

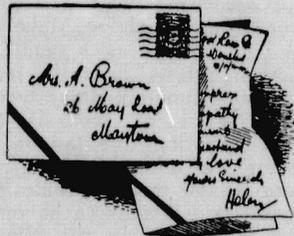
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M.: Gen. xliii or Eccus. xxvii, 30-xxviii 9; Luke, xv or Hebrews xii. Psalm 119, 145-176.

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

March 30. 5th Sunday in Lent.

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

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

April 6. Sunday next before Easter.

M.: Isa. lii 13-1iii end; Matt. xxvi. Psalms 61, 62.

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

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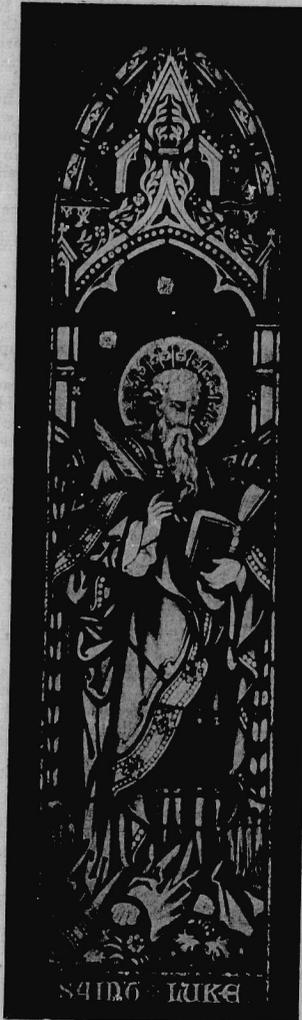
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CHURCH RECORD**

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CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

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"IF WE SUFFER WITH HIM."

AN EASTER MEDITATION.

(By the Rev. R. A. Cole, Ph.D., M.Th., Lecturer at Moore Theological College.)

It may well be said of all the great Christian festivals, that there is a constant danger lest the true nature and meaning of the festival be lost amid the trappings of festivity. Christmas has become the season of good cheer, of church bells, of presents, of carols; but we have well nigh forgotten what mighty act of God created the brave new world which set Christians carolling amid the flames and beasts of a decaying Roman Empire.

No thinking man can fail to be filled with wonder at the transparent loveliness of some of the early Christian lyrics that sound above the turmoil of barbarian inroad in the Dark Ages, as freshly and spontaneously as a lark singing on a battlefield between the bursts of gunfire. We wonder; but we make no attempt to understand, we who are comfortable Christians, and who prefer to have others make our music for us. We nod our heads and purse our lips in artistic appreciation of what was the "cri de coeur" of our spiritual forefathers.

The Suffering Christ.

It is, however, no accident that some of the finest songs of the Church of God are written not by the half-lights of the Stable of Bethlehem, but in the hard daylight of the barren hills overlooking the highway outside Jerusalem. It is easy to be romantic at Christmastide, especially in Northern latitudes where so many pagan traditions of our fathers still stir our blood, with Yule-log and Christmas Tree and snow and holly. No man may be romantic beside the Cross of Christ. Here is hard reality; here is parching heat and thirst and pain and mocking. We object to the "realism" of some of the German and Spanish representations of the Suffering Christ. If this be a reverent shrinking from a sadistic revelling in the humiliation of a suffering Christ, well and good; but if it be, as so often it is, a reluctance to see and face the ugliness of the Cross, then

we stand self-condemned as a generation that says again "Prophecy not unto us true things—prophecy unto us easy things—prophecy deceits." And yet why this shrinking from the physical suffering and ugliness of the Cross, not to mention its spiritual cost? Is it just that we are too humane and sensitive to bear to read of such suffering? No; the true explanation lies deeper; we are reluctant to consider the measure of the sufferings of Christ because we know at heart that the Way of the Cross is the way for all Christians. "Like Master, like Servant" — did He not say it Himself? — and so with Peter we say "Be it far from Thee, Lord," not primarily because of our love for the Master, but because of our love for ourselves.

