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AUSTRALIAN CHURCHMEN.

Atonement

are approaching the sacred when we recall the death of our Jesus Christ. It is a matter of regret to all earnest Churchmen that every effort to secure an ob- sence of Good Friday concurrent with the great event which it recalls has been disregarded by the promoters of the Easter Agricultural Show in Sydney. This manifests insensibility to deeper realities of the Christian faith. It is an occasion of concern to all our minds. We are drifting from our moorings and are sadly insensible to drift.

It becomes therefore a matter of the vital importance that we should find every means available to remind us of the circumstance which Good Friday commemorates. There are two in which we can deepen in our appreciation of the great fact of the Atonement. In the study of the great volumes of biblical thought that have been handed down the ages and mark the efforts of great minds to present a consistent doctrine of this sub- stantial historic circumstance. On the other hand we can betake ourselves to the sacred volume of God's Word and gather from its pages the significance of the life of Jesus Christ our Lord. The studies are closely related but for present purpose we propose to un- derstand the latter. What has God's Word to say concerning the sacrifice on the Cross of Calvary?

A feature that at once arrests attention is the amount of space given to this stupendous event. The Gospels devote the death of Christ our Lord to old relief. We notice that the Lord himself endeavoured on three occasions to warn His disciples of His coming death. When Peter declared that He was the Christ the Son of the living God, his Lord sought to divert his mind to the fact that He had been betrayed into the hands of men. It was strange news to Peter

and he sought to dissuade the Lord from entertaining such gloomy apprehensions. He was warned that in so doing he was becoming an offence to his Lord. So essential was the experience of betrayal and death that any attempt to regard it as avoidable comes from the adversary. We read words like these and we fail very often to grasp their full significance. The death of our Lord is to Him no mere accident but part of the eternal purpose of the Father. Again referring to His death our Lord said: "I have a baptism to be baptised with and how I am straitened till it be accomplished." His suffering and death pressed upon Him with a great urgency. It was something which He was constrained to consider as the culmination of His work. "A baptism" must surely mean a definite designation, a covenant responsibility. It was so understood by the Jews of His day and the thought received added significance by the baptism of John. We need to ponder earnestly these great passages.

How Our Lord Interpreted His Death.

Our Lord not only laid emphasis upon His death but He supplied His disciples with clear indications as to the manner in which He regarded it. We read in St. Mark's Gospel that "The Son of Man . . . came to give His life a ransom for many." In our Lord's time the word "ransom" which He here employs was in frequent use for the price paid to purchase freedom for a slave. We can have little doubt that the Redeemer intended His hearers to understand that He was giving His life to purchase for them freedom from the slavery to which their sin had committed them. And there is something further, something which is frequently overlooked, the purchase price according to prevailing law was a satisfaction of a first claim upon the very person of the slave. The thought is expanded later, but it is implicit in this utter-

ance. There must be satisfaction if the sinner is to go free, and that satisfaction is offered by, and only by the sacrificed life of the Son of God.

We are justified in taking the message in St. John's Gospel as a genuine Divine utterance. The old idea that we have here a much later reflection on our Lord's life and work has been dispelled by the discovery that we can with definiteness assign the Fourth Gospel to its traditional date. The Master said, "And I, if I be lifted up, will draw all men unto Me." The widespread effect of His redemptive work is hereby strongly emphasised. The inspired narrator assures us that the words had special application to our Lord's death. What a picture is here presented for our reverent adoration. One Figure, exalted upon the Cross, crowned indeed with glory and honour, even in the very suffering of death, becomes the Object of a world's regard. All men are drawn towards Him as to a mighty magnet. Surely we cannot fail to see that the secret of this drawing power resides in the fact that He, and He alone, can meet the dread sense of impending judgment and ease the burden of the tortured soul. Good Friday means this to us all.

The Expansion in the Epistles.

The germinal thought contained in the Gospels finds a wonderful development in the Epistles. We need to bear in mind that the task of exposition is not confined to a single writer, but that all the contributors to this unique body of literature have a special place in their writings for the death of our Lord Jesus Christ. We are confronted with the fact that the earliest preaching alike of Peter and Paul is full of the idea of atonement and the forgiveness of sins. According to Peter our Lord Jesus Christ was delivered up to death by the determinate counsel and foreknowledge of God and there salvation is in none other Name under heaven given among men. According to Paul the hope of salvation resides in belief in our Lord Jesus

Christ and it is through His Name that whosoever believeth in Him shall receive remission of sins. We are not surprised to find this theme enlarged upon in their subsequent writings. Paul has the trained mind of the Jewish theologian and uses technical expressions. He regards the death of our Lord Jesus Christ as "a propitiation" for our sins. His thought goes back to the mercy seat and He sees in imagination the high priest presenting the blood of the sacrificed victim while the golden bells on the fringe of his garment assure the anxious listeners that wrath has not broken forth upon them. And with great boldness he attributes this very action by which mercy was secured for the sinner to our Lord Jesus Christ. He is the One, He is the only One who can obtain from a justly offended God the pardon and acceptance which the sinner craves. God sets forth His Son to be a propitiation. And even that does not exhaust the rich theological vocabulary of the great Apostle to the Gentiles. He does not hesitate to appropriate the word which fell from the lips of the Master Himself and to declare that "Christ hath redeemed us from the curse of the law, having been made a curse for us." And he expands the thought by employing yet another form of the word "ransom" when he speaks of our Lord as One through Whom we have obtained redemption and he explains this new term by declaring that it means the "forgiveness" or the "release" of our sins where the idea of the purchase price again emerges. Peter with the directness which characterises him adopts the same idea in non-technical language and assures us that our Lord "bore our sins in His own body on the tree." Nurtured in the language of the Old Testament he adopts naturally the language of Isaiah and sees in our Lord Jesus Christ the true picture of the Suffering Servant Who bore our grief and carried our sorrows. Nor is the message confined to the two great outstanding Apostles. If we are to hold the view that the Epistle to the

Hebrews is non-Pauline we have here yet another application of the Old Testament imagery. Here we are told that our Lord by means of His own blood entered into the Holy Place having obtained eternal redemption for us. John presents us with another thought. In our Lord Jesus Christ just because He is the propitiation for our sins we have an Advocate with the Father, Jesus Christ the righteous. Jude in his short epistle exhorts his readers to look for the mercy of our Lord Jesus Christ into eternal life. It is not too much to say that the New Testament is saturated with the thought of sacrifice and mercy through sacrifice and that is the burden of the Good Friday message.

Substitution.

There is one other thought which is equally prominent in the New Testament. Not only do the writers tell us that our Lord offered Himself as a sacrifice but they insist that it was a sacrifice for us. There is a reluctance in some quarters to-day to retain the idea of the substitutionary death of our Lord Jesus Christ. It seems, however, to be the consistent message of the New Testament. Robertson, who has done so much to make Hellenic Greek intelligible through his large Greek Grammar has no hesitation in declaring that the substitutionary idea is resident in the little preposition "for" which is so frequently employed in this connection. We are told Christ suffered for sin; that He suffered for our sins; that He offered Himself for us and appears in God's presence for us. In some of these cases the most reasonable interpretation would be to render "on our behalf" but in others it is most reasonable to determine that "for" means "in our stead." When we read, for example, that our Lord suffered "the just for the unjust" it is most fitting to see Him taking our place before the judgment seat of God. But we are not confined to a mere preposition though we cannot regard with any measure of approval the flippant saying, "Our faith does not rest in a Greek preposition." Does

it rest on a noun, or a verb or an adjective? Yet remove all these and what is left for us to rest upon? But there is a deeper truth which involves substitution in the continued assertion of the close connection between our Lord and His disciples. He is the Second Adam. In Him all are made alive. He approaches the Throne with the words, "Behold I and the children Whom Thou hast given Me." These are not mere mystic phrases. They have a deep and pregnant meaning. They assure us that when our Lord took flesh He took it as the Head of a new race. We are involved in Adam's transgression because we were tested in him. He was the federal head of humanity. We are involved in Christ's obedience to the law because equally we were tested in Him and as He became perfect through suffering we are made perfect in Him. "By one offering He hath perfected forever them that are sanctified?" This is a conception that we need continually to bring before our minds, if we are to understand the Good Friday Collect which beseeches God graciously to behold the family for which our Lord Jesus Christ was contented . . . to suffer death upon the Cross.

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PERSONAL

The three Choir School boys recently promoted to the Cathedral Choir included Master Howard Dillon, son of the Rev. R. Dillon, of St. John's, Campsie, N.S.W., and Master Stephen Gabbott, grandson of the Rev. L. Gabbott, formerly Rector of St. Stephen's, Willoughby, at present Chaplain at the Home of Peace. Master Robin Room, son of the Professor of Mathematics at the Sydney University, was also promoted as a Senior Chorister.

We would like to join with the many friends of Dr. F. W. Boreham and offer him hearty congratulations on the celebration of his 80th birthday on March 3rd. Dr. Boreham is well known in many parts of the world and has had many readers of his devotional books. In Melbourne where he resides, Dr. Boreham gives weekly lunch hour addresses in the Presbyterian Church, Collins St., on Wednesdays. The gathering is largely attended by those who find his talks spiritually uplifting.

We offer our hearty congratulations also to a Sydney Christian veteran, Mr. J. B. Nicholson, of Vauluse, who celebrated his 88th birthday on March 10th. Mr. Nicholson's Christian Witness is well known and he gives much attention to the spread of the Gospel.

The Rev. Hugh Girvan, Rector of Neerim South, formerly of Sydney, was ordained to the priesthood on Feb. 24th, by the Bishop of Gippsland.

The Rev. F. R. Arnott, Warden of St. Paul's College, Sydney, will give meditations from the Seven Words from the Cross, at St. Andrew's Cathedral, Sydney, at the 12 noon to 3 p.m. service.

We offer congratulations to the Rev. and Mrs. K. N. Shelley, of St. Paul's Rectory, Chatswood, on the birth of a daughter.

