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Feb. 24. Quinquagesima.

M.: Gen. xii 1-8 or Eccus. i 1-13; Matt. v 1-16 or 1 Cor xii 4. Psalms 15, 20, 23

E.: Gen. xiii or xv 1-18 or Eccus. i 14; Luke x 25-37, or 2 Cor. i 1-22. Psalms 30, 31.

Feb. 27. Ash Wednesday.

M.: Isa. lviii; Mark ii 13-22. Psalms 6, 32, 38.

E.: Jonah iii or Prayer of Manasses; Hebrews iii 12-iv 13. Psalms 102, 130, 143.

March 2, 1st Sunday in Lent.

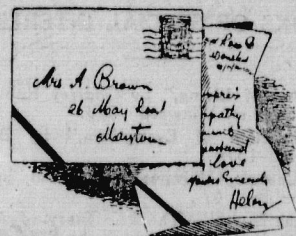
M.: Gen. xviii or Eccus. ii; Matt. iii or Hebrews vi. Psalm 51.

E.: Gen. xxi 1-21 or xxii 1-19 or Baruch iii 1-14; Mark xiv 1-26 or 2 Cor. iv. Psalms 6, 32, 143.

March 9. 2nd Sunday in Lent.

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

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



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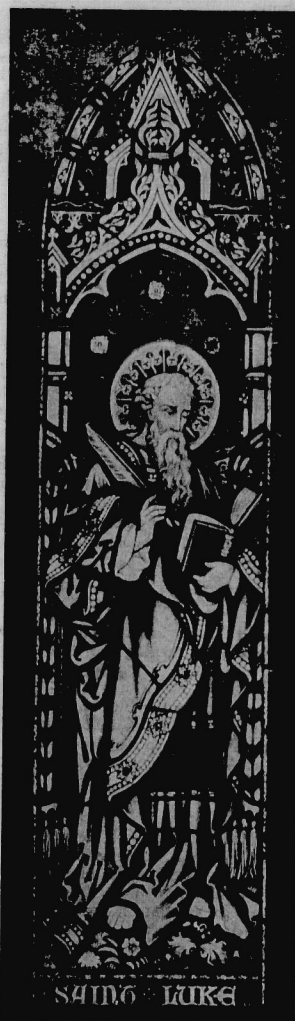
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Vol. 17. No. 5

MARCH 6, 1952

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

THE LAYMAN'S WITNESS

(By Major-General D. J. Wilson-Haffenden, C.B.E., Financial and Administrative Secretary of C.M.S., London, Diocesan Lay Reader, and a member of the House of Laity; being extracts from an address given at the Conference "It Begins in the Parish" held in May, 1951.

Let us look for a moment at the kind of world in which we are living. What is the background of the average layman? In the last fifty years we have gone through a tremendous change as a result of two great World Wars; and although a vast number of these changes have been of the greatest benefit to mankind, many of them have not, because what you have got to-day are men and women whose material and mental needs are very adequately catered for, while their spiritual needs have been completely left out of consideration.

Let me refer to my own conversion, which was undoubtedly meant for me, for I think it will have a bearing on the discussion that is to follow. It is very difficult to talk about such things, because the moment you get on to a personal note, it does seem as though you are drawing attention to yourself; which is really the last thing I want to do. But I do want to bring out one or two points in that conversion which may be helpful to those taking part in the discussion on that very point. The son of a Baptist minister, I was baptised as a lad by total immersion, and having been brought up in a Christian home, and having attended Sunday School and the regular Sunday services, I knew all the answers; but they did not stand the test of my going out into the world. I went out to India as a nominal Christian; I later became an agnostic. I drifted in the ordinary happy-go-lucky way of the Services. Then I found myself suddenly whisked off home on a staff job in 1938; and I reached a crucial point in my life, personal as well as military. One of my jobs was to run the Parade Service at the Red Church in Aldershot. I could have hung about outside the church during the service, but seeing that I had to be there I thought it was better, and more comfortable to sit inside the church than to wait outside. One Sunday morning the sermon,

other One Who is taking part in this contract, and He will never fail those who put their trust in Him. We must never confuse Churchianity with Christianity. After I was converted I came across that, to me, very attractive book by Bruce Barton, "The Man Nobody Knows," and in it the author invites his readers to re-read the four Gospels as though they had never read them before. I am very glad that I took his advice.

I have said all this purposely as a sort of introduction to show you just where I stand, before going on to deal with the actual subject—"The Layman's Witness." I would like to take that witness in three phases.

I. Witness in the Home.—I believe it would do us all good to read again the Acts of the Apostles, where every home was a church, and every Christian was a witness. We have allowed our Marxist friends to steal our technique. Every Marxist you meet to-day is an ardent witness for what he believes. Think back to your own parishes. Do you believe that every church member's home in your parish is a church? I wonder how many of your regular churchgoers actually have Family Prayers in their homes every day. Those who are older will remember that in their boyhood days, in the majority of homes where they went to stay, Family Prayers were regularly conducted. I believe that is the foundation of the Christian witness in the home.

The Witness in the Home is tremendously important. And I do suggest to you that you should drive home this point more than anything else in your teaching. The value of the Christian home; the value of Family Prayers round the breakfast, or supper table. It is important, nay, it is more than important; it is vital to the survival of our Church. Are our children being taught about the Lord Jesus Christ in their homes? Because if they are not, they are being denied their rightful heritage, which bodes ill for the Britain of to-morrow. I travelled out to India in a troop-ship during the war; I started a Bible Class in my cabin, to

which twenty-five men came. We hunted up all the Bibles we could find on the ship; there were six. Think of it — six Bibles on a ship with three thousand of our young men going, possibly, to face their death in Burma.

2. The Witness in the office, or the workshop.—I do not know much about work in an office, or workshop. Most of my illustrations will have to come from the Services; and you will, I know, forgive me if I draw upon my own personal experiences. I often think how very easy it is to go into a Church, and to pray for the heathen of the world, because it really does not challenge you or me to anything in particular. But it is extremely difficult to pray for Bill Smith at the next bench in the workshop, or for May Jones who works at the next desk in the office, or for Lucy Smith who is nursing on the other side of the bed in the hospital, or for Tom Brown in the barack room; because if you are going to pray for their salvation it won't stop there; you will have to do something about it. And that is the difference between this nondescript praying for the salvation of the world, which we offer up with a pious uplifting of our hands, and this definite praying for definite people. This is a personal ministry. All through the Gospel story you get this incitement to definite prayer for

definite things. This is an individual task, this work of salvation. You may have to go on praying for years but there does come the opportunity, if you have prayed in faith, and then you have got to be ready to seize it; and sometimes you are not ready when the Holy Spirit guides you. Everywhere in every parish there is someone whose heart the Holy Spirit has prepared, and who is waiting for that word which is going to bring them to the foot of the Cross.

I know of no greater joy in life than to lead a soul to Christ. No human being has ever converted a soul; what you can do is to point men and women to Christ, and the Holy Spirit will do the rest.

3. The Witness in the Church. — During the War I was billeted for a short time in a little village. At one service there were only two in the church, my wife and myself. We sang, "Oh, happy band of pilgrims." And then we listened for three-quarters of an hour to a sermon on "Why people do not go to Church." The Vicar was entirely successful because his congregation went back to normal the following week! What happened in that village is, I believe, still going on today. One of the things that I think the laity ought to be able to do, is to have some say in who shall conduct the services of their Church.

We had an interesting discussion this afternoon on the subject of sermons. Personally, I believe that the sermon can be any length that you like to make it, providing you can preach. And I do feel that if, without giving offence, the layman could sometimes let his Vicar know his real opinions on his preaching it would be of the greatest help to the Vicar, if the Vicar is a reasonable being. There are clergy who can preach for half an hour, and even three-quarters of an hour, and the people enjoy their sermons. Apart from that, we laity must take a more active part in the work of the Church. Of that I am quite certain. The clergy ought to be able to depend on the laity. There ought to be that happy family relationship whereby people in the parish can speak their minds without giving offence. And there ought to be fellowship in the Church between the laity and the clergy, whereby we can really work together for the salvation of those who are outside the Church.

One other point I would like to stress in this connection, and that is the missionary outlook of the Church. When I arrived in England I read in my parish magazine that the church had only given £13 to missionary work during the year. "I think there must be something wrong with me," added the Vicar. I think he was right, because in such a parish, for a church to admit publicly that it had only given £13 to missionary work in a year is to announce to the world that that parish life is dead. The command which our Lord Jesus Christ gave to His Church at His Ascension was "to preach the Gospel to every creature." As I go up and down the country on deputation work for the C.M.S. I can assure you that the keen missionary-hearted Church never has to bother about its own finances. I do suggest that the clergy, with the aid of the laity, should be working and praying constantly for the evangelisation of this country, and for the evangelisation of the whole world. Then I am certain that we shall get that spiritual revival for which we are longing and praying.

—"Church and People."

GRACE.

Grace is one of the great words of the New Testament and calls for special emphasis. Let us notice what it includes: G, R, A, C, E. Grace means Gift as the principle. Redemption as the purpose, Access as the privilege, Character as the product, and Eternity as the prospect. Let us constantly glory in "the gospel of the grace of God" (Acts 20:24).—W. H. Griffith Thomas.

