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For many years now services have been arranged in St. Philip's Church, Church Hill, Sydney, for the girls of Fort Street Girls' High School, during Holy Week. The services are held before school, from 8.30 a.m. to 8.50 a.m., and attendance is quite voluntary. This year more than 100 girls were present at the first service and more than 200 at each of the subsequent services. In addition to a hymn, scripture reading and prayers, a brief address was given each morning by the Minister-in-Charge, on the meaning of the Cross.

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Proper Psalms and Lessons

April 20. 1st Sunday after Easter.

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

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

April 27. 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. lvi 1-8; John xxi or Phil. iii 7. Psalms 65, 66.

May 4. 3rd Sunday after Easter.

M.: Numb xxii 1-35 or Isa. lvii 15; Mark v 21 or Acts ii 22. Psalms 124, 125, 126, 127.

E.: Numb. xxii 36-xxiii 26 or xxiii 27-xxiv end or Isaiah lix; John xi 1-44 or Rev. ii 1-17. Psalms 81, 84.

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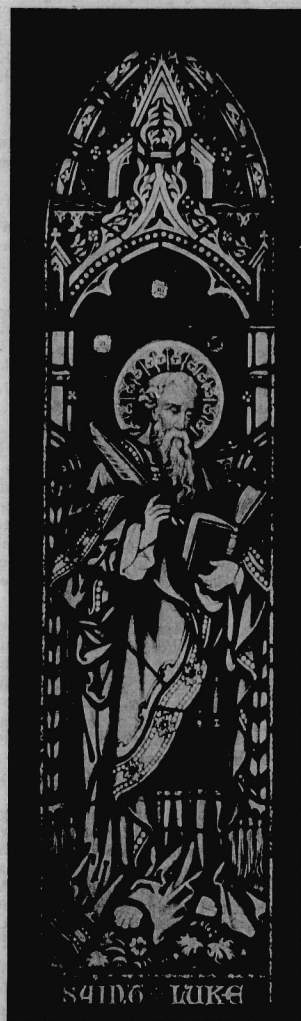
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MAY 1, 1952

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

The Challenge of a New Reign.

An address given at the service of Thanksgiving for the Life and Example of his late Majesty, King George VI, by the Archbishop of Canterbury in St. Paul's Cathedral, on Sunday, February 17, 1952. We have received the text of this address from the Church Information Board, London.

In God is my health and my glory; the rock of my might, and in God is my trust (Psalm 62, vii).

Great moments in our national history, great occasions of national emotion need a period of time and the alternations of movement and repose, utterance and silence for their adequate observance and expression. All through these long days since the King died there has been a movement of the spirit among us all, unattainable without the stately and extended observances and the nation-wide restraints which have been its sacraments. With the passage of time, with the progress from the home and village church at Sandringham to the Lying-in-State in Westminster Hall, at the heart of London, and thence with the Royal progress to Windsor, the national emotion has passed from the shock of abrupt personal loss and sorrow (never for any Sovereign so personal, so deep and devoted, as for our late King), to appraisal of the character by which he won our hearts and rendered his service so faithfully; and on to thankfulness to Almighty God for the blessings bestowed upon the country and Commonwealth by his reign; and so to a sense (if our ears are open to hear) that our King and his history, and our history and the days before us, and the Queen to lead us in them, all belong to God.

The Service at St. George's, Windsor, was the summary and completion of this progress. The nation, the Commonwealth, the world with measured tread and muffled drums and solemn hearts brought to the Chapel the mortal remains of the King, all that still belonged to the world, and stepped there away from the world in which the battle had been fought, into the profound and powerful peace of the

House of God. There, in that shrine of our history, we felt upon us all that the King had been for us in history, taking his heavy burden and bearing it without a fault, leading his people through dark and perplexed days by the self-forgetting example of his courage and sacrifice, and steadfast devotion to duty. But there in that shrine we passed beyond history. The trumpets of faith were resounding all about us, touching with their comfort human sorrow and translating time's utterances into eternal truth. "I am the Resurrection and the Life, saith the Lord." "In sure and certain hope of the Resurrection to eternal life." "The strife is o'er, the battle won."

So were committed to the ground in Christian hope the mortal remains of a faithful King, a faithful man, with the same faithful prayer for "this our brother" as for any man at his latter end. And already the boundaries of this world were broken, and we had passed out of the confines of the Chapel and of this world to the eternal Kingdom of God, by whom all history is judged and to whom every child of man must render his account.

The quiet confidence and peace of that final moment was ours by virtue of our Christian hope. It was ours because in simple faith the King had made his own the Psalmist's words: "In God is my health and my glory; the rock of my might, and in God is my trust." As now, here in St. Paul's, we look back once more, three words come to my mind—change, continuity and challenge.

There is an uneven rhythm in history; for long periods there is little change, and some particular social

order and division of power seems to be established for ever; and then on a sudden it breaks up and is followed by a period of violent upheaval. In such a period we are living. It began in the time of King George the Fifth; it has been at its height during the years of the late King's reign; and the end is not in sight. The upheaval is not only in the international field, in economic order and in social history; it goes deep into the moral and cultural and religious roots of civilised man and of his way of life. In a word, whether on this side of the Iron Curtain or the other, the modern creed is one of secularism which reduces man to a mere secular and passing significance and at the same time makes him sole arbiter of his purpose and destiny.

And amid this remorseless period of change, the King has stood for continuity of precious things which endure because their value is not of this world but from above. His death has made us all conscious again of what he has been doing for us. First, as Sovereign, by his dignity and duty, he has kept before us that we are one with our fathers in quality and spirit, inheriting a tradition, and ourselves responsible for it, which is stamped and sealed with great truths of man's well-being not made by man but received of God. The Monarchy has indeed been re-adapting itself to meet changing needs all through our history and King George continued the process of change begun by his father by which the Monarchy, which might in other hands have become outmoded, has in fact become the most potent and pregnant symbol and sacrament of our nation's unity, its unity in itself, its unity with its past, its high responsibility for its future.

But the very changes in expression have only served to enhance the sense of continuity, of cohesion, of purposeful direction for which the Crown stands in our midst. And by his personal character and that of the Queen Mother and his family, the King was leading the nation through these days to stand firm to the ancient, revealed, unalterable truths of national dedication, moral duty and religious faith.

Much can change and thereby bring advantage and freshness and widening of outlook and new points of growth. But there are the truths that change not; truths of national unity and health of moral integrity, of religious faith. To these the King was ever faithful and by his faithfulness won a respect and trust for which, above all, we treasure his memory.

And must there not be a challenge to the nation here? We are beset with difficulties which only integrity of character, obedience to duty, trust in one another, care for the country as inclusive of every sectional interest can overcome. We know that morality is slipping or unsure in many ways; in home discipline and training, in fidelity to the marriage bond, in honesty of dealing, in strictness of self-control, in faithful doing of one's duty.

We have been honouring, we honour with profound sincerity, the character of the King we have lost. The Queen captures us all by her clear shining grace and goodness, by her youth and readiness for gallant service, by her patient sincerity and devotion. Is that not a challenge to good citizens to be more active in their service, and indifferent citizens to lay aside their indifference and lack of conviction and spiritual effort, and bad spouses and dutiful parents, and all the self-seekers and spiritual parasites to become workers for the common good and contributors to the common stock of spiritual power and obedience to truth? Does not everything call to us—our memory of a good King, our devotion to a young Queen, our nation's greatness and her need—does not all this call us to a new, a united, a youthful reformation of manners and morals? Will not the Press and the organs of publicity, so powerful in these days, will not public opinion as it passes from mind to mind and mouth to mouth lead us in this reformation—expelling the drab and the dreary, the sordid and the salacious, the sadistic and the sexy

and the trivial and the trumpery, and the assumption that everyone's main end in life is for more money and clothes and amusement—not merely restraining all this element but replacing it, and replacing it not by the sentimental or the sermonic but by the open and honest and encouraging and uplifting?

This is the sort of challenge; and it cannot be met without a return to the Christian Religion and the Christian Church. Here, too, let there be a reformation, as eager, as scriptural, as comprehensive, as creative of personal faith as the reformation under the first Elizabeth. I believe there is a movement towards it, a crying out for it; but at the present a bit slow and shamefaced and hesitant. And the Church has too few clergy, after claiming no new recruits through two world wars, to answer all the opportunities. But if, indeed, there be such a reformation as we would see, the laity can lead it and will supply us in due time with enough clergy to be spiritual leaders and servants of our people.

But the reformation of manners and morals, of faith and purpose and hope, must begin and end and exist in God alone. We shall best honour our King, we shall best uphold our Queen, we shall best serve our nation if we make a new act of faith, obedience, discipleship to God, and will turn to Him in humility and humble duty. Here for the Nation is the watchword as it was for the King:

"In God is my health and my glory; the rock of my might, and in God is my trust."

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THE ROYAL VISIT TO EAST AFRICA.

(From the Rev. Keith Cole.)

Queen Elizabeth, or as she was then, Princess Elizabeth, captured all our hearts. She was received with great enthusiasm by all races in Nairobi. Our local padre was present at the Garden Party held in her honor.

The Royal Lodge is only about 25 miles from here, so we all went down to Fort Hall on Sunday, the 3rd of February, to see her drive through. Our schools were in uniform together with our Scouts, and they lined the road. Thousands of people gathered to see her. After standing for about an hour several wireless cars went through and then the car drove along with the Princess. The Duke gave us Scouts a big grin and wave and the Princess gave a smile. It was all over in a very short time but the impression remains vivid in all our minds of a dignified friendly pair well groomed, but most approachable, peaceful yet very much alive. Ruth says with great emphasis that the Princess smiled right at her, but then we all felt a bit like that.

