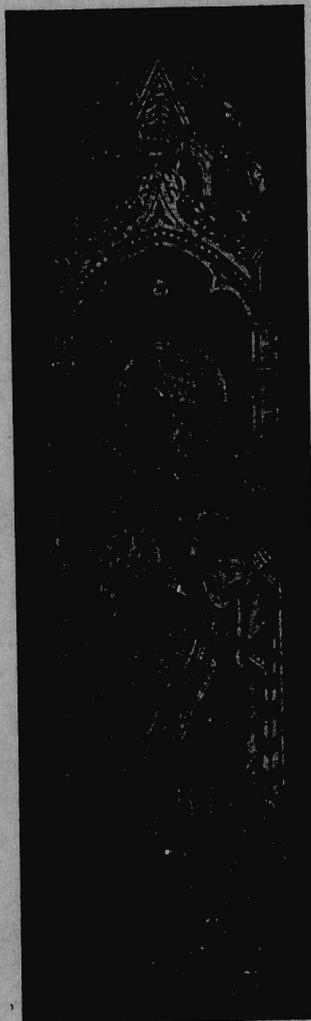


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March 22. 5th Sunday in Lent.
(Passion Sunday)

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

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

March 29. 6th Sunday in Lent.
(Palm Sunday)

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

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

April 3. Good Friday.

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

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

April 5. Easter Day.

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

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

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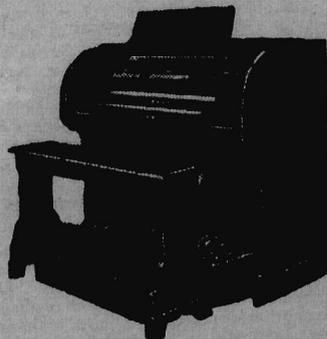
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THE CROSS STILL STANDS

(By the Bishop of Gippsland.)

Good Friday sorts us out. It divides us into one of two groups—enemies or friends of the Cross. Where do we stand? We as Christians should be lifting up the Christ upon the Cross to all around us. But are we?

We learn from St. Paul that the Cross of Christ was to the Greeks foolishness. There are many "Greeks" among us here in Australia to-day. Men say "don't be a fool" and take up that poorly paid work of the ministry or volunteer and go as a missionary to under-privileged people, whether in our cities, countryside, or among so-called heathen peoples abroad. Worldly parents discourage their fine young boys and girls from taking up any work that does not seem to pay well and give an easy comfortable life.

We find these enemies of the Cross even among our church members. Self sacrifice is unpopular. Still rings true Our Lord's Paradox, "He that would save his life shall lose it, and he that would lose his life for my sake, shall find it."

The Cross divides us, the selfish and the self sacrificing.

One cannot but be distressed at the unwillingness of many of our Church members to make any sacrifice, even in their ordinary avocations. "Does it pay?" "Where do I come in on this?" "Do you take me for a fool?" Such questions, often on the lips of our young folk to-day reveal a perilous condition. Have we superseded the Cross, the leadership of our Divine Lord?

But we must remember the Cross is also a judgment seat. There reigns a King and a Judge, Who sifts out all men.

We can catch a glimpse of how Christ is judging our Australian way of life to-day.

Take our building trade. It is in danger of strangling itself. When there

was the tremendous demand for houses and plenty of money about, our builders, many of them at any rate, made a welter of it. Poor work, short and shorter hours of real work, take it or leave it attitude, demands for more and more pay—slacking during orthodox hours and demands for overtime and scotching.

Where was any reflection of the ideal of Christian service, let alone honest value for money received? It was a case of seek your own and you will find it. But no. Our Lord says you will lose it. And isn't this happening? These enemies of the Cross are being judged and are beginning to feel the pinch.

Or take our noble nursing profession. It was a vocation, a calling, a ministry. But with the self seeking, the antithesis of the Cross, our hospitals threaten to break down. Shorter hours and bigger pay have made it a trade, not a vocation. We are told nurses see so little of their patients, with so many hours off that they have lost that personal touch. Hospitals are Christian institutes in origin and they will not work without the Christian spirit, that is the spirit of the Cross of self-sacrificing, loving devotion.

We see this revealed in all its stark nakedness in Moslem countries, where government sponsored hospitals work side by side with our Church Missionary Hospital. The contrast is appalling and revealing. Our very Red Cross, the emblem of healing and service, reminds us there must be the spirit of the Cross of Christ in this healing work or it will fail.

Here is a warning to Australia. All is not well with our hospitals and

health services. Christ is a judge as well as a Saviour.

But the **Glory of the Cross is that it does work.** Christ does save, if we embrace His Cross and take His Spirit of giving all, losing life, for His sake. So shall we find it.

The glory of the Cross was exemplified for us by the way Londoners looked up each morning after the blitz—during the bad days of 1940-42, and felt the security when they saw it still stood over St. Paul's Cathedral.

Let us in this year recall that the Crown to be placed on the head of our young queen is surmounted too by a Cross. And the Orb to be handed to her in this great religious ceremony, representing the world dominion of the Crown—is also surmounted by the Cross.

Are we friends or enemies of the Cross of Christ? Are we willing to lose our lives for His sake and to promote His glory?

We must reveal the marks of the Cross, not only in our everyday lives of unselfish service, but in the life of our Church and congregation.

Are we as a Church doing anything really self-sacrificing for others, for God's glory? Here is the test of all time. Herein lies the **deep significance of Good Friday.**

Embracing the Cross, individually, as a Church, as a nation, so shall we enter into the fullness of life and victory we shall in the Risen Lord.

EUCCHARISTIC CONGRESS

We strongly urge all Sydney churchmen to support the United Campaign of Witness and the 4-night Convention to be held in the Pitt St. Congregational Church, Tuesday to Friday, April 14 to 17. (Advertisement on page 9.)

Read the information concerning the Roman Catholic Eucharistic Congress on page 6.

Off the Record

Was I the only one who missed reading in the press — if it was there — that President Eisenhower was baptised in the Christian Church in January last? The President and Mrs. Eisenhower are now members of the National Presbyterian Church, Washington.

This profession of faith by the President, coming as it does so soon after his election, is surely of more than passing interest to all Christian people.

DOG COLLARS . . .

They weren't always "dog" collars. Intermediate between the old cravat and the modern clerical collar, and still worn by some older clergy, was the "bib" type of collar worn with the high buttoned waistcoat. And, as mentioned in "Question Box" in our last issue, there is still to be seen the clerical white tie. I have seen the present Dean of Windsor, Dr. A. R. Vidler, giving a university lecture; with his iron grey hair and pointed beard, black suit and academic gown, white collar and tie, he looked very striking indeed.

. . . AND STOCKS.

The grey stock mentioned in "Question Box" can look very nice indeed with the right kind of suit, and there is certainly nothing to prevent clergy wearing them. For that matter there is nothing to prevent them from wearing purple or red stocks, if they so desire, although this has become the customary badge of bishops in recent years. The Canons enjoin that "in private houses, and in their studies, the said Persons Ecclesiastical may use any comely and scholar-like apparel, provided that it be not cut or pink; and that in public they go not in their Doublet and Hose, without Coats or Cassocks; and that they wear not any light-coloured Stockings."

On Feb. 5 I referred to a young lady from S.C.E.G.S. who had distinguished herself in Greek in the Leaving Certificate. I hope I did not give the impression that she was the only Greek student in the school. Greek is a 4-year course at S.C.E.G.S. and at present there are girls taking it in all years. I hear also that Greek is making good progress at the Sydney Grammar School; the new headmaster, Mr. C. O. Healey, who was at Christ's Hospital, Horsham, before coming to Sydney, is a classical scholar.

But what about our Church of England Boys' schools?

FROM THE MAIL BAG.