The Rev. W. R. Brown, Rector of Cobbitty, N.S.W., has accepted appointment to the parish of Campbelltown, Diocese of Sydney, in succession to the Rev. J. F. Rofo, who has resigned.

The following news item will be of special interest to some older alumni of Moore College and to some Bendigonians. Chester Jones, grandson of the late Canon Nathaniel Jones, M.A., of sainted memory, and son of the Rev. Stephen Jones, Chaplain of the Geelong Grammar School, has passed the Melbourne University Matriculation Examination with honours in Classics, and his sporting success has greatly distinguished his last year at school. He rowed No. 7 in the School's 1st VIII, which headed the river for the first time in 15 years, and also won a cup for the 880 yards open championship in the school's sports. He has been accepted for entrance to Worcester College, Oxford for October, 1951. He had the honour of carrying the historic Processional Cross for the Archbishop of Canterbury at a service recently held in the School Chapel.

Dr. J. F. Bethune-Baker, D.D., from 1911-35 Lady Margaret's Professor of Divinity in the University of Cambridge, died recently at the age of 89. Born on April 23, 1861, at Edgbaston, he came of well-known Unitarian stock. He was educated at King Edward's School, Birmingham, and Pembroke College, Cambridge, where he took firsts in classics and theology, and won the George Williams Prize, the Burney Prize, and the Norrisian Prize. For a short time he was headmaster's assistant at King Edward's School, and curate at St. George's, Edgbaston. He was elected to a fellowship at Pembroke, in 1891, which he held until 1906. As editor of "The Journal of Theological Studies" from 1903-35, he consistently preserved the highest standards of scholarship.

The Rev. C. W. J. Bowles, Vice-Principal of Ridley Hall, Cambridge, is to be the new Principal of the Hall, in succession to the Rev. S. F. Allison, who is Bishop-designate of Chelmsford. Except for a period as curate of Barking from 1939-41, Mr. Bowles has been at Ridley Hall during the whole of his ministry. He was a chaplain at the Hall from 1942-44 and has been a Vice-Principal since 1944. A former Lady Kay Scholar of Jesus College, Cambridge, he was Select Preacher before the University in 1945, and he is also an Examining Chaplain to the Bishop of Carlisle.

His Grace the Archbishop of Sydney will dedicate and open a new Vicarage at St. Columba's, Flemington, at 3 p.m. on Saturday, 24th March.

We offer our congratulations to Mr. and Mrs. Ken McKay, of Ibadan, Nigeria, on the birth of a daughter, Lesley Robyn. Mrs. McKay is a daughter of Mr. and Mrs. A. L. Short, of Willoughby, N.S.W.

The Rev. E. L. Panelli, St. Luke's, South Melbourne, fell heavily whilst trying to fasten a sheet of iron on the Parish Hall during the storm on Sunday, February 18. He broke his hip and sustained other injuries, from which he is now making recovery in St. Andrew's Hospital.

Dean H. T. Langley is making good progress in St. Andrew's Hospital, after a recent operation.

Mr. Don Noble, Staff Worker at the C.E.N.E.F. Memorial Centre, Sydney, has resigned his position and has accepted an appointment with War Veterans' Home at Narabeen.

A.B.C. PROGRAMMES.

Good Friday.

- 9.30 a.m.—Radio Service: Anglican: Rev. Brian MacDonald, Adelaide, Interstate. 11 a.m. — Divine Service: Free Church: Professor John McIntyre, National. 6.00 p.m. — Community Hymn Singing: United Church Choirs: Canberra: Interstate. 7.30-8 p.m. — Meditation, with Music: National. 8 p.m.—St. Matthew's Passion: National Broadcast. 11.20 p.m. — Epilogue, Verse: read by John Alden: Interstate.

Easter Day.

- 9.30 a.m.—Radio Service: Rev. Dr. Leslie Weatherhead: Interstate. 11 a.m. — Divine Service: (2FC, 4QG, 6WF, 3AR, 5CL, 7ZL), Anglican Cathedral (2BL, 4QR, 6WN, 3LO, 5AN, 7ZR). 6.00 p.m. — Community Hymn Singing: All Saints' Anglican Church, St. Kilda, Interstate. 6.30 p.m. — Quality Street, "The Resurrection": National. 7.15 p.m.—Prelude: Westminster Madrigal Singers: National. 7.30 p.m.—Plain Christianity: Rev. James Stuckey: A Discussion: National. 11.20 p.m.—The Epilogue: read by Clive and Ruth Sansom: Interstate.

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A GOOD FRIDAY MEDITATION.

"WHAT SHALL I DO THEN WITH JESUS?"

It is a curious custom, characteristic of humanity, and very tenacious, the one suggested by the question of Pilate. It was man's excuse when face to face with his first failure. "The woman gave it to me and I did eat," said Adam. "The serpent beguiled me and I did eat," said Eve. But the serpent knew God too well to make any excuse. And right down the stream of history you have indications of its persistence. Aaron's excuse when he gave in to the rebellious people, and made the golden calf for worship: He said to Moses, "Thou knowest the people, that they are set in mischief." Then there were the Kings, Saul and Ahab, just shirking the responsibility of their own acts of disobedience. It is a temptation very "common to man." It was only a man like Pilate, whose understanding was darkened by crime after crime, that could dare to "wash his hands" and say that he was guiltless of the blood of the Lord Jesus. But Pilate was in a regular fix and had himself only to blame. His conduct towards the Jews had been very inconsiderate and cruel, contrary to Roman policy, and reports of his conduct had before this reached Rome. He did not want any more of such reports to go to Caesar, he knew too well what the result might be. And so at a time when he seems desirous of doing the right by Jesus he was afraid of the Jewish leaders. If only his hands had been clean he could have braved an unpopular decision. But that is one of the penalties of sin—it forces the sinner on from bad to worse.

And so in utter weakness, this responsible judge first of all seeks to shirk his own responsibility and then delivers one to death whom he has pronounced guiltless of any crime.

The truth was that Pilate was in a dilemma. "Himself or Christ," was his choice, and the result has resounded all down the line of history, "He suffered under Pontius Pilate."

Some people might think that in any case Pilate should have given the Lord Jesus fair play. Does the worldling ever give Jesus fair play? Take Christ's word for it. "He that is not for me is against me." There can be no neutrality in the Christian warfare. It is yourself or Christ, that is the choice before you.

"What shall I do with Jesus?" It was a searching question and one that Pilate could not avoid answering for himself.

And so for us and you and me let each one of us look the question, this Good Friday squarely in the face: "What shall I do with Jesus?"

With Pilate's terrible example before us, let us not shelve the question.

In the remembrance of that thorn-crowned Head, those lacerated side, hands and feet, the cry of anguish and the prayer of an overcoming love even for the men that mocked Him on the Cross, the willing giving of His life for you and me, we know that there is only one answer we should give Him.

Every consideration of right, love, gratitude demands our whole-hearted acceptance of Christ as Saviour and our enthronement of Him in our hearts and lives as King.

Yes, all that is true, but . . . !! Yes, there are so many considerations that make the decision seem hard. Here is a fine girl in the fullness of her young womanhood face to face with the challenge of confirmation. "I will have a good time first and then I will be confirmed." I wonder! There are so many interests that claim our allegiance, friendship, pleasure, business, that it is hard to make up our minds.

And yet all this time we are really saying "no" to Jesus, and if we are not careful the time will come when, like Pilate, we shall crucify the Son of God afresh and put Him to an open shame—like Pilate, oh, no, you say, that could never be.

Some years ago a great American evangelist, T. B. Smith, was preaching to a large congregation in one of Sydney's public halls. With terrible earnestness he was seeking from the audience a verdict. He was pointing out the danger of delay in response to the claims of Christ. In unforgettable appeal, he said, "I would rather take my stand with Pilate, in the great Day of Judgment. I would rather take my stand with the men who mocked the Saviour, than with the men and women of to-day who in spite of all these centuries of Christianity are found rejecting His claim as Saviour and Lord."

On this sacred Day that placards before our minds and hearts the Crucified Son of God, which reminds us of His dying love, let us look at this question afresh. "What shall I do with Jesus?" or "What am I doing with Jesus?"

Let us make up our minds to place Him in His rightful position in our hearts as Saviour and King. Let us like Moses of old "esteem the reproach of Christ greater riches," than all the world can give. Let us be quite clear of this that only the Christ-ruled life can be true. That that man alone lives the life that is life indeed, whom Jesus possesses.

"Behold the Lamb of God, which taketh away the sin of the world!"

Crucified — Dead — Buried.
for me!

Behold the Lamb of God! O Thou for sinners slain,
Let it not be in vain that Thou hast died!

Thee for my Saviour let me take, My only Refuge let me make
Thy pierced side.

"Lord Thou knowest all things,
Thou knowest that I love Thee."

I love Thee because Thou hast first loved me,

And purchased my pardon on Calvary's tree;

I love Thee for wearing the thorns on Thy brow;

If ever I loved Thee, Lord Jesus, 'tis now!

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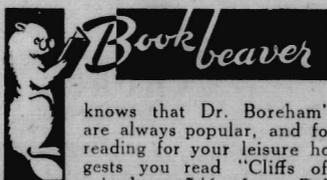
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NOTES AND COMMENTS

The Supreme Victory.

"He is not here; He is risen as He said to you,"

"Christ is risen from the dead, and become the first fruits of them that slept."

* * *

Then awake, glad heart! Awake, awake!

And seek thy Risen Lord,
Jcy in His Resurrection take,

And comfort in His Word;
And let thy life through all its ways

One long thanksgiving be,
Its theme of joy, its song of praise—

Christ died and rose for me.

* * *

"The God of Peace that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting Covenant, make you perfect in every good work to do His will."

"This is the Day which the Lord hath made, We will be glad and rejoice in it." "Earth's gladdest day." The Day that celebrates the proven Deity of the Saviour Jesus Christ, for as St. Paul reminded the Roman Christians He was revealed as the Son of God by His resurrection from the dead!