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PRIESTLY AND PROPHETIC RELIGION

PART I (Continued)

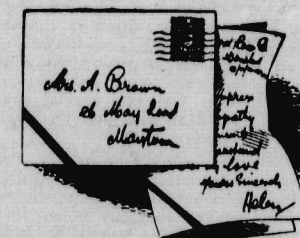
(By the Right Rev. J. W. Diggle, late Bishop of Carlisle)

Not only is priestly religion at its worst immoral, but at its best it is seldom more than chauvinistic and static. Its gaze is generally backward; not forward. It continues in one stay: the stay of reminiscence and immobility. It often accumulates vast hoards of learning; but of learning excavated from the sepulchres of the past without vitality or fruitfulness for the needs of the present. Such learning may be massive and monumental; but is dead as stones, barren as the measureless shores of the sea. Prophetic religion, on the other hand, is vitalising and dynamic. Except for purposes of warning and instruction it forgets the things that are behind, the customs of bygone ages and the opinions of antiquated men, and presses forward towards new ideals, new hopes, a holier Church and a better world. It leaves the dead past to bury its dead; and arouses itself to follow the light which it sees afar off and to walk in it. Hence

its learning is sound, not merely in scholarship but in statesmanship also. It is not merely the learning of the library. It is the learning of life.

Even in matters common to both prophetic and priestly religion, such as belief in God and the value of worship, the direction of their emphasis is notably contrariant. The stress of priestly religion is laid on particularism; particular forms of secondary beliefs, particular ways of worship, particular rules for fasting and praying, particular hours and bodily conditions for spiritual sacraments, and preferential claims on the particular favours and smiles of God. It is quite otherwise with prophetic religion. There is nothing particularist about it. It is universal alike in the simplicities of its creed and its standards of conduct. Its faith is as catholic as God's Fatherhood. Its hopes, anchored within the veil, are all-embracing. Its model of righteousness is God's righteousness.

Its love embosoms all mankind. It despises no particular Church; and quarrels with no particular denomination, so long as the Church is charitable and the denomination does not seek to monopolise the Saviour; because it realises that the largest man is but a little part of all mankind, and every Church but a single member of the whole body of Christ, and that most denominational tenets are but fractions of the divine integer of truth. It does not condemn little drops, so long as they are pure drops, because they are not an entire ocean. It knows that neither any individual Christian nor any collective Church has the capacity to comprehend the vast circle of divine truth in its entirety. Being parts, they can see but parts, some this, some that; and so long as they study and confess their limitations and dwell together in good-will and charity, each loyally contributing its several share to the completeness of perfect truth, prophetic religion scorns none, persecutes none. Prophets do not cast stones against priests except when priests make the truth of God of none effect through their traditions or exalt external rites above inward righteousness. If anything is true and permanent in priestly religion prophets accept and endorse it.



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GUIDANCE FOR LAY READERS

(By Rev. K. Gregory, Brightwater, Nelson, New Zealand.)

INTRODUCTION.

The one aim of Divine Service is the worship of Almighty God. The Book of Common Prayer has been designed to fulfil this purpose. Although the Service itself is fixed there is no reason why the reading of it should be formal, dull, or lifeless. Born as it was in a spirit of prayer and based on the impregnable rock of Holy Scripture, this book is well fitted to lead men's thoughts to God and to help them to realise His Presence in their worship.

PREPARATION.

Remembering the purpose of Divine Service the one conducting it needs to come prepared. This preparation falls into two halves:—

(1) Personal: God does not use those who are unfit to be His Servants; "Be ye clean ye that bear the vessels of the Lord." This implies that those called to the office of a Lay Reader should at all times live their lives as in His Presence. One cannot for example, at one moment call the people to worship God on His holy day, whilst on the other spend the other Sundays breaking the Fourth Commandment. Nor, equally well, can one preach on loving one's neighbour on Sundays, whilst oneself being lazy or dishonest at work on Mondays. The Sunday's worship must condition the weekday's life and work, or it becomes mere hypocrisy.

(2) The Service. However familiar the Service may be, its performance must be perfect. We can offer to God nothing less than the best. Hymns, fitted to the theme of the Service, should be carefully and prayerfully selected (not forgetting the tunes); Lessons selected, read over and marked in the Bible; Psalms, Collects, special prayers and notices, should all pass under review before ever the Sunday dawns.

Above all there should be prayer. Prayer for oneself and for utter dependence on God; prayer for the congregation as a whole and individually, prayer that, by means of the Service, the Lord Jesus might be uplifted and glorified so that all might be drawn to Him.

PERSONAL CONDUCT OF THE SERVICE.

(a) Deportment and Dress. Casseck and surplice should be worn, signifying that the wearer is on God's business; so also should be the tint or badge, where authorised, showing the Reader's official status. Robes, of course, should always be clean and ironed; shoes should be black to match the casseck.

(b) Punctuality. The Service should always start at the advertised time. To wait for people to arrive is to encourage them to arrive later still.

(c) The Voice. This should be clear, natural and unhurried. The Reader should set and maintain a moderate pace, but should on occasions, slow down to allow children or old people to join in corporate prayers. The Service should never be hurried, and short periods of silence before and after the

Service, and perhaps during the prayers will be found helpful to worship.

SPECIAL POINTS IN THE SERVICE.

(1) The Holy Communion. The Lay Reader should not read any part of this Service.

(2) The Absolution. This should not be pronounced by the Lay Reader. In its place he should use one of the following:—

(a) The prayer beginning, "O God whose nature and property . . . from 'Prayers upon several occasions' which follows immediately after the Litany.

(b) The prayer beginning, "O Lord, we beseech Thee . . . towards the end of the Communion Service, which immediately precedes the Psalms.

(c) The Collect either for Ash Wednesday, the 21st Sunday after Trinity, or the 24th Sunday after Trinity.

(3) The Alms. After receiving the alms of the congregation the Lay Reader should enter the Sanctuary, present them, lay them on the Holy Table, and then withdraw to the Prayer Desk, to conclude the Service. After the Service, he should return to the Holy Table to fetch the Alms dish, and either hand it to the churchwarden or take it into the Vestry himself.

(4) The Blessing. This is not pronounced by the Reader. He should conclude the Service either with the "Grace" or with the words: "The Lord bless us and keep us, the Lord make His face shine upon us, and be gracious unto us; the Lord lift up the Light of His countenance upon us, and give us peace, now and evermore. Amen."

SHORTENING THE SERVICE.

Where the circumstances make it advisable, due to very small numbers or to lack of musical accompaniment, the Service may be

shortened after prior consultation with the Vicar. Normally, it would not be right to omit either of the Lessons. The most obvious part to leave out is the third hymn, and the opening exhortation can also be shortened. Readers, however, should not shorten the Service automatically; for some people it may be the one act of worship possible in the month.

THE ADDRESS.

Whether this is an original sermon, or one read, there are a few points common to both:—

(1) A definition. Preaching is the Word of God proclaimed through human personality. That involves recognition of two facts: first, that a sermon must be God's Word and not man's opinions, and secondly, that the word spoken must be delivered from the heart of the preacher as part of his own experience.

(2) The Subject Matter. Arising from the above it is clear that both theme and substance must derive from the Bible. It is not enough to confine either the thought or the actual words of Scripture to the Text. It must be remembered too that the Gospel means "Good News" from God, and not "good advice" from man.

(3) The Theme. The Church has a clearly defined syllabus of teaching in the Christian year. Merely to keep to the seasons or to follow the Epistle or Gospel for the day should provide subject matter enough.

(4) The Application. The Bible itself is always up to date, being the Word of God now, and being inspired by the Eternal Holy Spirit. Its past histories and future prophecies have a word to each generation. For that reason non-Biblical illustrations should be topical and not drawn from the dusty past.

In cases where sermons are read, the Reader should check up on these points beforehand, and where illustrations are used should endeavour to bring them up to date if they are too antiquated to fit the contemporary situation, or leave them out altogether. A personal experience or allusion will help greatly. If the Vicar is consulted on such points there is no doubt that he can help the Lay Reader to make a "read" Sermon really living.

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DEVOTIONAL

SECOND SUNDAY IN LENT.

9th MARCH, 1952.

In the Gospel for the Second Sunday in Lent (St. Matt. xv 21-28) is recorded the story of the Syro-Phoenician woman, whose prayer prevailed because of her great faith. During the Lord's life on earth He never passed beyond the limits of the Holy Land, but on one occasion He went "into the coasts of Tyre and Sidon," close to the boundary of Palestine. Here a woman of Canaan, a heathen, pleaded with Him on behalf of her daughter, who was grievously vexed with a devil. She had faith, she addressed Jesus as "Son of David," but her faith was severely tested before her prayer was granted.

At first, as she cried after him in the street, the Lord "answered her not a word." But, undaunted, she followed Him into the house and fell down at His feet, crying, "Lord, help me." "But He answered and said, It is not meet to take the children's bread and cast it to dogs." She humbly accepted the position allotted to her; she did not belong to the Jewish people, the family of God, but while the children must first be fed, yet there might be something left for the dogs. "Truth, Lord," she said, "yet the dogs eat of the crumbs which fall from their master's table." At last her perseverance and humility won the day, and Jesus answered, "O woman, great is thy faith; be it unto thee even as thou wilt." And her daughter was made whole from that very hour.