Layman, N.S.W.: "I look forward to each issue eagerly, and it always gives me very useful thoughts upon which to meditate and pray about. The Lord bless you all abundantly."

Rector, New Zealand: "I enclose a renewal of my subscription of the "Church Record," a magazine whose Evangelical loyalty I appreciate very much."

AN AUSTRALIAN IN EUROPE.

A well-known Australian recently returned from abroad gives this interesting account of his travels on the Continent:

"We travelled extensively through Austria and Italy, visiting and staying in such places as Spittal, Klagenfurt, Venice, Padova, Mantova (where they claim to have a drop of blood from Calvary), Milan and Genoa. Then south through Rapallo along the Italian Riviera to Pisa and Rome. A visit to the Vatican and St. Peters is sufficient to convince anyone of the decadence of the Roman Catholic Church. From a historical and cultural point of view Rome was very interesting in spite of its priestcraft and poverty. Just before we arrived all Protestant churches in Italy had been closed for three weeks. Pressure by the United Nations soon altered this. The Bible Society is doing good work although they are not allowed to do any Colportage Work. Most branches of the recognised Protestant Churches have a work in Rome.

"In Geneva we had the thrill of seeing the Monument of the Reformation, the United Nations Headquarters, the church where Calvin preached for over 30 years, and so many other important places that had meant so much to our present religious liberty and truth. Switzerland amidst all its natural beauty and with its delightful people, creates an impression of freedom, prosperity and godliness, whereas most Roman Catholic countries are renowned for their poverty, crime and low standards of living. Beautiful Italy is only spoiled by its priestcraft, beggars and a lack of enthusiasm and enterprise. I asked an educated man in Naples "if all the people of Naples were good Catholics?" His reply was "Yes. That is why we are all so poor." The low moral standards, crime and corruption, so prevalent, probably accounts

for the unusually large police force in Italy; whereas in Switzerland you rarely see a policeman.

"Europe to-day presents a tremendous challenge to the Christian Church. Great masses have lost confidence in their countries and "the Church." Thousands have turned to Communism, and countless numbers are looking for a way out, for security, hope and peace. We know that the Gospel of Christ is the only answer to their need. American aid has done much and they appreciate it, but they realise it is only warding off the pending calamity. The small percentage of Protestant Christians are doing a grand job and merit our prayerful support. As we travelled from place to place, it was a joy to see the eagerness with which our Gospel booklets were received."

IN MEMORIAM.

There was a large attendance at St. Andrew's Cathedral, Sydney, at a service held at 1.15 p.m. on Wednesday, March the 25th, in memory of the late Queen Mary. The Archbishop in his address said that it was due to Queen Mary more than to any other individual that the English Royal Family are held at the present time in such very high esteem. The deep secret of her great influence for good was her own personal religion. We would like to endorse that. We know that as a young girl the late Queen Mary regularly attended evangelistic meetings conducted by Mr. D. L. Moody in London.

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IN MEMORIAM.

QUEEN MARY

The following address, which is here printed by courtesy of the Australian Broadcasting Commission, was given by the Primate of Australia, the Most Rev. Howard Mowll, D.D., over the National network on the morning of Wednesday, March 25:—

The news of the death of Queen Mary gives to us all a sense of great personal loss, for, as long as most of us can remember, we have read of her daily doings, seen pictures of her in the Press, admired her erect carriage, and may even have seen her driving through the London streets, where the London crowds have always given her a great ovation. She has become part of our British life. King George V was an unusually beloved and trusted British sovereign. His popularity increased as the years passed, and was greatly due to the devotion of his able Queen. With the years, she has steadily grown in popularity. She occupied a unique position, being betrothed to two heirs to the British throne and becoming the mother of two British Kings. She has outlived any previous Queen in British history, and her familiar presence in the London she loved and in the parts of the British Empire which she visited can never be replaced by another. She was the great-grand-daughter of King George III. Her grandfather, the Duke of Cambridge, was the youngest son of that long-lived Monarch and the most popular of his family with the British people. Her mother, Princess Mary Cambridge, afterwards Duchess of Teck, with her good nature and kindness, was one of the most beloved of the Royalties of her day, and her happy disposition offset her habitual unpunctuality. She lived at White Lodge, Richmond Park. An uncle of mine, who was the Vicar of New Malden, near Wimbledon, once told me of the occasion when she opened the Parish Church Fete. Big in build, the Duchess leaned heavily on his arm as they descended a bank in the garden. She slipped and knocked over her clerical escort, a slight young man, but her hilarious laughter broke the ice of formality, and a very happy and memorable afternoon followed. The Teck household was often short of money, but the Duchess did not know the meaning of economy. Her shy daughter,

our Queen Mary, shrank within herself in the company of her popular mother, but she learned from those days the value of punctuality and of careful spending. Her mother's eldest sister had married the Grand Duke of Mecklenberg Strelitz, and for many years it was her custom, first as Duchess of York, then as Princess of Wales, and, finally, as Queen, to visit her aged aunt in Germany, who was described as being more British than the British. Living away from the England she passionately loved, her aunt read the English papers so thoroughly that no news escaped her, her wise comments on current affairs being a great education for her niece. Queen Victoria was a shrewd judge of character, and the Princess May (so called to distinguish her from her mother) was considered by her ideally suited to be the future Queen Consort of England. She became engaged to the popular Duke of Clarence, the elder son of King Edward VII, who died of pneumonia soon after the engagement was announced. Princess May at once persuaded her mother to take her out of England. They went to Italy, where she revelled in the glowing colours of the country and its paintings. She was descended, through her paternal grandmother, from the distinguished Hungarian Royal House of Arpad, and it is perhaps from that ancestry that she inherited her love of colour. It will be recalled that at the funeral of George V the State coach was draped with glowing purple hangings. Most of her early married life, as Duchess of York, was spent at Sandringham Cottage, where many of her children were born. King Edward VII and Queen Alexandria lived at "The Big House," as Sandringham House was called. In the Courtyard of Sandringham Church is the grave of Queen Mary's youngest son, Prince John. Queen Mary's chief hobby has always been the collecting of antiques. I have spoken with leading antique dealers in England about her expert

knowledge, and they all said that she had a gift which all antique dealers covet—the ability to recognise in one place an article of furniture, etc., which is a part of a set found elsewhere. She has been able to trace and replace many missing pieces in Royal collections which she has found scattered among collections in other palaces and even in antique shops in many parts of England. When King George V came to the throne she rearranged Buckingham Palace, Windsor Castle, Holyrood House and Balmoral Castle, so that the Royal treasures are now displayed in complete sets by a master hand. Her own large private collection of antiques was kept at Frogmore House, near the Frogmore Mausoleum in Windsor Great Park, where she lived for a time in her early married life. A housekeeper was put in charge of it, and, for many years, Queen Mary has driven down from London to enjoy a few hours with her treasures. When I visited the Park in 1948 a park ranger told me that Queen Mary had recently bought a red silk purse belonging to Queen Charlotte, wife of King George III. She sent a message to the housekeeper, asking her to go to a certain room, open a certain cupboard, and, on a certain shelf in the back row in the right-hand corner she would find the duplicate of this purse; and there it was found.

But it was her keen interest in individuals and in every phase of the life of the British people that explains the deep affection which she had increasingly evoked. Her understanding of their needs and point of view came from real sympathy, fortified by wide reading and personal contacts. She gave gifts discriminatingly. From her girlhood, she always made discreet enquiries into each case of need which came to her notice, and then she personally took an appropriate gift to the sick or poor who lived in the vicinity of her home.

She always welcomed new ideas and inventions, and from her early days, when she privately rode one of the newly invented bicycles, she became the patron and friend of inventors, pioneers, and, especially, of Social Service workers.

Her skill as a needlewoman, her love for the Drama and Music, her enjoyment of dancing have all added to her amazing popularity.