Let us then move a stage further. Why was it that this aspect of the Christian Faith meant much to our fathers? The easy answer is that they too had realised full well the cost of discipleship in their lives. True, their darkness at noontide had not been His desolation and the knowledge that the Father had turned His back; nevertheless, like James and John, they had drunk of their Master's Cup and been baptised with a baptism like His. Henceforth (since such is the logic of the human mind) they could appreciate the more keenly all that their Lord had suffered on their behalf; for normally we are only too ready to count the cost of our sufferings for Christ, and too little apt to count the cost of His for us.

But this answer is incomplete; for there is a deeper note yet in the music of the early hymnwriters. The knowledge that a Christian has been given the inestimable privilege of sharing in the suffering of Christ may well give him a sober steadfastness in the face of persecution, and even a solemn joy that cannot be understood by his persecutors, but it can hardly inspire the ring of triumph that is the hall mark of the great Easter hymns of all ages.

Christus Victor.

Where, then, is the sense of "Christ the Victor" as we stand by the Cross?

We say that it is only in the Cross as seen by the light of the Resurrection. This, and this alone, explains the joyous acceptance of suffering and death by the early Christians; for them, death had lost its meaning as a terminus—it had become but an item—while suffering sank back into its true perspective, as the natural and inescapable lot of the Christian. Martyrdom was not to be sought after, wisely said the Fathers of the Church; but if martyrdom was not to receive an unhealthy or morbid stress, neither was its possibility to be discounted. There was, at the best, a healthily balanced attitude, a matter-of-fact acceptance of the words of Christ at their face value; and this meant a true realisation of all that was involved in the total claims of Christ. "The man with an empty purse can sing lightheartedly even in a den of thieves," says the Latin saw. We smile at the pungency of the saying, but it conceals a deep theological truth; he who has once committed himself to Christ, he who has already "died to self," has nothing else to fear—because he has already "risen with Christ," and shared spiritually in that triumph of Christ that guarantees him physical resurrection, too. For him death has no longer any sting; for him, as for his Lord, the grave has no victory.

To whom did the Resurrection of Christ mean most of all? Was it not those to whom the Death of Christ had meant most? And to none can the Death and Resurrection of Christ mean

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VIA CRUCIS.

(By the Rev. M. L. Loane, M.A., Th.L., Vice-Principal of Moore Theological College.)

"And they took Jesus, and led Him away." (John 19:16.)

The Trial of Christ was over, and Pilate had delivered Him up to the Jews and to death. Yet was it not in fact God "Who spared not His own Son, but delivered Him up for us all" (Rom. 8:32)? And it was God Who overruled as they now took Him and led Him away to die.

They Took Jesus . . .

St. John's first brief phrase tells us that they took Jesus — to work their will. It was Pilate's part to "deliver" Him up; it was theirs to "receive" Him at his hand. The verb which is employed is a compound full of solemn meaning (parelabon). It is like a distant echo of those grave words: "He came unto His own, and His own received Him not" (1:11). They would not receive Him that they might live; but they did receive Him that He might die. The Jews would not put Him to death with their own hands; it was left for Roman soldiers to march Him off and see to the work of execution. But the moral issue at stake was theirs. Roman soldiers might nail Him to the Cross, but their will was to have Him put to death. They were the men who drove Pilate on with the force of an implacable hatred.

This phrase reminds us too that they took Jesus—still crowned with thorns.

We may once more see Him as the Man of Sorrows about to die. Rude hands had first been laid on Him when His arrest took place in the Garden. "Then the band and the captain and officers of the Jews took Jesus and bound Him" (Jn. 18:12). He was taken in bonds before Annas, and from Annas He went "bound" to Caiaphas (Jn. 18:24).