We have here an epitome of the history of all successful prayer. The method is perseverance in spite of obstacles. God's richest blessings are not to be won by a passing wish, for the Lord never bestows them till we are ready for them. To do so would bring a curse and not a blessing upon us. He Who tested the faith of the

Syro-Phoenician woman, also tries us to see whether in our hearts we really desire to serve Him at all costs. When He sees that we stand the test, then to each of us also will come Christ's loving benediction: "Great is thy faith, be it unto thee even as thou wilt."

THIRD SUNDAY IN LENT.

16th MARCH, 1952.

The Gospel for the Third Sunday in Lent (St. Luke xi 14-28) reminds us of the great power which the 'devil, "the strong man armed," is permitted to exert in the world, and that our only hope of victory lies in our trust in Christ, "a stronger than he." In the latter part of the passage we are warned that, after men have turned from sin, there may be a danger of relapse.

The Lord tells of a house in which an unclean spirit dwells. A reformation of character takes place, and that particular evil spirit is compelled to leave but the house is left empty, with the result that the evil one returns with seven other spirits worse than himself, and "the last state of that man is worse than the first."

Such instances of partial reformation are very common. A man has become the slave of one sin, the results of which are ruining his life and happiness, and he resolves to give it up. It may be drunkenness, gambling, impurity, dishonesty, or something else. Whatever it be, the consequences are so unpleasant that the man puts it away. He does not desire to give up all sin, but to be delivered from the consequences of a particular sin. It is partial reformation, not regeneration. For a time all seems to go well, but at last on one sad day temptation overcomes the man, he falls into his former sin, seven other worse devils come to keep the unclean spirit company, and "the last state of that man is worse than the first."

The mistake he made was in leaving the house of his soul empty. There is

no power of conquering sin save the power of our Lord Jesus Christ. We are no match for "the strong man armed" in our own strength and by our own endeavours, but "when a stronger than he shall come upon him and overcome him, He taketh from him all his armour wherein he trusted and divideth his spoils." When, into the house of our life, the Lord Jesus Christ is invited to enter and take possession, and assume full control, then final victory over sin will be assured, for each one can then say, with St. Paul, "I can do all things through Christ which strengtheneth me."

ORDINANDS—DEACONS—

2nd MARCH, 1952.

The following were ordained Deacons on 2nd March, 1952, and were respectively appointed to the following Parishes:—

ABBOTT, Douglas Charles, St. Anne's, Ryde.
BOMFORD, Raymond Joseph, Toongabbie, Seven Hills and Girraween.

BURGESS, James Barry, ordained by Archbishop of Sydney on behalf of Bishop of Gippsland.

CHILD, Kenneth Leslie, Newtown, with Holy Trinity, Erskineville.

CORBETT, Maxwell Thomas, Saint Barnabas, at Punchbowl.

ENGEL, Kevin Francis, St. Thomas, Enfield.

EVANS, Robert Ernest, St. Paul, West Manly.

HAYMAN, Andrew William, St. John at Wilberforce.

HAYWARD, William Frank, St. Alban's, Corrimal.

HOOTAN, Arthur Russell, St. Michael, Wollongong.

RICH, Clifford William, Holy Trinity, Dulwich Hill.

ROBINSON, Norman Graham, St. Luke, Mosman.

SANDARS, Keith Lindsay, St. Andrew, Summer Hill.

SHORT, Kenneth Herbert, St. Clement, Mosman.

TANKARD, Peter Maunsell, Holy Trinity, Kingsford.

WARREN, Samuel Richard Alan, St. Clement's, Marrickville.

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NOTES AND COMMENTS

It was a great message that the Queen Mother sent last September to the World's Evangelical Alliance Exhibition, held in London. At the time there was no realisation of the cloud of sorrow hanging over her own home and the British Empire; but it provides for us another of those inspirational messages that have emanated from the late King and his consort and so helped forward the great cause of righteousness of which they were such outstanding witnesses. The Queen's message was as follows:—

"I am most happy to send my good wishes for the success of the Exhibition which the World's Evangelical Alliance has arranged for this Festival Year, together with my congratulations on maintaining the vision and enterprise which have always been a characteristic of the Alliance for more than 100 years, and which find a worthy expression to-day.

"That cherished inheritance which we call the British way of life has its source and inspiration in the great ideals of Christianity. It is fitting indeed, that we should take this opportunity of showing how the life of our Nation has long been influenced by our faith, and moulded by the Bible.

"I can truly say that the King and I long to see the Bible back where it ought to be, as a guide and comfort in the homes and lives of our people. From our own experience, we know what the Bible can mean for personal life.

"I hope this Exhibition will help our Nation to be Christian in fact as well as in name, and so to play its full part in leading the world towards righteousness and peace."

ELIZABETH R.

Churchmen and Christians generally will applaud the Archbishop of Canterbury's outspoken and unqualified condemnation of a series of articles, "over-sexed" is the description of an English church paper, which recently appeared in a popular magazine. The Archbishop, writing in the "Canterbury Diocesan Notes," of a recent date, said—

"For many years the periodical 'Picture Post' has been coming into my house as a

family paper. Recently it has published a series of discussions on "Sex and the Citizen." Helpful things can be said on this topic, and this panel of able persons could not fail to say some things true and helpful. But the general character of the first eight of the series was to my mind deplorable, and some of the things said in my judgment went entirely beyond the decencies of what may be said in ordinary conversation or printed in a journal designed for general circulation.

"I deplore the fact that the 'colour' of the discussions was purely atheistic and amoral. Nothing was condemned as morally 'wrong'. The panel could give no guidance 'as to the propriety or otherwise of premarital relations,' nor indeed of any other moral problem in connection with sex. There was little in the series to guide a citizen to meet his problems in a constructive, let alone a Christian manner. The general conclusion seemed to be that all sorts of things happened in the realm of sex and the more about them you knew, the happier you would be.

"But apart from this general amoral 'colour,' the series contains a good many passages which I might describe as 'over-sexed' in the sense that the reading of them would embarrass and injure young people, and some which raised in me a sense of disgust. I do not know what motives led 'Picture Post' to publish this series but such passages seem to me to mark a grave deterioration in what is thought proper for general circulation. The fact that (? as an after-thought) the ninth article was by a clergyman and in the concluding articles a clergyman shared in the summing up does not of course alter what had been read in the earlier articles or provide a defence against the deterioration to which I have referred. It is really intolerable that the family circle should be exposed to this kind of intrusion into what was once an acceptable journal to be shared by the family. I cannot regard it as such any longer. I entirely agree with the members of a Croydon Parochial Church Council who tell me that they have decided no longer to buy 'Picture Post.'"

We sincerely trust that Dr. Fisher's earnest protest will cause some Churchmen to think again in the temptation to follow the modern approach to a difficult and dangerous subject. Says the C.E.N., "Oversexed Articles Roused Sense of Disgust." We would that this were true more generally in the community in which we live. Some time ago a clergyman urging a lad of sixteen or seventeen years of age to spend more of his time in reading was met with some such reply as this—Read!—what is there to read, every novel you pick up is full of sex, sex, sex!!!

The Church of England Newspaper describes this criticism as "an unprecedented attack on a popular weekly." It is, alas, too true that there has been over-much silence of criticism against

the wholesale tearing aside of natural veils, and the demolition of a natural modesty in the modern approach to the problems of sex. The "Picture Post" is not the only sinner amongst the organs of the press, and the modern novel as a rule takes for granted that modesty and chastity are outmoded virtues.

It is a matter of congratulation to the A.B.C. that Gwen Meredith's stories are simple and clean and yet full of intense interest. Their manifest popularity is a good object lesson for other writers.

The Gippsland Mission, so long prepared for, begins on Sunday next, March 9th. Missioners from Victoria are working in each parish of the diocese. Each month during the last five months a special publication entitled "The Clarion" has been freely distributed in the diocese in order to quicken interest and awaken longing in the hearts of the people for showers of divine blessing to come upon the whole congregation of Christ's people, and that through their witness the many who at present are outside may be drawn into the greatest fellowship the world knows. Let us continue to pray without ceasing that this great purpose of the will of God may be accomplished. The Bishop of Gippsland's closing appeal to his diocese is very stirring.

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Editorial Matter to be sent to The Editor, "Australian Church Record," Diocesan Church House, George Street, Sydney.

Advertising and Business Communications to be addressed to the Secretary, "A.C. Record," Diocesan Church House, George Street, Sydney, N.S.W.

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Tasmania.—Hobart: T. A. Hurst, 14 Dynnyrne Road, Sandy Bay.

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GOD'S CALL AND CHALLENGE.

A Final Word from our Bishop.

GIPPSLANDERS,

ATTENTION, PLEASE!

Here we are in our great year, 1952. It marks the Jubilee of the Diocese of Gippsland. We begin our Jubilee with the Great Diocesan General Mission from March 9th to 16th next. May I, as your Bishop, extend my heartiest wishes for a very Happy Year to you all.