Although Queen Mary was such a well-known figure, comparatively few have heard her voice, for she never made a broadcast. To hear her speak was to be taken by surprise at her deep voice, reminiscent, I am told, of the Georgian Kings, as was the intonation of some of her words. She was an ardent Stuart herself, and delighted in gathering together at Holyrood House and elsewhere mementoes of the Stuarts. It is interesting to note that her grand-daughter, our

present Queen, to whose training she has given so much time and who has received such inspiration for her queenly duties from her grandmother, should have chosen Stuart names for her son and daughter.

Queen Mary has been noted for her untiring energy—she could walk most men off their feet — and for the thoroughness with which she fulfilled her duties. A friend of mine, who was Principal of a large Girls' School in the West of England, heard that Queen Mary was about to pay a visit to the school. Hurriedly the rooms were tidied and all litter put into one room and the door locked. Queen Mary went around the school, and when she noticed the locked door she insisted on seeing the room into which it led. Being a very practical housewife, she poked the long end of her parasol down the kitchen sink to see if it was choked up, and great was the relief of my friend when the sink passed the test.

She was an intense lover of England and especially of London, and took great interest in the old historic homes, constantly letting the owners know that she would be calling in for a cup of tea, in order to see the treasures of the house. Only last summer, at Sandringham, at the Church Fete in the Rectory garden, she took her place at the work stall and helped to sell the goods in aid of the Church funds, remaining there for the best part of an hour. A woman of great self-discipline, she never allowed herself to give way to emotion in public. Those who were privileged to serve her had the greatest admiration and affection for her and continued in her employ until old age or death terminated their service. If, as it is said, the friends one makes and keeps indicate one's own character, the very fine type of men and women who were in close attendance on Queen Mary is an added indication of the character of Queen Mary herself. Many stories have been circulated about her simple piety. She was not only regular in her Church attendance on Sunday morning, allowing nothing to interfere with it, but her personal religion gave her the great moral strength and courage which have so impressed the British people. King Edward VIII instinctively turned to his mother for advice and companionship. At the funeral of George VI it was Queen Mary who again was the rallying point for our beloved Royal Family. She was the symbol of a great age, a truly regal figure, who yet was the kindest and most helpful of friends. We have been very fortunate in our Queens, and Queen Mary has been a co-ordinating link between them all during the last 80 years.

Now her mortal remains will rest in the nave of St. George's Chapel, Windsor, and on the tomb will be placed a recumbent figure which was sculptured, under her supervision, some years ago, and which, I am told, gave her great satisfaction.

THINK ON THESE THINGS

A WOMEN'S COLUMN.

(Conducted by June Dugan.)

"Mummy, will these big grubs bite?"—"Well, son, they do have a sting in their tail." "But, Mummy, would I die if one did sting me?"—"No, son, I think maybe you would only feel sick; but it is better not to touch one." So a small boy of about four-and-a-half very anxiously came to his mother. Actually this was only one of the many times that he asked "Would I die if . . . ?" and each time he was assured that if he did the sensible and wise thing he would be safe. As he came again this morning I thought how much a part of us it is to love life and to cling so desperately hard to it. Of course this is good and so often we hear that it was only her "will to live" that pulled a sick one through to health again; God has put in us such love that we may the more enjoy our time here on earth. But we cannot "think on these things" very long before we ask ourselves this question: If we are so fond of life do we make sure we are living it to the full and getting every moment of value from it?

There is not one of us, particularly womenfolk who does not love a bargain — to feel we have "got our money's worth" seems to give us great satisfaction. But are we as keen to make sure we get our value spiritually as we are materially? This is Easter, a time of promise of new life and new hope, and also a time when we realise that these things cost our Lord a great deal for He paid the price our sin in His Own Body by giving His Own

Life, and if we are logical this tremendous cost should bring us something which we value a great deal and guard zealously as a great treasure. I remember being given a string of real pearls for a wedding present on my wedding day and I was extremely worried lest they should be stolen or become mislaid, so every night I slept with them under my pillow or hid them when I went out during the day, until eventually the novelty and excitement wore off and they now lie in my drawer with other less valuable pieces of jewellery.

Now this is just what we, many of us, have done with our "spiritual jewels" which have been bought at such a cost. We have perhaps treasured them eagerly for a time and forgotten them for the more apparent things of the moment. We are not living our lives to the full because the best things have been left out. In Colossians 3, St. Paul sums up what I have been saying. He says, "If you are then risen with Christ, reach out for the highest gifts of Heaven where your Master reigns in power. Give your heart to the heavenly things, not to the passing things of earth." This is just the secret of stability and the peace which passeth all understanding—giving our heart to heavenly things or living our lives to the full.

It must be so much easier to enter into the spirit of Easter in lands where the season comes in spring when new life and new promise are evident on every hand. For buds are bursting with promise of fruit and flowers, little birds are nesting with the promise of a new young life. But man? What can we say of him? Of you and me? Does Easter bring any promise of new life to us, and if it does do others know, as we know by looking at a tree that there is promise of fruit?

That Jesus Christ has risen from the dead and given us both life eternal and a way back to God must make some difference to us that the world may see and know too.

Our Prayer—

O fill me with Thy fullness, Lord, Until my very heart o'erflow, In kindling thought and glowing word, Thy love to tell, Thy praise to show.

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NOTES AND COMMENTS

The solemn observance of the Day of the Cross has come to be a rallying point for Christians of Good Friday. most denominations. "Earth's saddest Day,"

when the powers of evil seemed to have done their worst and put to death the Lord of Glory! For the Christian it was a day of triumph, for on the Cross He bare our sins in His own sacred Body and made atonement for sin and made possible God's full and free forgiveness for all who come to Him in Christ Jesus. A Day of Rejoicing! Yes, but a very solemn rejoicing as we contemplate the sacrifice and suffering such atonement meant for our Lord and Saviour. We can best show our responsive love by bearing the witness to Him He asked for from those first disciples. Such a witness was never more needed than today. When so many seem to be going back, it is time for those who really belong to Him to let their witness be bright and clear. What is that witness? Bishop Stephen Neill recently wrote "Christian witness consisted mainly of bearing witness to Christ, that is, of proclaiming the mighty works of God. But that proclamation looked to past, to present and to future, as the New Testament makes clear.

"It was a proclamation of the great things God had done in the death and resurrection of Christ.

"It was a proclamation of the great things God is doing; He gives the Spirit, and actually sets men free from wrath, from sin and from death.

"It was a proclamation of the great things that God is going to do in the end. He is going to establish His Kingdom, and finally to overthrow all the powers of evil."

Such is the witness the world needs to-day. Jesus said to His disciples: "Ye are the light of the world"; "Ye are the salt of the earth." Both statements demand our loyal response to His call, lest our light grow dim and our salt lose its saltiness. In that chapter of Isaiah so prophetic of His sufferings there is the promise "He shall see of the travail of His soul and shall be satisfied." Let us in humble reliance on His strength help to fulfil the promise.

It is in illustration of the beguiling power of the "Father of lies" that our Easter rejoicings are to be infringed upon by a public exposition of idolatry, pure and simple, that marks and mars what is termed a "Eucharistic Congress." The utterly false teaching of the Roman Church comes under that condemnation by the clear statement of what is termed "The Black Rubric" at the close of our Communion form of Service. Here is the relevant sentence: "For the sacramental Bread and Wine remain still in their very natural substance, and therefore may not be adored; for that were idolatry (to be abhorred of all faithful Christians); and the natural Body and Blood of our Saviour Christ are in Heaven, and not here, it being against the truth of Christ's body to be at one time in more places than one.

The Power of His Resurrection.