"Then were the disciples glad when they saw the Lord." And in their gladdened spirits they went away preaching Jesus and the Resurrection. That was the very foundation stone of their faith as again St. Paul reminded the Corinthians "If Christ be not raised then is your faith vain." But, he said, "Christ is risen from the dead and become the first-fruits of them that slept." It was in a glorious certainty of that fact that those first disciples persisted in the face of threats, persecution and death in holding up before men everywhere the Risen Christ, who became dead again to assure men's hopes in Him and to supply the strength that His followers need to carry out the great commission He entrusted to them.

The bugbear of many a parochial minister, in the dim past, as well as in the present. It would make a good subject for a book, and surely would attract many buyers. Rubrically, it was a kind of settling up occasion, but the Easter Vestry has become the annual business meeting for the parishioners to hear reports, to elect churchwardens and other officers, to transact any general business affecting the Church that may be brought before it. We might still find our illiterate churchwarden producing the whole of the offertories for the year, and all the accounts unpaid, for the Vestry to deal with. Fortunately this is not common. There are still some curiously minded laymen who think the Easter Vestry the good opportunity of making all kinds of criticism, good-mannered and ill-mannered, of church workers and minister. Some still seem to forget that the members of the Vestry are supposedly Christians.

The wrong use of a Vestry meeting prevents many a peace-loving parishioner from attending. Clergymen and churchwardens are still human and we suppose will still make mistakes, and the devil, we can be sure, will make the most of mistakes to hinder the work of God. St. Paul's injunction is apt, "let all your things be done in love."

We, all of us, need to remember that a Vestry Meeting, gathered in Christ's name, is very specially seeking and needing His constraining presence and direction.

This is a challenge to every patriotic citizen. We are as a Commonwealth in a morass of difficulty, something like St. Paul's description of his own special circumstances. "Without were fightings, within were fears." But, says the apostle, who was a magnificent fighter, "Are we downhearted?" Oh no, "perplexed yet never utterly baffled." That's the true fighting spirit. And so for the community that is full of concern at the present state of affairs, the challenge is to the truest optimism if only we keep our hearts true. It is a disappointment to most people that we have no unity of purpose and practice in the great Parliament of our nation. In spite of acknowledged dan-

gers to our own peace and the peace of the world, the party spirit is handicapping the government in fulfilling its appointed task for the security of our national life. The policy of hamstringing the Government in every way possible is the declared intention of the Opposition, and they freely use their majority in the Upper Chamber to frustrate decent government. As if that was not enough, professing friends are pouring hostile criticism on the slowness of legislation, adding to the worries of an already over-burdened leadership. The old proverb, "Faithful are the wounds of a friend," is only true when the wounds are fairly given and are based on just and unprejudiced thinking. Sometimes even reputable newspapers seem to be in the bonds of ancient prejudice. However, we congratulate our Prime Minister and his henchmen that, in spite of all the things against them, they are determined to go forward, keeping faith with the people who entrusted them with authority to rule this Commonwealth well in the interests of the whole of its people. In view of the dangers that threaten our national life as well as the peace of the world, we wish our Government well in their conflict with a relentless, subtle and utterly dangerous Communism. We recognise quite clearly that for the defeat of Communism there is needed the consistent propagating of the only cause of true brotherhood, the religion of our Lord and His Christ.

The Gippsland Diocese has commenced its forecast "Mission of Help" for the whole of the Diocese. The parish of Warragul has been chosen for the first stage.

The Dean of Sale and another Diocesan Cleric were the appointed missionaries and the clergy of the rural deanery have come to the rector's assistance in the way of preparation. Two whole days of the preceding week were given up to visitation of the parish by those clergy by means of which parochial lists were brought up to date and invitation leaflets were distributed throughout the parish. The response on the part of the people has been very encouraging. This good beginning will be most inspirational for the whole of the effort and we can, all of us, share in the ministry of this mission by our earnest prayer in its behalf.

Recent Church newspapers from England are featuring a new book by the well known American clergyman, Dr. S. M. Shoemaker. The Bishop of

London and another English bishop have highly commended it, and if it be available on this side it would make a splendid Easter gift for your clergy. The characteristic title of the book is "Revive Thy Church—beginning with me," a title that suggests the need of every minister of the Gospel, and, as well, of every sincere member of Christ's Church.

Our Lenten season has not been of much practical use to us unless there has been some earnest self-examination of our life. And such self-examination would surely lead to a renewed appreciation of the love that was manifested on Calvary's Hill. Such renewed appreciation will surely be followed by a more earnest concern and decision to be used in the Master's service in bringing in other lives. In one of Bonar's beautiful hymns he speaks of the Sacred Feast with all its assurance of blessing. One line strikes a note of revival, "Here taste afresh the joy of sin forgiven."

This is the way of revival in the Church, "Beginning with Me." As the Psalmist sang:

"Restore to me the joy of Thy salvation,
Uphold me with Thy free spirit,
Then will I teach transgressors Thy ways;
And sinners shall be converted unto Thee."

MEN FOR THE MINISTRY.

There is no more important task facing the Church to-day than that of recruiting and training men for the Ministry. Not one of us feels that a course in one or other of our Theological Colleges can ever, in itself, equip a man adequately for Holy Orders. The home, school, early companions, all have a part to play in fostering the ideals of one who, some day, will seek the Priesthood. I purposely use the word "Ideals," because somehow, or other, I believe, we must raise the general level of life if we are to produce again clergy who will shepherd as well as lead their people.

Quite recently I have been re-reading the "Life and Letters of Mandell Creighton," one of England's great historians, as well as one of her great Bishops. He became Bishop of London and died in the opening days of this present century. During his last illness he was asked the question, "What is the greatest danger of the coming century?" The Bishop replied, "I have no doubt what is the greatest danger—it is the absence of high aspirations."

Perhaps this absence of idealism is most evident in our church life to-day. Youth has not caught the spirit of fervent enthusiasm for Christ and His Church because we ourselves in a very real measure are living on a lower plane. Our social life needs to be lifted from the drab and materialist depth to which it has sunk. We have no right to believe that the death of men offering for the Ministry does not concern us. It concerns everyone of us and it offers a distinct challenge to our way of life. There is not one single person who, if he so desired, could not influence for good another person. I do not, for one moment suggest that we ought directly to influence a young man's free choice, but I do most strongly believe that we ought so to live that it is natural for youth to ask about the things which belong to the spiritual life of man.

There is one question which has always intrigued me when reading the Old Testament. It is the question which the youngest member of a family keeping "The Passover" put to his father, viz., "What mean ye by this Service?" So, year by year, the elders explained to the children the meaning of the "Feast of the Passover". Youth in those days was taught to question.

We to-day have not encouraged youth to question us about our religious observance, since alas, our own sense of spiritual values has diminished, and our zeal has waned. Our religion, if it is to spread and increase, must become more challenging than it has been in the past. If we, as individuals, were more keen then we would see the results of our inward urge not only in ourselves, but in those around us. Before long our eagerness would affect our neighbours.

When we come to regard the Church as essential to our life and not outside its main current, we shall arouse, in our young people, deep and serious questionings regarding life, worship and religion. The desire to serve God is in all of us—it is divinely implanted, but it will only grow if it is rightly tended.

The whole responsibility for the present shortage of candidates for Holy Orders lies not with our young men. We are far too often guilty of failing to show happiness in our adventure for Christ. Inspiration should come through us; unconsciously we should inspire others for service in the "Church of God." —The Bishop of Wangaratta, in "The Witness."

DID HE RISE?

It is a commonplace nowadays that Jesus' triumph over death can be understood as a spiritual resurrection, operative in the lives of His followers, no matter what happened to His body. "The inner light," says Dr. Inge, "can only testify to spiritual truths. It always speaks in the present tense; it cannot guarantee either the gospel history or a future judgment. It can tell us that Christ is risen, and that He is alive for evermore, but not that He rose again the Third day." (Christian Mysticism, p. 326.) It is safe to say that such an argument would have carried little weight in Jewish circles in the first century A.D. Nor was it the sort of argument which the apostles used. While they did claim that they were energised by the power of Christ's risen life, what they emphasised in their public preaching was that Christ rose again on the third day and was seen alive by them. What they meant, and what their hearers, friendly and hostile alike, understood them to mean, was that Jesus of Nazareth, who had died on the cross and been placed in a tomb, returned to life the third day thereafter and left the tomb untenant. That was their basic affirmation; and it was supported very soon by the evidence publicly provided that the name of Jesus was still as potent in the accomplishment of mighty works through His disciples, as it had been when He himself was active in bodily presence among them.

—F. F. Bruce, "The Dawn of Christianity."

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ALEXANDRIA

RESURRECTION REALITIES

(Canon M. L. Loane.)

Modern preachers do not always realise to what a remarkable extent the Resurrection formed the staple of Apostolic preaching. It was imperative to fill up the apostolate with one who had been "a witness of His Resurrection" (Acts 1:22). Peter's sermon on the Day of Pentecost turned on the point that "this Jesus" whom men had slain, God had raised up (2:32). This was the great burden of his testimony in the temple precincts (3:15) and before the Jewish Council (4:10). The Sanhedrin tried in vain to compel them to speak no more in His name; threats could not force silence upon men who had seen the Risen Lord. "With great power gave the Apostles witness of the Resurrection of the Lord Jesus" (4:33). Similar assertions may be found in all the speeches of the Acts of the Apostles; they are as common in the sermons of Paul as in those of Peter. He was determined not to know anything among men save Christ and Him crucified; but his thought was of the Risen Christ Whom the Cross could not destroy.

