon smashed the unity of brotherhood which had been forged in common sacrifice. Men and nations drew apart. The ways we followed were at variance with God's plan for man. Men are never flattered by being shown that there has been a difference of purpose between the Almighty and themselves. To deny it, however, in this case, is to deny that there is a God governing the world. We are His chief instruments for the upholding of His government. If the servants are corrupt, good cannot result. Selfishness can only be banished from our hearts by holding love to be the supreme virtue. Our men and women sacrificed in both wars to eliminate the selfishness, the racial pride, and brutal arrogance of the enemy. What scornful contempt for their sacrifice is ours, if we pursue selfish ends rather than Christian Citizenship in the world. This thought alone should foster in us a hatred of selfishness. These energies and passions which have helped us in battle to master the enemy, should now be gathered together by us and hurled into relentless attack against the moral evils which would make us lose the fruits of their victory. Humility in the recognition of our common dependence as common sons of one Father, alone will give us the unanimity necessary for men to live at peace one with another.

It is wise for us to remember that "righteousness exalteth a nation"; and that the spiritual concept of man's destiny, and in particular, the spiritual destiny of our race is dependent upon a recognition of God. We have for many years, in various ways, attempted to remember the spiritual significance of the Day. But there has been a gradual hardening attitude against the spiritual observance of the Day,

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THINK ON THESE THINGS

(By June Dugan)

Am I In Your Way

Morning tea is a pleasant social custom which I am only just learning to appreciate. Things are so new and bright in the morning, the new day so unspoiled and so ready for us to use, that somehow one can feel the pleasantness of meeting our friends at such a time. The beds have been made, the breakfast dishes washed, lunches cut, scallywags cleaned and packed off to school, floors brushed, furniture dusted, and then with a clean dress and the kettle boiling, we are ready to meet and entertain our guests with a peaceful atmosphere (baby has been asleep, of course, for some time).

During morning tea a few days ago, two friends and I were discussing some of the problems of being a Christian; problems which arise because of our clumsy handling no doubt and not from the fact that we are Christians. One friend confided her particular difficulty to us and asked that we should remember her in our prayers, that God may show her a way out. It was a problem of relationship between her and a member of her family. "She is so unapproachable about anything, and I doubt if I can ever get close to her as I should, and feel I am really a friend. So often I have been tempted to tell her how difficult things are, but somehow I am afraid lest I should make things worse." We understood all this so well and realised how often we have come across the same problem ourselves, but we promised to pray about this particular set of circumstances.

That evening when my husband came home, "I met your friend who came to see you this morning," he said, "and she asked me to tell you her prayer has been answered in a remarkable way." This certainly set me thinking, but when I saw her at church on Sunday the explanation was not long in forthcoming. "Oh, my dear, I am so pleased and so relieved, I must tell you all about how the Lord answered my prayers and yours, too.

Then came the whole story. On going home that day my friend had thought about this girl she was trying to become more friendly with and as she turned the facts over in her mind she decided to telephone the girl and have a talk to her. During the conversation they realised they had not seen each other for some time, and my friend asked the girl to come with her husband and children to see her on the following Saturday. "They did come," she told me, "and do you know I felt perfectly at ease with the girl, there were no barriers between us and I have never felt so close to her. But the most amazing thing of all is that I know now what was wrong. It was me. My attitude towards her was not one of love or really of friendliness and my approach to her was the thing which was coming between us. Now I am going to love her and show it in all the ways I can. I am sure that is the solution to the problem. The Lord solved it by showing me myself, which is something I would never have guessed."

So there it was, so much heartburn, so much feeling and unhappiness caused by the wrong approach to a fellow. The longer I live, the more I realise that so often Christians (especially) are unable to get down to business, spiritual business, with others, or are not received by the people they meet from day to day, because of their attitude towards them. I have found myself on meeting a new member of the tennis club, or the mothers' union or any other group, looking them up and down in order to be able to put them in the right water-tight compartment in which I mentally place people according to the impressions I receive. It is really extraordinarily presumptuous for me to consider myself a sufficiently good judge of character to be able to "type" a person on such a short acquaintance. Such a method of labelling people, of course, leaves us open to a lot of shocks and many mistakes as I have experienced quite often to my embarrassment. Besides all that, this calculating judgment of mine is not a good inducement to friendly conversation or new interest in me, who am here an ambassador for Christ, trying to do His business with any who will. You see, my attitude to them, even though my intentions may be good can be a very great hindrance in getting to know my neighbour and helping him, or pointing him to the Saviour who loves every one of us and judges not.

It is a most challenging fact that when Jesus was faced by a sinful woman, proved to be guilty and an outcast, He says, "Neither do I condemn thee, go in peace." Later He says, "I came not to judge." That seems to hit home to me. Fancy the Holy Son of God did not come to judge, but I find I judge nearly everyone I meet, and to make it more so often I judge by the standard of what I would do!

So back we come to the pet theme in the Bible regarding our relationship with our fellows, for it teaches us to love and judge not. If we regard them thus we will immediately find we have a greater access on the King's Business. Even though we disagree with our fellows, let us learn to love them as He has loved us, seeing not the sinful nature, but the possibility of that person made new, given a new start at Calvary.

So as Easter comes once more let it be a milestone in our experience, when we learn to forget self and so love our fellows for Christ's sake, that Christianity will become the thing they want, because those who have it are full of love and kindly understanding.

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PERSONAL

The Rev. B. D. Reed, Chaplain of Fitzwilliam House, Cambridge, and formerly of Sydney, is assisting in the Greater London Crusade (conducted by Billy Graham) as a full-time counsellor. Miss Nancy Lewis, of Sydney, is also acting as a counsellor.

Mr. Bruce Smith, of Moore College, has been elected President of the Sydney University Evangelical Union.

The Rev. W. G. A. Tooth, Th.L., rector of Jameroo (dio. of Sydney) has accepted nomination to St. Paul's, Fairfield (dio. of Melbourne).

The Rev. L. G. B. Rose, Rector of Stratford (dio. of Gippsland) has been appointed Rector of Murchison and Rushworth (dio. of Wangaratta).

The Rev. C. W. Rich, Th.L., has accepted nomination to the parish of South Canterbury (dio. of Sydney).