This is the plain and constant teaching of the reformed Church to which we belong, and these Roman processions which will mark this Eucharistic Congress are an affront to a Protestant Community, as was that irrational procession of the so-called image of "our Lady of Fatima" (sic) that stalked so brazenly around this fair land of ours. It was a reversion to paganism.

Such superstitions as these abound where truth is outraged so openly and unashamed.

"Non his defensoribus" is Christianity, pure and simple, to be promulgated in the face of the materialistic paganism that is so characteristic of many in our so-called Christian lands.

Such superstitions as these abound where truth is outraged so openly and unashamed.

Meanwhile the Easter message is the great foundation our Gospel rests upon. The Risen Christ, living and ever active is alone the power that gives victory to the Truth He preached and manifested in His Own Person. False Christs and anti-Christs may have their day and will perish. Christ alone will stand triumphant among His saints at the Great Day of His appearing.

Good Friday will pass, with its sadness, but not in its saving effect. The great Easter Day will remain in its eternal power, love and joy.

The President of the Methodist Conference of Victoria and Tasmania has had some strong Sporting things to say about Mania! craze for sports. We know from the daily press how

competition games attract large numbers of sightseers: Sometimes we cannot help thinking that the attracted crowds would do better, in many cases, if they played in the game instead of always being content to witness them and to suffer the emotional excitement thus aroused. We have wondered sometimes, since the Olympic Games became so popular nationally, whether the huge cost of running these games, usually handsomely supported out of public funds, is justified from a national point of view. Of course the crowds of visitors attracted from overseas would cause large sums of money to be brought into the country and so justify, in part, the large amount invested out of the public funds. But it does seem to mean the diversion of what are really trust monies, and the arousing of a state of excitement and movement which would interfere with the even tenor of national life.

Another consideration would be as to how far our national vice of gambling is going to be stimulated and enlarged by the wholesale opportunities and temptations that will be present for its exercise. How far will the occasion be used by gaming fiends and experts from all over the world? We hope that our political leaders will exercise the greatest care to safeguard the morals as well as the wealth of our country.

This is the title of an item in a recent issue of the "Australian Christian World." If the statements contained in it are factual, it is a matter of the most serious concern for all Protestant people. We reprint the article verbatim.

Bucked the Machine and Won.

The election had one notable feature. Mr. Chalmers, the M.L.A. for Hartley, just West of the mountains from Sydney, resigned from the Labour Party on the eve of the pre-selection ballot and announced his intention to run as an Independent Labour candidate in protest against sectarian influence in the party. Several others resigned to stand with him. With no Liberal in the contest he defeated the endorsed Labour candidate by a two to one majority. It is said that Mr. Chalmers had threatened to cross the floor of the house over the R.C. university issue. Catholic action therefore determined to oust him at the pre-selection. What's the use of commending such courage if we never get into the Parties? There's nothing surer than if a Liberal enters the contest next election in Hartley, Chalmers will be thrown to the wolves for Labour will be constrained to consolidate behind the endorsed man."

The Eucharistic Congress: Some Plain Answers

1. What is A Eucharistic Congress?

A Eucharistic Congress is an assembly of Roman Catholics held from time to time in different parts of the world with a view to strengthening belief in the dogmas of Transubstantiation and the Sacrifice of the Mass. Lectures on distinctive Roman Catholic doctrines—especially those above-named—are given by eminent Roman Catholics, and no effort is spared to make the proceedings as spectacular as possible. There is usually a large public procession through the streets of the place where the conference is held, in which the Host (i.e., the consecrated bread which the faithful believe to have been transubstantiated into the "body, blood, soul and divinity" of Jesus Christ our Lord) is carried with impressive pomp and worshipped by devout spectators.

2. How Long have such Congresses been held?

The first Congress was held at Lille, in France, in 1881. The movement to hold such congresses began in 1873 at the instigation of a woman, Marie Tamisier. Many of the modern religious exercises in the Church of Rome have originated in the minds of women. About 10,000 people gathered for the first Congress, but very much greater numbers have assembled for later Congresses.

In 1908 the Home Secretary in London informed Cardinal Bourne that the actual carrying of the Host in public procession was forbidden by law; but this law has since been repealed.

Sydney was the venue of the Congress in 1928. The last Congress was held in Spain in 1952.

3. Does the Adoration of the Host involve Idolatry?

If the consecrated wafer is no longer bread but the sacred Person of our Lord Jesus Christ (as the Romanists claim) then we should certainly all come out and worship it. But if the dogma of Transubstantiation is false, then those who adore the Host are worshipping a piece of bread for Almighty God; and it is certainly idolatry to "worship and serve the creature rather than the creator," and it is "changing the truth of God into a lie" (Rom. 1:25).

4. Does this adoration of the Host by Romanists differ from the practice of Anglo-Catholics?

Anglo-Catholics generally profess not to hold the doctrine of Transubstantiation, at least in the form in which it was opposed by the English Reformers and the 39 Articles. But then many Anglo-Catholics hold that what the Articles oppose is not the true view held by the Roman Church! This leaves them free to espouse what they regard as the Romanist view, and many feel no difficulty in participating in Roman worship.

In practice, it is scarcely possible to distinguish the attitude of Anglo-Catholics towards the consecrated bread from that of Romanists. Take, for example, the "Green Book," the manual called "Adoremus" which carries a commendation by the Archbishop of Brisbane and which is used at present in many Anglo-Catholic churches. In the course of the "Pray-

er of Consecration" these instructions are given: "The bell may be rung once to prepare us for our Lord's sacramental Presence (after the phrase "until his coming again"); The bell may be rung three times to call us to adoration (after the words "This is my body, etc."); The bell may be rung three times to call us again to adoration. Bow your head and say silently to our Lord, present upon his Altar Throne: Jesus, my Lord, I thee adore; O make me love Thee more and more."

Any ordinary person would gather from this that our Lord Jesus Christ is indicated as present not only "upon His Altar Throne," but actually in or under the form of the bread and wine. If He is, then of course we should direct our adoration to the sacred elements. If He is not (and our Prayer Book and Articles plainly declare that He is not), then those who adore in this way are adoring bread and wine, which is idolatry.

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BE THERE!

IS IT IDOLATRY?

The last Eucharistic Congress to be held in Australia was in Sydney in 1928. Our readers may judge from the following rhapsody (which appeared in the Sydney "Catholic Press" of December 15, 1927) how Roman Catholics will regard the consecrated bread which will be carried in a similarly elaborate public procession on Sunday, April 19, from St. Patrick's, Church Hill, to St. Mary's Cathedral:

"From the steps of St. Patrick's College on September 9, 1928, a gilded yacht will embark with the most sacred messenger that boat may carry—the Eucharistic Christ will embark, borne aloft on His Sacramental throne by the Legate of His Vicar in Rome. Surrounded by tinkling bells, glowing tapers, flickering candles, and swinging censers, the yacht will leave the steps and begin its triumphal procession through the waters of Sydney Harbour. A great escort will accompany it. Along the shores, in alcove and inlet, the Catholic parishes will assemble to honour and acclaim to the world that Jesus of Nazareth is passing by as He sailed of yore on the Sea of Galilee. With song and cymbal, children and people will greet their King, and the waters of the harbour will echo and re-echo the shouts of gladness that once filled the air of Jerusalem when its King came to it riding upon an ass. "Hosanna, Hosanna, blessed be He who comes in the name of the Lord." From side to side these shouts of joy will come and mingle their prayer with the veneration of the waters that He made. It will be a great thing, surely, to listen to that royal welcome when the Eucharistic King will sail down the lines of His devoted children. The fishermen of Galilee will peer down from their thrones and bless the people who have thought of honouring their God in this signal fashion. Onwards the procession will move from suburb to suburb until the wharf is reached. From there the procession reforms, and on to St. Mary's Cathedral it moves for the final stage of a wonderful day. In the land of the Southern Cross He has come to His own and His own have received Him in honour."