The next morning, they "bound Jesus" once more and led Him away to Pilate (Mk. 15:1). Pilate's henchmen had stripped off His raiment and decked Him out in a purple tunic. A reed had been thrust into His hand; a crown of thorns had been crammed upon His brow. But the purple tunic which had been thrown round His bleeding shoulders was now torn off; and they restored His garments, for which they would cast lots beneath the Cross (Mk. 15:20). The reed had fallen from His hand, and the bonds had been removed so that He could bear His Cross. But what of the

Crown of Thorns? We do not read of it again; no doubt it was worn even to the end.

This phrase reminds us then that they took Jesus—the Son of God—and drove Him to His death as a dangerous fanatic and a blasphemous imposter—One Who claimed to be the Son of God. We can never forget that this was the ruling factor in their own court; it had helped to turn the scales with Pilate. It was something which they could not forget, and which they threw up in scorn when He was dying: "Let God deliver Him now if He will have Him—for He said, I am the Son of God" (Mt. 27:43). They had refused to own the truth that He had done what God alone can do, and rejection led at last to decide. They had declared themselves more than ready to bear the guilt and blame. "His blood be on us and on our children" (Mt. 27:25). Yet there was a sense in which they knew not what they did—in its enormity. For had they known they would not have crucified the Lord of Glory.

. . . And Led Him Away.

St. John's next brief phrase tells us that they led Him away—bearing His Cross. "And He, bearing His cross, went forth into a place called the place of a skull." It was common practice to make a man under sentence of death carry his cross to the place of execution; there was a kind of savage irony in thus making Him the bearer of the cross on which he was to suffer. It was one more indignity which was imposed on Him; He was forced to bear the Cross "for Himself." They would lay the gibbet on His shoulders that He might bear it through the streets of the city. Jesus and the Twelve had no doubt often seen such a sight after the revolt of Theudas. It had been in His mind when He had told them that they must take up their cross and follow Him. He was now going forth like Isaac when he had to carry the wood for the offering. And it spoke of the same absolute submission to the Father's will in giving Him up to die. St. John alone records that He bore His own Cross as He set out. But He sank beneath the burden, and while He trod that Via Dolorosa it was necessary to find a cross-bearer.

This phrase reminds us, too, that they led Him away—without the gate. St. John says that He "went forth"—for He might not suffer within the city walls. This lends pathetic interest to the ancient ceremony on the Day of Atonement (Lev. 16:27). For the Law of Israel made it clear that "without the camp" was the place of the

curse. This was the true Day of Atonement, and the Lord Jesus was the true sin-offering. The language of Leviticus and of Isaiah is confirmed in the language of the Hebrews. Just as Aaron could only enter the Sanctuary through the blood of the victim whose body was burnt without, so would Jesus enter into heaven through His own blood while His mortal body suffered without the gate (Heb. 13:11-12). When the Jews stoned Stephen, they first "cast him out of the city" (Acts 7:58). And so we see Jesus going forth to a place called the place of a skull. That is why the author enjoins on us something more than the need to take up our cross: "Let us go forth therefore unto Him without the camp, bearing His reproach" (Heb. 13:13).

This phrase reminds us then that they led Him away — to bear our curse. The prophet had foretold that He would be "led" like a lamb to the slaughter. The last point to which His obedience could go was death, "even the death of the cross." Cicero plainly said that this was "crudelissimum terribissimumque"; most cruel, most terrible. No Jew could think of Death upon the Cross without instant thought of the Curse. For was it not written: "cursed is every one that hangeth on a tree" (Gal. 3:13). Was there some faint thought of this in the words He spoke as He trod that Via Crucis: "If they do these things in a green tree, what shall be done in a dry?" (Lk. 22:31.) It was this curse which made the Cross such an offence, such a scandal, in the eyes of the Jews. Yet in Apostolic testimony, this was the great message: "Jesus—Whom ye slew and hanged on a tree!" (Acts 5:30; 10:39; 13:29.) The Jews could not bear this thought—that one who died beneath the curse could be The Christ. Yet Peter would insist that He was One "Who His own self bare our sins in His own body on the tree" (1 Pet. 2:24).