"If Christ be not risen," then Jesus of Nazareth was not the Son of God. Yet this was His claim, and He put it forward in many ways. He told the Jews: "Before Abraham was, I am" (Jn. 8:58). It was virtually a claim to the mystic title first made known to Moses: "I am that I am" (Ex. 3:14). The Jews might say among themselves: "Who can forgive sins but God only?" (Mk. 2:7). But they found Him ready to take up the challenge, and to give proof that He had the right to forgive. He must have been God, or His claims were false. But God could not die; and death without Resurrection would have made Him mortal. Thus the Resurrection put the copstone on His claims to Godhead. He was "declared to be the Son of God with power . . . by the Resurrection from the dead" (Rom. 1:4).

"If Christ be not risen," then Jesus of Nazareth was not the perfect Man; it would mean that He had made claims which were never fulfilled. At the outset of His public testimony, He had spoken of the Temple of His body; that Temple would be destroyed, but He would restore it in three days (Jn. 2:18-22). He was the Good Shepherd Who would lay down His life for the sheep; but that would be voluntary, and in a sense, temporary. The life that He laid down, He would take

He Who died for our offences was "raised again for our justification" (Rom. 4:25).

again (Jn. 10:18). Then there were the three Passion Predictions, in each of which there was specific reference to the fact that He would rise the third day (Mt. 16:21, 17:23, 20:19). What are we to say in view of all these statements? Did He not know the truth when He said that He must needs die and rise again? Did He pretend? or lie? The thought is not admissible. Those who doubted Him then did so because "they knew not the Scripture, that He must rise again from the dead" (Jn. 20:9).

"If Christ be not risen," then Jesus of Nazareth did not die for sinners. There was never any question in His own mind as to the real purpose for which He had been sent into the world. It was to "save His people from their sins" (Mt. 1:21); it was "to give His life a ransom for many" (Mk. 10:45). But His death on the Cross was of no value for men if that death were all. It would help us no more than a heroic martyrdom or a glorious example; it might be an inspiration to strive for some higher ideal, but it would not be the venue of pardon and cleansing. If that death were all, then it would mean no more than the death of others, for a dead Christ could not save us. But

In the valleys of the Savoie one may see the superstitious awe of the French peasant. There are shrines and crucifixes, garlanded with flowers and frequented by pilgrims. Near Chamonix at the foot of Mont Blanc, the statue of Le Christ-Roi stands fifty feet high. Pilgrims may ascend by a staircase inside the statue until they stand within its head. At the foot of the statue is Le Buffet de Christ-Roi, where the pilgrims may be refreshed with wine after their climb. Those who travel these Savoie valley roads are left with one singular impression. The French Peasant has been left to worship a Dead Christ! The only living person in whom he is taught to believe is the Virgin Mary. The Resurrection is a forgotten truth.

But "if Christ be not risen" then our preaching is vain; our faith is vain; we are yet in our sins; those who have passed away are lost; and we are of all men the most miserable. But thanks be to God who brought again from the dead that Great Shepherd of the sheep! For now we know that Jesus of Nazareth is the Son of God who died for our sins, and we rejoice to fall at His feet with the glad Easter cry of worship; "Thou art my Lord! Thou art my God!"

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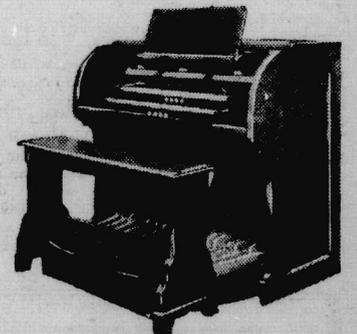
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A MESSAGE FROM THE ARCHBISHOP OF SYDNEY.

(From the Archbishop's Letter, in his
Diocesan Magazine)

Dark and difficult days should cause the flame of our Christian faith to burn more brightly—"Ye shall hear of wars and rumours of wars, see that ye be not troubled . . . There shall be famines, and pestilences and earthquakes," said the Saviour, but when some men's hearts fail for fear, "Look up and lift up your heads, for your redemption draweth near."

The hour calls for strength of spirit, soundness of judgment, sympathy with the outlook, as well as the need, of others, and stern self-denial. Christians have at least three important contributions to make by prayer, self-examination and emphasis on the Christian point of view as we meet the problems which confront us.

We have a duty to pray—

For those whom we have put in charge of the affairs of our country, that their hands may be strengthened and that they may be given wisdom at all times—

For one another, that we may be able to live together in harmony and co-operation, trying to understand better those who differ from us and helping those in need—

For our Allies, especially our Motherland, the other members of the British Commonwealth and the American nation, to whom we owe so much—

For our neighbours, Indonesia, Malaya, Indo-China, China and Japan, that friendship may grow between us through the removal of causes of friction and misunderstanding, each seeking to meet the needs of the other—

For those who appear to be our enemies, that we may be saved from misjudgments and that mutual recognition will be given to justice and right motives.

I was reading recently 2 Chronicles, chapters 16 and 17. In chapter 16, verse 9: "Therefore, from henceforth thou shalt have wars," and in chapter 17, verse 10: "They made no war." The reason is given. A new king sought to honour God and expressed his purpose in two ways. He stopped the worship of false gods and he saw that the Book of the Law of the Lord was taught in every city. Is not a revival of true religion the answer to the needs of our times? St. Paul said, "If any man be in Christ, he is a new creature," and as someone has appositely added, "If every man be in Christ, there is a new world."

This letter will reach you during the season of Lent. These weeks are an annual summons to lay aside other concerns in order to know and to do the will of God more perfectly. Man was created to give adoration to God. The other purposes of his creation are only secondary. We must give time to meditation on His Word and to prayer, in order to develop our capacity for adoration of Him. Lent summons us to exercise self-discipline by giving more time each day to Bible study, prayer and meditation, that we may fulfil His purpose for our lives. I earnestly hope that more of us who preach and speak will take the opportunity of encouraging Bible study, and a greater concentration on prayer.

AFRICAN AS NEW HEALTH DIRECTOR FOR BRITAIN'S BIGGEST COLONY.

An African doctor has just been made responsible for the health of Britain's largest colony. The Colonial Office have appointed Samuel Brown (Manuwa) as Director of Nigerian Medical Services. He is the first African to hold this important post and will have 25,000,000 people to look after.

Manuwa is a brilliant surgeon and received his medical training in Edinburgh. He will control the work of European specialists with the Nigerian Government as well as take charge of doctors in Nigeria.

A PRAYER.

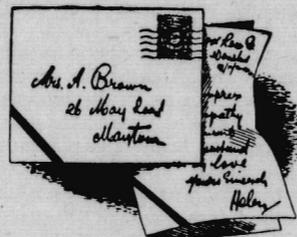
From prayer that asks that I may be
Sheltered from winds that beat on Thee,
From fearing when I should aspire,
From faltering when I should climb higher,
From silken self, O Captain, free
Thy soldier who would follow Thee.

From subtle love of softening things,
From easy choices, weakenings,
(Not thus are spirits fortified
Not this way went the Crucified),
From 'all that dims Thy Calvary,
O Lamb of God, deliver me.

Give me that love that leads the way,
The faith that nothing can dismay,
The hope no disappointments tire,
The passion that will burn like fire,
Let me not sink to be a clod;
Make me Thy fuel, O Flame of God!

—Amy Carmichael

(Quoted by Dr. Howard Guinness in sermon
at St. Andrew's Cathedral, Sydney, on the
occasion of setting apart of deaconesses.)



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THE DEATH OF CHRIST

(The following is taken from the closing pages of that excellent book by Dr. James Denney with the above title.)

If it is a right conception of the Atonement which enables us to attain to a right conception of the Person of Christ, similarly we may say it is through a right conception of the Atonement that we come to a right conception of the nature or character of God. In the Atonement revelation is complete, and we must have it fully in view in all affirmations we make about God as the ultimate truth and reality.

Nothing presents greater difficulties to faith than a conception of God falling short of that which the New Testament expresses in the words, God is love. Not that this conception is self-interpreting or self-accrediting, as is often supposed. There is no proposition which is more in need both of explanation and of proof. We may say God is love, and know just as little what love means as what God means.

LOVE UNVEILED.

St. John, when he placed love where he did, was only enabled to do so by the experience in which Christ was revealed to him as the propitiation of sins. It is with this in his mind that he says, Hereby we perceive we love.

Apart from this the apostle would not have said that God is love, nor is it quite real or specifically Christian for any one else to say so. There is no adequate way of telling what he means. Until it is demonstrated as it is in the Atonement, love remains an indeterminate sentimental expression, with no clear moral value, and with infinite possibilities of moral misunderstanding; when it fills with meaning through the contemplation of the Atonement, the danger of mere sentimentalism and other moral dangers are provided against, for love in the Atonement is inseparable from law. The universal moral elements in the relations of God and man are unreservedly acknowledged, and it is the cost at which justice is done to them in the work of redemption that the love of God is revealed and assured.

SIN UNVEILED.

It is a subordinate remark in this connection, but not for that reason an insignificant one, that this final revelation of love in God is at the same time the final revelation of sin; for sin, too, needs to be revealed, and there is a theological doc-

trine of it as well as an experience antecedent to all doctrines. Love is that which is willing to take the responsibility of sin upon it for the sinner's sake, and which does so; and sin, in the last resort—sin as that which cuts man finally off from God—is that which is proof against the appeal of such love.

THE NEW LIFE IN CHRIST.

There is another great department of Christian science to which the Atonement is of fundamental importance—the department of Christian ethics, the scientific interpretation of the new life.