THE MEANING OF THE CROSS:

ATONEMENT

It may surprise many to learn that the great word "Atonement" only occurs once in the Authorised Version of the New Testament.

St. Paul says in his Epistle to the Church of Rome: "We joy in God through our Lord Jesus Christ, by Whom we have now received the Atonement" (Rom. 5:11). But the Greek word which is translated "Atonement" in this verse is found nine times in the New Testament. A more correct translation would be "reconciliation." The verse would then read: "By whom we have now received Reconciliation." Reconciliation with God; that is the central message of the Gospel. But such Reconciliation has only been made possible on the basis of the atoning death of the Lord Jesus as man's substitute and sinner. Therefore it is not too much to say that those who have not received the Atonement are still estranged from God; they can not "joy in God through our Lord Jesus Christ," because they have not been reconciled with Him. What a man thinks of the Atonement is therefore of vital significance; and it is a sad fact that the idea of Atonement in the Death of Christ seems to repel many for whom it ought to hold the message of pardon and peace.

Is It Necessary?

1. Thus some people think that the idea of Atonement is not necessary. They argue that God is Love, the God of Mercy; and that the God of Mercy must always be eager to forgive. In their eyes, the truth is pictured in the Parable of the Prodigal Son, not in the theology of Blood-Redemption. God is our Father, and He is sad when we as His children go astray. But His heart is full of pity and yearning, and He longs to welcome us home. Only let the sinner make up his mind to come back in true repentance and frank confession, and God's mercy will run to meet and to forgive. There is no need for us to erect the Cross between God and the Prodigal; that is an invention which is as undesirable as it seems unnecessary.

But that is a view of forgiveness which holds that a man's cries and tears are enough to atone for the soul. Such a view is only possible to those who hold a shallow view of sin. The teaching of Scripture is so definite that God cannot tolerate nor overlook sin and that man can never wash his

out sin that has been committed. Repentance alone is NOT enough—

"Could my zeal no respite know
Could my tears for ever flow,
All for sin could not atone;
Thou must save, and thou alone."

Is It Ethical?

2. There are others who think that the idea of Atonement is unethical. They argue that for God to punish one who was righteous in order to forgive the guilty is neither just nor moral. Thus Dean Rashdall says in The Idea of Atonement: "We cannot admit it to be just that . . . though it is a matter of indispensable justice to punish sin, it is immaterial whether it is the guilty person who is punished or someone else." And it must be admitted that conservative preachers in the very effort to make things clear have at times used analogies in an indefensible manner. Thus it is true that it would be neither just nor moral for a judge to send an innocent substitute to death in place of a convicted criminal. And this seems to imply that it would be unjust for God to lay our sins on Another.

But this is to miss the whole point

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of the Atonement as it is taught in the Bible. "Someone else," says Dean Rashdall: but what if that "Someone else" were the Son of God? There is all the difference in the world between "someone else" who is a fellow-sinner and "someone else" who is the Son of God. A fellow sinner might volunteer to pay my debts so that I could go free; but the guilt would still be mine, and he could not bear that for me.

But if that "someone else" were the Son of God, it would bring a new factor into operation. He had no sin of His own for which to die; therefore He was in a unique position, not only to die for me, but in dying, to bear my guilt away. And if the Son of God who is the Judge of all the earth identifies Himself with me and bears my sin, and dies my death, is that unjust?

Those who dislike this idea of the Atonement are as a rule much in revolt against what is called the Blood Theology. They think that it involves something ugly, something vulgar. But this is to ignore the whole teaching of the New Testament as well as its language. We can never escape from the fact that Holy Writ lays it down in a thousand ways that the price of Atonement was the shed blood of Christ. True forgiveness is never cheap, never easy—it cost God the Blood of the Cross. The Lord's Supper itself with a vivid sense of truth directs our thoughts to the Blood that was shed for the sins of the many. It is because the shed blood of the Cross stands for Life poured out that it carries us to the heart of the Atonement.

"Naked, come to Thee for dress,
Helpless, look to Thee for grace,
Foul, I to the fountain fly;
Wash me Saviour, or I die."

Therefore as Good Friday once more carries our thoughts back to the great transaction wrought out on Calvary, we do well to stand in spirit beneath the Cross and to ask in what sense we have "received the Atonement." Happy the man who can there behold the Lamb of God on Whose Head God has made to meet the iniquities of us all. He will rejoice like St. Paul in "the Son of God Who loved me and gave Himself for me." He will rejoice like St. Peter in Him "Who His own self bare our sins in His own body on the tree." And he will be glad to let his voice mingle in words of praise which will never lose their glory: "Unto Him that loveth us, and loosed us from our sins by His Blood . . . to Him be the glory . . . for ever and ever." (Rev. 1: 5-6. R.V.)



QUESTION BOX

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

Q.—Why do some clergy alter the word "lively" to "living" in the prayer near the end of the Communion Service?

As far as can be ascertained the only reason for doing this is to bring the meaning of the word up to date. In the usual speech of to-day the word "living" is used where the word "lively" was used one hundred and more years ago. "Lively" is not confined to the Communion Service. Smiles have on occasion been seen on the faces of the congregation at a Baptismal Service when they are exhorted to pray that the child may be made "a lively member" of the Church.

Q.—In the collect for Septuagesima why do we say "justly punished for our offences" when Christ took our just punishment for us on the Cross?

Surely this is brought out in the Collect. We acknowledge that our sins merit punishment and that any punishment inflicted by God is just and right. At the same time we ask God's forgiveness in and through Christ on the grounds of Christ's sacrifice for us.

Q.—Why do Roman Catholic Churches use a plain Cross on their buildings and Church of England have crosses with a circle?

The use of the plain Cross is not confined to the Roman Catholic Church nor is the other cross exclusively used by the Church of England. The plain cross is referred to as the Latin cross and the one with the circle as the Celtic cross. Most churches named after a Celtic saint such as St. David or St. Patrick have a Celtic cross.

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CO-RESURRECTION

(By the Rev. R. F. Dillon, Rector of Campsie, N.S.W.)

MARVELLOUS TRUTH!
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HOW IT ENRICHES!

By vital union with Christ in death we are raised with Him to newness of Life.

Foundation Teaching.

It is clearly evident that the original Christians considered the historical fact of the literal resurrection of vital importance. They insisted that a requirement for apostleship was a personal witness of the Resurrection (Acts 1 21-26). They demanded a belief in the Resurrection as necessary to salvation (Rom. 10: 9-10).

Most Christians of every age hold tenaciously to the doctrine of the Resurrection. Stated negatively, our position is something like this, that if Christ be not raised from the dead then He was nothing more than a misguided enthusiast; that His disciples practised a deception; that Christianity is the greatest fraud that has ever been perpetrated on the human race; that no good power controls the Universe to make such sport of the only sinless man. Stated positively we Christians believe that the resurrection declares and demonstrates with power the divinity of Christ (Rom. 1:4); assures us of our own immortality, resurrection and reunion with loved ones (1 Cor. 15:20); and inspires us to live soberly, righteously and godly in a world governed for good by a personal God (Col. 3 1-5).

Deeper Teaching.

Once again on Easter Day the large seasonal congregations will hear the wonderful portion of scripture appointed for the Epistle—Colossians 3: 1-7—but will they experience the deeper truth in the resurrection of the Christ? Will they just accept the statement that they are raised with Christ as symbolical or mystical and miss the great spiritual experience of participation in this resurrection life?