The Rev. J. G. Benson, M.A., Home Secretary of C.M.S., in Victoria, has been obliged to resign owing to ill-health.

The Rev. R. A. Johnson, Th.L., Rector of Kingsford, has accepted nomination to the parish of All Saints', Petersham (dio. of Sydney).

The Rev. Ernest R. Chittenden, M.A., Th.Schol., Rector of Gympie, has been appointed Editor of the Brisbane "Church Chronicle."

The Rev. Colin D. Sheumack has been appointed to the cure of souls in the Parish of Kameruka. He commenced his duties in the latter part of March.

The Rev. L. C. R. Smith, assistant on the parish staff of St. Saviour's Cathedral, Goulburn, has been elected Rector of the Parish of Barmedman.

The three young men admitted to the Order of Deacons on February 28 at St. Clement's, Yass, dio. of Canberra-Goulburn, have been appointed to assistant curacies as follows: The Rev. John Hannon to Wagga Wagga, the Rev. Hugh Oakes to Cooma, and the Rev. Keith Wilson to Yass.

The Rev. L. O. Scott, formerly on the staff of the Parish of Wagga Wagga, has been appointed assistant priest in the Parish of Queanbeyan, dio. of Canberra-Goulburn.

The Rev. C. E. Torlach has accepted nomination to the parish of Mt. Morgan (dio. of Rockhampton).

The Rev. Roy Lovitt, Vicar of the Upper Tweed, has been appointed Rector of Dunoon (dio. of Grafton).

Mr. T. McCaskill, of the staff of Barker College, Hornsby, has qualified for the degree of Master of Arts of Sydney University. We also congratulate Mr. and Mrs. McCaskill on the birth of a daughter.



QUESTION BOX

(Questions should be addressed to the Editor. Every effort will be made to procure a clear and accurate reply to questions submitted.)

Is Phillips' translation of the New Testament reliable?

The Rev. J. B. Phillips, an English clergyman, has translations of the N.T. letters and of the gospels, in separate volumes. It depends what the questioner means by "reliable." They are not reliable to the extent that the Revised Version is, if the reader wants to form an accurate and literal idea of the original words and expressions. They are certainly reliable, however, if the reader is looking for the main import of the N.T. books in a modern idiom.

We expect to publish shortly an article by Mr. F. F. Bruce of the University of Sheffield, on translations of the Bible, and we recommend our questioner to read it for a fuller answer to his question.

In your Question Box of February 4 you said that the revival of the wearing of clerical bands by Anglicans was to be commended. Why do you think it is to be commended?

We do not claim any monopoly of opinion in this matter, and are not instituting a campaign for more clergymen to wear clerical bands. But they represent the academic aspect of a clergyman's profession, i.e., the fact that he is a cleric, or clerk, in holy orders. As such they signify in general what his academic hood signifies in particular. There are some to-day who think that the wearing of a hood, as prescribed, is a piece of personal ostentation and that it is a sign of humility not to wear it, e.g., at the administration of Holy Communion. But this, besides being uncanonical, is misguided. What should, however, be remembered, is that originally (and still ideally) a clergyman's hood and bands were marks of his theological qualifications. Perhaps there is less point in exhibiting academic badges when a clergyman's degree is in a technical faculty or arts subjects which have little or no bearing on his theological training, as often to-day. But it is certainly a valid principle that a clergyman should be learned in that which he is required to teach, and the Church of England is right to provide that he wear a badge of this qualification.

On the whole, then, we think that the wearing of bands is to be commended. Bands are legitimate, traditional and of positive significance. They have a better claim to be worn by graduates than the black scarf, for example. The wearing of them, and the pointing out of their significance, might do something to resist the movement towards changing the character of clerical dress, in which many clergy are discarding the hood and assuming portions of the sacrificial vestments, e.g., the stole, thereby signifying that the ministry of the Word is displaced in favour of a false sacramentalism.

Why is it that no churches are called St. Timothy's or St. Titus'?

Presumably because Timothy and Titus were never canonised, and are not therefore "saints" in the ecclesiastical sense. If our questioner has a church which he wants to name, why not call it simply "Timothy's Church"? He might start an interesting fashion!

THE LATE MR. J. B. NICHOLSON.

We regret to announce the death of Mr. J. B. Nicholson, of Vaucluse, N.S.W., at the age of 91. Mr. Nicholson was widely known for his Christian faith and diligent activity in making more widely known the Gospel of God's grace. He was particularly interested in the circulation of the Scriptures. He had been a vice-president of the British and Foreign Bible Society, London, since 1917, and was keenly interested in the Sydney branch, and in the procuring of Bible House in Bathurst St., Sydney. He financed and made available for Roman Catholics an Australian edition of Ronald Knox's translation of the New Testament. He was also one of the first in Australia to see the possibilities in using picture cartoons to teach children the contents of the Bible.

China, and the China Inland Mission was close to Mr. Nicholson's heart, as was also the Scripture Gift Mission, and the Evangelical Alliance.

Mr. Nicholson came to Sydney from Scotland in 1888. He was a successful business man and supported with generous gifts, often anonymous, the cause of Evangelical Christianity at home and overseas.

The funeral service was held in St. Stephen's, Macquarie St., and was taken by the Archbishop of Sydney, assisted by Archdeacon T. C. Hammond, and Canon M. L. Loane.

Mr. Nicholson is survived by a widow, two sons and four daughters.

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THE MESSAGE OF THE RESURRECTION

(Continued from page 3)

his earthly activities and concerns. The apostles are conscious to impress this fact upon their hearers. Peter in the house of Cornelius emphasised the fact that the chosen witnesses to the Resurrection did eat and drink with the Lord after He rose from the dead (Acts x 41). We are justified in inferring from such messages and from the imitating of the Lord "Handle Me and see," that however exalted the heavenly condition may be it is not in any sense a diminution of those powers of personality with which we are gifted. The bodily resurrection of our Lord and His adaptation of Himself to the usual features of human intercourse enforces this lesson. There is evidence afforded that we shall retain our personal, even our individual, character, even if we transcend many of our present earthly conditions.