The death of Christ, interpreted as the New Testament interprets it, constitutes a great appeal to sinful men. It appeals for faith. To yield to its appeal, to abandon oneself in faith to the love of God which is manifested in it, is to enter into life. It is the only way in which a sinful man can enter into life at all. The new life is constituted in the soul by the response of faith to the appeal of Christ's death, or by Christ's death evoking the response of faith. It does not matter which way we put it. We may say that we have received the Atonement, and that the Atonement regenerates; or that we have been justified by faith, and that justification regenerates; or that we have received an assurance of God's love which is deeper than our sin, and extends to all our life past, present and to come; and that such an assurance, which is the gift of the Spirit shed abroad in our hearts, regenerates; it is all one. It is the same experience which is described, and truly described, in every case. But both the power and the law of the new life, the initiation of which can be so variously expressed, are to be found in the atoning death of Christ, by which faith is evoked, and there only; and the Atonement, therefore, is the presupposition of Christian ethics as it is the inspiring and controlling force in Christian life. Nothing can beget in the soul that life of which we speak except the appeal of the Cross, and what the appeal of

the Cross does beget is a life which, in its moral quality, corresponds to the death of Christ itself. It is a life which has that death in it, and which only lives upon this condition. It is a life to which sin is all that sin was to Christ—law, and holiness, and God, all that law and holiness and God were to Christ as He hung upon the tree; a life which is complete and self-sufficing because it is sustained at every moment by the inspiration of the Atonement.

THE APOSTLE PAUL.

The Apostle Paul does not look anywhere but to the Cross for the ideals and motives of the Christian; they are all there. And the more one dwells in the New Testament, and tries to find the point of view from which to reduce it to unity, the more is he convinced that the Atonement is the key to Christianity as a whole. 'The Son of Man came to give His life a ransom for many.' 'Christ died for the ungodly.' 'He bore our sins in His own body on the tree.' 'He is the propitiation for the whole world.' 'I beheld, and lo, a lamb as it had been slain.' It is in words like these that we discover the open secret of the new creation.

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CORRESPONDENCE

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

WOMEN! WOMEN!! WOMEN!!!

(The Editor, "Australian Church Record.")

Dear Sir,

An alternative heading to this letter might have been "O Vain Man." I refer to your correspondent, the Rev. B. B. Lousada, in the issue of March 8th. I would like to know what Mr. Lousada would really like to do with us. Would he veil us again and restore us to the sanctity and seclusion of the East-erns? Does he really wish to deprive us of the right to vote, the right to hold any sort of executive position, or the right to voice an opinion in the public affairs of this world, spiritual or material?

It is a serious charge, to make us respon-sible for national decadence, and I meekly protest at being classed with the unruly chil-dren of our modern age! It all sounds like the old, old story of Adam blaming Eve for all that has gone wrong with the man-gov-erned world.

I am glad Mr. Lousada has recognised two unusual members of our species, but with all respect for his undoubted seniority in age and intellect, I feel he might have found a few more if he had searched the annals of history of yesterday, and even to-day (de-pite the fact that it is a "decadent" age).

If Mr. Lousada's feelings are interpreted correctly I gather he may not care very much for deaconesses. Perhaps he would disallow them altogether (seeing they are permitted to do next to nothing anyway) and I suppose all lady missionaries should be withdrawn from the field, and female Sunday School teachers used only with discretion.

I wonder when the gentlemen who are followers of Mr. Lousada's creed will recog-nise the fact that God has bestowed upon women gifts and talents which may only be fully used in his service if given positions of responsibility. The placing of women under the authority of man came about as one of the results of the Fall. When the Saviour was born of a woman her emanci-pation began, and has gone on down through the Christian era. I feel sure that with the Second Coming of our Lord it will be com-pleted, and she shall be restored to the position God intended her to have before her first great transgression.

I trust, Mr. Editor, you will not feel that this letter is too "disorderly" to publish, but I feel constrained to defend my sex against the "disciplinary" remarks of a most worthy prophet.

Yours faithfully,

NORA TRESS.

40 Fullers Rd., Chatswood, N.S.W.

DEVOTIONAL.

EASTER DAY.

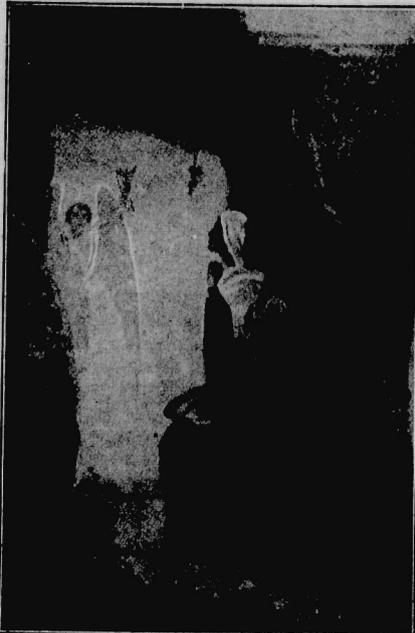
Easter Day is the Queen of Festi-vals. The joy of Christmas is great, but the joy of Easter is greater, because we commemorate victory after suffer-ing. The brightness of Easter is intensi-fied, because of its contrast with the gloom of the Cross and Grave.

All the services of Easter Day speak of victory. The special anthems, ap-pointed to be used instead of the Venite, tell the glad truth that Christ, being risen from the dead, dieth no more, and that His Resurrection is the pledge of ours. The proper Psalms are full of thankfulness to God for de-liverance, and for the marvellous works which He has wrought for His people. The first lessons tell of the Passover, and of the Israelites' exodus from Egypt, reminding us that "Christ our Passover is Sacrificed for us," and that we are delivered from the bondage of sin. One of the second lessons con-tains the account of the Risen Lord's appearance to Mary Magdalene, and the other two, from Revelation, speak of Christ as the "Victor in Glory." The centre of the whole teaching of the Festi-val is contained in the Gospel, which gives St. John's account of the first Easter morning, and tells of the fact of the Resurrection, the foundation fact on which the Christian Faith rests. "If Christ be not raised, your faith is vain; ye are yet in your sins." The Epistle deals with the effects of Christ's Resur-rection in our own lives: "If ye be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God." The Collect com-bines the thoughts of the Gospel and Epistle. It opens with a reference to our Lord's Resurrection: "Almighty God, who, through Thine Only Be-gotten Son, Jesus Christ, hast over-come death, and opened unto us the gate of everlasting life"; it then asks for "God's preventing grace," that the good desires which He has put into our minds may be brought to good effect. In other words those who believe in a Risen Christ must rise with Him to newness of life.

FIRST SUNDAY AFTER EASTER.

This Sunday was formerly called "Dominica in Albis," "the Lord's Day in White," because the newly-baptised wore, for the last time, on that day, the white robes worn during Easter week. The English name, Low Sun-day, is supposed by some to have been applied to it in contrast with the great festival of Easter Day; others think the name is a corruption of "Laudes," the sequence for the day beginning "Laudes Salvatori."

The subject for the day is "Purity." The Collect, after referring to the Lord Jesus, who died for our sins and rose again for our justification, prays that we may put away the leaven of malice and wickedness and that our risen life may be one of purity. In the Epistle we have in St. John's words the secret of overcoming the world, "even our faith," and in the Gospel is the account of the Lord's appearance to the disci-ples on the first Easter Evening, re-minding us that the faith which over-comes must be faith in a crucified and risen Lord. Special second lessons are provided for both morning and even-ing services dealing also with the Re-surrection of Christ.



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THE WORLD OF BOOKS

"Jesus in His Own Words," compiled by Harold Roper, S.J. Longmans, Green & Co., London. pp. 314. Aust. price, 14/9.

This attractive compilation written by a Jesuit and published with imprimatur is further evidence of the Church of Rome's revival of interest in the circulation of the sacred scriptures. This volume "contains all the recorded utterances of Jesus Christ, arranged in their chronological order, with just sufficient commentary to explain the circum-stances in which they were uttered, and, where necessary, to make their meaning clear. Incidentally, it also shows the plan of the Saviour's ministry and gives a coherent picture of His public life as a whole."

The translation of the Lord's words is from the R. C. Westminster Version of the Sacred Scriptures. The commentator has condensed a great deal of information and of the fruit of scholarship into his notes, many of which are very fine indeed. Of course the distinctively Roman doctrines are ex-pounded with much vigour when the texts are reached upon which these doctrines are supposed to rest. There is so much well done in the book that these errors and "in-ferences from inferences" (as the Archbishop of Canterbury has called them) appear the more dangerous.

—D.R.

"Understanding God's Word," by Alan M. Stibbs, M.A., Vice-Principal, Oak Hill College, London. The Inter-Varsity Fellowship. pp. 64. Aust. price, 4/6.

A valuable booklet, giving guidance and practical suggestions to all Bible students with the object of helping them to discover first what scripture actually says; and, secondly, what it means. Chapter headings are "Getting at the true text"; "Understand-ing the Text," "Interpreting the Text: Gen-eral Rules," and "Special Rules, i. Figura-tive Language; ii. Prophecy." "The Bible and Christian Living." We gladly commend this useful booklet.

—D.R.

"Karl Marx and His Doctrines"—by A. C. Bouquet, D.D., S.P.C.K. 1/-.
We recommend this lucid explanation by Dr. Bouquet of the background of Karl Marx's communism. He deals with the life of Marx, his intellectual environment, his philosophical, economic and political teach-ing. The A.E.G.M. have ordered here a useful little booklet that could profitably be passed around among intelligent young people. In fact the wider its distribution, the better.

—G.J.C.M.

The Bible and Polygamy, by G. Parrinder. S.P.C.K. 2/6.

This closely reasoned little booklet has the young African churches foremost in mind. There has been facing these native churches the constant challenge of the widespread social custom of polygamy for which Scriptural precedents have been used in justification on the plea that the tradition of monogamy is a Western one, and not therefore of uni-versal application among Christians. The subject was thus on the agenda of the Tam-baram conference. Dr. Parrinder gives a careful examination of the O.T., Rabbinic, N.T. and other Christian teaching. Not all his Biblical exegesis is beyond reproach, e.g., his dealing with the "Matthaean exception" in the divorce teaching of Jesus is rather

sweeping. We are not convinced that Jesus was guided by Essenism in his own abstention from marriage or for any other celibate ideals; indeed when other far weightier considera-tions are remembered this discussion is rather unimpressive. This apart, however, the argument is, on the whole, careful and well-sustained. A final chapter sums up the social reasons for polygamy and a number of careful considerations in reply that ought to make for the building up of African mar-riage ideals on truly Christian principles. There is a useful bibliography.