It came as a great shock to us to hear of the death of King George VI, especially as the Princess was not 40 miles from us at the time. We were fortunate to get back the wireless kindly provided by the Community Welfare Centre for our school and were able to listen to the various speakers during the week and then the final burial service. It was so dignified yet so simple. It brought home to me that even the great and noble must pass on to stand before their Maker but He who is the resurrection and the life lives for ever, our ever Companion.

GOOD FRIDAY PROCESSION OF WITNESS, SYDNEY.

It is estimated that more than six thousand people took part in the Procession of Witness from the Domain to St. Andrew's Cathedral on Good Friday afternoon. His Grace the Archbishop, the Bishops Coadjutor, the Dean, the Precentor of the Cathedral, and many of the clergy marched with their parishioners in the procession. Students of Moore College, members of the Girls' Friendly Society, the Church of England Men's Society, and the Boys' Society, displayed banners. The procession was one of the largest held on Good Friday.

The Cathedral was overcrowded for the service following, where the Archbishop gave a short address.

"Making Perfect" the 1549 Book Significant Alterations in 1552.

(By the Ven. Archdeacon T. C. Hammond, M.A., Th.D.)

Some notable examples may make clear the disadvantages of the 1549 Book and Cranmer's steps to express more truly the Reformed doctrine.

Altar and Table.

The word "altar" was retained in 1549 and the posture of the minister was not materially altered when Holy Communion was celebrated. It did not occur to the framers of the first Prayer Book that the old name and the old position would encourage belief in the former doctrine of transubstantiation and the sacrifice of the Mass. Scholars knew that the very name transubstantiation was comparatively recent but the ordinary man did not know it. To the ordinary man four hundred years of use, however slender the use may have been in its earlier stages, is enough to create an impression of apostolicity. His father and grandfather had heard the term and their fathers and grandfathers were equally conversant with it. This ingrained tradition imposed for him a meaning on the ancient phrases that could not be overset by subtle changes in terminology which the scholarly divines devised and appreciated. The learned Scudamore with all his leanings towards the Tractarian conception of the sacrament was able to understand and evaluate this danger. He writes: "The word (Altar) was however altogether excluded from the Office at the next Revision, from a motive of expedience. We are now

hardly in a position to judge of the necessity of such a step; but it is certain that the name of Altar was at that time very closely associated in the minds of most men with the mediaeval notion that Christ is again sacrificed as once on the cross, whenever this sacrament is celebrated, and therefore with "the sacrifices of the Masses" which had become so great a scandal. With a view to wean the nation effectually from these errors of doctrine and practice it was resolved to discourage the use of the word, as a name of the Holy Table, in every possible way." (Notitia Eucharistica, p. 196). This testimony is the more striking as it occurs in a section headed "The Holy Table is an Altar" and largely devoted to a defence of that title. Scudamore adds: "These were bold remedies for a disease that was deemed incurable by other methods, and by many they have been thought too bold." (Ibid. p. 197.) The fact that the re-introduction of the word has revived mediaeval conceptions may be thought to justify this item in the revision programme.

"In These Holy Mysteries."

Again the phrase "in these holy mysteries" occurred with slight variation three times in the service as provided in 1549. In the address to the

Communicants the words "He hath left in those holy mysteries" were altered to "He hath instituted and ordained holy mysteries." Again the Prayer of Humble Access originally read "Grant us, therefore, gracious Lord, so to eat the flesh of Thy Son, Jesus Christ, and to drink his blood in these holy mysteries." This was changed to "Grant us . . . so to eat the flesh . . . and to drink His blood." The words "in these holy mysteries" were omitted. Again in the prayer after Communion the words "Thou hast vouchsafed to feed us in these holy mysteries" were changed to read "Thou dost vouchsafe to feed us, which have duly received these holy mysteries." In every case the offending particle appears as the preposition "in." The words in themselves are patient of a perfectly correct interpretation. "In" can readily mean "in connection with." But on the other hand "in" can be interpreted as meaning "in local association." It was because of this second application of the preposition "in" that the words were changed.

Hooker on the Presence of Christ.

We have evidence of this in the argument of Richard Hooker written forty-five years after the appearance of the second Prayer Book. "It followeth that nothing of Christ which is limited, that nothing created, that neither the soul nor the body of Christ, and consequently not Christ as man or Christ according to His human nature can possibly be everywhere present . . . The substance of the body of Christ hath no presence, neither can have, but only local . . . If his majestic body have now any such new property, by force whereof it may everywhere even in substance present itself, or may at once be in many places, then hath the majesty of His estate extinguished the verity of His nature." (Eccles: Polity Bk. v. ch lv and lvi.)

We discern in this careful re-casting of the phraseology of the First Prayer Book the anxiety of Cranmer and his colleagues to remove occasion from those who sought to pervert its meaning and to wean from false teaching those who were likely to be deceived by similarities in expression that really covered dissimilarities in conception. Cranmer and his colleagues were unable by reason of the fierce persecution that speedily broke out to indicate the reason for the changes but evidently they presented themselves quite clearly to Elizabethan Reformers who sought to restore the book.

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The Epiclesis.

Thus Guest, Bishop of Rochester, who has earned an unusual notoriety because of his support of the Lutheran Cheney, when objecting to the words "Sanctify these thy gifts and creatures of bread and wine, that they may be unto us the body and blood of thy most dearly beloved Son Jesus Christ," wrote to Cecil: "The second cause why the aforesaid prayer is to be refused is for that it prays that the bread and wine may be Christ's body and blood, which makes for the Popish transubstantiation, which is a doctrine that hath caused much idolatry, and though the Doctors so speak yet we must speak otherwise, because we take them otherwise than they meant, or would be taken. For when their meaning is corrupted then their words must be expounded." (Cardwell, Hist. of Conferences, p. 53.) This is one of the most notable changes in the 1552 Book. It is known as "the Epiclesis" which means the calling down of blessing. It is called by the Roman Catholic ritualists "The Invocation." Cranmer, as Bishop Dowden suggests, appeared anxious to combine the Eastern and Western forms of consecration and devised a prayer which had affinities with both.

Gardiner's Inference.

Gardiner was quick to perceive the advantage that the words quoted gave to a supporter of the older view which had prevailed for about three hundred and forty years. Cranmer repudiated Gardiner's inference. He wrote "And, therefore, in the service of Holy Communion, we do not pray absolutely that the bread and wine may be made the body and blood of Christ, but that unto us in that holy mystery they may be so; that is to say, that we may so worthily receive the same that we may be partakers of Christ's body and blood, and that therewith in Spirit and in Truth we may be spiritually nourished. And a like prayer of old time were all the people wont to make at the Communion of all such offerings as at that time all the people used to offer, praying that their offerings might be unto them the body and blood of Christ." (On the Lord's Supper, p. 79, Parker Edit.)

Cranmer endeavoured to make his meaning clear by omitting the word "made" or "become" as it appeared in the Sarum Missal. But the objection of Gardiner awakened him to the need, as Guest put it later, of expounding words whose meaning has been corrupted. He substituted the words "Grant that we receiving these thy creatures of bread and wine . . . may

be partakers of His most blessed body and blood."

Modern Reversions.

The impugned words have been re-inserted in the 1928 Prayer Book. As evidence of the wisdom of Cranmer's action in excluding them it may be pertinent to observe that the original Scotch Liturgy preserved the Epiclesis in the form which Cranmer gave to it, viz., "That they may be unto us the body and blood of thy most dearly beloved Son." But, under the pressure of these very ideas which Cranmer sought to exclude, the modern Scotch Prayer Book reads as does the modern translation of the Roman Missal "that they may become the body and blood of thy most dearly beloved Son." Thus the relative clauses on which Cranmer laid stress "that they may be unto us" is excluded and the verb "made" or "become" is restored.

The True Doctrine of the Church of England.

The dominance of tradition is here seen in one of its most impressive characters. Fortunately the labours of Cranmer and his colleagues have created a rival tradition that has permanently influenced the development of theological thought in the Church of England. Brice's Register of Martyrs published in 1559 is correctly described by Pollard as a "doggerel tract," but it indelibly impresses on us the fact that the "raging reign of tyrants stout" induced men to wish "for our Elizabeth." On March 17th, 1559, "The bill that no persons shall be punished for using the religion used in King Edward's last year, was read the first and second time and ordered to be engrossed." (D'Ewes Journal p. 47). Thus, four months after Elizabeth's accession this avowed preference for the type of worship embodied in the 1552 Book found formal recognition at the hands of Parliament. There is no evidence of value to support the popular idea that Elizabeth had a personal bias in favour of the First Prayer Book. There is abundant evidence that the people sought to establish the Second Prayer Book, a desire which was met by the Act of Uniformity which received Royal Assent on May 8th, 1559. Although every bishop then on the bench voted against the new Prayer Book which was the Prayer Book of 1552 with three specific alterations, the Book not only came into use, but so entwined itself with the religious feeling of the people that it survived in its main features in 1662 and remains the standard of the English Church.

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HISTORY CHANGES ITS VERDICT

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

Dean A. P. Stanley many years ago pointed out that the judgment of successive ages on an event in history shows remarkable variations. The murder of Thomas Becket, Archbishop of Canterbury, in 1170, is just such an event. Murdered in his own Cathedral at Canterbury on the 29th December, one of the monks who was present declared that the Primate had paid a just penalty for his obstinacy. Others contemporary with the event said he wished to be King, and more than King. Robert, the Archbishop of York at that time even dared to preach after his murder that "he perished, like Pharaoh, in his pride."

In modern times historians such as H. O. Wakeman for example, who has written of Becket that he was to the English Church "the most celebrated of her martyrs," have gone to great lengths in his praise. In between contemporary times and to-day the opinions as to Becket have undergone every extreme of change. He was canonised within three years of his murder and for 350 years his Shrine at Canterbury was the mecca of Christian Pilgrims from all over Europe. The cult of St. Thomas Becket was more popular in England at certain stages than that of the Virgin Mary. Then came the Reformation and in 1538 the Shrine at Canterbury Cathedral was destroyed and many of the relics dispersed. Henry VIII saw to it that his memory, formerly revered, was now universally execrated because in a sense Becket represented the age-long struggle between Church and State.