But there is another side to the message of the Resurrection as a message of power which receives even greater prominence. Our conflict is with sin. It burdens the saint though it is too often lightly regarded by the unbelieving sinner. The struggle at times seems unending. It has two features. We wrestle against principalities and powers in our struggle to serve our Lord. The kingdoms of this world have not yet become the kingdoms of our Lord and of His Christ. In what we may call the external battle we frequently lose ground. But the assurance comes to us that He Who conquered death cannot be defeated. "He must reign." This is a tonic for depression. It nerves us to struggle on even when the odds against seem so heavy as to bid us despair of victory. St. Paul speaks of this new hope engendered by the resurrection as "the working of the strength of His might which He wrought in Christ when He raised Him from the dead." It finds expression in the Divine promise, "No weapon that is formed against thee shall prosper." The enemy may win a battle here and there, but they are bound to lose the campaign. Christians seem to be losing this spirit of high endeavour. There is often prolonged discussion on method and but a faint recognition of our available resource in God. Not that method is unimportant. God does not bless foolishness. But the Resurrection power of our Lord is all important. If we fail to recall it and to rely upon it we are offering an insult to our great Master. Space permits only a brief reference to the other feature. We have an internal conflict as well as an external one. The flesh lusteth against the Spirit. Daily we are conscious of

what Longfellow called "The treacherous undertow and stress of lawless passions." Sometimes the agony of the Apostle is ours and we cry out, "O wretched man that I am." Well will it be for us in the hour of bitter struggle if we remember that through the Resurrection the Second Adam has become a quickening spirit. There is a reservoir of power which becomes available to us through our union with our Risen Lord. First we say with the Apostle, "How can we who died to sin live any longer therein." We reckon ourselves dead to the old life and insensible to the old temptations. So far good. It is the first genuine impulse to holiness. But there is more. There is the operation of the "law" of the spirit of life in Christ Jesus. God has condemned sin in the flesh for the express purpose of securing that the righteousness of the law might be fulfilled in us. So being justified by the death of God's Son we are saved by His life, the new life released that the Resurrection pulses in us making us more than conquerors through Him Who lived.

ANZAC DAY (Continued from page 5)

and an attempt to make it wholly secular. The attempt in recent years to turn the day into a Roman Holiday with races, and feasting, and drinking is to pander to the baser nature of man, and to the profit of monopolies which are steadily and surely debasing our race. Is it too little to ask that a nation stand in reverent silence to hold sacred memories; to honour its dead; to foster virtues that make for greatness, and to commend to God in devout prayer those who have been bereaved, and those who suffer in body and mind from the ravages of war. To pray to the Almighty — the God Whom our fathers and brothers sought to serve—for provision for the widows and fatherless and for strength to live as they lived; and for courage to serve as nobly.

Because gratitude is the memory of the heart, well may we remember with solemn pride those who served. They laid so costly a sacrifice upon the Altar of Freedom; they sought no profit but the profit of their fellows; they held that the blood of man should never be shed but to redeem the blood of man. It is well shed for our family, for our friends, for our country, for our God, for all humanity. Other aims are false; other aims are sin. Yet, we shall fondly remember them "even to the going down of the Sun." Unless we ask God to possess us with the supreme ideals of His Son, we must again fail the widows and father-

less; the mothers; the fathers; and ourselves. Let us dedicate ourselves to the heritage bought with the blood of good men and women, knowing that freedom is maintained only by spiritual fortitude and moral integrity. The Cross of Suffering gave light to liberty, and love. The spirit of this world breeds pride, envy, hatred, malice and all uncharitableness. "Choose ye this day Whom ye will serve," was a challenge offered by one of God's Generals in a day of uncertainty and moral weakness. The same challenge to choose God as our Leader, and His Way as the path of our service, stands before us to-day. Christ is the Living Way, and in Him, and in His Fellowship alone, is to be found the fullness of life. On our answer to this challenge depends our personal salvation, and the final greatness of all humanity.

Let us have faith that "Right" makes "Might"; and in that Faith, God helping us, let us to the end dare to do our duty as we understand it, and as He reveals it to us.

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JESUS IN THE MIDST

(Continued from page 1)

been crossed out." Suppose we fail, as we all do, St. John says "If we confess... God is faithful and just to forgive." The judge pardons once and for all. The Father forgives every day. It is the blessed work of the Holy Spirit to bring about in our hearts what Christ brought about on the Cross. In Christ we are accounted righteous; that is, our standing in God's sight. By the indwelling of the Holy Spirit, by the revelation of the Cross to our conscience we become what we are. May God make this our experience day by day. "The life which I now live, I live by the faith of the Son of God, who loved me and gave Himself for me." (Galatians 2.20.)

GETHSEMANE AND MY SINS

Every reader of the gospels must be struck with the intensity of our Lord's feelings in the garden of Gethsemane.

That this was a dreadful experience is plain.

(1) The words used to describe his feelings are very strong. In Mark we read, "He began to be greatly amazed and sore troubled." St. Luke adds, "And being in an agony he prayed more earnestly."

(2) The effect of these feelings on our Lord's body reveals great inward tension. "His sweat became as it were great drops of blood falling down upon the ground."

(3) The prayer three times repeated suggests either a growing realisation or an increasing apprehension.

(4) He was helped by an angel from heaven. The necessity of his human nature must have called for this.

What Caused this Awful Experience?

It was the Eve of the Crucifixion. In fact by the Jewish calendar it was the day itself for with them each day ended at sunset and a new day then began.

Our Lord's death had a purpose. That purpose was known to him. A few months before this he had said to his disciples, "The Son of man came not to be ministered to but to minister and to give his life a ransom for many."

And at the beginning of our Lord's ministry John the Baptist had said, "behold the lamb of God that taketh away (or beareth) the sins of the whole world."

Some thirty years later the Apostle Peter wrote, "Who his own self bare our sins in his own body on the tree" or "carried up our sins in His own body to the tree". This is reminiscent of Isaiah, "He bare the sin of many" (53/12), and also of the symbolism of the day of atonement (Leviticus 16) a day that takes us to the very heart and centre of Old Testament worship.