Things around us do not look too bright, do they? Fifty years ago every thing in the garden was lovely. Prospects before our British Empire and Australian Commonwealth were rosy. We had just won the South African War and peace seemed assured for many years to come. Our leaders all talked of "Evolution." We were all progressing so well that things were just getting "better and better." We were building up throughout the civilized world a great era of prosperity.

But what a contrast to-day! Two dreadful world wars have upset all these fine theories of human progress. We learned in these years how thin is the veneer of Civilisation; how easily man can slip back to savagery and destroy all his own creations.

The word on all lips to-day is the atom. Every newspaper has reports and fears associated with this mighty instrument of mass destruction. I read only a week or two ago that an atomic scientist had said that the Americans had enough atomic bombs piled up to destroy every city in the world. All this comes from man's cleverness and science. Does it make for happiness? We may be learning more of the secrets of Nature, but we have failed miserably to regulate human relationships. Hence our political and industrial upheavals, our international rivalries and threat of war, our social maladjustments. And worse, still we see on every side a dreadful decline in morality, dishonesty in public and private affairs, the scandal and graft of power politics, the dreadful toll of the liquor trade in blasted lives and road accidents, and the enormous proportions to which gambling has grown, especially in Britain and Australia.

How is this after 50 years of progress? Is it not a direct call and challenge to each one of us to do what we can to put things right again?

You all know, I think, that the basic cause of all this decline in moral standards and values comes from neglect of God and true religion. History and all experience teaches us "Righteousness exalteth a nation" and sin and selfishness destroy it.

Now what about it? No good blaming the Government or the "bosses." It must begin with each one of us. A nation is made up of individuals. Get the individuals right and the nation will be all right.

Will you give God a chance to reveal Himself to you and show you the path of happiness and security?

We feel God in Christ has called us to make this big Evangelistic Campaign in Gippsland this coming March. Will you, reader, make up your mind to come along, and with an open mind and a secret prayer open your heart to God's Holy Spirit, ready and waiting to come to you; to give you joy and peace, and to help you to do something to bring happiness and blessing to our land and people?

D. B. GIPPSLAND.

Christ crucified is the sinner's city of refuge.

PAROCHIAL MISSIONS.

Two missions in parishes which began last Sunday are continuing over this week-end, for which we bespeak the prayers of our readers.

At St. Michael's, Wollongong, N.S.W., the title of the mission series is "God in this Modern World," and the Missioner is the Rev. H. W. Guinness, Rector of St. Barnabas', Broadway, Sydney. Special meetings for children are being taken by the Rev. George Rees.

At St. Philip's, Collingwood, Melbourne, the title of the Mission is "The Faith that can change the world," and the Missioner is the Rev. Alan Begbie, Rector of St. Matthew's, Manly, Sydney. Mr. Begbie is taking meetings in factories and for children as well as the main series in the church.

Do not forget to pray also for the Gippsland Mission being held in March.

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BOOKS OF SPECIAL INTEREST.

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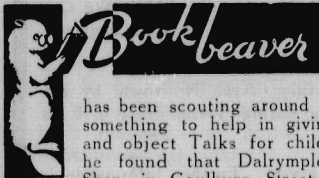
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has been scouting around again for something to help in giving Chalk and object Talks for children and he found that Dalrymple's Book Shop, in Goulburn Street, Sydney, have just unpacked a completely new title from an American shipment. It's written by C. W. Baker and entitled "LEARNING BY SEEING." The price is only 9/-.

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THE WORLD OF BOOKS.

An Experiment in Worship.—By Ian Thomson, London, S.C.M. Press, 1951, pp. 48. English Price, 2/6.

We hear a good deal to-day about proposals for inter-communion between the various branches of the Christian Church. The chief obstacle to be faced in all such schemes is the attitude of certain churches to the Sacrament of Holy Communion. The experiment described in the present pamphlet was designed to sidestep the difficulties involved in joint Communion Services between Anglicans and members of the Free Churches in England, and involved a revival of the ancient Christian ceremony of the Agape or Love-feast.

The relation between the Agape and the Communion is still uncertain, although it seems only reasonable to suppose that the relation is the same as that between the two parts of the Last Supper, i.e., a regular meal and the newly-instituted ceremony: "this do in remembrance of Me." There is little doubt that in earliest Christian practice, the two were not separated—the disciples of Christ met for a common meal, especially on the Lord's Day, and this was accompanied by a simple act of remembrance. As time went on, however, the two elements of the ceremony became separated; the Communion became associated with unscriptural doctrines of the Christian Ministry and became confused with pre-Christian sacrificial teaching. The Agape seems to have dropped out of use in the Western Church until its revival by the Moravians in the 18th Century.

The experiment carried out by Mr. Thomson was conducted in co-operation with the Methodist Church in the village of Hilgay, Norfolk. On two occasions services were held in which the two ministers and their congregations took part. Broadly speaking, the order of service included hymns, prayers, a psalm, a reading of scripture, a short address, the breaking of bread and its distribution. On the second occasion a cup was shared, and a short testimony period added. A very real spirit of Christian fellowship was apparently evident.

Desirable as this fellowship between Christians of different churches undoubtedly is, there are several features of the present ceremony that are not satisfactory. In the first place, it is fundamentally wrong to contrast, as Mr. Thomson does, the Agape and the Eucharist as being essentially "fellowship" and "sacrifice" respectively. The justification for supposing the Agape to be an evening meal and the Eucharist a morning service is very doubtful. The early Christians, and indeed the Anglican formularies, know no "altar" associated with the Communion. Mr. Thomson is careful to ensure that no one should possibly confuse the Agape and the Eucharist. To this end, water was used in the Cup, and only a few people were given the Cup—both quite unwarranted departures from primitive practice.

An attitude similar to that represented by the following quotation, will not prove very helpful in the cause of reunion: "Certainly no Anglican . . . would be likely to confuse this form of service with the traditional sacrament of Holy Communion. The table was set away from, and apart from, the altar. No altar or Communion vessels were used. No words of the communion service, or canon of the Mass were used. Only bread was used." Until Anglicans, and in particular those who call themselves Evangelicals, are prepared to return to the classical Anglican

attitude of friendly intercommunion with non-Anglican Protestants, we shall not get very far. The Free Churches do not want intercommunion on Anglican terms.

—J. A. Friend.

"Does Genesis Make Sense?" by Keith Chivers, London, S.P.C.K., 1951, pp. 110, paper cover. English price, 3/6.

This book is like the famous Curate's egg—"good in parts." For instance, it contains an excellent map, and a few most useful appendices, including a table, in chronological order, of most of the Versions of the Bible, with descriptive notes. Chapter six, on the Eternal Truth of Genesis, contains a fine theological appreciation of some half dozen of the leading doctrines of Genesis. Here Keith Chivers displays both considerable theological acumen and—what is more significant—a deep spiritual insight. Unfortunately, this spiritual insight does not restrain him from dealing with the Book of Genesis in right cavalier fashion; few readers will find much spiritual comfort in the "legend of extreme antiquity" of Ch. 32, where Jacob wrestles with a local "god" (sic)—"probably a river-god who tried to kill anyone who crossed," in spite of the fine appreciation in our author's opening chapter. Instances of such "naturalism" could be multiplied from the Commentary. The interest of this book to the Conservative is that it is a mass of unresolved spiritual contradictions. While we gladly hail such spiritual insight, we feel bound to say gently that not even in the twentieth century may we both run with the hare and hunt with the hounds—why try, in the name of scholarship?

—R. A. Cole.

The Glorious Liberty. J. E. Fenn (Editor). London, B.F.B.S., 1951. Pp. vi + 102. English price 1/-.

The British and Foreign Bible Society's Popular Report is always well worth reading. The present volume is the Report for 1950, and covers the work of the Society in all continents, inside and outside of the Iron Curtain. It is most encouraging to read of the persistence with which colporteurs carry out their invaluable work in distributing and selling copies of the Scriptures, and even more so, to read of the success attending their efforts. It is difficult to make comparisons, but surely one of the most impressive conversions, must have been the conversion and public baptism, in Israel, of the former Chief Rabbi of Bulgaria, according to his own testimony, "solely to the quiet reading of the Bible under the inspiration of the Holy Spirit."

From Asia come stories of difficulties in China, but even here, some work is being carried on. Certainly, in other parts of Asia, the demand for the Word of God increases. The stories of the working of the spirit through the written word, in the hearts of a Burmese policeman, a Chinese shop-keeper and a young man in Indo-China are typical of the hunger for spiritual food being felt by many. In Africa, of course, the literacy in some areas is high, and with the coming of education, the provision of suitable literature is a problem of the first magnitude. Here the Bible Societies are playing an important part. "The African is aware of his own lack of knowledge, and of the power knowledge given to the European. Yet the best of them know a deeper hunger still. 'Tell me, sir, where in this University can I find wisdom?' asked an African student in Ibadan of his English tutor." Only the Christian knows the answer.

"TO THE ROMANS"—A REVIEW.