There could be no doubt however that Becket was a violent and headstrong man scarcely fitted for high ecclesiastical office. Until he was elevated to the Chair of Augustine he had only been in deacon's orders, and as Chancellor of England his entire sympathy lay with the King in his exercise of extreme Royal prerogative. From the time of his appointment as Archbishop he resolutely set his face toward one end—the assertion of the supreme authority of the Church over every other authority in England. His unswerving determination in this respect brought him into immediate con-

flict with the proud Henry II, a monarch who could brook no opposition and no limitation to his power. Trevelyan has pointed out that the sympathies of the English Church and Nation on the whole inclined to the King, but Becket was now a man of such uncompromising temper that he cared not for the sympathies of any. He used every weapon, secular and ecclesiastical, for asserting his authority as superior even to the King, and his reign as Archbishop from 1162 to 1170 would have been considered a miserable failure from any point of view, had it not been for his terrible death. The murder in the Cathedral shocked England and made a deep impression throughout the whole of Europe, and in the trouble between Church and State Henry II was obliged to yield in the face of a popular tumult over the slaughter of the Archbishop.

Certainly no good resulted from his episcopate either for Church or State and the manner of his death was such that reforms which may have come in the 12th century were delayed until the 16th century. Dean Milman has pungently remarked that "reflective posterity may perhaps consider as not the least remarkable point in this lofty and tragic strife, that it was but a strife for power." Becket might have if he had wished rebuked vice and protected the King's subjects but he raised no voice whatsoever against the King's disobedience to the laws of God, only to those of the Church.

Historians indeed may change their verdict but the evidence from whence they all draw their conclusions remains unchanged. Churchmen will always regret that one who had such abundant opportunities did not have those spiritual gifts which would have allowed him to use them to the real advantage of his own and succeeding generations.

To call Becket, as Wakeman does, the most celebrated martyr of the English Church is to deny the plain facts of history and amounts to withholding from Bishops Ridley, Latimer, and Archbishop Cranmer, the crown of glory that is their due.

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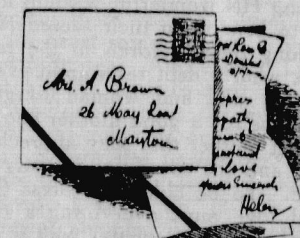
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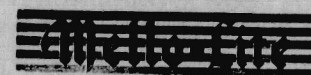
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NOTES AND COMMENTS

Evidently this observance has come to stay. It is American in origin and although there may be some bias against things in religion originating in America, because of the fancy and heretical sects that have been fostered in the land, yet we must surely allow that the observance of Mothers' Day is all to the good in spite of the grievous commercialising of the occasion. It was the saintly Bishop Handley Moule who is said to have observed that "an ounce of mother was worth a pound of parson." And it is well that our womenfolk should be urged to realise the tremendous responsibility and privilege resting upon them because of God's gift of children and the long dependence of the child upon its mother. It is also a boon to our social life that men and women should ever bear in mind what they owe to their mothers.

But when those mothers are gifted with the grace of God's Holy Spirit and bring His wonderful wisdom and power to bear upon their sacred task of training their children in the fear of God, what a debt rests upon every thoughtful man and woman to give God thanks for a good mother and to show that mother that they appreciate the gift and the sacrificial ministry of her life. To be able to express that grateful love must ever bring a true joy to the son or daughter who is deserving of the name. Our debt to motherhood is one that can know no liquidation except one of loving consideration and care as the evening shadows of her life grow deeper.

Sunday, May 18th, is known as Rogation Sunday, the Sunday preceding the three days of fasting in preparation for the Day of the Ascension, Holy Thursday. The P.B. Dictionary says, "They seem to have their origin in the Act of Mamertus, Bishop of Vienne in Gaul, who introduced processions of supplication ('rogations') in consequence of earthquakes and volcanic eruptions in Auvergne" about 470 A.D. These processions in later days were continued with intercessions (litanies) for the fruits of the earth. These "rogations" eventually gave rise to our own P.B. Litany, which was compiled by Archbishop Cranmer. It was placed in its present position in our Book of Common Prayer in 1552

just about 400 years ago. Returning to the subject of the Rogation Days let us realise the importance they give to the great Festival of the Ascension.

It is just over a month since we quoted the Archbishop of Canterbury's strong indictment of the "Picture Post" because of a series of articles on the subject of "Sex and the Citizens." We notice that last week a Sydney rector has taken up the same criticism from the Church of England Newspaper, which evidently has returned to the subject with a leading article strongly condemning the present trend of tearing aside the natural veils of modesty with the mistaken idea that they are responsible for sexual immoralities. A little consideration would indicate that these immoralities have grown so alarmingly that one of our judges has spoken strongly on the subject and the N.S.W. police have produced statistics which shows the unprecedented growth of sexual crime during the last few years. We may be old-fashioned in our views of life, but when we read the advertised subjects of "Marriage Guidance" (sic) lectures open to youths of both sexes of 16 years and upwards we have a natural feeling and fear that the floodgates are ajar. Fancy a mixed audience of youths of the above ages having illustrated lectures on "Sex in Life," and kindred subjects. We thoroughly concur in the protest that Mr. Hickin has made.

Every true sportsman will rejoice in the decision of N.S.W. Cricket Authorities to ban bodyline and other dangerous bowling. "Playing Cricket" has such a great name for clean sportsmanship that we all feel sad at the unseemly incidents during the West Indian tour. Not only was our team incriminated, but the Australian public shared in the shame. Let us hope that the Association's action will have the desired effect.

THE COCOS ISLANDS.

It is announced that the spiritual care of the Cocos Islands, which has hitherto been the responsibility of the Bishop of Singapore, has been transferred, for administrative purposes, to the Archbishop of Perth (the Most Rev. R. W. H. Moline, D.D.).

A MESSAGE TO THE CHURCHES

We, the members of the Council and Conference of the United Bible Societies, met at Ootacamund, South India, in February, 1952, have it laid upon us to share the sense of urgency, and some of the insights, which have come to us in our meeting.

Our membership has been drawn from representatives of twenty-five nations and from almost every branch of the Church of Christ. In spite of many differences of race, culture and doctrine, we have received the blessing of fellowship and oneness in our Lord and His Word. We believe that this experience has profound significance for the fulfilment of our task in the present age.

In the course of surveying the work of the Bible Societies in many lands, the fact that the work and witness of the Church is being challenged in an unprecedented way, by forces throughout the world working against the will of God, has come home to us with a new reality, and has brought us under a compelling conviction of God's command to do our part in meeting the crisis.

We have been confronted, as never before, with the knowledge that nothing but the Incarnate Word of God, as revealed in the Scriptures, will suffice. We cannot, however, escape the conclusion that we Christians are not availing ourselves of all the riches of the written Word.

We are constrained, therefore, to impart to you the sense of urgency which the Holy Spirit has laid upon us that everything should be done to restore the Bible to its rightful place in the preaching, teaching and fellowship of the Church, and in the life of the family and of the individual believer.

Furthermore, we believe that God is challenging us, in these difficult days, with new opportunities to use the Bible for the spreading of the Gospel. The bankruptcy of so much of merely human achievement and endeavour has created a void in countless souls which only the Word of God can fill. We have evidence of a new readiness in the non-Christian world to listen to what the Bible has to say. We can rejoice that the advance of literacy among the unprivileged has greatly increased the number of potential readers of the Bible.

In 1954 we shall celebrate the 150th Anniversary of God's gift to the world of the Bible Society Movement. We appeal to you to use this occasion by taking immediate steps to recover, through exposition, preaching, private and corporate study, the understanding of the relevance of the Bible to the whole range of human life, and to make it an opportunity for fuller co-operation with the Societies in distributing the Bible throughout the world.

On behalf of the Council and Conference of the United Bible Societies,

ARABINDO CALCUTTA, Metropolitan of the Church of India, Pakistan, Burma and Ceylon.

MAR. THEODOSIUS, O.I.C., Orthodox Syrian Church.

JUHANON MAR THOMA, Mar Thoma Syrian Church.

JAMES KELLOCK, Moderator, United Church of Northern India.

C. K. JACOB, Vice-President, United Bible Societies.

A. H. WILKINSON, Chairman of the 1952 Council.

OLIVER BEGUIN, General Secretary, United Bible Societies.

MEDITATION.

MATTHEW THE PUBLICAN

HIS CONVERSION AND CALL.

All we know of the life and activity of the Apostle Matthew is very little indeed and is told in a few verses. He had another name, Levi, and we first meet him sitting at the toll-booth at Capernaum collecting taxes for the Roman authorities. Levi was probably the name he was known by before his conversion. In both Mark and Luke he is called by this name.

The ruins of the Synagogue at Capernaum, originally built for the Jews by a friendly Roman centurion have now been partly restored, and give to this site a unique interest for the Christian visitor. That building would be new in Levi's day but we may be certain that he had ceased to worship there or to hold any fellowship with the leaders of his Church.

As a tax-gatherer his presence among them would not be tolerated. And yet he was evidently by birth a Levite. To the tribe of Levi belonged the care of the Temple and the conduct of its rites and services. Of that tribe the family of Aaron were responsible for the actual sacrifices, the remainder of the tribe were their assistants in all that pertained to the Temple. It is then reasonable to suppose that Levi had been trained in his early life in the teaching and customs of his own church.

What Took Levi Away?

This provokes the question, how did a man born to be what we may term, an assistant-minister, and expected by his nation to exercise that privilege—how did such a man come to fall away? As we know nothing at all about the life of Levi before his call at the toll-booth the answer to this question might be said to be anybody's guess except for one thing. Levi (or Matthew as we may presume he now came to be called) committed to writing those memoirs of our Lord's ministry which we know as the first Gospel. Is there any echo here of the writer's earlier experiences?