In this passage of Scripture, and elsewhere in his Epistles, St. Paul asserts such a complete unity with Christ that "Christ is our life." When Christ died we died—"Ye died and your life is hid with Christ." That is

die to sin, and the world, and that, even while we live the bodily life of men here, we have in us another life, derived from Jesus. Unless our Christianity has grasped that great truth, it has not risen to the heights of New Testament teaching and Christian privilege. We cannot make too much of "Christ our Sacrifice" but some of us make too little of "Christ our life" and thereby fail to understand in all its fullness that other truth on which they fasten so exclusively. Union with Christ is the possession of his life in us, and the consequent rooting of our lives in Him, is a truth which much evangelical Christianity of this day needs to see more clearly."

Co-Resurrection.

This truth of co-resurrection has a revolutionary effect upon Christian living. It enables us to take up our true position on resurrection ground and to live on the resurrection side of the Cross. It means that the mighty resurrected life of Christ is our life. Participation in this life then is the great secret of victorious living.

£1,000

St. John's Church, Campsie, N.S.W., were challenged by the Primate's appeal to open up an unevangelised area to the north of Australia. A special meeting of parishioners was called and they accepted the responsibility of raising £1,000 to land six missionaries on the field. The Parochial Council not only accepted this meeting's resolution, but moved that the £1,000 be advanced immediately to challenge C.M.S. to do something urgently in response to the appeal. Several hundred pounds were immediately promised by interested parishioners.

Who follows in their train?

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The Rev. E. M. Watson:	"How Man Finds Truth."
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PERSONAL

The Rev. T. A. Gair has resigned from St. Mary's, Sunbury.

Rev. A. M. Levick, has retired from Hospital chaplaincy work in Royal Melbourne Hospital and Alfred Hospital.

The Rev. T. F. and Mrs. McKnight, of C.M.S., Arusha, Central Tanganyika, expect to leave Africa on Easter Monday for fur-lough in Australia.

The Right Rev. Oliver Allison, assistant Bishop of the Sudan, has been appointed Bishop of the Diocese in succession to Bishop Gelsthorpe, who resigned last month. Bishop Allison, who was educated at Queens' College, and Ridley Hall, Cambridge, went to the Sudan first in 1938, and was consecrated assistant bishop in 1948. He is a brother of Chelmsford, the Right Rev. S. Faulkner Allison.

The death has been announced of The Right Rev. C. D. Horsley, Bishop of Gibraltar, on March 10 in Romsey, Hampshire England. Bishop Horsley was trained at Queens' College and Westcott House, Cambridge, and was Bishop of Colombo before going to Gibraltar. The latter diocese extends from Lisbon to the Caspian Sea. Bishop Horsley was 49.

Mrs. H. Nishi, wife of His Excellency the Japanese Ambassador, Mr. Haruhiko Nishi, and Mrs. Takeshita, her companion, together with Mr. Hisaji Hattori, First Secretary, and Mrs. Hattori and their three daughters have been welcomed to the fellowship of The Presbyterian Church of St. Andrew, Canberra.

A valedictory was held in St. Philip's Hall, York St., Sydney, to bid farewell to the Rev. and Mrs. F. J. Robert, and the Rev. C. R. Plateau, who are to leave shortly for Malaya in connection with the China Inland Mission Overseas Fellowship. The Archbishop of Sydney presided and the valedictory message was given by the Rev. Alan Begbie.

The Rev. and Mrs. Alan Cole, who have been with the China Inland Mission Overseas Fellowship in Kuala Lumpur, Malaya, have arrived in Hong Kong en route for Taiwan (Formosa) where they hope to do further language study.

The Rev. F. H. Wilkinson was consecrated Coadjutor Bishop in the Diocese of Toronto, Canada, in January last by the Archbishop of Moosonee, the Most Rev. Robert Renison.

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WORLD OF BOOKS

Why We Believe in Jesus Christ. By H. E. W. Turner. S.P.C.K. 1952, pp. 60. 2/6. English. Copy from Publisher.

This booklet is No. 3 in the Christian Discussion Groups series, and is a sequel to Professor Turner's earlier booklet in the same series, "The Life and Person of Jesus Christ." (Reviewed A.C.R. 10/1/52.)

It has a somewhat more apologetic aim than the first booklet, and is, perhaps, inevitably, less satisfactory, for what is sauce for the goose, in apologetic, is not always sauce for the gander. But a lot of useful ground is covered, and under capable leadership this booklet could be of real value in a discussion group. Reasons for belief in Jesus Christ are considered (with plenty of exegetical evidence) under the general headings:

1. Because He is the final revelation of God to man.
2. Because He reveals to us the true nature and purpose of our manhood.
3. Because of His authority in word and deed.
4. Because of His death of perfect obedience.
5. Because He is living now.
6. Because of His grip on the life of the world.
7. Because of what He has already done for the world.
8. Because of what He has already done for ourselves.—D.R.

WAR-TIME PILOT BECOMES FLYING MISSIONARY.

Captain Mitsuo Fuchida, formerly of the Japanese Navy, who led the attack on Pearl Harbour, "with no real joy in his heart," will become a Christian missionary, writes Religious News Service (New York). Mr. Fuchida intends to take missionary training in the United States for a year, learn to fly a helicopter, and return to Japan to preach the Gospel throughout the country.

Before the Pearl Harbour attack, Mr. Fuchida trained 360 pilots for a month and a half. As he attacked, he said, he was filled with love of his country and hatred of Americans, "but there was no real joy in my heart." On August 20th, 1945, Mr. Fuchida was to take part in a suicide mission against Guam, but the war ended. He was later tried as a war criminal and acquitted. His conversion was brought about by an American missionary.

The Primate of Australia hopes to be present at the Coronation at the invitation of the Archbishop of Canterbury.

The Bishop of Nelson, N.Z., has indicated that he will retire in February, 1954.

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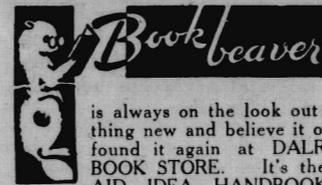
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BOOKS YOU SHOULD READ.

Oxford and the Evangelical Succession, by Marcus L. Loane. 25/-.
A History of the Evangelical Party in the Church of England, by G. R. Balleine. 21/.

The Layman's History of the Church of England.—By G. R. Balleine. 9/-.
The Catholic Faith. — By W. H. Griffith Thomas. (Revised Ed.) 21/-.
The Church Universal and Local.—By Alan M. Stibbs. 7/6.

Our Lord's Appointed Feast.—By Norman C. Deck. 2/-.
AT THE "CHURCH RECORD" OFFICE.

BOOKS OF INTEREST.

THE KESWICK WEEK, 1951. Price 16/-
Full account of the Convention with all addresses.

THE LIVING CHURCH IN THE PARISH. Price, 10/6
A symposium on the pastoral ministry edited by Frank Colquhoun, M.A.

OUR LORD'S APPOINTED FEAST. By Norman C. Deck, B.D.S. Price, 2/-
A short enquiry into the meaning and significance of the words, "This is My Body . . . this is my Blood."

CHRISTIANITY IN EUROPEAN HISTORY. Price, 9/6
The Riddell Memorial Lectures, 1951, by Professor Herbert Butterfield, M.A.

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The Easter Message.

The women at the tomb were seeking to anoint the body of our Lord. They expected to find the body. They were mildly rebuked. The living should not be sought amongst the dead. The words are then added: "He is not here; He is risen." There is no suggestion offered that our Lord's body had undergone such changes that it was no longer advisable to seek for a visible manifestation of it; on the contrary they are told "He is not here." The adverb of place is used as it is in many parts of the New Testament. Our Lord has risen. As a consequence He had left the place of the tomb. This is not the only evidence. The linen clothes lying bore eloquent testimony to the evacuation of the tomb by the risen body of our Lord.

No Hint of Ubiquity.