The Lamb of God.

This then was the end of the Trial

before Jews and Gentiles alike: "And they took Jesus, and led Him away." None of the Twelve was led out to die at His side; their hour was not yet come. He had agreed to submit to capture — that they might go their way. It was indeed fitting that He should stand alone in that place of dying and death. For He that died while Barabbas was set free died as Substitute for all. Yet He was not absolutely alone, for two thieves were also led out to die. They would suffer, one on either side of Jesus; He would hang in the midst. But if one died reviling, one died repenting; and He would die redeeming. For when they took Him and led Him away, it was as the Lamb of God Who beareth away the sin of the world.

MOORE COLLEGE MEN IN NORTHERN TASMANIA.

(From a Correspondent.)

It is something of which Sydney might be proud, that former students and those interested in Moore College are in the forefront of the church's work outside of the Diocese of Sydney. In fact in many ways the College can be considered a missionary College in so far as many of its students can be found working in various parts of the world.

There are quite a number of Moore College men working in Northern Tasmania and one old student who has retired, Rev. A. Rooke, has spent his life in Tasmania and now in retirement after filling many parishes with much satisfaction. In his old age he still loves to talk of his old College.

We do not forget that the present Bishop of Tasmania was for a time a lecturer in the College.

The Rev. L. S. Dudley, B.A., Th.Sch., lectured in the College and he is well remembered for that work. He is the Archdeacon of Launceston and is a member of the Standing Committee of the Diocese. He is the Rector of a very busy parish in the City of Launceston.

It is not very long ago that the Rev. L. Sutton, M.A., left the Rectory of Ashfield, to become Rector of St. John's, Launceston. What a beautiful parish Church he presides at. Some visitors state that it is the best parish church in Australia. It has a History

of over 125 years and is the most important church in Northern Tasmania. The Rector is a member of Standing Committee and of C.M.S. Director of St. Luke's Hospital, Launceston, and a member of the Committee of the Bible Society.

The Rev. K. A. Kay, Th.L., is rector of St. Aidan's Church and is busy at present with the plans for enlarging his church and this work should be completed by the end of this year. He is a member of the Committee of the Bible Society, a Director of St. Luke's Hospital and has been appointed the Honorary Chaplain of St. Luke's Hospital besides these he is the Assistant Treasurer of the C.M.S. for Tasmania.

It was not so long ago that the Rev. G. Christopher, Th.L., was appointed Secretary for Tasmania for the C.M.S. and at the same time was appointed Rector of St. Leonards, not far from Launceston. This Parish had fallen on bad days but by hard work he has been successful in his dual positions.

The Rev. T. Doyle, Th.L., came north from Hobart when appointed Rector of Cressy some 20 miles from Launceston, in the glorious Hill Country of Northern Tasmania. He is an energetic worker and is on the committee of C.M.S.

Then that well known Sydney Churchman Mr. W. J. Williams, M.B.E., B.Sc., two years ago retired from work and decided to live in Launceston. He was for fifteen years, Hon. Treasurer of Moore College, and still very interested in the College and its activities. He could not be quiet in Northern Tasmania. He is the Deputy President of the British and Foreign Bible Society for Tasmania, Vice-Chairman of the Board of St. Luke's Hospital, a member of the C.M.S. Committee and Chairman of the Christian Business Men's Fellowship of Launceston.

It is pleasing to know of the work that Moore College men are doing in Northern Tasmania. The Teaching and Ideals as set down by Moore Theological College are being sent forth far and wide in the north of the Island and the Missionary spirit is an evidence of the live and consistent church life in the various centres where these Moore men are the leaders.

PRAYER FOR LENT.