It is only natural to think that each of us prepare this evangelist to hear and to

evangelist would give special attention to those parts of our Lord's teaching which appealed particularly to himself. The Word of God is not less his Word because it reaches us through human personalities. And four temperaments so varied as the four Evangelists have been used of the Holy Spirit to make a presentation of our Lord's message and ministry that makes its appeal to and is understood by all men.

Now turning to St. Matthew's Gospel there are certain elements in our Lord's teaching that seem to be there underlined.

(1) At the twenty-third chapter we have gathered together at greater fullness than elsewhere our Lord's exposure of the deadness and spiritual hollowness of the religious leaders of his day. Was the deadness of the Church a factor in driving young Levi away?

(2) The outlook of church leaders was almost wholly materialistic. This, of course, is the constant temptation of all men in all ages, and not least in Australia to-day. In Matthew we have underlined, as it were, our Lord's teaching on the spiritual nature of true religion. The Sermon on the Mount found at the beginning of this gospel is an instance of this.

Materialism is this-worldly, and whatever its verbal creed may be it is at heart anti-spiritual. There is nothing in a this-worldly and humanistic religion to hold a man back from the toll-booth. The toll-booth offered easy money and the love of money is natural to all men.

Did the experience of the toll-booth

note the words, "No man can serve two masters . . . Ye cannot serve God and Mammon."?

There is another world of which the awakened soul is spiritually conscious besides this immediate world of which all men are bodily conscious. Reference to that other world is a marked feature of this gospel. Levi was asleep to that other world till awakened by the voice of grace.

What Brought Levi Back?

(1) The preaching of John the Baptist was probably a factor. He himself tells us, "then went out unto him Jerusalem and all Judaea and all the region round about Jordan, and they were baptised of him in the river Jordan confessing their sins." (Matt. 3:5,6.) In Luke we read "and there came also publicans to the baptised, and they said unto him (John) Master what must we do? And he said unto them, extort no more than that which is appointed you." (3:12, 13.)

Levi may well have been one of these publicans. If his early training had given him some knowledge of the Old Testament and reverence for its teaching there would surely still remain in his heart some interest in its hopes and promises. And even if Levi had not himself gone to hear the Baptist he would learn at the toll-booth of what was going on at the Jordan. In days before the newspaper or radio news travelled by word of mouth as indeed it does up to the present moment amongst peoples unacquainted with these things.

(2) Our Lord's own ministry was the deciding factor. Capernaum could not have been a large town. Our Lord had already wrought many miracles of healing there. And it is noticeable that in each of the three first gospels the story of the healing of the paralyzed man who was carried by four of his friends and let down through the roof into the presence of Jesus.

Levi may have heard the words of Jesus to this man expressing forgiveness and conveying health, and also the words spoken to the scribes and pharisees in which our Lord accepts their challenge to give proof of his Divine authority.

Levi's understanding of spiritual things may have been far from clear and his faith far from strong but we may take it that he was already a Christian believer when he sat at the Capernaum toll-booth and heard the Master's call to full-time service.

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Recent Experiences in China.

(By Mr. Eric Norgate.)

(Mr. Norgate has been a missionary in connection with the The China Inland Mission since 1934. He was the last of the Mission to leave Kweiyang, West China, and was confined to his house for some months under Communist armed guard with fixed bayonets. Mr. Norgate arrived home in Sydney after flying from Hong Kong, on April 20th.)

At the beginning of 1951 it became apparent that there was little hope of missionaries being able to carry on their work in China, indirect pressure was being brought to bear on the churches which resulted in a situation in which the presence of the missionary was an embarrassment to the Chinese Christians. Up to this time I had been able to do some teaching in a Bible School, in addition to my duties as secretary for the missionaries of the province, but our Chinese fellow-workers suggested that those of us who were helping them in the work should resign. Later on we decided that it would lessen the embarrassment of our friends if we were to cease attending Chinese services and so gradually we came to the point where our connection with the Chinese Christians was severed. This situation had been foreseen by our mission leaders and early in January there came an order from HQ for a withdrawal of our missionary force.

At that time there were still almost fifty Protestant missionaries in the province of Kweichow, which you will remember, is South of China's wartime capital, Chungking. Of this number, over forty were members of the China Inland Mission and during the next month or so all of these people applied for the exit permits needed to leave the country. These valuable and coveted documents proved to be hard to come by and enquiries as to the reason for the delay in granting them was not welcomed; I had the audacity to ask why my wife and children couldn't proceed to Australia and the reaction of the official to whom the question was directed was not very pleasant, to say the least of it—this was taken for a symptom of imperialism.

Under House Arrest.

It was August before a break came for those of us who were living in the capital (Kweiyang) and by the end

of October only four members of our C.I.M. fellowship were resident in the Kweiyang Mission Home and the other cities in the province had been cleared. Our wives had gone on to Hong Kong and we had high hopes of being allowed to join them soon, but these hopes crashed to the ground on October 29th. Early that morning police and military authorities invaded our premises, said that some of us were suspected of being spies and that our premises were to be searched. This search continued until November 1st, when we were placed in what we could call "house arrest," i.e., we were allowed to live on our own compound in a small house, the cook was allowed to bring meals to us but we were cut off from all communications with the outside world and for twenty-four hours a day were under armed guard with bayonets fixed. At Christmas time they allowed us to send a telegram to our wives but we were not allowed to send out any letters nor did they pass on to us any letters that came addressed to us. No indication was given as to the nature of the charges against us and we just had to sit and wait for something to happen. Nothing did happen until January 11, when the Canadian member of our household was suddenly called and set off on his way to Hong Kong. Then the youngest Australian was sent off on February 1, and the next member of the party on March 1, leaving me alone on the compound with the guards. It was about this time that I was called for a few long lively interviews. I was closely questioned and certain accusations made in an indirect manner—the Communistic approach to justice is so far removed from our ideas that it is hard for the Western mind to grasp just what the point is in such interviews. They declared that they had certain proofs of certain acts of mine which were contrary to the regulations of the People's Government, hints as to the nature of the offence were given, I was advised to confess my misdeeds, told that such confession would be met by lenience on their part and that failure to confess would mean that I was setting myself to resist the government and that the outcome of such a course would be very serious for me. The last of these interviews was on March 2, and after my failure to produce the requir-

ed confession I was sent back to the compound to await my fate, but this was the last of the matter.

Released by the Communists.

On March 11 I was called to the police office again and I went expecting that judgment would now be passed that I would likely find myself in a real spot of bother, but it was a relief and a surprise that I was simply told that I may now proceed with the formalities necessary for the procuring of an exit permit that would enable me to leave the country. You can imagine something of the relief with which I heard this good news. Being the last missionary of the C.I.M. to leave, the procedure was rather prolonged, I learnt something of the Communistic approach when it came to handing over the property. It was 29th of March before I finally left Kweiyang, my armed guard giving over his duties as the bus on which I was travelling pulled out from the Station.

I travelled through Chungking, Hankow, and Canton, and from thence to the border. The anti-corruption purge was in full swing, whilst I was travelling and this meant that fewer people were travelling than usual, and so travelling being much simpler, I really had a very good journey, but, unfortunately, I was not able to add anything to my information about the state of the Church. Contact with church groups was not possible—when it was necessary to stay in a city overnight we found that a specific inn was designated for us, we went there and stayed there during our stay in that city and told that we were not to go out on the street unless it was to obtain food or to deal with matters of procedure such as registering with the police and arranging travel, etc. My credentials were constantly called for scrutiny but never questioned. It was on Good Friday that I passed over the border and stood under the Union Jack that floated over the border police office—it was a grand sight to see that old piece of rag and made it seem to me to be a Very Good Friday.

The journey was completed on April 20th, when the Qantas airliner touched down at Mascot, after the flight on which I was a passenger from Hong Kong. I will leave to your imagination something of the joy of the re-union with my family, it was well over three years since I had seen the two elder children and our hearts are full of praise to our Heavenly Father for all that He has done for us during these past months of strain and stress.

have proved that He is able to keep in perfect peace those whose minds are stayed upon Him.

Our own personal joy is tempered by the knowledge of the fact that so many of our Chinese colleagues and friends can have no hope for release such as we have enjoyed—they must face the situation through to the end—I can't go into details as to what that will entail, but I do hope that Christian people in this land, whilst rejoicing in their own freedom and liberty, will not forget to pray for those for whom loyalty to Christ may prove to be a very costly business. It not only may but is costing some their lives, others their liberty, as they are cast into prison and others all kinds of trials and sorrows.

BOOKS OF SPECIAL INTEREST:

"Charles Baring Young of Daylesford," by Alfred Jarvis. A biography of a Christian man of vision and founder of Oak Hill Theological College and Kingham Hill Public School. 17/9.

"Let us Go On." The secret of Christian Progress in the Epistle to the Hebrews. By W. H. Griffith Thomas. 23/6.

"Our Daily Walk." Daily meditations and prayer for each day. By F. B. Meyer. D.D. 24/6.

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FAREWELL TO THE REV. GRAHAM DELBRIDGE.

The Archbishop of Sydney graciously presided at the farewell to the Rev. G. R. Delbridge, Director of the Church of England Youth Department, and the C.E.N.E.F. Memorial Centre, Sydney. The Auditorium was packed to capacity, with over five hundred people present. Many had to stand in the doorways, and at the back, in order to see. It was indeed a great tribute to the Youth Director to see so many young people, friends and brother clergy present. The Archbishop spoke feelingly on the work that Mr. Delbridge had done. He gave a resume of the way things have developed from very small beginnings.

He called upon Archdeacon R. B. Robinson, who spoke on the long association and fellowship when the work was under the Home Mission Department. Then Mr. J. Spence told of the way he was tremendously influenced some years previously when he was resident in the hostel, and listened at one time to Mr. Delbridge speaking in the Auditorium. In his reply, Mr. Delbridge thanked all those who had played a part in the growth and continuation of the work in the Centre.