The Epistle to the Romans.—Translated in Paraphrase together with an introduction, by Charles Venn Pilcher, D.D., Oxon., Hon. D.D., Wycliffe College, Toronto, Bishop Coadjutor of Sydney, pp. 59. Lutterworth Press.

II.

The position of Australia in all this development is crucial. Geographically, we are ideally situated to deal with the whole south-west Pacific area. Within this area lie many primitive races whose languages are still unwritten. These are being attacked by modern linguistic methods due to Dr. Frank Laubach and others. It is our responsibility to do our utmost to support the work. It is good to see that several of the languages which appear for the first time owe something to Australian scholars. Among these is Pitjantjatjara, a very widely-spoken aboriginal language, which now has the Gospel of St. Mark, translated by the Rev. R. Trudinger of Ernabella. Several African New Testaments are published for the first time, including a Swahili Union version, which will replace three versions now in use. The Bible which appeared in 1950 is the Kashgar Turki Bible, for the use of Christians in that remote part of Central Asia north of the Himalayas, now closed to the outside world.

Such a report cannot fail to provide much material for prayer and praise. There are many who are giving everything they have, even to life itself, to carry the Bible to those who have never seen it or who have never read it. It is no more than our duty to do all in our power to aid them.—J.A.F.

"HE WAS WOUNDED."

Whatever story of their cruelty,
 Or nail or thorn or spear have writ in Thee,
 Are in another sense
 Still legible;
 Sweet is the difference
 Once I did spell
 Every red letter
 A wound of thine;
 Now what is better,
 Balsam for mine.

—Richard Crashaw.

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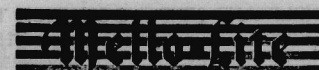
Paul keeps the two ideas before his mind. The reader who studies most closely the Epistle is in the best position to value the interpretation offered. It solves a knotty problem in exegesis. In our judgment it solves it well.

Again in chapter v a much disputed question is definitely determined. "We have been accounted righteous from the moment when we committed ourselves to Christ in loyal trust." Speaking the language of theology we may say that Dr. Pilcher leans heavily towards the idea that justification is a judicial act of God and is not susceptible of increase. Dr. Pilcher is sensible that the translation "God forbid!" is itself in the nature of a paraphrase. He supplies a very happy alternative which preserves the innate vigour of the Greek expression. He renders "Away with the blasphemous thought." It is truly a felicitous rendering of Romans viii 1 to make the Apostle say "God pronounces no sentence of condemnation upon those who are spiritually united with Christ Jesus." It clears the meaning without diminishing the spiritual power of the message, to read "If Christ is spiritually dwelling in you, your body is in indeed condemned to die as a result of sin, but your spirit is infused with the power of immortal life."

Dr. Pilcher has given a careful, lucid and dignified rendering of the great Epistle. It is inevitable of course that critics will dispute some renderings. We have shown above that great principles of exegesis are involved. Perhaps a captious reader may suggest that "ambassador" is not the best word to render "apostle" and that it would have been better to have written "messenger" for "ambassador" in view of the prolonged controversy aroused by Dr. Gregory Dix over the non-Biblical word "Shaliach." Again all will not agree that in the seventh of Romans "St. Paul implies, though he does not explicitly say so," that the Law is dead to the believer. St. Paul seems to avoid deliberately the obvious argument the law is dead, in favour of the more involved presentation "you died to law and therefore are no longer under obligation to it." Some might have preferred another rendering to that of "the fleshly plane" with its suggestion of a higher grade in which the flesh does not operate. They might contend that "not to the flesh to live according to the dictates or behests of the flesh" would better convey the meaning. But all such criticisms whether well-founded or not cannot obscure the evident fact that we have been given a simple yet dignified presentation of the Apostle's message that cannot fail to impress the modern reader both with the glory of the great revelation and its pertinence to our every day circumstances. For that great boon we thank Dr. Pilcher.—T.C.H.

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CHURCH HISTORY EXAMINATION.

First place was gained by Mrs. June D. Moon of Christ Church, Gladsville, 97%; second by L. E. Hughes, of St. Paul's, Chatswood, 92%; third by Miss Betty Hughes, of Holy Trinity, Concord West, 90%.

The following students secured a Pass:—Ailsa Nicholson, Nita Wallace, D. Westneat, Mary Graham, Grace Warren, Ann Coles, J. H. Shipway, R. C. W. Hampton, Peter S. Duke, Shirley Olds, F. Windle, Ruth Jones, Norma Howell, Elizabeth Martin, Shirley Bell, Jennifer Walker, Paul R. Goard, B.Sc., Valerie Anstiss, Alan F. Smith, Nancy Latta, Donald H. Moore, R. Morris, Gwen Holt, Hazel McCann, D. M. Douglass, Glenda Brown, Cecile Farley, Vivienne Thorburn, Mrs. Betty Hampton, Patricia Wilkinson, Kenneth C. Gilmore, Malcolm C. Eatch, Del Mutton, Richard F. Hosking, Amy Hunt, Mrs. F. Ingoldsby, N. Butcher, Shirley Luscombe, R. J. Ramshaw, Margaret Gent, W. E. Wright, R. W. Bravery, Beverley Sinclair, Valerie Hancock, Esma C. Hayes, Gwen Watkins, W. Lackenby, Maureen Dennis, Vera Fisher, Betty Krause, Valerie J. Hinckman, Jennifer Beynon, Alice Gibbons, T. Wearne, Peter Holland, Mary Wansbrough, Dorothea Blackmore, Elizabeth Mettam, J. Hodge, K. N. Smith, P. O'Loughlin, B. B. Hutchinson, Yvonne Leach, V. Weil, Shirley Jones, Hilda Hughes, Pauline McCann, Margaret Lumsdaine, Rosslyn Fraser.

Three candidates were unsuccessful. One paper supervised by E. Shale was sent in without the candidate's name.

Diplomas and prizes will be presented by His Grace, the Archbishop of Sydney to those who have completed the course, at the official opening of Moore College on Friday, 14th March, at 7.45 p.m. All students and friends of the S.P.T.C. are welcome.

The First Term commences on Tuesday, 11th March. New students may enrol at the Deaconess Hall, Carillon Avenue, Newtown, any evening at 6.30 p.m. The course may also be taken by correspondence. Telephone LA 1243 or write to the Secretary, S.P.T.C., Moore College, Newtown, for further particulars. Fees are 2/6 per term for those attending lectures and 4/- per term for correspondence students.

THE PRIMATE IN HONOLULU.

The Primate of Australia visited Honolulu for the Jubilee Celebrations of the Protestant Episcopal Church of Hawaii from February 2nd to 9th. The day he left was his birthday which he had the pleasure of celebrating twice as the following day after the plane crossed the international date line, was again February 2nd.

It was while the Primate was in Honolulu that His Majesty the King died. The British Consul in Honolulu immediately notified His Grace and gave him facility to cable to Queen Elizabeth a message of sympathy from himself and the Church in Australia. A reply was received the next day from Buckingham Palace signed by the Queen. Immediately the news of the King's death was heard flags in the city were lowered to half mast. A special memorial service was arranged in St. Paul's Cathedral, Honolulu, which was attended by the small group of British residents as well as by the local population. His Grace was invited to be the preacher and an eye witness reports that many of those who attended were visibly affected by the pathos of the occasion.

FIRST BISHOP OF SOUTH-WEST TANGANYIKA.

The Archbishop of Canterbury has appointed the Right Rev. Leslie Edward Stradling, Bishop of Masasi, to be the first bishop of a new diocese of South-West Tanganyika, shortly to be created. The diocese will consist of that part of the present diocese of Nyasaland which lies in Tanganyika Territory.—C.E.N.

THE 118th ISLINGTON CONFERENCE.

Canon Bryan Green's Address.

The Islington Conference of Evangelicals met at Westminster early in January, and was presided over by the Rev. M. A. P. Wood, Vicar-designate of Islington. The speakers included Bishop J. R. S. Taylor (Sodor and Man), Bishop Hugh Gough (Barking), Professor F. W. Dillstone and the Rev. R. Rees.

Canon Bryan Green, of Birmingham, addressed the Conference on the subject of "Dealing with Individuals." He began by stressing the value of the individual soul in the sight of God and the freedom of human personality. "There are no techniques in dealing with individuals," he said; "there is no formula for saving a soul. For in actual practice it is God who is leading the person to Himself and our business is to co-operate with the movement of the Spirit of God. That surely is the real secret of soul-winning. We do not need more psychology in order to understand human nature; we need more spirituality in order to know God."

"In our contacts as parish priests with individuals we must be approachable. It is quite deplorable that while in any Anglo-Catholic church confessions are heard regularly, and those who wish to have personal dealings with the minister will always find him there, in Evangelical circles, it is often difficult to find the vicar without ringing the front-door bell. For this reason I strongly recommend that we should set apart a time each week when people know that we can be seen for spiritual business, and not just to sign forms."

Canon Green emphasised that the evangelist is not ultimately concerned with meeting man's superficial needs, but with his fundamental need of God. "A man's real need is God. A man without God is not man as God intended him to be," he said. "We have to lead a man to the point where he cries, 'I am without God and without hope in the world. O wretched man that I am!' It is this deep, radical experience to which we have to bring men if we would bring them into true conversion."