Nor is there any hint given that the element of ubiquity attaches to the risen body. He is seen in different

places but He is never seen in two places at the same time. Again this feature is emphasised in the message concerning Galilee. The Angel said "He goeth before you into Galilee, there shall you see Him." The advocates of ubiquity are in a great difficulty when dealing with the Angelic messages. Some argue that our Lord is able to subject Himself to the conditions of time and space even in His glorified condition but that He can at will supersede them. Others maintain that the change to a glorified condition was not completed until the Ascension. In the interval conditions of limitation still attached to our Lord's body. Against both of these views Dr. H. C. G. Moule asserts "The glorification of the Body does not appear to have lifted it above the laws of space. As true human Body, it is not ubiquitous: it is in heaven, and not here." (Last Rubric of the Communion.)

The Lutheran Theory.

The particular theory which the Church of Rome has fully developed is distinct from the Lutheran theory of ubiquity although incautious writers frequently confuse them. All Lutherans are not agreed as to the exact formulation of their views. Martensen who may be regarded as a moderate exponent of the essential Lutheran view, regards the ubiquity of our Lord's Body as something progressively realised. He says: "It is not a world creating but a world-perfecting, a world-redeeming power." But he is at one with the conception that identifies this progressive ubiquity with the union of our Lord's humanity and divinity. He rests what he calls "the mystery of the Sacraments" on this conception. While he rejects the notion that our Lord is bodily present

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by an act of direct omnipotence, a view which in his judgment evaporises and does away with the individuality of Christ, there is a becoming of Christ in His world preparing creation to be indeed a fit temple of Christ. The Sacraments are, in his view, at once an anticipation of this "great far-off divine event," and a preparation for it by an actualising in a special manner of that which will one day be completely fulfilled.

Difficulty in this View.

This comes near the theory of ubiquity which we have outlined as the first alternative. But it labours under several difficulties. Martensen is anxious to avoid simple pantheism and we can respect his anxiety. Still if the deity renders the body omnipresent it is not easy to see how pantheism can be avoided. Westcott seems to be nearer the truth of things when he asserts "All creation is limitation." The omnipresence of God is not a permeation of localised matter, but, as Martensen truly expresses it, an all pervading power.

God is not extended in space, but space is a limited yet nevertheless true expression of an element of the Divine being. Granted this and the suggestion that a sacramental presence is an anticipation of world-redemption by linking our Lord's Body to sensible objects simply misses the whole point. Hooker seems to write wisely when he describes the sacraments as signs which "really exhibit, but for aught we can gather out of that which is written of them, they are not really nor do really contain in themselves that grace which with them or by them it pleaseth God to bestow."

A Second Aspect of Resurrection Power.

Of the Resurrection Body it is written "He is not here." The very sentence puts a period to every theory of inevitable ubiquity. And if we are pressed with the possibility that our Lord suspended His full entrance on the glorified state until the moment of His Ascension, we have not thereby exhausted the scriptural references pertinent to this discussion. We are told that the Lord Who ascended will come again and "Every eye shall see Him." Once more He will resume the conditions which He possessed on earth. True He will be manifest to all men, but it is equally true that every eye will give Him a localised position.

The Lutheran View Rejected.

It is no wonder, therefore, that Roman Catholic and Reformed divines

alike look askance at the theory of ubiquity which assumed its most marked form in "The formula of Concord." The Council of Trent is content to assert: "For neither are these things mutually repugnant—that our Saviour Himself always sitteth at the right hand of the Father in Heaven, according to the natural mode of existing, and that nevertheless, He be, in many other places, sacramentally present, to us in His own substance, by a manner of existing which, though we can scarcely express it in words, yet can we, by the understanding illuminated by faith, conceive, and we ought most firmly to believe to be possible to God."

Here the Council rejects quite definitely any suggestion that the sacramental presence which it seeks to establish follows as a natural consequence of the hypostatic union of the human and divine natures. On the contrary it is clearly indicated that it is a separate act of the will of God by which the natural mode of the existence of our Lord's Body is, for a special purpose, set aside. It is miraculous in the strictly proper sense of being above and beyond any ordinary manifestation. The Lutheran might attempt to defend his position by reference to the incorporation of the human in the divine. The Council of Trent deliberately renounces any such aid and declares that the sacramental presence is confined to the sacrament of the Eucharist. It is not a characteristic of sacraments as such. "The other sacraments have then just the power of sanctifying when one uses them, whereas in the Eucharist there is the Author Himself of sanctity." Trent would argue then that the Angelic message was strictly pertinent and related to our Lord's natural mode of existing alike in His state of humiliation and exaltation. The sacramental presence which it teaches is not directly related to the all-pervading power of our Lord Jesus Christ. On the contrary it is traceable to a special provision of God peculiar to one sacrament and transcending all natural law. This is an important factor in the discussion which is frequently ignored by Anglo-Catholics. Either they have to side with Luther against Rome or they have to abandon any argument based on what we may call the inevitable ubiquity of our Lord's body.

It is not surprising that some Roman divines such as, for example, Harding, like to toy with the idea of ubiquity, but it is not and never has been the Roman official doctrine.

The Issue Clarified.

Once it is admitted that the relation of the humanity to the divinity of our Lord does not invest the human nature of our Lord with the quality of omnipresence the way is open for a close examination of the Scripture evidence. We are set upon the task of assigning a meaning to such phrases as "He is not here."

The So-called Black Rubric.

It is fashionable in certain quarters to speak in the language of studied depreciation when referring to the declaration on kneeling composed in 1552 and altered in 1662 which has been attached to the Communion Office. Little regard is paid to the careful emendation which substituted "corporeal presence" for the former "real and essential presence." The Black Rubric, say the critics, is couched in crude terms. But when they come to define the crudity, they rarely speak with clarity. The Rubric asserts in its present form that it is impossible to have a corporeal presence without space. "It being against the truth of Christ's natural Body to be at one time in more places than one." Strange to say the Council of Trent admits this as we have seen.

We are confronted with two problems: Men sign a declaration: "I believe the Doctrine of the Church of England as therein (i.e., in the Book of Common Prayer) set forth, to be agreeable to the Word of God"; and immediately denounce certain expressions as "crude." This constitutes a moral puzzle to the ordinary man. But the second problem is much more serious. "It involves the relation of time and space to eternity. There is no ready solution to this problem. Time and space are manifestations of limitation. But if we have eternal limited beings such limitation must find expression. It finds expression in our present condition in the form of time and space. We cannot transcend this limitation by any process of thought. To speak of its employment as "crude" is really to talk nonsense. It is necessary so long as we are what we are. That we may be granted fresh intuitions of a different character may or may not be hidden in the counsels of God. But if we really attain to a state, in which literally "Time shall be no more" then the older categories will find ready interpretation by means of the newer manifestation of our limitation. We must wait till we have the new intuitions for the interpretation. If such a condition should ever arise we will understand that in terms of space it is true to say "He is not here." The Council of Trent has to posit a peculiar mode of existence contrary to nature by which our Lord's Body can be corporally present yet not as in a place. The Reformed faith avoids all such ingenious interpretations and finds support in the admitted fact that Divine revelation does not hesitate to employ the language of time and space with reference to the risen Lord.

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CHRISTIAN HOSPITAL ON MALTA

SOME STARTLING FACTS.

On the island of Malta (St. Paul's Island of Melita) which is 98½% Roman Catholic, can be found a Christian hospital which is controlled by an inter-denominational committee centred in London. It is the King George V Hospital built as a memorial to the Merchant Seamen of two World Wars. It was almost completely destroyed during the great siege of Malta in 1942 and has been rebuilt since the War. It is ultra-modern and set in a very lovely part of the island, overlooking Grand Harbour. One of the features of the Hospital is its beautiful Chapel designed for the use of all Protestant denominations.

FELLOWSHIP MEETINGS.