The name of the new Director, the Rev. Arthur Deane, was announced by the Archbishop. Mr. Delbridge requested that the same loyalty be given to his successor as had been given to him.

An opportunity was given at supper time, for those present to say farewell to Mr. and Mrs. Delbridge.

THE SALE.

Our readers will be interested to hear that the Rev. F. H. B. and Mrs. Dillon have kindly consented to open the Sale of Work arranged for Friday, 13th June, in the Bible House, Bathurst St., Sydney.

The Committee for the Sale have again decided to devote half of the proceeds to the Maintenance Fund of the Church Record and half to the Protestant and Evangelistic Church Newspapers Endowment Fund ("Church Record").

NEW BISHOP OF WINCHESTER.

The Bishop of Durham, the Right Rev. Alwyn Terrell Petre Williams, has been nominated by the Crown for election as Bishop of Winchester, in succession to the Right Rev. Mervyn Haigh, who resigned on grounds of ill-health.

Dr. Williams, who is 63, was born at Barrow-in-Furness and educated at Rossall and at Jesus College, Oxford, where he took a double first in "Greats" and Modern History. He was a Fellow of All Souls from 1911 to 1918. Ordained in 1913, he became an examining chaplain to the Bishop of Southwark and a master at Winchester College, succeeding to the post of head master in 1924.

After ten years he left to become Dean of Christ Church, Oxford, and in March, 1939, was consecrated Bishop of Durham.



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is building up a library of Dalrymple's Book Depot in Goulburn Street has a copy of a book which Book Beaver considers must have a place on his shelves. It's Sydney Collett's "Scripture of Truth" which deals with the origin, inspiration, plan, science and alleged inaccuracies of the Bible. It can be yours, too, for only 10/6.

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St. Paul and the Forty Days.

(Archdeacon G. T. Denham, Rector of St. Hilda's, Katoomba, N.S.W.)

In the Fifteenth Chapter of the First Epistle to the Corinthians St. Paul gives a brief summary of certain of the appearances of our Lord to His disciples during the forty days between Resurrection and Ascension.

Corinth was the most considerable city in Greece and of great commercial importance. It was famous for its sumptuous theatres and magnificent temples. Through the worship of Aphrodite it had become a cesspool of iniquity. Here came Paul in A.D. 51 to preach Christ. He tells us that before he went to Corinth he determined to know nothing among them "save Jesus Christ and Him crucified." And when he arrived there and translated his determination into action the Lord said to him in the night by a vision, "Be not afraid but speak, and hold not thy peace; for I am with thee and no man shall set on thee to harm thee, for I have much people in this city." Evidently his preaching earned his Master's approval. Would that all of us who have the responsibility of preaching Christ were so faithful to our trust that we might in like manner earn the commendation of our Lord! It seems from Acts 18 that most of the converts were Greeks, and it is necessary to bear this in mind for a proper understanding of 1 Corinthians 15.

Ye Also Received.

St. Paul reminds these Christians, so lately won from the gross darkness

of Corinthian heathenism, of two things. He says, first, that he preached the Gospel to them (evangelised them), and, secondly, that they also received it. Now what is the force of that little word "also"? Some translators drop it and make Paul say that the Corinthians accepted the teaching he gave them. This is, of course, true. But there is no justification for omitting the word "also," and the meaning probably is that Paul preached to them by word of mouth and also delivered to them written accounts of our Lord's ministry. These accounts were most likely copied from records made by Matthew and other Apostles at or near the time when the events occurred. It is incredible that the Gospel of Jesus Christ could be preached to people entirely ignorant of Him, without an authoritative account of His teaching, death and resurrection. Faith must have an historical basis, and there is no reason to think that the earliest mission fields were different from those of the present day where it is always the first business of missionaries to teach elementary facts of the life and death of Jesus Christ, together with some of the miracles and parables. St. Paul knew nothing of

these first hand and they are conspicuously absent from his Epistles. Every Jewish synagogue was furnished with a copy of the Old Covenant and there cannot be much doubt that Christian pioneers would not be behind in furnishing their congregations with copies of the New Covenant.

St. Paul says of the Gospel he preached that believers stand in it, are saved by it (here the tense is "are being saved"), and that they must hold it fast. (R.V.) He then declares that he delivered to them first of all (of prime importance) that which also he received, "how that Christ died for our sins according to the scriptures, and that He was buried, and that He hath been raised the third day according to the scriptures." Wonderful words! Saving words! Inspired words, words of grace and truth! The scriptures, or, writings. What writings? Possibly the Old Testament scriptures. Prophecies and pictures of the death of the Messiah can be found there in abundance, and Bible students can find the resurrection there also. But could the Corinthians? Perhaps the "writings" refer to the early Gospels, for in these both the death and resurrection are given in detail.

Note that the Death and Resurrection conjointly constitute the Gospel. It is impossible to have one without the other. Both those who emphasise the Death at the expense of the Resurrection, and those who dwell on the fact of the Living Christ and neglect the Cross will make Christians of ill-balanced life and experience. To Paul who said, "I determined to know nothing among you save Christ and him crucified" the doctrine of the Cross necessarily included the proclamation of the Risen Lord. A man has two legs and when he uses them both he will get somewhere. With one only, poor fellow, he will find it hard to get anywhere. A bird has two wings and so can soar on high as God intended. With one wing broken he can only flutter on the ground, like many earth-bound Christians. Don't let your thoughts "grovel on the earth" is Way's translation of Colossians 3:2. A boat has two oars, but if one is lost it will go round in circles, also like some Christians.

Some Appearances.

St. Paul next details some of the Appearances during the forty days, and the first he mentions is that to Cephas. This was a truly wonderful display of love and grace. The young man of Mark 16 directed the two Marys to inform the disciples "and

ter." and doubtless he had received his orders from the Lord Himself, enjoining him on no account to forget to say specially "and Peter." How Peter needed that vision of the Risen Lord! He was a broken man, his heart filled with black despair, shame and remorse, probably saved from suicide only by John's watchful care and loving sympathy. But he saw the Lord and was now returned to the Shepherd and Bishop of his soul. "Then to the twelve," i.e. "the Twelve." There were only ten at this appearing, Judas gone and Thomas absent, but the name stuck. Did the Lord's presence flood their heart with shame as they remembered how they all forsook him and fled in the hour of His greatest need? Or did the joy of seeing Him drive everything else from their hearts? "Then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep." This is lovely. Probably on most of them our Lord had wrought miracles of healing; probably most were young, seeing that 20 or 30 years later, when Paul wrote the Epistle, most were still living; and probably these were they to whom the Commission recorded in Mark 16 was given. A task for young men and women. "Then he appeared to James." Doubtless the Lord's brother, the man who did not believe, although if ever a man could and should have believed it ought to have been James. Brought up with the Lord, daily seeing that pure and stainless life, and yet finding it too much to accept his Brother, his familiar Brother, as the Messiah. But he was convinced when he saw Jesus risen, and became a pillar of the Church. "Then to all the apostles." We have no means of knowing how many, but more than the Twelve. The names of two are recorded in Rom. 16:7. "And last of all, as unto one born out of due time, he appeared to me also." Long after the forty days, this, but Paul had to include it and so must we. To me also.

Words such as these awake a longing in the heart. Would that we could say them. Of what use was it to Paul to know that Peter, James and five hundred others had seen the Lord if he did not see Him himself? And what use is it to us if we only know the Risen Lord by hearsay?

St. Paul calls his conversion "the Grace of God." On that ever memorable day when he saw the Lord and was turned he experienced the grace of God. And how marvellously that same grace worked in his life. It made his life fruitful (not in vain), hard-working (laboured more abundantly) and humble (yet not I). May we so strive to know Him and the power of His resurrection that we, too, may become fruitful, diligent and humble.

A VICAR'S TESTIMONY.

My wife and I, with our two children, came to you 28 years ago to begin what turned out to be my life's work. In was but a village then, and all the people entire strangers to us. In those days we had only the old Iron Church which had been loaned to us at a rental of 1/- per annum. Now, after all these years, we have the Parish Church, the Church Hall, and my house will become the vicarage. So we have seen the village change into a town, the Mission District change into a Parish, the Iron Church succeeded by the Parish Church and other buildings necessary for the work to be carried on. Everything is therefore ready for my successor.

During that long time my family have grown up and have been married in the Parish Church. Many of you have seen them grow up, and many of your children know them well, having grown up with them. Now we have a host of friends. Friends who have stood by us through thick and thin. It is not easy for us to say farewell to you. I have welcomed you as newcomers to the place; welcomed you as new members of your church; baptised your children, prepared them for Confirmation, prayed with you and them at their first Communion, and, when they had grown to manhood and womanhood, had the joy of marrying them to their life partners. When in sorrow I have tried to comfort you, and when loved ones passed on, have been with you as we laid the tired body in God's Acre.

ALL THIS—AND GREATER BLESSINGS STILL.

Over and above all this there has been blessings which only a Priest can understand. Along those many years there have been those who have found life too difficult, and by coming to Christ have found peace. Some heavy laden with sins seeking forgiveness; some wanting to bring others into Christ's Kingdom. I have had the deep joy of bringing them to Christ, having known the way myself. This is the greatest blessing of all; the fulfilment of my heart's desire, when I was ordained in St. Paul's Cathedral in 1915; that I should bring others to Christ, and find in Him what I had found.

What more could a servant of Christ ask for! To have had the privilege of creating a parish, building a parish Church, becoming thereby the first Vicar. Then to have his ministry so blessed that lives have been changed, some going out to seek others, giving up good jobs and taking up poverty so that they too could bring them in; others going out to live as convinced Christians in office, factory and shop.