REPENTANCE UNTO LIFE

(Contributed)

Repentance is an emotion of the soul. In its scriptural meaning it has primarily to do with the soul in its relationship to God. Repentance is a change of mind in relationship to God and to His will. The will of God is revealed in Holy Scripture and is interpreted by conscience. The Holy Spirit applies the truth to the conscience. This brings conviction of sin and if acknowledged and yielded to leads to repentance.

Repentance and Conversion.

The change of mind thus wrought leads to a change of direction in the life. "Repent ye therefore and turn again that your sins may be blotted out" (Acts 3.19), "Repent and turn to God doing works worthy of repentance" (Acts 26:20).

In the parable of the prodigal son we are given a picture of repentance. The son came to realise his lost condition. He felt in his heart that he ought to return to his father. He acted on this conviction. He confessed his sin to his father and acknowledged his utter unworthiness.

The preaching of repentance is a hard and unwelcome task. Yet it is noteworthy that the first preaching in the New Testament is the preaching of repentance: "And in those days cometh John the Baptist preaching in the wilderness of Judaea and saying Repent ye; for the Kingdom of Heaven is at hand."

The next preaching is that of our Lord Himself; this also is a preaching of repentance. "From that time began Jesus to preach and to say Repent ye; for the Kingdom of God is at hand."

The Voice of Lent.

It happens that the season of Lent is here. Its first and special message is a call to repentance. It is impossible for anyone to appreciate the message of Good Friday or enter into the meaning of Easter Day, while harbouring the love of sin in the heart or permitting the continuance of any known sin in the life.

The special service appointed for the first day of Lent is a direct call to repentance. Of this service, Bishop Barry in his "Teachers' Prayer Book," writes, "This commination (be it observed) is not as is sometimes ignorantly or carelessly supposed an invoking of God's curse on sin, till penitence follows." The exhortation to be read by the minister in this service

contains these words: "Turn ye then, and ye shall live. Although we have sinned yet have we an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins, For he was wounded for our offences and smitten for our wickedness. Let us therefore return unto him who is the merciful receiver of all true penitent sinners; assuring ourselves that he is ready to receive us and most willing to pardon us if we come unto him with faithful repentance." This exhortation is followed by the direction, "then shall all kneel upon their knees and . . . say . . . Psalm 51."

An Instance of Repentance.

This Psalm is appropriate because it expresses the feelings of a penitent heart, and so sets before us the nature of true repentance.

We see this (1) In the opening word of the Psalm. Four English words — "have mercy upon me" — are used to translate the first Hebrew word. There is here no pleading of extenuating circumstances or offering of excuses such as other eastern kings might have done. In his first word the psalmist throws himself entirely on the mercy of God.

(2) In the words he uses in acknowledging his guilt:

(a) Transgression. A common meaning for this word is rebellion. It is used of the rebellion of the ten tribes against the throne of Judah, and of the rebellion of the King of Moab. Is not rebellion against God and resentment at his laws the very tap-root of sin?

(b) Iniquity. Gesenius in his Hebrew Lexicon gave this word as from a root meaning to distort, twist or bend. David felt the crookedness of his own nature. Every heart sensitive to Divine things has been many times conscious of an inner crookedness. A lie is the very first sin we read of in the Bible. It was by means of a lie spoken by the father of lies that sin came into the world. And that first lie was about the Word of God. Lies and crookedness go together.

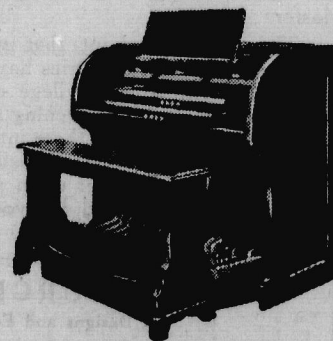
(c) Sin. The root-meaning of this word is given as to miss the mark or miss the way and so to fall short. It is sin to fail in our responsibilities. Parents have a great responsibility. David had a still greater. He was not only the father of a family but the father of a nation. He had failed God in both offices and the memory of this bows his soul to the very dust.

Further Spiritual Insights.

(1) Sin is unclean. It stains the soul. The psalmist prays, "Wash me

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thoroughly" or as the words may be rendered, "Multiply to wash me." That which is deeply dyed needs much washing. In Palestine a common custom seen to-day is to place the garment on a flat surface just underneath the water and then to wash by beating with a flat stone. The word used by the psalmist suggests washing by treading with the feet.

(2) "Purge me with hyssop." Hyssop was used in the ceremonial cleansing of the leper, before his restoration to the fellowship of God's people. This would suggest that the psalmist felt himself to be a moral leper in God's sight. Sin is moral leprosy. The Divine hand must take the hyssop and sprinkle the precious blood of sacrifice on the sinner's soul. Then and only then are we "whiter than snow."

(3) "Create in me a clean heart." This word "create" is used in the first verse of the Bible. A new creature in Christ is a new creation. Only Divine power can bring this to pass. True repentance desires a new life. "Then to the Gentiles also hath God granted repentance unto life" (Acts 11:18).

(4) Perhaps the deepest note of all in this psalm is at verse 4: "That thou mayest be justified when thou speakest and clear when thou judgest." Here the psalmist seems to take God's side against himself and his sins. Certainly there can be no true repentance without going over entirely to God's side. This is the final test.

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Apostolic Teaching: The Final Phase

(Continued)

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

The Gospel According to John.

When we turn from the Book of Revelation with its vivid Apocalyptic visions of the Time of the End, to the fourth of the Johannine writings, namely, the Gospel as recorded by the Apostle John, we find the process reversed and ourselves in the company of an aged man, engaged in that particularly pleasant occupation of old age, reminiscence of life's earliest days.

The Earlier Gospels.

Already three full-length portraits of Jesus Christ, as seen during His active ministry on earth, were available to the Christian communities, as well as Luke's history of the growth of the Church during its first thirty years of existence and eighteen letters of instruction in the Christian life written to various groups by the leaders during the earlier Apostolic age (A.D. 30-71); these no doubt were now in general circulation. But the elders of the Church of Ephesus, realizing what a priceless store of memories and unrecorded details lay still treasured in the mind of the last survivor of the original Twelve, besought him to commit them to writing before he passed into the presence of his glorified Master.

Thus it came about that we of eighteen subsequent centuries have enjoyed the inestimable privilege of sitting by, as it were, and listening as the veteran Apostle dictated these intimate revelations of his earliest associations with his beloved Teacher upon whose very breast he had laid his youthful head.

"Memories of a Lover."

This surely is a fitting title for a document which is far more than a biographical sketch of a great, even the greatest human life. After a brief, majestic prologue, starting from the realm of Eternal things, the narrator gives us in diary form, as though copied from written pages, the records of five never-to-be-forgotten days of his own youth, which marked out the channel in which his life must flow thence forward to the end. The first two days are preliminary to the third, on which his vital intercourse with his new Leader began and which became the starting point of a discipleship destined to last perhaps for nearly eighty years. So ends the first chapter in which no less than ten descriptive titles of the Master are employed, summarising His entire self-manifestation.

Seven Illustrative Signs.

Then follow in ten chapters (2-11) seven examples of the Lord's divine power, each one of which was the occasion of a special manifestation of His intrinsic and unshared glory, shedding light upon some fresh and particular aspect of the many benefits He had come to bestow upon mankind.

Seven "I AM" Claims.

Here, too, we shall find five of the seven personal claims related to all mankind, to be supplemented later by the two given to His immediate companions in the next six chapters (12-17), devoted exclusively to them in that sacred last week of His earthly life before He suffered.

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Then in four closing chapters (18-21) the final conflict is told in careful detail, followed by the triumphant issue into life out of death, and His glorious re-union for "a little while" with those who were to be His witnesses and the builders of His deathless Church on earth.

Personal Contacts.

It is interesting further to trace instances of our Lord's personal dealings with individuals such as Nicodemus, the Samaritan woman, and the man born blind, and with groups, whether of opponents or followers; but chiefly of all, with His chosen Twelve, upon whom He bestowed such infinite patience and intimate teaching.

Careful, reverent and frequent meditation upon these manifold themes will yield a rich harvest in the fuller understanding of Him "whose delight was the sons of men." (Prov. 8:31.)

Thus in barest outline the main features of this priceless picture have been traced.

The Crowning Revelation.

This Gospel completes for all time the pen-portrait of Jesus as the Christ, Son of God and Son of Man. It shares with Matthew's Gospel the singular distinction of authorship by one who studied that life in detail at first hand throughout its earthly self-expression. But Matthew's technique is topical, arranging the materials according to subject matter without a framework of time-sequence. Mark's beautiful but simple narrative presents us with a series of picture stories as he had heard Peter recount them again and again. Luke with assiduous care and thoroughness had pieced together his account from patient examination and questioning of reliable first hand informants. But none of these three supplies sufficient material for a time-framework into which the whole story may be fitted. But for John's Gospel with its accurate notes of time we should have had no reliable information as to the duration of our Lord's public ministry on earth, or of His earliest labours in Judaea or of His testimony in Samaria and many other precious incidents of His life and work. In other words each of the earlier evangelists has given us a correct, valuable but partial presentation of the central Figure. But it was given to John, after long years of meditation, and observation of Prophecy as it was unerringly realised in History, by the enlightenment of the Holy Spirit, to present the

final and finished interpretation of that matchless Life, so admirably summarised in an exquisite little early Christian hymn (we should call it a chorus nowadays) preserved by the Apostle Paul in his letter to Timothy (1 Tim. 3, 16):

God was manifested in flesh,
Justified in spirit,
Seen by messengers,
Proclaimed among nations,
Believed on in the universe,
Taken up in glory.