On Ash Wednesday 300 years ago there died at the Old Palace, Maidstone, Sir Jacob Astley, a gallant soldier and commander of the Royalist infantry at Edgehill. Before leading his men into battle he uttered the now famous prayer: "O Lord, Thou knowest how busy I must be to-day. If I forget Thee, do not Thou forget me." He is buried in the chancel of Maidstone Parish Church. —C.E.N.

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NOTES AND COMMENTS

"Easter means the abolition of ultimate fear. What happened then gives us a hope that nothing can disappoint or overthrow.

The Significance of Easter.

If our Christian Faith does not give us hope, we ought to ask "Why?", because Hope along with Faith and Love are the ingredients of the Christian Spirit. Our lack of hope may be due to the fact that we have failed to penetrate deeply enough into the meaning of our Lord's Resurrection." These words were written by the Bishop of Manchester in dealing with the fear that has been abroad about the probability of another and more disastrous World War. Doubtless "fear is on every side" and fear of every description. We are in the midst of "a cold war," it is often said; and a cold war is really a war on nerves. Men and women are tempted to lose heart, and that is the very condition of fear our evil foes are working and hoping for. But such a condition of mind is not for the Christian. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee." And the writer to the Hebrews sees in the Resurrection of Christ the very basis of that peace as he prays for his friends, "Now the God of peace, that brought again from the dead our Lord Jesus that great Shepherd of the Sheep made you perfect in every good work to do His will," and St. Peter in speaking of the Christian's Hope speaks of the Christian as being begotten again to a hope that is living because of the Resurrection of Jesus Christ from the dead.

Then wake, glad heart! Awake,
Awake!

And seek thy Risen Lord,
Joy in His Resurrection take,
And comfort in His Word;
And let thy life through all its ways
One long thanksgiving be,
Its theme of joy, its song of praise—
Christ died and rose for me.

The Mission long prepared for is ended. Some thirty missionaries, mainly from Victoria, were solemnly commissioned by the Bishop of Gippsland for their sacred task.

The Gippsland Mission.

Practically every centre of Church life has been able to take part in the mission services and

many have made the promise and re-consecrated themselves to Christ's service in the formula of the Mission. "I accept Christ as my Lord, and Saviour and with the help of the Holy Spirit will serve Him faithfully in the fellowship of His Church." In simple faith the mission has been held and the servants have sought "to fill the water-pots" and now wait expectantly for the blessings to flow. We can only plant and water—God alone giveth the increase or as another scripture saith, "The lot is cast into the lap but the whole disposing of it is of the Lord." So we must join with our brethren in prayer that the influence of the Mission may, more and more, be found expressed in renewed lives and consecrated witness and service.

A Christian public will be grateful for the strong censure on a city firm of undertakers for their

The Conduct of Funerals.

failure to conduct a funeral "in a very reverent and solemn manner." The judge practically expressed regret that the jury would have no opportunity of expressing disapproval of the conduct of the company. We quite realise the difficulties that beset the Funeral Directors in carrying out in due form the last rites. One remembers a solemn warning to members of his College by the late revered Bishop Moule. "Don't forget that you may get used to officiating at funerals, but that the mourners do not." If only those who have to carry out this duty, day after day, in our city cemeteries would take to heart the good bishop's counsel there would be fewer heartburnings over the careless and sometimes heartless execution of this sad duty on the part of undertakers, cemetery officials and clerical officiants.

It is a good thing to be a "shut-in" for a season so as to get personal experience of Broadcast

Broadcast Services.

services. With a contemporary we deplore the substitution of dramatics and forums on various subjects being set to take the place of good plain services of worship and devotion. It sets us wondering what kind of devotional spirit this substitution indicates on the part of the person or persons responsible for such experiments.