—G.J.C.M.

The Religious Thought of St. John. By E. K. Lee. S.P.C.K. 17/6. pp. 270 + xv.

In spite of the publisher's remarks on the dust cover, this book will not be one to be read in relaxation. It is the fruit of hard study and will be one that demands careful thought. Dr. Lee, as a busy vicar of a col-liery parish, is to be congratulated on having produced a volume with so wide a review of current literature on the subject, and with such an informed dealing with the many knotty points that arise in coalmine studies. He has for the most part chosen the estim-able guidance of Hoskyns and C. H. Dodd, though not slavishly, in pursuing a medi-ating course through many divergent viewpoints and he also acknowledges his debt to Low-rie's book "The Doctrine of St. John." Fol-lowing the introduction that deals with auth-orship, the contemporary background of

thought, the relation to the synoptists and the characteristics of the 4th Gospel, the author sets out the subject-matter in nine chapters, when also some of these points raised in the introduction are further amplified and applied. Thus he deals with the doctrine of God, the Word with God, in two chapters, one on the self witness of Jesus, the other on the teaching of St. John in the Prologue; the world lying in darkness, the Light in the Darkness, Salvation, Eternal Life, the Ap-propriation of Eternal life, and finally Theo-logy and ethics.

In the introduction, Mr. Lee reviews the conflicting views about the relationship of Gospel and Epistles and inclines to holding the "Elder" John as the author of the Gospel with so close a mind, as a disciple, to the apostle's own that he bears the closest relationship to him. One presumes that he ac-cepts apostolic authorship for the first Epistle though he is not clear on this. This is no place to discuss this subject, and in any case, Mr. Lee introduces the subject to justify his accepting the Gospel and Epistles of John as a consistent writing of teaching from which to draw. He has happy paragraphs on the relation with St. Paul and is the synoptists —"the day is over when the fourth Gospel and the synoptists could be played off against each other." He makes a valuable point on the historical content of the Gospel as es-sential to the message.

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a number of approaches. Thus chapter II on "God" introduces us to the new birth and sonship, wherein the ethical and spiritual sonship through the work of Christ is shown to be the biblical concept that reveals the love of God. Chapters III and IV stem out of this, setting forth Jesus' own message about His relation to the Father and its amplification and explanation by the Evangelist in terms of the logos or word. In this the 4th Gospel does not stand alone; the synoptists have their earlier testimony, too, though our author strangely omits to notice Matt. 11:27 in this regard. There is careful study of our Lord's terms about Himself and the logos term as well; and the Jewish background (O.T. Apocryphal and Rabbinic) as well as the writings of Philo and the Hermetic literature are scrutinised and estimated as regards their possible influence. Chapters 5 and 6 dealing with Christ as the light shining in a "dark" world are full of interesting and valuable studies including a thorough comparison of the new creation in St. John with Genesis I. Christ as son of man and Messiah are subjects studied here along well known lines though we felt it an insecure inference that because Jesus did call Himself the former and not (publicly) the latter He therefore did not identify the two terms.

In the chapter on Salvation there is an excellent section upon the Death of Christ, and another on the Sacraments and the next chapter on Eternal Life follows on with a close study that again overlaps the ninth chapter on the appropriation of eternal life in the discussion on knowledge and faith in St. John. There is also the full discussion on the Holy Spirit in St. John in this part which is excellently related to the Ascension. But it must be frankly stated that here there reappears a conclusion maintained in this book that St. John's doctrine of the Spirit is part of his higher spiritual interpretation of the "crude" early Christian hopes of the second advent which the church took over from Judaism. There is need of a modification of this idea of "realised" eschatology that C. H. Dodd has popularised and that Mr. Lee has rather too easily accepted. If, for example, Thessalonians is indicative of "early" Christianity there is plenty of evidence that though the hope was vivid there was a "not yet" about it, while if the Synoptic Gospels maintain this "crude" view (as this book alleges they do) then they must be dated much earlier than has been the custom. Nevertheless the Pastors still expect the Coming just as eagerly as at the first. But above all, however much St. John emphasises a present spiritual realisation of eschatological hopes—an emphasis which is made by Paul himself—it is only by the cavalier treatment of certain Johannine passages, which this book unfortunately metes out, that we can dismiss St. John's agreement with the rest of the N.T. that "that day" will still come. It is a pity that Mr. Lee was not more independent of his guides. The concluding chapter on Christian life is good, showing how St. John derives his doctrine of assurance, the New Commandment, prayer and all Christian action from the nature of God Himself. Kerygma and didache are really one.

It is inevitable that with all the literature to be digested the busy minister will find it hard to correlate his material as well as a more leisured mind might do. There thus seems to be over-quotation at times without enough assimilation and the wood is obscured by the trees. Also there is a certain retracing of our steps as might easily happen in discussing Joannine teaching. While, also, the book rigidly estimates the relationship of contemporary thought especially in Hermetic literature, there is not always sufficient atten-

tion to chronology which Dr. Maurice Jones pointed out is so important in these investigations. It is not very apt to quote (p. 45) Corp. Hermetica 13 (cf. Jn. 3), where N.W. Scott, the editor, dates it at the 3rd cent. A.D., and even finds Christian influence in it. With these provisos, however, this book is valuable for student and pastor, in its wide quotation of relevant studies and good discussion on the different aspects of the teaching. There is a good bibliography and index but another edition could benefit from an index of Biblical passages to assist in consulting the considerable exegesis, often very good, in the text and footnotes.

—G.J.C.M.

HIS STAFF OF FAITH.

"The practical and intensely real value of prayer in my life as a soldier has, without a doubt, been one of the chief lessons I have learned from life. Of course, prayer is far more than just asking God to give me something which I think I would like to have. It is not a unilateral but bilateral business. It is, or should be, having conversation with God, in which He speaks to me just as much as, if not more than, I speak to Him. It is sharing with Him the problems, perplexities, joys and sorrows of life both in small things and in great things. It is also sharing with Him the desires, plans, and purposes for individuals and for nations, and learning how one can forward them in one's own small circle."

Lt. Gen. Sir William Dobbie, G.C.M.G., K.C.B., D.S.O., who wrote the above, while Governor of Malta from 1940-42 issued a special order of the day to the garrison and to the people associated with him in its defence: "The decision of His Majesty's Government to fight on until our enemies are defeated will have been heard with the greatest satisfaction by all ranks of the garrison of Malta. It may be that hard times lie ahead of us, but however hard they may be, I know that the courage and determination of all ranks will not falter, and that with God's help we will maintain the security of the fortress. I therefore call upon all officers and other ranks humbly to seek God's help, and then in reliance upon Him to do their duty unflinchingly." (Taken from the Dean of Adelaide's Notebook.)

CRUCIFIED AND RISEN.

It was the appearance of the Risen One to St. Paul which made him a Christian. What was revealed to him on the way to Damascus was that the Crucified One was Son of God, and the gospel that he preached afterwards was that of the Son of God crucified.

There can be no salvation from sin unless there is a living Saviour; this explains the emphasis laid by the apostle on the resurrection. But the Living One can only be a Saviour because He has died: this explains the emphasis laid on the Cross. The Christian believes in a living Lord, or he could not believe at all; but he believes in a living Lord who died an atoning death for no other can hold the faith of a soul under the doom of sin.

—James Denny, "The Death of Christ."

CHRISTIAN FILM PRODUCERS' GREAT LOSS.

Late in 1950 the Christian world was informed of the tragic loss of the New Tribes Mission Douglas airliner which crashed into a mountain peak in Wyoming, U.S.A. All 21 lives on board were lost. Amongst those killed was the ace camera man and editor of "Evangel Films" who was flying to South America to take pictures for a film entitled, "No Turning Back." This film was being made for the New Tribes Mission.

A valuable man in the field of the Christian motion picture industry has gone to his reward—but his work remains with us. His last major work for Evangel Films before his death was the shooting of "Contrary Winds" shortly to be released in Australia by The Gospel Film Ministry. "Contrary Winds" is heralded as Evangel Films' best and carries one of the Church's most needed messages.

Beautifully filmed in natural colour with perfectly recorded sound, the story tells of a young man, prominent in the leadership of his local church with a view to missionary service in India.

Friendship with an unconverted girl develops into matrimony. Promotion in business plus the selfish demands of his attractive young wife soon bring him to a back-slidden experience. Temptations in business are yielded to and soon the promising young missionary candidate has become an alcoholic.

Realising that she has been the cause of his ruin, the young wife seeks an easy way out . . .

Humble confession to God brings an unusual climax to a film which will be readily accepted by the Christian community.

The Gospel Film Ministry of 10 Margaret St., Kogarah, which are exclusive Australian distributors of all Evangel Films feature films, have recently extended their ministry to other States and now have representatives in Brisbane, Melbourne and Newcastle. Their aim is to establish a fully-stocked film library in each State.

Churches without screening equipment may call upon the Gospel Film Ministry to provide screens and evangelist with all necessary equipment.

THE PRAYER MEETING.

In a paper read at the recent Islington Clerical Conference held in England, the Rev. D. K. Dean made a plea for the "old fashioned prayer meeting."

He urged that prayer must go hand in hand with the entire round of parochial life; it was not just an extra. Every organisation in the parish should have its own prayer meeting.

"I know of no substitute for the old-fashioned prayer meeting," said Mr. Dean. "We clergy have got to show that we consider that the prayer meeting is the most important meeting of the week. When we show what we think of the prayer meeting, then our people will begin to think the same about it. No other meeting of any kind should be allowed to take place on the same evening."

The title of the paper read by Mr. Dean was "Teaching the Church to Pray."

(From "C. of E. Newspaper.")

AN EASTER MESSAGE.

(By the Rev. Paul W. Lingle,
Rector Memorial Church of Our
Redeemer, Philadelphia, Pa.)