And so to the humble believing heart the assurance is complete—

"The Word became flesh and dwelt with us, and we closely observed His glory — glory as of a Father's only begotten One, full of grace and truth."

NOTICE.

A meeting of ladies will be held at the Diocesan Church House, St. Andrew's Cathedral, George Street, Sydney, on Thursday, March 13, at 2.30 p.m. to further promote preparations for the Church Record Sale announced for Friday, June 13, in the Bible House, Bathurst St. A general invitation is given to attend this meeting.

We urge all who value the "Church Record" to do what they can to help this effort. Make useful articles, grow vegetables (now the rain has come), turn some of your

vegetables into pickles and your fruit into jam.

Note the date of the sale in your diary and attend the opening at 11.30 and then take lunch with us. Last year we had a very happy day.

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Diocesan News

GIPPSLAND

● The New Day—A Challenge.

Big things are already happening in Central Gippsland, in the Latrobe Valley. Some £20,000,000 is being spent there on a new brown coal open cut south of Morwell, and two huge briquetting plants, new railways and roads and housing and camps. Over thirty houses a week are being finished and occupied—mainly by English and Scottish migrants—a fine type they are too—engineers, carpenters, mechanics and craftsmen, just the folk our land needs to help in this great new development.

There are other big projects in hand such as new timber mills, irrigation works, secondary industries, electrification of railways, and a brighter prospect for farmers, dairymen and pastoralists. This is our day of expansion and development.

But it is a day of challenge to the Church in Gippsland. Population is just pouring into this Latrobe Valley area, New Australians, and many from Melbourne and other parts of Australia. We of the Church must be ready to welcome them, to befriend them, to help them to become good citizens, and we must be eager to win them for Christ. They need Him and His Love just as much as we do.—G. B. Messenger.

MELBOURNE

● Ordination Service.

On Sunday March 9, at St. Paul's Cathedral, at 10.30 a.m., there will be an ordination service at which the following will be made deacons and assist as indicated. — Messrs. William John Carter, Th.L., Holy Trinity, Coburg; Paul Everley Dunn, Th.L., Holy Trinity, Kew; Clement Arthur Grey, St. John's, Croydon; Kenneth James Perry, B.A., Melbourne Diocesan Centre; James Laurence Reeve, B.A., Th.L., St. James', Ivanhoe; Allan Keith Batt, Th.L., for Wangaratta.

The following are to be advanced to the priesthood, and serve as indicated. — The Reverends David Houlden Chambers, Th.L., Curate, St. Barnabas', Balwyn; Edwin Angus Cooper, Th.L., Curate, St. Andrew's, Brighton; William Richard Dowel, Th.L., Assistant at Victoria Missions to Seamen; Stanley Charles Moss, B.A., Th.L., Curate, Melbourne Diocesan Centre; William Alexander Reid, B.A., Th.L., Curate, St. George's, Malvern; Harold George Richards, Th.L., Cranbourne Parochial District; William John Stockdale, Th.L., Curate, Melbourne Diocesan Centre; Geoffrey James Taylor, Th.L., Curate, All Saints', St. Kilda; David Brooke Warner, B.Com., Th.L., Curate, Christ Church, South Yarra.

The preacher will be the Chaplain of Trinity College, the Reverend Alfred Bird, M.A.

SYDNEY

● Mothers' Union Annual Festival.

The Annual Festival of The Mothers' Union will be held in St. Andrew's Cathedral, Sydney, on Tuesday, 25th March, 1952. Holy Communion, 11.30 a.m. Afternoon Service 2.15 p.m.

The Preacher will be The Most Rev. The Archbishop of Sydney, Primate of Australia. The service will be broadcast over Station 2BL from 2.45 to 3.15 p.m.

Packet Luncheons will be obtainable in the Lower Chapter House. Tea available, 6d.

Choir Practices will be held on Mondays, 3rd, 10th, 17th March, at 2 p.m., in the Chapter House.

Choir Members and Banner Bearers, wearing white frocks, are asked to meet in the Chapter House at 1.15 p.m. on the Service Day, 25th March.

Mrs. H. W. K. Mowll, is President; and Mrs. M. A. Parsons, Headquarters Secretary.

● New Life for Newtown Campaign.

From the 11th to the 17th of February a campaign was held in the Parish of St. Stephen's, Newtown, with the object of attracting the non-churchgoers in this thickly populated area.

A group of enthusiastic young people donated and raised over £50, which was spent on advertising the mission and paying the expenses.

Nearly all of the 3000 odd homes in the area were visited during the month of January, and over 6000 leaflets were distributed. In addition 250 posters were exhibited throughout the area, and every effort was made to emphasise the opportunity which the campaign offered.

The evenings took the form of films, short items and a presentation of the Christian message in such a way that the outsider would find himself attracted. These evenings are followed by supper. The help of Rev. G. R. Delbridge and Mr. G. Bingham was appreciated, as also was that of Rev. A. W. Morton, D. Phil., who was the preacher at the final evening service on Sunday, the 17th of February.

Although none gave visible expression as having found new life in Christ, the young people of St. Stephen's are confident that the campaign resulted in an abundance of blessing to many Newtown folk.

Nearly 150 people attended the final evening service and the historic and beautiful church resounded to yet a further presentation of the age-old message of Salvation and life through Jesus Christ.

● Deaconess Institution.

The Annual Service of Holy Communion is being held in St. Andrew's Cathedral at 11.00 a.m. on Friday, 21st March. The preacher will be the Rev. A. N. S. Barwick; special intercessions will be made for the work of the Deaconess Institution. At a Basket Lunch to be held after the service, in the Bible House, His Grace the Archbishop will introduce Deaconess Mary Andrews, the new Head Deaconess, to the friends of the Deaconess Institution.

Setting Apart of Deaconess.—On Monday, 24th March, at 8 p.m., in St. Andrew's Cathedral, His Grace the Archbishop will set apart as Deaconess, Norma Farley, who has just

completed her training at Deaconess House, and is a Kindergarten Teacher preparing to go to Groote Eylandt to work under the C.M.S.

At the Holy Communion service following the service of setting apart, His Grace the Archbishop will commission the new Head Deaconess.

Prayerful interest in the work of the Deaconess Institution is greatly valued; and especial prayer is asked for the students who are beginning a new year at Deaconess House.

DIOCESE OF TASMANIA.

ORDINATION.

On St. Matthias Day, in Holy Trinity Church, Launceston, the Bishop of Tasmania (the Rt. Rev. G. F. Cranswick) ordained to the diaconate J. R. Collings, R. E. Davis, and F. A. Stewart.

APPOINTMENTS.

The Rev. T. A. Cloudsdale, Rector of Smithton, to be Rector of Clarence.

The Rev. J. R. Collings to be Asst. Curate, St. Mary's, Moonah.

The Rev. R. E. Davis, to be Asst. Curate Holy Trinity, Launceston.

The Rev. F. A. Stewart, to be Asst. Curate St. John's, Launceston.

CHANGE IN PRAYERS FOR ROYAL FAMILY.

At a Privy Council on Feb. 29, the Queen appointed two Orders-in-Council changing the wording of the prayers for the Royal Family in the Church of England and in Scotland.

The Queen will be prayed for as "Queen Elizabeth."

The prayers for the Royal Family will read: "Elizabeth, the Queen Mother, Queen Mary, Philip Duke of Edinburgh, Charles Duke of Cornwall and all the Royal Family."

PRIMATE AT PRESBYTERIAN SERVICE.

The Archbishop of Sydney, Dr. Mowll, accepted an invitation to be present at the inaugural service of the ministry of the Rev. Gordon Powell, at St. Stephen's Presbyterian Church, Macquarie, Sydney. His Grace offered prayers for God's blessing on Mr. Powell's new ministry.

Rock of ages, cleft for me
Let me hide myself in Thee.

—Augustus Toplady.

PERSONAL

Archdeacon F. O. Hulme-Moir will be inducted and instituted to the parish of St. Andrew's, Summer Hill, on Tuesday night, March 17th, by Archdeacon J. Bidwell. Archdeacon R. B. Robinson will be the preacher.

We are sorry to learn that the Rev. Harry Thorpe, of the Diocese of Bathurst, has been ill in Concord Military Hospital, Sydney.

The Rev. Dr. R. A. Cole preached the sermon at the Ordination of Deacons in St. Andrew's Cathedral on Sunday, March 2.

Dr. R. R. Winton has accepted the Wardenship of the "University Hostel and International Friendship Centre" at Drummoyne, Sydney. Miss Soderstrom, of the C.I.M., has been appointed as Matron-Housekeeper. The formal opening will take place on Saturday, 15th March, at 2.30 p.m. Already applications are being received from many Asian and Australian students, who will live together in this very attractive centre.