Most of them strike us as futile to a degree. But as regards the Church services put over the air, many are most helpful and inspiring—The reading of prayers and lessons, plain and unaffected, the singing bright and the articulation clear. At such services the sermons are usually good. But so many of the services are unthoughtfully arranged. They seem to indicate a desire to show what can be done by "our choir." It reminds us of a war-time letter from an army chaplain entitled "The tyranny of the choir." It seems to matter little that the larger audience may not have a copy of the hymn book in use at the service; even the ornate music seems to make impossible much practical value in the words that are being sung. Unusual chants and chanting, florid settings of the Canticles, the inevitable anthem, and very often little-known hymns leave the poor "shut-in" in the room, to quote St. Paul, of the barbarian. The letter referred to is so relevant that we print it in full in another column.

We continue to notice illuminating comments on "A Sleep of Prisoners." The latest is from the Editor of "The N.S.W. Presbyterian," the Rev. Frank Hanlin, M.A., B.D., Dip.Ed. In his "Merely Personal" column (21/3/52) these two statements occur:

As a matter of fact, I saw "Sleep of Prisoners" myself when it was at the Mosman Congregational Church. It was, perhaps, the finest piece of sustained acting I have ever seen and magnificently produced. What it was really driving at I am not sure . . .

And again:

Let us be grateful to artists like . . . Christopher Fry . . . who open the eyes of the mind.

How can a person open the eyes of the mind and yet fail to make clear what he is driving at?

We mean no offence to the distinguished playwright, but we could not help being reminded of the reaction to Sym's second rhyme in C. J. Dennis' "Glugs of Gosh":

With an increase of cheering and waving of hats—
While the little boys squealed, and made noises like cats—
The Glugs gave approval to Sym's second rhyme.
And some said 'twas thoughtful, and some said 'twas prime;
And some said 'twas witty, and had a fine end;
More especially those who did not comprehend.

DO NOT HOLD ME!

(By Rev. J. A. Dahl, M.App.Sc.)

All who have read the story of those amazing events on that glorious resurrection morning will remember the strange conversation between Mary of Magdala—the very first to see Him, and the Risen Lord. The tomb had been found to be empty of everything but the grave clothes, Peter, John and two groups of women were on their several ways back to the city. Mary weeping piteously lingered at the tomb. She saw and spoke to two angels and then to the Lord, not recognising Him. She was wanting to find the Lord's body, which doubtless she thought had been shamefully stolen. He speaks her name; in a rapture of relief and joy she cries "Rabboni" and clings to Him. Jesus says to her, "Do not hold me, for I have not yet ascended to the Father; but, go to my brethren and say to them, I am ascending to My Father and your Father, to my God and your God." Jn. 20:17. RSV.

Puzzle or Platitude?

This saying has puzzled expositors all down the ages. Some explain it as a platitude—Let go, and run and tell the brethren that they may see Me before I ascend. Doubtless some thing like this is part of its meaning.

But in all the circumstances this is too trivial to be a complete explanation. Firstly it is recorded by John

who after a life time's meditation had written his account of our Lord's life, weighing every word carefully to make as perfect a picture as possible.

Then it was a very special occasion—the first interview after the resurrection. Thirdly, it is clear that there is no inherent reason why she should not touch Him. A few minutes later other women are allowed to hold his feet, Mtt. 28. A week later He invites Thomas to handle His body and feel his wounds. Certainly the circumstances were different—there was a group of women, here was a younger woman alone, clinging to Him in ecstasy, one who had a background of extreme emotional stress. This firmness and a message to run and deliver at once helped to preserve her self-control. But there is more to it than this for He links it up with his ascension.

Risen but not Ascended.

He had sought to make them understand his crucifixion beforehand but they had not grasped his teaching. Now that He was risen from the dead Mary and the other disciples (see their question about the kingdom, Acts 1:6) misunderstood his position. Their thoughts were tied to the physical plane. They did not realise that his work of redemption would be incom-

plete without his ascension. They had to learn that these 40 days were a special period of time during which He would assure them of the reality of his resurrection and teach them important truths that they were not ready to understand soon. Before his death they had known Him by their physical senses, after His ascension they would know Him only by faith. These 40 days were a transition period.