But even so, that it not all. Many of you know that for many years I have been fighting ill-health. As long ago as 1930 after a serious operation, the hospital authorities said that I must retire as I could not possibly carry on the work of a parish. That was 21 years ago, and it was then that I found the Healing Christ. He has given me strength, just sufficient, to carry on till the work He gave me to do was finished. That done, and only just, the same Specialist, and the same hospital told me for the second time, that now I MUST retire.

The story that we can tell, thank God, in which you all have played such a magnificent part, will be read in the history of the parish which I am compiling. If it is ever taken out of the Church safe and published it will tell of what God can do when there are men and women like you who have dedicated and devoted your lives to Him.

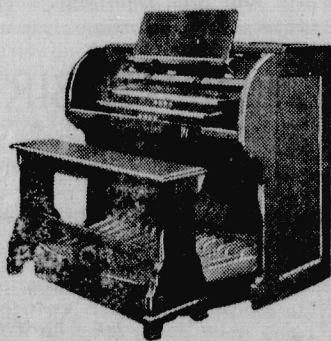
Meanwhile remember that "God holds the key of all unknown" and that applies to you as well as me. So as we two go apart and rest awhile, we say "God be with you till we meet again."—From an English Parish Paper.

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DEVOTIONAL

THIRD SUNDAY AFTER EASTER.
4th MAY, 1952.

The Gospel for the Third Sunday after Easter (St. John xvi 16-22) is the first of a series of three Gospels, all taken from our Lord's discourse in the Upper Room on the night before He died. The subject of them all is the same, they tell of His approaching departure, and give comfort to His disciples. They are, in the Church's round of seasons, preparatory to the Festival of Ascension Day.

In the Gospel before us the Lord announced to His followers that He would shortly leave them. "A little while and ye shall not see Me, and again a little while and ye shall see Me; because I go to My Father." The disciples questioned among themselves as to the meaning of His words, and the Lord told them plainly that sorrow lay before them, but promised that the sorrow should be turned into joy. "And ye now therefore have sorrow, but I will see you again and your heart shall rejoice and your joy no man taketh from you."

The secret of their happiness lay in a real abiding union with Jesus Christ. "I will see you again and your heart

shall rejoice." They were not exempt from the trials of life; they would have to face criticism, hostility, persecution, and death. Yet amid their sufferings they had the secret of abiding joy. Their troubles only touched the outward casket of their lives, not the jewel within. Though character, comfort, property, life, were taken from them, they had living sources of joy within them which no man could take from them, because they were united to Christ in a living fellowship.

And in this twentieth century it is still true that union with Christ is the inspiration of life. Other people can take from us joys which are centred in self, but not the joys which are centred in Jesus. Without Him our happiness is open on all sides to the attack of the spoiler, but, in communion with Him, life, even amid poverty and sorrow, is irradiated with heavenly light. We have a glorious spiritual blessing which men can neither give nor take away.

FOURTH SUNDAY AFTER
EASTER — 11th MAY, 1952.

The Gospel for the Fourth Sunday after Easter (St. John xvi 5-15) takes us a step further than the Gospel for the previous Sunday. In the latter the Lord announced His departure

from His disciples, and foretold the sorrow which would come upon them, together with the joy that would follow: "your sorrow shall be turned into joy." In the former He tells plainly why He was going to leave them: "It is expedient for you that I go away; for if I go away the Comforter will not come unto you, but if I depart I will send Him unto you."

It seems strange that there could be any gain to the disciples by the departure of the Lord, but it was so. On earth, in the flesh, He was at one place at one time, and His followers could commune with Him one by one. But from Heaven, at the right hand of God, He would come to them by His Spirit, "the Comforter (or Paraclete) which is the Holy Ghost," in such a manner that He could be present with all, and in close communion with all everywhere and at all times.

The work of the Paraclete was to be twofold. The world needed to be convicted of its evil doings, to be confronted with a true ideal of righteousness in the earthly life of Christ, to be warned of the judgment to come. And so the Lord says of the Paraclete, "When He is come He will reprove (or convict) the world of sin, and of righteousness, and of judgment; of sin because they believe not in Me; of righteousness because I go to My Father, and ye see Me no more; of judgment, because the prince of this world is judged." This was the work of the Paraclete with regard to the world, but for Christ's disciples, who had already believed, and were seeking to follow in the Master's steps, there was no condemnation, and His work on their behalf was very different.

"Paraclete" means "Helper," and Christ sent the Holy Spirit into the world to be the Helper of all who seek His aid. "He will guide you unto all truth"; "He shall glorify Me; for He shall receive of Mine, and shall show it unto you." The Holy Ghost brings the presence and guidance of Christ to every believer. It is for us to be quite sure that we do not resist, or quench, or grieve that blessed spirit, but let Him have His way with us.

Come, Gracious Spirit, heavenly Dove,
With light and comfort from above;
Be Thou our Guardian, Thou our Guide;
O'er every thought and step preside.
Lead us to holiness, the road
Which we must take to dwell with God;
Lead us to Christ, the living Way,
Nor let us from His pastures stray.

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Diocesan
News

SYDNEY

● St. Barnabas', Mill Hill, Jubilee
Gatherings.

To commemorate fifty years of continuous Worship in St. Barnabas', we have planned the following:—

Sunday, May 18th. — Holy Communion, 8 a.m.; Sunday School, 9.45 a.m.; Morning Prayer, 11 a.m.—Preacher, the Rev. Alan Palmer, of St. James', Canterbury South; Fellowship Tea, 5.30 p.m.; and Evening Prayer, 7.15 p.m.—Preacher, the Rev. R. Strong, of St. Andrew's, Lane Cove.

The Parish Social.

in the Parish Hall, Friday, May 23rd, from 8 p.m.

Sunday, May 25th. — Holy Communion, 8 a.m.; Sunday School, 9.45 a.m.; Morning Prayer, 11 a.m.—Preacher, the Rev. Canon D. J. Knox; Fellowship Tea, 5.30 p.m.; and Evening Prayer, 7.15 p.m.—Preacher, the Rev. A. Venn.

Historical Brevities.

On the crest of the hill, the late Mr. Hough (hence "Hough" Street at the bottom of "Mill Hill" Road) built a Windmill—a conspicuous landmark till its demolition in 1879. Its site is where the Church now stands. Mr. Hough was a miller, as also the owner of "Hone Farm," long since cut up into residual lots in Mill Hill Road and neighbouring streets. (From the present Rectory corner, extending across Oxford St. was a Toll Bar abolished in 1882—the last Toll Bar in the State.)

The Rev. David James Knox, Curate of St. John's, Darlinghurst, was appointed Curate-in-Charge of the Conventional District of Mill Hill in 1901. Till then the District was part of St. Mary's Parish, Waverley. The Rev. D. J. Knox remained in charge till, in 1912, he became Rector of St. Luke's, Adelaide.

He was followed by the Rev. Robert Lyle Houston who remained until 1921, giving place to the Rev. Henry Thomas Holliday who passed away in the present Rectory during 1924. The Rev. Walter Edward Coates was appointed that year, giving place in 1931 to the Rev. John Francis Gilbert Huthnance. The Rev. Russell Frederick Tacon, of Botany, exchanged parishes with Mr. Huthnance in 1936, and remained until May, 1941. The Rev. Harold Clive Dunstan, present Rector, was inducted on August 7th, 1941.

Of the past Rectors, so far as is known, only Canon D. J. Knox is living.

The first Services on this site were held in a tent with improvised seating. A small portable organ was played by Miss Taylor, on Advent Sunday, 1st December, 1901, marking the first regular services. Mr. Knox officiated at 11 a.m., 3 p.m., Children's Service, and at Evensong, 7.15.

The Foundation Stone of the Church was laid on February 2nd, 1902, by the Archbishop of Sydney, the Most Rev. William Saumarez Smith, D.D., Primate, and the first Service was held in the completed Church, Sunday, May 18th, 1902. (Bricklaying in right good time!)

Pictures of the interior and exterior views of the original tent (presented by the Rev. A. Venn), a drawing of "The Mill" and of the Church before the Parish Hall was built, now hang in the vestry. The following clergy have entered the ministry from this Church: Archdeacon R. B. Robinson, Revs. A. Venn, E. W. Norman, R. Strong, E. Robinson, N. Brodie, A. Palmer, E. W. Bradley, E. Bull, J. P. Dryland.

● Mothers' Day.

A special service is to be held in the Church of England section of the Manly Cemetery on Mothers' Day, the 11th May, at 3 p.m. The service will be conducted by the Rev. A. Begbie, Rector of St. Matthew's Church, Manly. The speakers will be Mr. E. C. Rowland, Junior Headmaster of Cranbrook School, and Mr. P. W. Gledhill, chairman of the Cemetery Trustees.

GRAFTON

● Holy Trinity, Uki.

The little church of Holy Trinity, Uki, was filled on Tuesday, 8th April, on the occasion of the Institution of the Rev. Roy Lovitt, as Vicar of the Parochial District of Burringbar, Upper Tweed. The Venerable Archdeacon William Burvill, B.A., Th.L., Rector of Ballina, instituted the new vicar to this charge. This was the last official act of the Archdeacon before his retirement from the active ministry of the Church in the Diocese of Grafton. The Rev. J. V. J. Robinson, Th.L., Rector of Lismore-Casino, and Rural Dean of Lismore-Casino, read the Service of Evening Prayer, and the Rev. R. L. Edwards, Th.L., Rector of Murwillumbah, and Rural Dean of the Tweed, read the Lessons.

Canon Cecil Saunders, Th.L., Rector of Bangalow, preached the sermon. He spoke to the text, Luke 22:27, "I am among you as he that serveth." He pointed out the danger on the part of even the clergy for desiring prominence in their work. He said that many of the city clergy looked down on the "Bush Parson" because of the menial tasks he has to perform. He added that the work in the country was just as important as that in the city for there are souls to be won and ministered to; souls just as precious in the sight of God as the soul of Queen Elizabeth.