The Great Day of Atonement had at last arrived. Man's sin was now to be dealt with by man's Representative, Jesus Christ our Lord. He must as-

sume the burden. He must submit to have placed upon him this load. We ourselves could not make atonement for ourselves for we are sinners. He the sinless one must take our place. ("Perhaps indeed He bore our sinfulness as well as our sins for we read, 'He made him to be sin for us who knew no sin that we might be made the righteousness of God in him.'")

This suggests the question: When Jesus was made sin for us was it part of His necessary experience that He should see the sins that He was to bear?

Was the Lord in the garden (and as it were at the foot of the Cross) given a vision of the sins that he was to "carry in His own body up to the tree." Isaiah tells us there was "laid on Him (Hebrew, 'made to meet on Him') the iniquity of us all." (Isa. 53/6). And the apostle John writes: "He is the propitiation for our sins; and not for ours only but for the whole world." That vision if given to Him would be a vision of the whole of the sins that He was to bear.

A modern English poet has given us "a vision of sin." But we cannot but feel that this writer with all his brilliance of intellect and sincerity of intention sees but a little way into "the horrible pit and miry clay" of sin.

The awakened psalmist saw much deeper (51).

But what must our Lord have seen if our sins were before Him. And seeing them with the eyes of love what must He have felt!

May we carry this thought a stage further?

The weight of our Lord's burden was undoubtedly our guilt and the consequent indictment that was against us. As our representative he carried this up to the tree. We merited death; the Son of God took our place. Then the charge against us was met and the debt fully paid. There the righteousness of God was manifested and eternal justice vindicated. "Having blot-

ted out the bond written in ordinances that was against us which was contrary to us; and He hath taken it out of the way, nailing it to His cross." (Col. 3/14.)

It follows therefore that no burden of guilt rested on Christ in the grave. That was ended on the cross. There the ransom was paid. Had it been otherwise how could He have risen, we may reverently ask.

This seems to have been in the mind of the Apostle Paul when he wrote the words we find in Romans 4/25, which, rendered literally as they are by Bishop Moule and others would read: "Who was delivered up on account of our transgressions and was raised up on account of our justification."

His resurrection was therefore the seal of our redemption.

We subjoin verses from the Icelandic translated by Bishop Pilcher. They carry a solemn message though they do not go quite as far into the possible meaning of Gethsemane as we have attempted to do.

The Saviour in Gethsemane,
Bowed low with mortal strife I see;
My conscience smites me, for I know
My sin, my sin constrained Him so,
Yea, all that weight of agony.
The Son of God endured for me.

Dread thought! My sin doth heavier lie,
Than all this mighty earth and sky;
For Jesus in His Father's name,
Bears up this universal frame,
And yet the Word of God falls low
What time he bears sin's weight of woe.

Thus Lord Thou givest me my peace,
Sure comfort that can never cease;
Far greater that paid ransom's worth,
To God than boundless heaven and earth;

So by thine agony I win,
Eternal pardon for my sin.

A PRAYER.

(Attributed to Richard of Chichester, but here slightly altered.)

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My Lord and Saviour,
May I know thee more clearly,
And follow thee more nearly.

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THE BLOOD OF JESUS CHRIST

(By Canon M. L. Loane, M.A., Principal of Moore College.)

The New Testament writers do not tell us why a blood sacrifice was necessary for the expiation of sin; they take it for granted. It was the most essential element of all in the age-long records of God's dealings with men. Archbishop Saumarez Smith, Primate of Australia, gave as his verdict on the meaning of the phrase "the Blood of Christ" a clear-cut statement which sums up its value in the Scriptures. "It connotes," he said, "the sacrificial death of Christ, and all its remedial issues." In Him, so said St. Paul, "we have redemption through His blood, even the forgiveness of sins" (Col. 1:14). The whole subject is so vitally important for our peace of conscience that we can not afford to neglect the teaching which the Scriptures set before us.

But it is the fashion in many quarters to-day to decry what is now called "the Blood Theology." To speak of the Blood of Christ as being shed for sinners is thought distasteful. It is one thing to trace the Blood of Cleansing, the Blood of Sprinkling, and similar expressions back to the New Testament; but that does not alter the fact that in modern times they often evoke a sense of revulsion. Men in polite circles regard it as ugly to talk so much about the Blood of Christ.

We may freely admit that there are some popular expressions which do offend by the light and careless way in which they refer to this sacred subject. There are some hymns which strain all the values of poetry and metaphor by their catchy refrains and

their general want of reticence. Such hymns and clichés tend to magnify the physical element of Christ's suffering at the expense of its inner spiritual meaning. Christian history shows that in this respect, extremes may meet. The Roman Catholic cult of the Sacred Heart of Jesus and the Moravian aberrations with regard to Jesus as the Lamb of God may equally nauseate those who seek to study the Word of God with a sense of reverential awe and wonder.

On the other hand, we have no right to be too nice or too squeamish in thinking or speaking about the Blood of Christ. No one objects when he is told that some notable patriot has been willing to pour out his life-blood for Queen and Country. No one objects when he is told that an actual infusion of blood may be the one thing that will save his life. He may not like it, but he is not in the mood to resent it. And the sinner is in no position to argue about the propriety of the language in which the New Testament refers to the Blood of Christ as the means of pardon and cleansing. "The New Covenant in My Blood which is shed for many for the remission of sins" (Luke 22:20). He made "peace through the blood of His Cross" (Col. 1:20), "Unto Him that loved us and washed us from our sins in His own blood" (Rev. 1:4). Such quotations can easily be multiplied times without number.

To understand this emphasis, we have to turn back to the Old Testa-

ment Law of Sacrifice. To the ancient Hebrew, blood was the symbol of life, just as breath is to the modern Gentile. But blood is visible, while breath is invisible. "The life of the flesh is in the blood," the Law of Sacrifice declared; therefore "it is the blood that maketh atonement for the soul" (Lev. 17:11). Therefore when blood was shed on a sacrificial altar, it was a visible demonstration of the offering of life to make atonement for the soul (See R.V.).