The Archbishop of Sydney has appointed the Rev. J. R. Le Huray, Rector of St. James', Croydon, as Rural Dean of Petersham from 1st January, in succession to Archdeacon J. Bidwell.

The Dean of Melbourne, The Venerable Roscoe Wilson, has made an excellent recovery from his recent indisposition, and resumed duty.

The Rev. T. Smith, formerly at Bentleigh, Victoria, and recently assisting in the Oakleigh parish, has returned, with Mrs. Smith and two daughters, to England.

The Rev. G. W. Simondson has been appointed to the parochial district of Hastings, Diocese of Melbourne, and will be inducted on March 17.

REFORMATION STAMP.

To celebrate the 375th anniversary of the Protestant Reformation on March 31 a special commemorative postage stamp is being sponsored by the Protestant Churches of the Saarland in co-operation with the local postal authorities.

The proceeds of the sale of this stamp, which contains the profiles of Martin Luther and John Calvin, will be used to rebuild churches in the Saarland which were destroyed in the second world war. Ten out of twelve churches were completely demolished. Administratively the Saar belongs to the French economy, and, although Saar churches are under the jurisdiction of the Evangelical Church in the Rhineland, Germany, it is difficult to transfer German marks for church work.—C.E.N.

● Moore College.

First term for 1952 opens on Monday, 10th March.

On 29th March, the new wing of Moore College will be officially opened at 2.30 p.m.

FOR SALE.—ESTEY ORGAN, 2 Manual and Pedals, 19 stops, good condition, suit church. JA 1315.

CORRESPONDENCE

PLAYS IN CHURCH.

(The Editor, "Australian Church Record.")

Sir,

The attack of "The Sydney Morning Herald" on the Archbishop of Sydney and Bishop Hilliard, against which you well protested in your last issue, is profoundly disturbing, and the conspicuous absence of any form of public protest against this affront is hardly less disturbing.

May I comment on the lack of historical and spiritual perspective revealed by the Press, and some others, in this matter?

First, it is quite unjustified to deduce from the action in question—as many have done—generalisations concerning Sydney Diocese's attitude to drama. The sole question was whether or not plays should be performed in consecrated church buildings. The fact that plays have been performed in certain other churches in the world, with or without episcopal permission, does not mean that the desirability of the innovation has thereby been established. Those who invoke the precedent of the medieval Miracle-plays should remember (1) that their performance in churches and churchyards was discontinued at an early stage in their vogue, even when their matter was unobjectionable and the actors were clergy; (2) that they were a bone of contention almost from the beginning; as early as 1150 prominent churchmen were protesting against their abuses, and in 1244 Bishop Grosseteste wrote directing his archdeacons to "exterminate" Miracles altogether; (3) that, in any case, they were instituted to present to the illiterate Biblical truth; in 1431 the mason's guild of York asked the City Council to change a certain play, "seeing that the matter of that pageant is not contained in Holy Scripture."

This raises another question—

To judge by the impression made by "the matter" of "A Sleep of Prisoners" on the various Press critics and correspondents, it is difficult to see what claim this play has, in any case, to be presented in a Christian church. Of all the things said about it there is practically nothing that can be described as distinctively Christian, and a good deal that is flagrantly unchristian. "The Herald" dramatic critic, L.B., described the play as "an ingenious plea against violence in human conduct, and for unceasing striving towards good." It argues that deeds are bad, not people. But there is nothing peculiarly Christian about such a plea, and the argument that "deeds are bad, not people" is flatly opposed to Christian doctrine.

"The Herald" editorial of Feb. 4 described the playwright's question as "whether mankind can achieve the act of faith in the power of good . . . which might set it free from the terrible historical cycle of murder and revenge." But this is not a question raised by the Christian gospel, which on the contrary declares the salvation of God and commands men everywhere to repent. Finally, on Saturday, 23rd Feb., a "Herald" reviewer ("Drama and the Church") seemed to regard "A Sleep of Prisoners" as a step towards reaffirming "the image of the Man-God, stretched upon the cross of Matter, the figure that is at once the vital spark in all of us and the image of Humanity itself." But from the Christian point of view, such a conception of the Man-God is not only heretical, but blasphemous.

Whether all this is really fair to Fry's intentions is beside the point. The fact that he has produced such sentiments in competent dramatic critics does not encourage us to believe that drama should "come back to the Church" with this particular presentation. And it certainly makes us wonder what the Warden of St. Paul's College can mean when he calls the message of this play "the gospel for our day."

DONALD ROBINSON.

St. Philip's Rectory,
Church Hill.
26/2/52.

"GIPPSLAND FOR CHRIST."

Three years ago the Synod of the Church of England in the Diocese of Gippsland was led to ask the Bishop (Dr. D. B. Blackwood) to appoint a Committee on Evangelism and to initiate an Evangelistic Campaign.

The Committee speedily got to work and planned a three year Campaign, with "Gippsland for Christ" as its slogan.

Schools of Evangelism for Clergy and Laity have been held, a drive for Family Prayer and Bible reading was undertaken, and last year saw the foundation of the "Gippsland for Christ" Fellowship, which linked up the keen Church members in each Parish in a fellowship of prayer, study and witnessing.

Alongside this Evangelistic Campaign was the endeavour to provide Church Halls, Sunday Schools, Vicarages, and new workers in the rapidly developing Latrobe Valley, and other parts of the Diocese where new populations were pouring in. During the past sixteen months over £10,000 has been voluntarily given for this work, thanks to the organising ability of the Diocesan Commissioner (the Reverend W. H. S. Childs) and the loyal co-operation of the Parishes. New buildings have been erected at Newborough; and are being provided for Moe and Morwell East, as well as three new workers in this area.

Now comes the culmination of this campaign the Diocesan-wide General Mission, commencing on 7th March with a great Commissioning Service at St. Paul's Cathedral, Sale. The Mission will be held in nearly all the thirty-four parishes from 9 to 16 March.

Such a team of Missioners has never before taken part in such a big project. The Missioners include the Bishop of Armidale (Dr. J. S. Moyes); Archdeacon C. S. Robertson; Archdeacon H. S. Kidner; Canon P. H. Dicker; and such eminent Missioners as the Revs. C. L. Moyes; R. Dillon; Gordon Arthur; G. Delbridge; J. D. Sansom; S. T. Ball; A. G. Reynolds; L. J. Harwood; C. M. Kennedy; R. H. Pethybridge; E. D. Kent; S. L. Buckley; C. Woodhouse, as well as a splendid team of the younger clergy of Melbourne and Sydney Dioceses, including the Revs. J. B. Moroney, L. R. Shilton, G. Brown, C. F. Withington, L. G. Harmer, J. L. Ryan, C. Cohen, J. A. Knife, W. Holt, and W. J. Haynes.

Three Missions will be taken from Bass and Wonthaggi in the west, to Cann River and Orbost and Omeo in the east and north, right throughout the Diocese.

As this year 1952, is the Jubilee of the Diocese of Gippsland it was felt this campaign was the most fitting way to begin the celebrations, which are to be continued at great gatherings in Sale from 18 to 25 May next.

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Chaplain urgently requires house in Sydney
Suburb. Rev. Ray Weir, St. Andrew's
Cathedral, George Street, Sydney. MA 4137.

Proper Psalms and
Lessons

March 9. 2nd Sunday in Lent.

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

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

March 16. 3rd Sunday in Lent.

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

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

March 23. 4th Sunday in Lent.

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

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

WANTED. — Accommodation for newly
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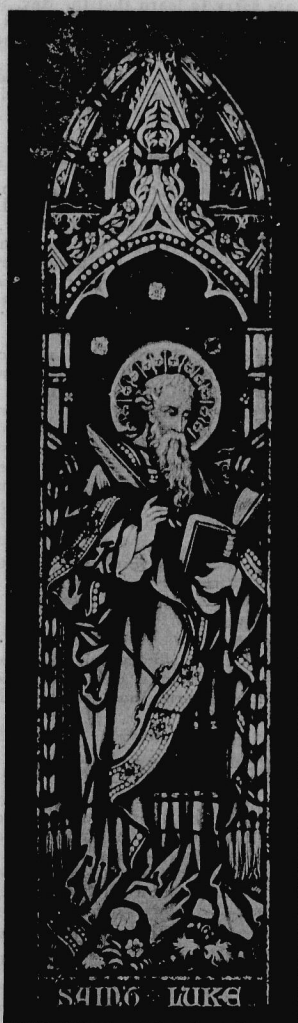
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The Cranmer Bible College has arranged a correspondence course for students wishing to study systematically the text of the Bible. During the first term, notes will be provided, Amos, Hosea, Micah, Joel, Obadiah and Nahum from the Old Testament and on St. John and the Epistle to the Ephesians from the New Testament.

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Vol. 17. No. 6

MARCH 20, 1952

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

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

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

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

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

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

Two Authorities.

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

of the Roman Emperor.

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

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

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

"How Like A God!"

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

Man hungers for the immortality of his unregenerated self.

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

Principle of Action.

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