Faith not Sight.

Mary and Thomas thought that if they did not have Him in the flesh, then they did not have Him at all. But until His Return He is only to be known by faith, in the spirit not in the body. Until his ascension they had the privilege of sight to establish their faith, not to lead them back to their former ways. This incident is of crucial importance. The first appearance of the Risen Lord was to set the direction of their future knowledge of Him and it is also of vital importance to us. We must walk by faith not sight.

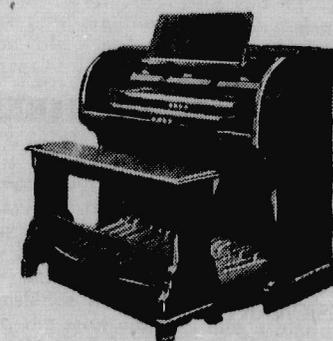
It overthrows the Roman emphasis upon a crucifix as a fundamental error—an error which vitiates much Roman doctrine and practice, and demands a bodily presence in the Mass. It is a misplaced emphasis, a dependence on the physical which hides the Present Lord and makes some other mediator necessary. He is not now on the Cross but at God's right hand, and until He returns is not known by sight but by faith.

Cling by Faith.

The Son of God came as a man, we must not reject his humanity any more than his deity. St. Paul with his emphatic declaration (2 Cor. 5:16), "We regard Him thus no longer," slays this error which mars some of our hymns, this sentimentality which is the enemy of true religion. Mary's passion was excusable, we cannot plead her ignorance. Yet we forget the emphasis that He places on his ascension; Easter Day is magnified, while Ascension Day is ignored. We are content to know that He lives and consider not how or for what He lives.

The safeguards against sentimentality and undue religious emotionalism are shown by this incident to be two-fold—a right understanding of the doctrine of our Lord's person and position and an active employment in his service. Perhaps it could be summed up thus—do not cling to physical experiences however spiritual, but by faith lay hold of Him and in faith engage in active service. So Mary came to know the Risen Lord and we may know Him as He taught her to know Him—by faith.

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A PILGRIMAGE TO OLNEY.

(By G.H.S.)

The little Buckinghamshire village of Olney is a place that should be of special interest to all members of the Church of England, for it was not only the home of William Cowper, the great Evangelical poet, but also the scene of the ministry successively of John Newton, the converted slave-trader, author of "How sweet the name of Jesus sounds," and Thomas Scott, himself brought to the Faith through Newton's influence when curate of the neighbouring parish of Weston Underwood and later to become famous as the author of a "commentary" on the Bible.

I had long desired to go on pilgrimage to Olney and recently was able to fulfil my wish.

Despite a few touches of modernity on the outskirts, Olney itself still possesses much of its old-world charm. The market-place looks much the same as it did in Newton's day and the vicarage, though somewhat restored, is to all intents and purposes the same as when Scott called there in distress of soul and John Newton, who had never ceased to marvel at his own wonderful enlightenment, took his neighbouring curate aside and taught

him the way of God more perfectly.

On arrival at Olney I called first at the Cowper museum where I was most graciously received by Mr. Radmore, the newly-appointed curator. The museum fills the house where Cowper lived and wrote not only his great poem "The Task" (the actual sofa mentioned in the poem may still be seen in an excellent state of preservation) but also his famous hymns "O for a closer walk with God," "There is a fountain" and "God moves in a mysterious way." There are also many mementoes of Newton and Scott in the house reminding the visitor of the close ties of friendship which bound together these three remarkable and very different men. One result of this friendship is seen in the early editions of the "Olney Hymns" which are carefully preserved in the museum.