Other clergy present were the Rev. J. R. Payne, Rector of Nimbin, and the Rev. T. A. Baker, Assistant Priest at Lismore.

After the service a public welcome was extended to the new vicar and his wife. The Rural Dean acted as chairman and those who spoke were Archdeacon Burvill, who represented the Bishop of the Diocese; the Rev. J. V. J. Robinson, under whom Mr. Lovitt served as a curate in Lismore; Mr. Robson, Headmaster of the Uki Public School; and Mr. Loxley-Lewis, who represented the parishioners of the other centres in the parochial district. Apologies were received from several clergy of the Northern Archdeaconry who were unable to be present on account of having services in their parishes during Holy Week. Apologies were also received from a number of parishioners who were unable to be there because the inclement weather had made the roads impassable. The Rev. Roy Lovitt responded, and on behalf of his wife and himself thanked all those who had made the evening such an inspiration at the commencement of his ministry in this district.

VITAL BOOKS

"Fires in Smithfield."—Jack Lindsay, famous Australian historian. A 200,000-word documented story of martyrs of Bloody Mary. "The Sun" says: "Courage and endurance of the martyrs . . . incredible barbarities of their torture . . . painstaking scholarship." Posted 16/-.

"Life of our Lord." Written for his own children, by Dickens. Posted 2/-.

"History of the Popes."—Jos. McCabe. Unabridged account of their abhorrent reigns. Posted 6/6.

"Crux Ansata."—H. G. Wells. His scorching indictment of the Vatican. Posted 2/9.

"Behind the Dictators." — L. H. Lehman, D.D., ex-priest. How the Pope supplied the quislings and protected the war criminals. Posted 2/9.

"He that Doeth."—Rev. B. G. Judd. Official biography of the amazing Archd. R. B. S. Hammond, Evangelist, orator, re-maker of men. Many photos. Posted 15/9.

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CORRESPONDENCE

(The Editor, "Australian Church Record.")

Dear Sir,

May I take this opportunity through the 'Church Record,' of thanking all those who over the last ten years by their prayers, gifts and enthusiasm supported the development of the Youth Department of the Diocese, and the C.E.N.E.F. Memorial Centre, the Diocesan Youth Centre. I was greatly touched by the number of persons who were present at my farewell last Friday night, and would like to thank all those who sent messages of goodwill. I am also most grateful to all those who contributed to the gift which was presented to me by the Archbishop. Might I ask for the support of all your readers of the Rev. Arthur Deane, who is now Chaplain at "Cranbrook," who has accepted the position as Chaplain for Youth Work, and Director of the C.E.N.E.F. Memorial Centre as from the middle of August.

Yours sincerely,
GRAHAM R. DELBRIDGE,
Director of Youth Work.

THE BISHOPS' VETO IN PROVINCIAL SYNOD.

A copy of the letter sent to the Editor of "The Church Standard" by the Rev. J. R. L. Johnstone, following an editorial in that paper commenting on Mr. Johnstone's article in "The Church Record," 20/3/52.—Ed.)

Dear Sir,

In your issue of March 28, you took exception to my phrase, "The Bishops' Veto in Provincial Synod," and expressed the view that the phrase "the Bishops' Veto" is very loosely used and is both undesirable and completely unjustifiable. With regard to its desirability, I beg to differ from you. With regard to its justification, I have consulted a dictionary and find that "veto" means any authoritative prohibition; the power of rejecting or forbidding; and this definition seems to me amply to justify its use with

regard to what took place in the N.S.W. Provincial Synod at its recent brief session. Your summary must have been based upon insufficient reports of that session, as the S.P.C.K. publication to which you refer was mentioned during the debate. The Bishop of Newcastle tried, without success, to take a Point of Order against my motion, on the ground that the publication in question had already covered the matter of the motion. The point of order was rejected by the President. Since the session, I have received a letter from one of the three Bishops who were responsible for the motion being rejected by the House of Bishops, in which he says, among other things, "The Book of Occasional Services does meet a number of occasions of which you are thinking, and does go forth (in its two forms—red and blue) I imagine, with the full sanction of the Bishops of Australia, but, of course, there are all sorts of needs which this book does not pretend to cater for. Now then, some time ago, I undertook myself to compile a number of Services, Litanies, and Prayers, which the Bishops might look over and from which, with omissions, additions and alterations, they might possibly choose some sort of official accompaniment to the Prayer Book, such as you were hoping for in your motion."

I call this statement in evidence to prove my case!

Again, you assert that the phrase "lawful authority" is nowhere defined. It is certain that the S.P.C.K. is not a "lawful authority" for the purposes of the Declaration of Assent, and it is equally clear from decided cases, such as the Red Book Case, that the Bishops, acting singly or as a body, have no "jus liturgicum" and are not "lawful authority" for the authorisation of Special Services and Prayers except within a very limited and defined area, which by no means covers the need. The Provincial Synod is the proper body in N.S.W. to determine what extra Services and Prayers are needed, and to approach the Parliament of this State for a Private Act to amend the present Constitutions Act. You do not appear to be aware that such Private Acts are by no means rare. As to your suggestion that Parliament would be highly amused, that would do no harm, and I think that they would find it no more amusing than the request which had a better backing from the Bishops, that women

be allowed to become members of Synod. That would possibly lead ultimately to the position that Women Members of Synod would have a veto too!

As this matter originated in an article in "The Australian Church Record," I am sending a copy of this letter to the Editor of that paper also.

Yours faithfully,

J. R. L. JOHNSTONE.

The Rectory,
Beecroft.
8/4/52.

THE MOTORIZED CHURCH.

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

The timely article by the Rector of St. Mary's in your last issue on "The Motorised Church" and the thorough preparations that the Sydney Diocese Car Committee have made before introducing the ordinance in the next diocesan Synod, will bring hope and encouragement to many a country rector, who is so dependent upon transport for the success of his work.

The average impecunious country parish which can hardly afford to pay the minimum stipend recommended by Synod, finds it almost impossible, in these days of inflation, to supply and maintain a car, with the result that the rector is left to his own devices to secure adequate transport, often with disastrous results for the parish.

The coming Ordinance in Synod, is, I believe, designed to relieve the present chaotic and anomalous situation which seems unfair both to parish and rector.

Although Sydney is not a country diocese about one third of its parishes is located in the country, and many of those parishes need not only the consideration but the help of the whole diocese in these difficulties of transport which have assumed alarming proportions during these last few years.

The present ordinance will, I presume, afford an opportunity for the diocese as a whole to shoulder the burden of the struggling country parish. The only alternative is that suggested by the Archbishop of Melbourne as reported in your issue of April 3rd, a course of action drastic but inevitable and just.

Yours sincerely,

L. DANIELS, R.D., of the
Hawkesbury.

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PERSONAL

THE REV. L. F. E. WILKINSON.

The Rev. Professor F. W. Dillstone, of the Episcopal Theological Seminary, Boston, U.S.A., has been awarded a Doctorate of Divinity by Oxford University for his book on the doctrine of the Church, "The Structure of the Divine Society." Dr. Dillstone was formerly at Wycliffe College, Toronto, and St. John's College, Highbury, England.

The death has been announced at Ilford, England, of Canon W. J. Sparrow Simpson, at the age of 92. Dr. Simpson was a most versatile and erudite scholar, and the list of books from his pen occupies not less than thirty-one lines in Crockford. He died not long before the seventieth anniversary of his ordination.

The Most Reverend Thomas Hannay, Bishop of Argyll and the Isles, has been appointed Primus of the Scottish Episcopal Church in succession to the Bishop of Glasgow and Galloway. Bishop Hannay, who is a member of the Community of the Resurrection at Mirfield, was formerly Principal of the Theological College there, and also served as a missionary with U.M.C.A. This is the first time that a member of a religious community has been appointed as Primus.

The Rev. Keith Cole, of Kahuia, Kenya Colony, East Africa, and formerly of Sydney, has been appointed by the Bishop of Mombassa, the Right Reverend R. P. Crabbe, to be one of his examining chaplains.

The Rev. W. F. Pyke, formerly rector of St. John's, Gordon, Sydney, is returning from England to Sydney, and is expected to arrive in a few weeks.

The Rev. D. E. Taylor, formerly Secretary of the Youth Department of British Council of Churches, London, was appointed Director of the General Board of Religious Education in January, 1949. Before leaving for a six months holiday in Britain he resigned this position with the Board, having accepted the invitation of the Archbishop of Brisbane to become Dean of the Diocese. As Director of the Board, Mr. Taylor covered a wide field in Youth work, Sunday School work, and Adult Religious Education. He edited for the Board many new publications among them being "A Mothering Sunday Service," "Little Services of the Catechism," "A Service of the Christian Year," a form of Compline Carol Service, etc. His own devotional book for Confirmation Candidates and others "In His Presence"—published in England just prior to his joining the Board, is well known and used throughout Australia over 5000 copies being sold by G.B.R.E. His successor will find great scope for literary and organising ability.

Mr. Eric Norgate, of the China Inland Mission, has reached Sydney from West China. He had been confined to the mission premises which had been under guard by Communist soldiers for seven months, and was not allowed any communication with the local Christian Church.

The Rev. A. Deane, Chaplain of Cranbrook School, Sydney, has been appointed chaplain for Youth, Diocese of Sydney. Mr. Deane will attend the Youth Conference to be held at Travancore, India, at the end of the year.