Bishop Westcott held that because "the life of the flesh is in the blood," the shedding of blood was a symbol for the release of life rather than of life laid down. This led to his mystical conception of the liberation of life through the Blood of the Cross, a conception now popular with so many theologians. But the blood which was a symbol of life was the blood that flowed through the veins of a living creature; once that blood had been shed, it was a sign of death. Thus the Doctrine of the shed Blood of Christ is a doctrine which lays strong stress on the Death of Christ for guilty sinners. "Without shedding of blood is no remission" (Heb. 9:22); without dying and death is no forgiveness. It was the blood that made atonement for our souls, for the shedding of that Blood meant that He had laid down life itself for us men and our salvation.

Churchmen to-day may well listen to the voice of Father Stanton of St. Alban's, Holborn, on this subject. He was well-known as a Tractarian, and his language may not be faultless. But his idea was true to New Testament teaching. "Never be ashamed of the Blood of Christ," he said. "I know it is not the popular religion of the day. They will call it mediation, but you know as well as possible that the whole Bible from cover to cover is incriminated, reddened with the Blood of Christ."

The uniform which Christians wear is scarlet, for they have been bought with a price, and that price was the Blood of Christ. That blood was shed on a Roman Cross outside a city wall; it was shed on a certain day in a certain year that now seems long ago. But that deed wrought out in Time has values which reach beyond Time into Eternity. "The Death on the Cross was a sacrifice offered by the Eternal Son, to the Eternal Father, through the Eternal Spirit (Heb. 9:14). And that is why His Blood avails for me."

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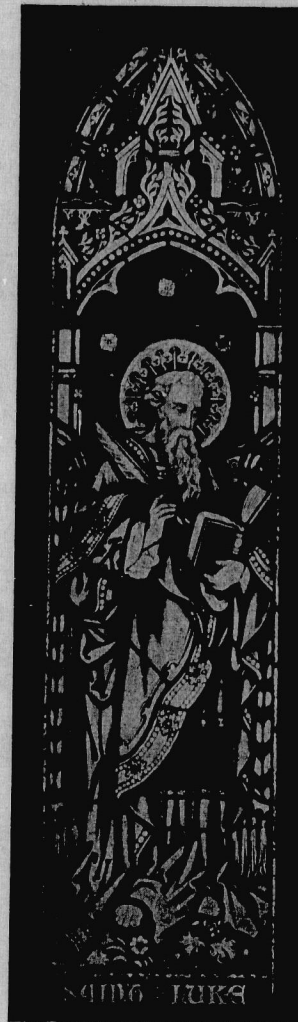
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Mr. Doubt-the-Lord

Now I saw in my dream that Christian came to a place where the road became exceeding narrow, and withal rough to the feet, so that he was like to stumble and in doing so to take some hurt and bruises against the rocks. His soul being much discouraged, he prayed the Lord of the way that this trying part of the road might speedily come to an end; instead of which, however, on turning a corner he found himself faced with a wall of great thickness which completely barred the way. And on looking up he spied, leering at him over the top of the wall, an ugly man, by name, Mr. Doubt-the-Lord, who thus addressed him. "How now, valiant Christian, thou hast oft encouraged others when faced with difficulties, but, like many doctors, thou art loth to take a dose of thine own medicine; what wilt thou do now? — thou shalt not scale the wall for I will prevent thee; thou canst not tunnel under it, for thou hast neither tools for the job, nor the strength to perform such a task; nor canst thou get round the wall for the very rocks which bound the pathway are the creation of Him whom thou callest thy Helper; it were well that thou shouldst turn back for He in whom thou hast put thy trust has but fooled thee and led thee to this dead end, where He either cannot or will not help thee!"

At this address Christian was much put about to know what to do, and cast in his mind whether he should not turn back and seek to find some way round. But looking back he saw that the path behind was surrounded in mist and who could know what dangers lurked therein. "Besides which," said Christian, "I have never turned back yet lest I be found not fit for the Kingdom, and I must not do so now."

As he stood thus in doubt, coupled with some measure of fear and despondency, he bethought him of his roll, which taking from his bosom he began to read, "For," said he, "perchance I may see some direction therein and learn from the experience of others what they have done in such straitened circumstances." On opening the roll his eyes fell upon these words, "By my God have I leaped over a wall," and reading further he lighted also upon the wonderful history of a man who did the impossible and was found "walking and leaping and praising God." Surely, thought Christian, I have been walking for many a mile, and since leaping comes next I will address myself to the performance, and should expect to find myself praising God presently. Let everything be done decently and in order—"walking, leaping, praising!" So I saw that Christian girded up his loins and thus addressed the ill-visaged Mr. Doubt-the-Lord as he sat

on the wall. "Thou art a sorry knave and withal a 'bad egg,' and if thou look not well to thyself thou shalt presently share the fate of thy renowned relative, Mr. Dumpty, who we learn on the best authority had a great fall; for I warn thee that I intend to leap over the wall whereon thou sittest and unless thou quickly remove thyself from thy perch of impertinence, the impact of my body shall bring thee to the ground." Whereupon Christian gave a mighty spring and leaped right over the wall bringing down Mr. Doubt-the-Lord with a sorry fall, and it is commonly reported that though King Beelzebub sent many horses and men to the spot, repairs are proceeding very slowly.

When Christian lighted upon his feet on the further side of the wall, he first of all kneeled down and thanked the Lord of the way for giving him the agility and courage for the leap, and then he burst forth into song—and thus did Christian sing—
"Now let the blessed Lord be praised
Who from the depths my hope hath raised
And kept me from a fall.
Old Doubt-the-Lord lies on the sod
And I stand here, for 'by my God
I leaped over a wall.'
So now my hallelujahs raising
I'll go on walking, leaping, praising."
—From "China's Millions."

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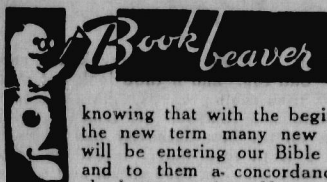
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UNIVERSITY SERVICE CROWDED

The first University Service for the current academic year was held in St. Barnabas' Church, Broadway, Sydney, on April 3. The preacher was Dr. Laird, of the C.S.S.M., London, who spoke on the parable of the Pharisee and the Tax-collector. The large nave of the church was filled to capacity with young people. Many of the congregation were Asian students who are studying in Australia as the result of the Colombo Plan. The service had been preceded by an "Asian Tea," held at Moore College, where these students were entertained by Australian friends. The tea had been arranged by the I.V.F.