The Hospital is a centre of Christian witness and there is much activity in this direction. The Chaplains of the various services co-operate in conducting services and meetings. Every Sunday night at 8 o'clock there is a ward service conducted by one of the Chaplains, prayer meetings on Tuesday nights, and a Fellowship for young people of the services with an average attendance of 40 to 50 takes place every Friday night. It is a real inspiration to see the Medical Superintendent, other practitioners, the Matron and members of the Nursing Staff always present at these gatherings. A meeting for women takes place on Thursday afternoons and this is under the direction of the wife of a Royal Air Force officer.

YOUTH FELLOWSHIP IN OFFICER'S HOME.

Another worthwhile gathering of Christians on Malta is held at the home of a Royal Air Force Squadron Leader and his wife every fortnight. Some 50 or 60 young men and women of the Services gather for praise and prayer with an address. Recent meetings have been under the direction of the Australian Chaplain, the Rev. J. R. Payne, and he reports that it is a real inspiration to see these young folk so enthusiastic to gather in this way. Several Australians attend regularly and all find it most helpful and uplifting. Visitors from many parts of the world have attended these meetings.

Intelligence Digest for November has some pertinent things to say on the war of ideas against Communism. "Some figures," it says, "should make us pause to think. In the very best material conditions of our civilisation, some startling facts challenge us.

"In America alone, 750 dollars are spent on amusement for every dollar given to Church work. Does this make sense? Is this balance of investment paying dividends? Judge for yourself.

"In America alone, a murder is committed every 40 minutes. One million American girls are suffering from venereal disease."

"There are sixty suicides per day."
"Fifteen million copies of sex magazines are printed monthly."

"There are more barmaids in America than college girls. Nor is that the end of the story, though it is enough for these pages."

"Apart from the moral and spiritual aspects of these figures, is this even good business when a large part of the world hovers between Marxism and freedom? Can we hope to win the war of ideas in such conditions? The challenge is clear and urgent."

Comparable figures for this country are not to hand. These disturbing facts are true in spite of the fact that half the American population belong to a Christian body, whereas only one in ten do so in England. Our statistics would be equally worrying in their own way. Americans seem to be like the girl who had a little curl. When they are good they are very very good, and when they are bad they are horrid.

—From "The Window."

COOK'S RIVER.

Stone from Bombed London Church.

Through the kind offices of Mr. P. W. Gledhill we are to receive a stone from one of London's famous churches, which was bombed during the war, and is not likely to be rebuilt, St. Mildred's, Bread Street, London. Governor Phillip was born in Bread Street, so that there is quite a definite historical link between this church and Australia. The stone is to be placed in the South wall of St. Peter's Church, and will be dedicated in due course. Notice will be given of this later.—St. Peter's Parish Paper.

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April 3. Good Friday.

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

E.: Isa. lii 13-14; John xix 31 or 1 Pet. ii 11. Psalms 40, 69.

April 5. Easter Day.

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

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

April 12. 1st Sunday after Easter.

M.: Isa. lii, 1-12; Luke xxiv 13-35 or 1 Cor. xv 1-28. Psalms 3, 57.

E.: Isa. liv or Ezek xxxvii 1-14; John xx 24 or Revel. v. Psalm 103.

April 19. 2nd Sunday after Easter.

M.: Exod. xvi 2-15 or Isa. lx; John v 19-29 or 1 Cor. xv 35. Psalm 120, 121, 122, 123.

E.: Exod. xxxii or xxxiii 7 John xxi or Phil. iii 7. Psalm 65, 66.

The next meeting to make further arrangements for our Sale of Work will be held at the Church Record Office on Thursday, the 16th of April at 10.30 a.m. All who can help in any way are invited to attend this meeting. The Sale will be held in the Chapter House, Sydney, on Friday, June the 12th. Friends are asked to note the date and to leave gifts at the Office or bring them to the Sale.

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OUR LIVING LORD

The Effects of The Cross

PRIMATE'S STATEMENT.

The Archbishop of Sydney, speaking from the pulpit of St. Andrew's Cathedral at the close of the Procession of Witness on Good Friday, gave the following clear statement of the meaning of the Cross and the Resurrection of Christ, adding that "we view with concern the proposal to carry through the streets of our city that which is spoken of as The Host."

The message of Good Friday is of He died, the just for the unjust, that all messages the most important for He might bring us to God.

In these days we are apt to forget it. It is for that reason that this Procession of Witness is of such vital importance. We are apt to forget the message because it is in the last analysis unflattering. If it advertises to us all our guilt and shame. When we picture the Son of God hanging on the Cross, we cannot but reflect on the words of St. Peter, "Who His own Self bare our sins in His own Body on the tree."

The fact is borne upon us forcibly that we are sinners. All our pride in our achievements is withered before this stern accusation. People think little of conviction of sin, but the accusing vision of the suffering Son of God forces the fact upon our attention.

If God Incarnate had to suffer agony to help us, our fall is great indeed. It is foolish to disregard plain warnings. "God," says St. Paul, "has appointed a day in the which He shall judge the world in righteousness by that Man Whom He has chosen." Good Friday thrusts upon our notice the greatness of our need and the inevitableness of judgment. But that is not its full message. It speaks indeed of inescapable judgment. Even God's well-beloved, once He took our place, could not escape the inevitable consequences of our fatal transgression. But it speaks of deliverance, of ransom, of freedom from condemnation.

The Glory of the Cross.

In a voice of tender compassion God calls to us, "I have found a ransom." The prophet of old rings out the comforting promise, "though your sins be as scarlet they shall be as white as snow, though they be red like crimson they shall be as wool." Complete redemption is found through faith in Him Who bare our sins. He calls to us to-day as we commemorate His Passion. "Come unto Me all ye that labour and are heavy laden and I will give you rest."

The glory of this great fact is that it is complete and eternal. Once His Blood is shed there is hope for the vilest sinner and once it has been shed the great act of sacrifice is so complete that the way is open to reconciliation with God. We need no other plea. We have no other advocate. In the Lamb of God we have the certainty of pardon.

In considering the great event which we commemorate to-day, we need to emphasise, what is made abundantly clear in the Scriptures, that it is a sacrifice made "once for all, for the sins of the whole world."

Enduring Efficacy.

As our Prayer Book expresses it, it is the one oblation of our Lord once offered. It is "a full, perfect and sufficient sacrifice, oblation and satisfac-

tion." So great is its efficacy that it reaches back to the parents of the human race, Adam and Eve and forward to the accomplishments of the full number of God's elect.

This aspect of our Lord's atoning death is very clearly presented in the Epistle to the Hebrews. There we are told that our Lord did not offer Himself often, but "once for all." The fact is emphasised that His offering involved suffering. If He were to be offered often, He must often suffer. We are told He obtained, by His one offering, eternal redemption for us, that it is through His own death that He destroyed him that had the power of death, but now He is entered into the heavens, death being for ever left behind.

"Christ Dieth No More."

It is because of these forceful sayings, written under the inspiration of the Spirit of God, that we view with concern the proposal to carry through the streets of our city that which is spoken of as "The Host". The word "Host" means "a victim", and we warmly repudiate the idea that our Divine Lord can any longer be regarded as a Victim, or can be offered again in sacrifice to His Father in Heaven.

We, emphasize with the Apostle that "Christ being raised from the dead dieth no more. Death hath no more dominion over Him. For in that He died, He died unto sin once, but in that He liveth He giveth unto God". The Lord Whom we adore humbled Himself, becoming obedient unto death, even the death of the Cross, but God highly exalted Him when His humiliation was complete.

Our Ascended Lord.

It is the ascended Lord Who ever liveth to make intercession for us, Who is the supreme object of our worship. Death is put forever behind Him. Sacrifice has been made so completely that it can never be repeated. We can recall, as He bids us, the dread scene of Calvary. We cannot repeat it.

Our Lord once placed Himself in the