Mr. Wilkinson is the Principal of Oak Hill Theological College. He comes from the quiet little country town of Bedford, famous for its link with John Bunyan, about whom he is considered quite an authority. He has graduated in Arts at Cambridge University, and during his student days, he was distinguished for his active interest in Christian Youth work, especially in connection with the Cambridge Inter-Collegiate Christian Union. As a Curate, he worked in a South London slum parish, and later was rector in parishes that were both suburban and seaside. He gained a unique insight into the various parochial problems that beset the hard-pressed suburban clergyman. This insight was deepened by a period of some years on the organising staff of the Church Pastoral Aid Society, a voluntary evangelistic organisation corresponding in many ways to the Home Mission Society of our Diocese. After returning to parish work, for a short period, he then became Principal of the Oak Hill Theological College. In this College, there

are some fifty students under his leadership, and men are now serving in dioceses both at home and overseas. In spite of his busy life, he finds time for reading and lecturing in other places, besides at the College in which he is Principal. He has a particular interest in the training of Lay Workers. In addition to all this, Mr. Wilkinson is much in demand as a speaker at students' meetings at the various universities, and at various Christian conventions, among them being the famous Keswick convention. He has also



PRINCIPAL L. F. E. WILKINSON, M.A.,
WHO WILL VISIT SYDNEY FROM JUNE TO AUG. 1952.

The Archbishop of Sydney unveiled a memorial photograph of the late Mrs. Briggs at "Gilbulla" Conference Centre, Menangle, on Easter Monday. Mrs. Briggs was the first hostess at "Gilbulla."

The Rev. Graham Delbridge, left Sydney for Adelaide with Mrs. Delbridge, and children on April 25th. Mr. Delbridge will commence his new duties as Rector of Holy Trinity, Adelaide, on May 1st. He has been Chaplain for Youth, Diocese of Sydney, for ten years.

Doug. Bushby, Th.L., of Launceston, Tas., who, after completing his course at Moore College, was Victorian Staff Worker for C.S.S.M. I.S.C.F., left on the Oronsay on April 5th for England—with his brother, Max. They have been appointed Australian delegates to the World Conference on Evangelism at Belfast in August; this conference is sponsored by Youth for Christ International. They will also visit America, the Continent and Palestine as well as East Africa C.M.S. areas, where Revival has been experienced.

conducted teams in campaigns of evangelism. His Grace the Archbishop in 1948 obtained the Principal as his Commissary, and he is anxious that Mr. Wilkinson might become acquainted first hand with the conditions in the Diocese, to assist in his work on behalf of His Grace in the homeland.

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UNITED PROTESTANT ASSOCIATION

(FOR GOD — QUEEN — EMPIRE)

GRANDMOTHER FAIR

SYDNEY TOWN HALL BASEMENT — SATURDAY, MAY 17, 1952

10 a.m. to 10 p.m.

OFFICIAL OPENING AT 3 P.M. BY MISS ELIZABETH NORTHCOTT.

MUSICAL PROGRAMME AT 3 P.M. AND 8 P.M.

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AFTERNOON TEA 2.30 P.M. TO 4.30 P.M. : AUCTION 9 P.M.

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Y.E.C.L. MEETING.

On the first Monday of each month, the Young Evangelical Churchmen's League meets at Moore College, Carillon Avenue, Newtown, at 7.45 p.m. The subject on the 5th May is "The Will of God — Is All Calamity Part of God's Plan?" and will be dealt with by the Rev. R. Walker, Rector of Holy Trinity, Concord West. All young people are cordially invited.

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Proper Psalms and
Lessons

May 4. 3rd Sunday after Easter.

M.: Num. xxii 1-35 or Isa lvii 15; Mark v 21 or Acts ii 22. Psalms 124, 125, 126, 127.

E.: Num. xxii 36-xxiii 26 or xxiii 27-xxiv end or Isaiah lix; John xi 1-44 or Rev. ii 1-17. Psalms 81, 84.

May 11. 4th Sunday after Easter.

M.: Deut. iv 1-24 or Isa lx; Luke xvi 19 or Acts iii. Psalms 128, 129, 130, 131.

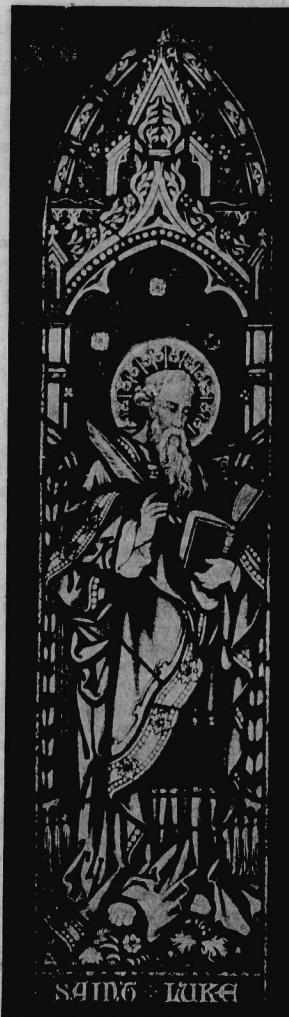
E.: Deut. iv 25-40 or v or Isa lxj; Luke vii 1-35 or Revel. ii, 18-iii 6. Psalms 145, 146.

May 18. 5th Sunday after Easter.
(Rogation Sunday.)

M.: Deut. vi or Isa lxii; Luke xx 27-xxi, 4 or Acts iv 1-33. Psalms 132, 133, 134.

E.: Deut. viii or x 12-xi 1 or Isa. lxiii 7; John vi 47-69 or Revel. iii 7. Psalms 107.

STUDENT OF DEACONESS HOUSE, discontinuing as such for some time, seeks appointment for or part time in one or more Parishes or in another sphere of Christian Service. Replies may be sent to "Student," c/o Record Office, or could contact by phoning Deaconess House. LA 2118 any evening after 6.45 p.m.

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The Table in the 1552 Book.

A POSITIVE PROGRAMME FOR EVANGELICALS.

(By the Rev. A. M. Stibbs, M.A.)

(We are grateful to the Vice-Principal of Oak Hill Theological College, London, for this contribution to our studies in the English Prayer Book of 1552. Mr. Stibbs here focusses on one feature of the 1552 Book, and presents it as a challenge to make the Holy Communion truly central.)

This year is the four hundredth anniversary of 1552. It was in 1552 for 300 years. Is it not time that we that the rubric, which still stands in returned in this matter to the pre-our Prayer Book, was first inserted, in- scribed practice and the underlying-structing that "The Table, at Commu- Scriptural principles of the Reformers? ion time . . . shall stand in the Body Evangelicals need a positive pro- of the Church, or in the Chancel, gramme—to take the place of nega- where Morning and Evening Prayer tive protest, to deliver us from inhibi- are appointed to be said." This in- tion, inferiority complex and a sense

of frustration, of which we have had more than enough. We need something positive, which we can do, and all do together, in conscious and deliberate expression of our common convictions. We need something positive to do in contrast to mere verbal protest against, or negative refusal to do, things which others do, of which we, or at least some of us, disapprove.

A Meaningful Action.

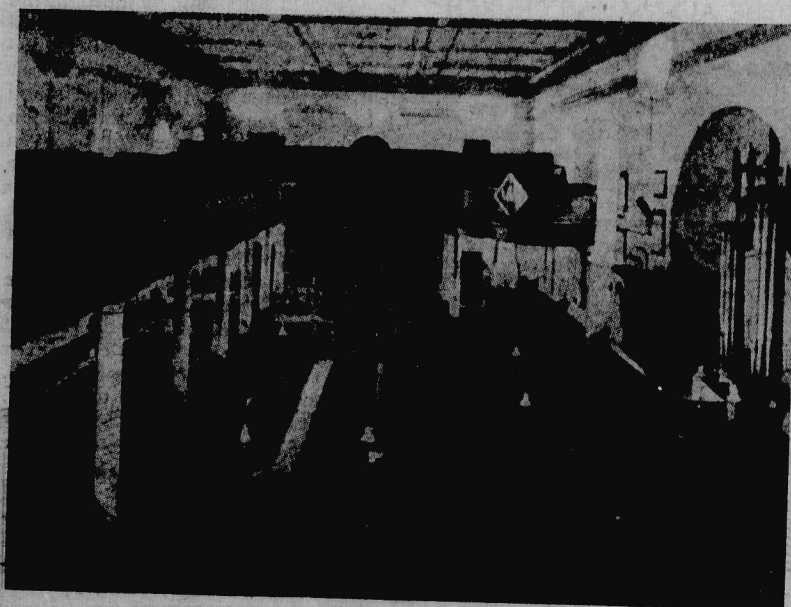
This positive thing to do must be, like many things of the kingdom of heaven both "new and old." It must be something fresh and different in order to challenge us to take action. It must be a vital expression of living conviction. It must also, if it is to be truly Evangelical, be something old, a return to something done before, a renewed expression of devotion to the unchanging truth of the Gospel.

This thing to do must also be essentially an activity of the whole people of God, the laity. It must not be something only to be supported by individual clergy here and there, but an activity of the local congregation, something the doing of which must be fully shared in by all active communicant members of the fellowship of Christ in our local churches. The hope of renewal lies here—not in massive central organisations, but in the two or three (20 or 30, 200 or 300) met together in Christ's Name with the Lord Himself in the midst.

What we need, then, is some conscious rallying of the local fellowship, some new activity of membership in Christ which will challenge the many to do what all the faithful ought to do, but which many are at present not doing, or at least not fully doing.

The Position of the Table.

If we believe that, when we gather together as Christian believers, the Lord Himself is in the midst, that surely is where the Lord's Table ought to be—in the midst—not detached at a distance in a "sanctuary" at the "East end." In its rubric our Prayer Book gives its first preference to the injunction that the Table should stand "in the body of the Church." In the rubric before



THE INTERIOR OF ST. JAMES' CHURCH, KING ST., SYDNEY,

as it was in the latter years of last century, showing the Table standing "in the body of the Church," and surrounded by a fence to enable communicants to kneel all around it. This was before the extensive internal rearrangements made during the incumbency of the Rev. W. I. Carp-Smith (1896-1910). Before the erection of the galleries here shown (and since removed) the pulpit stood at the east end behind the Table. (Photo by courtesy of A.B.M.)