The Rector of St. Barnabas', Dr. Howard Guinness, conducts a student service on the first Sunday evening of every month.

BISHOP OF KILLALOE CONSECRATED

The consecration of the new Bishop of the united dioceses of Killaloe, Kilfenora, Clonfert and Kilmacduagh, the Venerable Richard Gordon Perdue, B.D., Archdeacon of Killaloe, and incumbent of Roscrea, took place at Christ Church Cathedral, Dublin, recently.

In a sermon, Very Rev. H. A. Stanistreet, M.A. Dean of Killaloe, said there were many who looked to the Anglican Church as the bridge which would link again the sundered parts of the Church visible, and hence it was vital to preserve their episcopal succession.

On the shore of Lough Derg, in the new Bishop's diocese, there was a parish church in use to-day which had been in continuous use for Christian worship for more than 1,000 years.

CORRESPONDENCE

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

Re FEES FOR OCCASIONAL SERVICES.

Dear Sir,
11 Barambah Rd., East Roseville.
March 29, 1954.

His Grace the Archbishop of Sydney informed me on Saturday, March 27, 1954, that at a meeting of Archdeacons and Rural Deans it was proposed that Retired Clergy should receive £1/10/- per service plus fares, or £3 3s. for full duty all day, plus fares, and that to this proposal he had given his approval.

Yours, etc.,

W. J. OWENS,

Hon. Secretary.

Sydney Retired Clergy Association.

HOUSING.

Dear Sir,

Owners of small residences which are likely to become vacant at some later date would do appreciable service to clergy, retired or contemplating retirement, by contacting the writer.

Conversely, clergy as above mentioned, may, perhaps, be helped by communicating with me.

While our committee is formulating proposals to procure finance and provide homes for our elder clergy we feel we may, in the meantime, be able to assist in housing such of our brethren temporarily on a rental basis, with the co-operation of kindly disposed owners.

Yours, etc.,

S. M. GOARD,

Hon. Secretary,

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Proper Psalms and Lessons

April 16th. Good Friday.

M.: Genesis 22:1-18; John 18: Psalm 22.

E.: Isaiah 52:13-53-end; John 19: 31 to end or 1 Peter 2:11 to end. Psalms 40, 69.

April 18th. Easter Day.

M.: Exodus 12:1-14; Rev. 1:4-18; Psalms 2, 16, 111.

E.: Isaiah 51:1-16 or Exodus 14; John 20:1-23 or Romans 6:1-13. Psalms 113, 114, 118.

April 25th. First Sunday after Easter.

M.: Isaiah 52:1-12; Luke 24:13-35 or 1 Cor. 15:1-28. Psalms 3, 57.

E.: Isaiah 54 or Ezekiel 37:1-14; John 20:24 to end or Rev. 5. Psalm 103.

EASTER DAY.

The original name of this Festival, that is, Pascha, or Passover, was one which also included Good Friday, the two great Days, so utterly unlike, being yet two opposite aspects and inseparable parts of the one great act and process of liberation from the spiritual Egypt of sin and death. Our "Easter Anthems," used from most ancient times by the English Church, preserve to us Easter's wide and profound doctrinal basis. It is just because "Christ our Passover is sacrificed for us" that we can, with joyful confidence "keep the feast." Hence the day has a threefold, connected emphasis. Christ's Resurrection is a literal, historic fact; it enables and typifies our own resurrection, it has released unlimited moral and spiritual power for our present earthly use. Easter is the Christian's true New Year—a time for resolutions effectual, not through feeble will-power, but through "the power of His Resurrection."

EASTER I.

This day, in the early Church, the newly baptised first appeared without the white robes worn daily since their baptism on Easter Eve. It was also called "the Annotine Easter," because those baptised the year before observed to-day as their baptismal anniversary, or spiritual birthday. The Epistle was seemingly chosen with this custom in mind, and to emphasise the new birth of Baptism as beginning an abiding power of overcoming the world through its connection with the Risen Christ, the source of our regeneration. "Not by water only, but by water and blood"—this post-Easter teaching also looks back to and includes Calvary. Our positive apostolic commission in the world, in and by the Spirit and authority of Christ, is then set before us in the Gospel.

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RELIGIOUS BROADCASTING

Good Friday, 16th April.

9.30 a.m. A.E.T., 9.00 a.m. S.A.T. — Radio Service, will come from St. John's Church, Latrobe St., Melbourne. Preacher, will be the Rev. Dr. John Munro, and special music will be sung by the St. John's Fellowship Choir. 2FC, 2NA, 3CN, 3AR, 4QG, 5CL, 7ZL. 11 a.m.: Divine Service in each State will be broadcast from a Free Church. (Particulars from the A.B.C. in your own State.) 2BL, 2NC, 3LO, 4QR, 5AN, 7ZR Regionals.

1.45 p.m. A.E.T., 1.15 p.m. S.A.T. — Oratorio: "The Passion of Our Lord According to St. Matthew," by J. S. Bach — the Victorian Symphony Orchestra with Royal Melbourne Philharmonic Society and soloists, Florence Taylor, Betty Fretwell, Max Worthley, Robert Payne, Morris Williams, and Mancel Kirby at the Harpischord, conducted by Sir Bernard Heinze. Part I. 2.40 p.m., A.E.T., Talk on "The Passion of Our Lord According to St. Matthew," by Dr. A. E. Floyd. 2.50 p.m. A.E.T., 2.20 p.m. S.A.T., Oratorio: "The Passion of Our Lord According to St. Matthew," by J. S. Bach. Part II. The above three items will be heard on 2BL, 2NC, 3LO, 4QR, 4QR, 5AN, 7ZR, Regionals.

N.30 p.m. A.E.T., 6.00 p.m. S.A.T., Lenten, Passiontide and Easter Carols will be sung by the members of the Sydney University Musical Society. The conductor will be George Faunce Allman, and the organist William Pierce. 2FC, 2NA, 3AR, 4QG, 5CL, 7ZL, Regionals.