While seated in the barber chair, I noticed on the wall the picture of a handsome young man in army uniform, with these tell-tale words at the bottom, "In Loving Memory of Our Beloved Son." I quietly asked the father if he expected to see his boy again. After hesitating a moment he replied, "No, he is dead; killed in France three years ago." Replying that I surmised from the picture that the young man had been killed serving his country, I explained that I had reference not to this life but the next. The father laughed at the idea and said, "When you are dead, you are dead; that is the end; no one ever came back from the dead." I replied, "Someone did come back from the dead, getting the victory over death and the grave and giving to all who trust Him the assurance of one day being with Him, and with all who have put their faith in Him. Jesus Christ arose from the dead; that is the message of Easter." The gospel story of Christ's death and resurrection was told to the father but he refused to believe, and his parting words were, "When you are dead, you are dead." How sad, and yet how many, either by their lips or by their lives, deny the fact of life after death.

Saint Paul said, "If in this life only we have hope in Christ we are of all men most miserable."

Laying aside for the moment, the metaphysical and theological aspects of the resurrection, and using "words easy to be understood," let us consider two or three practical results, to us to-day, of Christ's victory over the grave.

The fear of death is removed. In Hebrews 2:14, 15 we read, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." The unmitigated wailing and utterly hopeless mourning of heathen peoples and even present day Jews, in the presence of death, is witness to the dread and hopelessness with which they face life's certain end. A man who recently became a Christian testified, that now, for the first time in his life he could see a funeral go by without a shudder.

What a wonderful message of comfort and hope to all who fear, even the thought of death, to hear Paul cry, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin and the strength of sin is the law, but thanks be unto God, which giveth us the victory through our Lord Jesus Christ." The last words of Dwight L. Moody were, "This is my coronation day." So it will be for all who put their faith in Christ. "For me to live is Christ and to die is gain." Surely there is not a sign of fear or a question of doubt in these words of Paul. Christ has blazed the trail, not only through the grave, but on into life everlasting. We follow in His train.

Secondly, the mystery of death is unveiled. "Absent from the body, present with the Lord." Jesus said to the repentant thief on the cross, "To-day shalt thou be with me in paradise." Where has the soul gone? To be with the Lord. When does that take place? At the moment of death. There is no mystery in that!

Let us give thanks that in God's grace and providence we are privileged to live on this side of the cross and resurrection. In the true but dim light of the Old Testament the state of the soul after death was enveloped in an element of mystery, but in the crystal clear light of New Testament teaching, all doubt is removed. Paul was in a strait betwixt two opinions, whether to stay or go, but he makes it clear which is the better place, by saying, "Having a desire to depart, and to be with Christ, which is far better." No mystery here! To depart was to be with Christ. No intermediate state; no purgatory; but immediate entrance into the presence of the Lord. In II Corinthians 5:1, we read, "For we know that if our earthly house of this tabernacle be dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Verse six carried on the same thought, "Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord, for we walk by faith and not by sight, we are confident and willing rather to be present with the Lord." Christ has gone to prepare a place for us that we may be with Him where He is. The resurrection of our Lord and Saviour, Jesus Christ removed the final veil of mystery surrounding the soul at death. If He is ours and we are His, we go immediately to be with Him.

Finally, Christ's resurrection conquered death itself. Revelation 1:5 refers to Christ as "The first begotten from the dead." How are we to reconcile this with the fact that Lazarus and

others were restored to life before Christ's resurrection? The question is answered by comparing Lazarus' resurrection to mortal life, to once again experience death, with Christ's resurrection as a complete victory over death itself. "Knowing 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 liveth unto God." We share His victory through faith in Him. "Now if we be dead with Christ we believe we shall also live with Him." When we fall asleep in Jesus and awake in the brightness of His presence, then will be fulfilled in us, "Behold, the tabernacle of God is with men, and he will dwell with them and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death; neither sorrow; nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, behold, I make all things new." What comforting words to all who suffer; to all who sorrow; to all who mourn! What hope to all whose last days on earth are filled with pain! Jesus said, "Ye now have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man taketh from you."

The Easter message, Christ's victory over death, meets a practical daily need in the lives of Christians the year round. We can enjoy peace of mind and peace of heart in the midst of trying circumstances, and in the face of death because we know that here, we have no continuing city, but we seek one that is above, whose builder and maker is God.

—From the "Episcopal Recorder."

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SOME CLERICAL DON'TS.

(By a Peripatetic Cleric.)

On Preaching.

1. Don't forget that prayer is the best—but not the only—preparation.
2. Don't ever ascend the pulpit without realising that it may be the last opportunity of preaching the everlasting Gospel. ("I'll preach as if I would never preach again; as a dying man to dying men.")
3. Don't read your sermon unless absolutely compelled to. After very careful preparation, talk to the people from your heart.
4. Don't spare yourself. Instruct, exhort, and plead lovingly.
5. Don't be "inebriated with the exuberance of your own verbosity."
6. Don't forget that the only object of a sermon is to exalt the Saviour, and by God's mercy and help to lead men to Him as their only hope.

7. Don't ventilate mere theories in the pulpit while people are hungering for the "Bread of Life."

8. Don't say smooth things because you are afraid of the squire.

9. Don't preach over the people's heads.

10. Don't preach what you do not practise. A young man said to a friend of mine, after listening with the greatest pleasure and profit to a sermon by an eloquent preacher, "I wonder if he is a beast at home?" This remark was evidently prompted by a known case of sad inconsistency of conduct in a clerical home.

On Practising.

1. Don't override your parishioners' prejudices on matters non-essential before you have won their confidence and love.
2. Don't depreciate your predecessor's work. It is often done. The people probably do not think any better of the newcomer in consequence.

You will appreciate his good work better when you learn the difficulties he had to contend with.

3. Don't forget the early morning watch in the busiest times. "Prayer changes things." Work without prayer is impertinence.

(English Church Paper.)

CHRISTIANITY AND COMMUNISM CONTRASTED.

"Christianity believes in the existence of God, Who is the source of all being and life.

"Communism denies absolutely the existence of a Divine Being of any sort, and affirms that matter-in-motion is the only source of life.

"Christianity believes that man was created by God.

"Communism believes that man is a by-product of matter in evolution.

"Christianity believes that the human race has sinned against God and by so doing has fallen from the state in which God first created man; and that, in order to restore mankind to its first state, God Himself became human in the Person of Jesus Christ.

"Communism does not believe in the existence of humanity, but only in classes, which, through revolution and dictatorship, are finally destined to disappear until only one class, the working class, remains. In other words, Communism identifies humanity only with the working class.

"Christianity believes that the present world of sinful history is incomplete and must be transcended in a new order of life and being in which sin has been finally overcome.

"Communism believes that the present is the only world and the whole of man's existence and that death is the end of all existence and being.

"Christianity believes that in accordance with the teaching of the Lord's Prayer the Kingdom of God will be finally realised on this earth but in a transfigured order of life.

"Communism believes that the perfect social order will be realised in history as the result of bloody revolution and Communist dictatorship."

(From a pamphlet entitled "Christ and Communism," by the Rev. D. R. Davies.)

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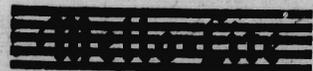
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Diocesan News

SYDNEY

● Deaconesses' Annual Service.

The Deaconess Institution is holding the Annual Service of Holy Communion in St. Andrew's Cathedral at 11 a.m. on Thursday, 5th April. The Preacher will be Canon R. J. Hewett. After the service there will be a basket lunch in the Chapter House at which His Grace the Archbishop will preside. Deaconess Jean Standfield will speak. All are warmly invited.

● The R.S.L. and Anzac Day Race Meeting.

The State Secretary of the R.S.S.A.I.L.A. Mr. J. R. Lewis, is in the news again, this time to protest against the proposal to hold a race meeting in Newcastle on Anzac Day. The "Sydney Morning Herald" of February 21 reports Mr. Lewis as saying: "Anzac Day is a day of solemn remembrance for fallen Service men. It was never intended to be a holiday for rejoicing or cheap commercialisation." Mr. Lewis also described the proposal as a "gross desecration of the day" and "in the worst possible taste."

We can sympathise with Mr. Lewis in his straight talk. Anzac Day came into being as a holiday so that men might remember the price paid for their freedom. It is the most solemn of our national days. Although we now have more holidays than ever, it looks as though pleasure must invade our most sacred occasions. The proposed race meeting is to be held for the benefit of ex-Service men, but apparently Mr. Lewis does not think even that excuses the "gross desecration of the day."

● The Church and the Show.

For centuries one day in the year has been observed by Christians everywhere as the most solemn of the year. That day is Good Friday, when we remember the sacrifice of the Son of God on the Cross of Calvary. Borrowing Mr. Lewis' words, and substituting one or two here and there, we might say: "Good Friday is a day of solemn commemoration of the death of Christ. It was never intended to be a holiday for rejoicing or cheap commercialisation." Hence we might describe the opening of the Royal Show on Good Friday as a "gross desecration of the day" and "in the worst possible taste."

The Church of England in Sydney makes vigorous protests against the affront to our religion in the interests of business and commerce, but the protests are of little avail. The best thing we can do is to spend the day in a reverent and fitting manner, and attend the Procession of Witness.

(Arncliffe Parish News.)

● Deaconesses.

A service for the setting apart of deaconesses was held in St. Andrew's Cathedral on Sunday morning, March 11th. Those set

apart by the Archbishop of Sydney were Deaconesses Dorothy Lennox, who will be attached to the Pallister Girls' Home, Greenwich, and Jean Stanfield, who will serve in the parish of St. David's, Surry Hills. The sermon was preached by Dr. Howard Guinness, Rector of St. Barnabas, Broadway. His text was taken from St. John 20:21: "As my Father has sent me, even so send I you." He said: "One of the most effective things in the Christian task is team work, and in believing only good about our Christian brothers in the team of which we are all members."

In the Christian team work love was essential.

"Christ came to redeem the human race from within, and it is not a question of 'I or you,' but of 'we.' He was the friend of publicans and sinners alike.