8.00 p.m. A.E.T., 7.30 p.m., S.A.T. — Play, "Good Friday," by John Masefield. This is a dignified and sincere play whose sombre theme is at times relieved by verse of lyrical beauty. 2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 7ZR. 10.15 p.m., A.E.T., 9.45 p.m. S.A.T., "Poetry of the Passion," arranged by Neil Hutchison, A.B.C. Director of Drama. 2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 7ZR.

Easter Day, Sunday, 18th April.

9.30 a.m. A.E.T., 9.00 a.m. S.A.T. — Radio Service will be conducted by the Very Rev. J. R. Blanchard, the former Moderator-General of the Presbyterian Church of Australia. Music will be provided by the choir of Scots Church, Adelaide. 2FC, 2NA, 2CN, 3AR, 4QG, 5CL, 7ZL.

11.00 a.m., all States.—Divine Service—From the Anglican Cathedral in each capital city will be heard on 2BL, 2NC, 3LO, 4QR, 5AN, 7ZR, Reg.

6.30 p.m. A.E.T., 6.00 p.m. S.A.T. — Community Hymn Singing will come from the Anglican Church of St. Bede, Semaphore, South Australia. 2FC, 2NA, 3AR, 4QG, 7ZL, Regionals, 5CL. 7.15 p.m. A.E.T., 6.45 p.m. S.A.T. — "Prelude," a special programme of great religious music for Easter Day will be sung by the Westminster Madrigal Singers of Melbourne. 2BL, 2NC, 2CN, 3LO, 4QR, 7ZR, 5AN. 7.30 p.m. A.E.T., 7.00 p.m. S.A.T. — "Plain Christianity—A Word to the Wayfarer."—The speaker will be the Rt. Rev. Anthony Otter, Bishop of Grantham, in Lincolnshire, England. Bishop Otter is being recorded especially for us by the B.B.C. in a message for Easter Day. 2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 7ZR.

Diocesan News

ROCKHAMPTON

Precedence.

The Bishop, the Right Rev. J. A. G. Housden, writes in the Church Gazette:—

I must explain here the order of precedence as laid down by both the Commonwealth and State Governments. In Australia there is no established church as there is in England where our Archbishops and Bishops have a constitutional position secured by the laws of the land. After much discussion for many years the Federal Government some few years ago decided that the precedence of Bishops at official functions should be determined by seniority of consecration. The State Government agreed to the same procedure. It so happens that in both Brisbane, Rockhampton and Townsville the Roman Catholic Bishop is senior to the Anglican bishop at the present time and therefore was presented first. The fact that the Queen bears a unique relationship to the Church of England might have been regarded as a reason for varying this rule, but would scarcely justify a protest to a Government which has no constitutional preference for any Christian body.

BRISBANE

The following persons were admitted to the Diaconate by the Archbishop of Brisbane at a service in Bishopsbourne Chapel on Saturday, 13th March, 1954.—

The Rev. Albert James Loriot Nott.

The Rev. Sydney Joseph Judd.

The following licences have been issued by the Archbishop of Brisbane:—

The Rev. Arthur Ernest Johnson, Th.L., as Vicar of St. Cecilia's, Chinchilla.

The Rev. Daniel Charles Gooderham, Th.L., as a Mission Chaplain.

The Rev. William Alan John Wells, Th.L., as a Mission Chaplain.

The Rev. Adrian Owen Charles, Th.L., as Chaplain of the Southport School.

The Rev. William George Hayston, Th.L., as Rector of the Parish of Mundubbera — Eidsfold.

The Rev. Noel Ludlow, Th.L., as Assistant Curate of St. Mark's, Warwick.

The Rev. Arthur Shirley, Th.L., as Rector of St. John's, Biggenden.

The Rev. Kenneth Arthur Watts, Th. Schol., as an Honorary Mission Chaplain.

The Rev. Jack Kruger, Th.L., as Rector of the Parish of Kilkivan.

The Rev. Albert James Loriot Nott, Th.L., as Assistant Curate of St. Colomb's, Clayfield.

The Rev. Alan George Thompson, Th.L., as a Mission Chaplain.

The Rev. John Spencer Booth, Th.L., as an Honorary Mission Chaplain.

The Rev. Sydney Joseph Judd, as Assistant Curate of Christ Church, Milton.

GRAFTON

Flood Relief.

The Bishop acknowledges the following gifts for Flood Relief from outside his diocese:—

Diocese of Canberra and Goulburn, £50; Miss M. Manton, £10; Mr. Louis Williams, £5; Sir Ronald Storrs, £6/5/-; Sydney Church of England Grammar School, £34; The Rev. R. Bosanquet, Sydney, £2/10/-; St. Barnabas', Mill Hill, £2/6/2; St. Barnabas' Sunday School, Mill Hill, £2/2/-; St. Mark's Opportunity Shop, Camberwell, Victoria, £100; St. John's, Forbes, £15; Young Anglicans, Forbes, £10; E. M. Clissold, £1; M. A. McKenzie, Sydney, £10; St. Matthew's, Albury, £15; St. Matthias', Bombala, £2/11/6; Mrs. C. Parkinson, Double Bay, £3/3/-; Dr. H. de Burgh, Sydney, £5; St. Thomas', Narrandera, £33/19/1; Church of England, Austinmer, £38/0/6; The Rev. Norman Fox and Parish of Five Dock, £53/7/3; The Parish of Hamilton, N.S.W., £61/10/-; The Rev. J. E. Wheatley, Home Hill, Nth. Queensland, £6/16/10; St. Matthew's Church of England Fellowship, Wingham, £10; St. Augustine's, Neutral Bay, £35. Total £626/1/4.

The floods in the diocese were disastrous. In addition to thousands of homes, many church properties suffered serious damage.

SYDNEY

C.M.S. House.

About 500 people crowded into C.M.S. House, 93 Bathurst St., Sydney, on April 2 for the re-opening and Dedication of the building following reconstruction.

The re-opening and Dedication was conducted by the Primate of Australia, the Most Rev. H. W. K. Mowll, who is President of the C.M.S.

The re-construction of the building, which was first purchased in 1942, has taken more than twelve months. Three new floors of offices have been added, a lift installed and extensive renovations made to all the building.

The Dedication Service took place on the first floor which will be the Luncheon Room. Before the service the Archbishop formally opened the main door of the building after having received the key from Mrs. T. S. Holt, a senior Vice-President of the Society. He then unveiled a commemorative plaque on the ground floor and proceeded with the official party to the main Service of Dedication. During the Service, prayers were offered by the Bishop-elect of Nelson, the Ven. F. O. Hulme-Moir, a former General Secretary of C.M.S. The Lesson was read by Mr. M. B. Hordern, Chairman of Committee.

It was regretted that the Rev. H. M. Arrowsmith, who was General Secretary in 1942 and was instrumental in the purchase of the building, was unable to be present.

After the Service the Archbishop proceeded to the various floors in the building and formally opened them. There then followed a general inspection of the building by the congregation.

The new C.M.S. House will be a worthy centre for the activities of the Society. The general State offices occupy the third floor while the Federal and Aborigines Departments are on the fourth floor. The C.M.S. Bookshop now occupies the entire ground floor, and, with new fittings and up-to-date stock, is one of the most modern bookshops

in Sydney. The Luncheon Room, which occupies the first floor, will be re-opened shortly.

St. Matthew's, Manly.

Choir stalls, given by the Hon. Clive Evatt, Q.C., M.L.A., in memory of his mother, and by Mrs. A. W. Blowes in memory of her husband, were dedicated by the Most Rev. the Archbishop on Sunday, 4th April at 11 a.m. The late Mrs. Evatt was an early pioneer in the history of St. Matthews, and the late Mr. Blowes was a faithful worshipper and worker until recent years.

New Rectory.

The Most Rev. the Archbishop dedicated a new rectory adjacent to St. David's, Blaxland on 27th March last. The offertory and a stall on the day raised £335 towards the cost. The Rev. Harold Rawson, Th.L., is minister in charge of Glenbrook, Blaxland and Warrimoo.

Memorial Wall at Epping.

After many delays and disappointments work is at long last under way on the completion of the stone wall fronting St. Alban's Church property. This wall with entrance pillars is being erected as a memorial to a former Rector of Epping, Rev. E. H. Parsons and Lt. Col. E. St. J. Beers for many years Rector's warden. It is hoped that the work will be completed by the end of May. The total cost will exceed £500.

New Churches Planned.

Two new churches are being planned for the district of Toongabbie with Seven Hills. The building fund for the proposed St. Peter's, Seven Hills, stands at £900. Parishioners at Toongabbie West have also decided to build a church rather than a church hall.

Consecration of St. Bede's Church Drummoyne.

St. Bede's Church, Drummoyne, was consecrated by His Grace the Lord Archbishop of Sydney, Dr. Mowll, on 25th March last.

It was an outstanding and memorable service. The Church was packed, the aisles and Chapel included and many seats outside. The service was inspiring and enthusiastic and many clergy and former parishioners were present.

The Federal and State Members of Parliament, and the Mayor of Drummoyne were enthusiastic in their comments, and enjoyed the Service very much. At the conclusion of the Service, 700 or more adjourned to the Parish Hall for a very happy re-unite. Here the Rector, the Rev. F. H. D. Alderton, on behalf of himself and parishioners and architect, presented His Grace with a beautifully bound, red leather case of pictures of St. Bede's Church, suitably inscribed. The architect, Mr. Emil Sodvistein, presented the Rector with a beautiful etching.

"PALLISTER" FETE.

The Pallister Girls' Home at Greenwich are holding their Annual Fete on 1st May, 1954, in the grounds of the Home, and invite their many friends and supporters to attend. Mrs. J. C. Dunbar has graciously consented to open the Fete, and the North Sydney Police Boys' Band will be in attendance.



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DR. LESLIE WEATHERHEAD WRITES

THANK GOD FOR BILLY GRAHAM!!

HE'S SUCCEEDING WHERE SO MANY OF US HAVE FAILED

I had heard some pretty grim stories about American evangelists and hot-gospellers. But there is no nonsense about Billy Graham's crusade. Immense preliminary work in terms of prayerful preparation and a plan of campaign was done, beginning almost a year ago.

Counsellors, who are to deal with converts, have had seven weeks' training beforehand, and, what pleased me immensely, follow-up work is set in hand at once.

Reverent.

A person who registers his desire to become a Christian is not only prayed with, encouraged and advised. He is visited by a "counsellor" within 48 hours.

His minister, if he has one, is told about him. If he has no minister, he may state the church with which he would like to be linked up, and on Sundays, when no meetings are held at Harringay, he is exhorted to attend his own church.

The service I attended recently was quiet and reverent. There was magnificent singing by a choir of over a thousand. Scripture was read as it is in any church.

A soloist sang to us very beautifully and then 11,000 people listened for 40 minutes to a sermon which Billy Graham would—I fancy—be the last to call extraordinary. The preacher, whose voice is powerful, but easy on the ear, is intense but not emotional.

There is not the faintest effort to pile up emotion by sentimental stories and "sob stuff." The end of the ser-

mon was a hard-hitting, plainly spoken invitation to accept God's forgiveness and begin a new life with Christ.

"This," said the preacher, "is the moment you have been waiting for. Don't put it off. It may never come again. You can find peace of mind, a new life in Christ; life with a meaning and a purpose."

I liked that. I think if I had not been a Christian, I should have joined the 400 people who went into a draughty annexe to be told what to do next.

I can't understand the hostile critics. What does finance matter if men and women are finding at last what Christianity is about, and what it can do?

And what does fundamentalist theology matter compared with gathering in the people we have all missed, and getting them to the point of decision? Theology comes much later.

Hungry.

In the meantime I want to pray for Billy Graham and the converts he is reaching. I want to thank God that he is succeeding where so many of us have failed.

Let the critics go and listen without prejudice.

God may use this man and his devoted team to do what nearly every thinking person knows needs doing more than anything else in this spiritually hungry and restless land; kindle a revival that will sweep Britain and alter incredibly the aspect of every grim problem that now affrights us.

—"Sunday Guardian."

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Editorial Matter to be addressed to
The Editor.

Advertising and Business Communications
to be addressed to The Secretary.

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