"We must practise patience and good humour, because faith in God tests team loyalty. We must refuse to listen to gossip, and must reckon on the mighty power of the Holy Spirit."

All the resources of heaven are yours, said Dr. Guinness in a final word to the deaconesses. Receive the Holy Spirit for your tasks. You are sent!

ADELAIDE

● Welcome to Sturt Commemoration Party.

Whatever may have happened at other riverside towns reached by the Sturt Commemoration Party on a Sunday, the welcome at Goolwa on Sunday, February 11, was not without its religious side. After Mr. Sturt and his party had been welcomed by the local and State authorities, a short service of thanksgiving and intercession was conducted by a minister of religion and hymns were sung to the accompaniment of the Salvation Army Band. The fears expressed by some writers to the Press, who protested against the choice of a Sunday for the welcome, on grounds of reverence for the day, seem to have been at the least exaggerated when we realise that out of the crowd, estimated at 9,000, who listened reverently to the service, probably very few would have attended a place of worship that morning. The Council of Churches is to be congratulated on its arrangement of the service and the choice of a preacher. The natives from Point McLeay, in corroboree dress, and the men and women wearing the costumes of 100 years ago, gave some colour to the scene. But there is one protest which we feel bound to make. Among the actors was a man in convict dress, dragging a legiron behind him. Were there ever any convicts in South Australia? We have always felt proud of the fact that our State was the only one to which convicts were never sent.

(From Adelaide Church Guardian.)

● Church Missionary Society News.

C.M.S. Summer School, at Retreat House, Belair, was a great success. Heavy bookings meant that stretcher beds had to be taken up. And at least 100 different people must have visited the school or been in residence. The lengthening of the school by starting on the Thursday evening was proved well worth while. The missionaries made an excellent team of speakers, under the chairmanship of Archdeacon Frank Hulme-Moir. The Rev. David Gurney also drew up guided thoughts and Bible readings for the individual morning Quiet Times, which were a most acceptable innovation. Members of the

League of Youth did a very good job in acting as Secretary, Hostess, Treasurer, and Chief Waitress. The whole time was one of enlargement of missionary knowledge and deepening of spiritual understanding, with a challenge to service abroad.

Parcels for Africa are always welcomed. Miss Avis Richardson writes from Mvumi School, Tanganyika, (where Miss Nathalie Chegwidan is also teaching). "The parcels sent by the C.M.S. Medical Wants Dept. arrived in good condition except that some of the boracic had come out of its packet. All the contents were most gratefully received; and the supply of aspirin delighted Miss Newell who had used up all her own during a severe attack of rheumatism. The two or three dormitories privileged to have the bedspreads were much improved in appearance and met with the approval of the Government Educational Officer when she inspected us. We cannot afford to buy extra things like bedspreads." Many thanks to all who contributed. Would others like to make up patchwork or other bedspreads for other dormitories at Mvumi?

Singlets for African babies are wanted by the thousand. Make them out of the tops of old stockings—wool, lisle, or silk. Cut the stockings off at about 8-10 inches, cut down seam, stitch the two stockings together, shape arm holes and neck, hem or crochet round. The tops of the stockings become the bottom of the singlet. Get your friends all working on these, and send in to C.M.S. Depot, Worando Bldg., Grenfell St., Adelaide.

An anonymous donation has been received, for which we are most thankful, with this covering note: "After hearing the Jungle Doctor I feel I must help, so please accept my gift enclosed for medical work in Africa, the sum of one hundred pounds for the great work your Society is doing through medical missions. May others feel led to give as I have felt." We pray earnestly that others may indeed feel led to so help their brethren overseas in the many areas where the C.M.S. is at work.

Jungle Doctor Rally.—We give preliminary notice that it is hoped to hold a Jungle Doctor Rally in the Adelaide Town Hall on Monday, 23rd April, 7.45 p.m., when Dr. Paul White expects to be here. The original "Jungle Doctor," Dr. White, has just completed a round-the-world tour, during which he revisited C.M.S. work in Tanganyika. Listen in to his broadcast every Sunday morning from 5AD, 8.45 a.m.

An assistant for the C.M.S. Bookroom, able to type (and preferably to take shorthand), is required after April. Please make enquiries of the C.M.S. Secretary, Miss Jeffreys.

MOTHERS' UNION.

The Annual Festival will be held in St. Andrew's Cathedral, Sydney, on Tuesday, 3rd April, 1951. Holy Communion at 11.30 a.m. Afternoon Service, 2.15 p.m. Preacher, The Rt. Rev. C. Venn Pilcher, Bishop Co-Adjutor.

Packet Luncheon in the Lower Chapter House. Tea available, 6d.

Choir Notice.—Choir Practice will be held on Monday, 19th 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, 3rd April.

Mrs. H. W. K. Mowll, President; Mrs. E. M. Potter, Diocesan Secretary.

MISCELLANEOUS ADVERTISEMENTS

BIBLE COMMENTARIES WANTED by BIBLE STUDENT (J.F.B.; or Ellicott or Matthew Henry). Also "Life of St. Paul," by Dean Farrar. Ring Mr. Townend, UJ 4780, Sydney Missionary and Bible College, 41 Badminton Rd., Croydon.

COMPANION HELP required for elderly lady in good health and able to do for herself. Seaside cottage, 60 miles from Sydney. Good salary to suitable person. Apply Church of England Homes, BX 2033.

WANTED.—A CHOIRMASTER for a suburban Church. For particulars ring LW 4441.

WANTED Small Unfurnished Self-contained FLAT. Highest references. Begbie, JA 7098 after 6 p.m.

MANAGERESS for CHURCH MISSIONARY SOCIETY Luncheon Room. Christian. Apply by letter to the Hon. Secretary, C.M.S., 95 Bathurst Street, Sydney.

WIDOW, 72, would give light duties and companionship in return for room. Family Service Centre. MA 9620.

A BOOK-KEEPER TYPISTE is required for the Sydney office of the Bush Church Aid Society. Successful applicant must be active member of Church of England and experienced in all branches of office routine. Apply in writing enclosing copies of references and details of previous experience to—

Organising Missioner, Bush Church Aid Society, Diocesan Church House, George St., Sydney

WANTED — USELESS WOOLLIES. — A Church in Alexandria, the heart of Industrial Sydney is growing and can do a great work if assistance can be continued. 2 cwt. of old woollen goods (knitted not woven) would provide sufficient extra funds for the remainder of the year. Collect from your friends and send to me or I could collect it. Rev. J. A. DAHL, 173 Botany Rd., Waterloo. Tel.: MX 1959.

WANTED URGENTLY, SEDAN CAR. Please ring JA 7719 or write to Sister Hattala, 430 Victoria Av., Chatswood.

Still waiting for the Lord's good time to send me a PARTNER with CAR in Real Estate Business. Have registered office on the North Shore and am a Licensed Agent. Please ring JA 7719 or write to Hattala, 430 Victoria Av., Chatswood.

BIBLE SOCIETY ANNUAL MEETING.

PITT STREET CONGREGATIONAL CHURCH THURSDAY, MARCH 29th, AT 7.45 P.M.

The Chairman, The Archbishop of Sydney, will Farewell Rev. W. H. Rainey, B.A., F.R.G.S. (retiring Commonwealth Secretary), and Welcome Rev. H. M. Arrowsmith, Th.L. (incoming Commonwealth Secretary), who will speak on

"THE WORLD CRISIS AND THE BOOK."

Music by the Congregational Church Choir.

Lighting restrictions will not affect this meeting. Offering.

REV. A. W. STUART, B.A., General Secretary, 95 Bathurst Street, Sydney, N.S.W.

Proper Psalms and Lessons

March 23. 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.

March 25. 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 1. 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 2 4or Revel. v. Psalm 103.

April 8. 2nd Sunday after Easter.

M.: Ex. xvi 2-15 or Isa. lv; John v 19-29 or 1 Cor. xv 35. Psalms 120, 121, 122, 123.

E.: Ex. xxxii or xxxiii 7 or Isa. 58 1-8; John xxi or Phil. iii 7. Psalms 65, 66.

A PRAYER FOR AUSTRALIA.

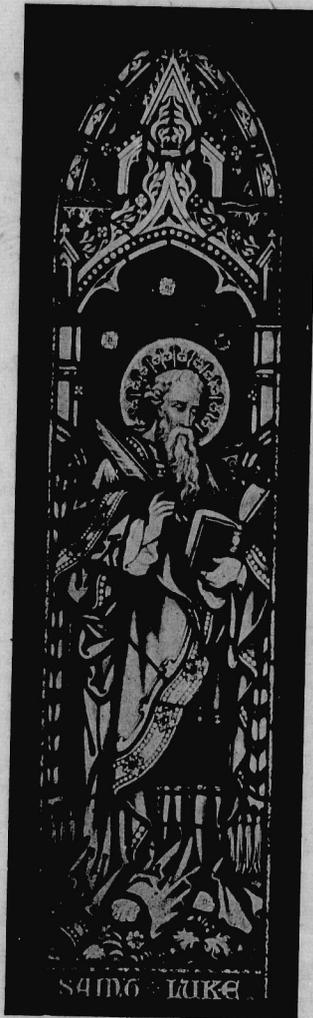
God gave to us Australia, Thanks be to God! A glorious land in Southern seas, Beneath the Cross of Sacrifice Her flag unfurls to every breeze, Glory to God!

God bless our King and country free, O Lord we pray— 'Gainst foes without and strife within, Give strength of will and nerve to fight

For truth and liberty, and right— Glory to God!

—Elizabeth S. Taylor.

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Thanks be to God!
A glorious land in Southern seas,
Beneath the Cross of Sacrifice
Her flag unfurls to every breeze,
Glory to God!

God bless our King and country free,
O Lord we pray—

'Gainst foes without and strife within,
Give strength of will and nerve to
fight

For truth and liberty, and right—
Glory to God!

—Elizabeth S. Taylor.



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