It was in 1771 that John Newton proposed to Cowper that they should jointly compose a series of hymns both as a perpetual memorial of their friendship and also to "promote the faith and comfort of sincere Christians." The book contained in all 348 hymns and was arranged in three parts: Book 1, On select texts of Scripture; Book 2, On Occasional Subjects; and Book 3, On the Spiritual Life. The book contained not only the masterpieces of Cowper just mentioned but also such

favourites as "Glorious things of thee are spoken," "Approach my soul the mercy seat," "Hark, my soul, it is the Lord" and "Jesus, where'er Thy people meet." There are also lesser-known gems such as "From Sheba a distant report of Solomon's glory and fame, invited the queen to his court but all was outdone when she came," and "By whom was David taught to aim the dreadful blow, When he, Goliath, fought and laid the Gittite low?"

It was therefore with the Olney hymns very much in mind that I eventually tore myself away from the museum and turned my steps to the church. The situation of Olney church by the river is of peculiar beauty and the scene is well known now to thousands of televiewers since it is frequently shown as the "Interlude" picture. All speaks of the peace of God which Newton and Scott both found at last and which brought healing to the distressed mind of William Cowper. It seems singularly appropriate that John Newton, who found peace after so stormy an early life should rest in this peaceful churchyard.

I left Olney deeply moved and profoundly thankful for these great spiritual ancestors. I felt also deeply and humbly grateful to have been born into so excellent an heritage.

—C.E.N.

(The Church in Australia has a link with Cowper and Newton. Richard Johnson, Australia's first clergyman, was a personal friend of Cowper and Newton, and it was through their recommendation of him to the famous Eclectic Society (of which both were members) that his name was put forward by Wilberforce to Pitt, the Prime Minister, as a suitable chaplain for the proposed settlement at Botany Bay. John Newton maintained correspondence with Richard Johnson, much of which survives. It reveals that Newton had a far-sighted vision of the possibilities of the work at the new settlement. One letter, dated Nov. 28, 1789, contains this prophecy: "The seed you sow in the Settlement may be sown for future generations, and be transplanted in time far and near. I please myself with the hope that Port Jackson may be the spot whence the Gospel light may hereafter spread in all directions, and multitudes may rejoice in it who are at present covered with a thick darkness."

Again, in 1793, there is this encouragement to Johnson: "You are sent to lay the foundation stone upon which others will build, and it will be more clearly seen by posterity than at present, that the Lord directed you by His counsel, and upheld you by His arm of power, that He appointed you to the honour of opening a plan, which He, in His due time, will accomplish." As Cowper had written:

"His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower."

—Ed.)

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PRIESTLY AND PROPHETIC RELIGION

Part II.

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

The prophets never ceased to insist upon God's equal treatment of all men in all ages according to their stage of moral development and illumination. They continuously taught that as God governs nature by laws so also by laws He assigns responsibility. Moreover the prophets firmly grasped the elemental fact that you cannot sow one kind of seed and reap another kind of crop. Throughout nature every seed, every tree, every fish, every bird, every living creature of every species necessarily brings forth according to its kind. To expect otherwise is to mock nature and befool oneself. By some of those flashes of moral and spiritual insight which come down from above, and which we rightly call revelations, the prophets perceived that the same kind of law of congruity and consequence works in every department of human life; political, social, mental, moral and religious. Neither nations nor persons can sow one thing and reap another. If ruin befalls them it is not a piece of bad luck, a chance or accident, but part of the moral order and constitution of things. To expect otherwise is to mock God, befool oneself, demoralise morals and profane religion. In all ages alike, saith the Lord God, through the mouths of His prophets, the great houses, built on sin, shall come to an end: whether in Tyre or Sidon, Vienna or Berlin. In memorable and matchless language one of the great prophets said more than two thousand years ago, just as if he had been speaking to-day:—They that thresh their neighbours with instruments of iron, that deport and carry captive the innocent, that break treaties and do not remember covenants, that cast off pity and devour other men's goods, that burn the bones of the dead into lime and rip up women with child, that place no bounds on either their lying or their lust, cannot avert their doom or possibly have any other end than this. Their kings shall go into captivity and their princes with them. Their sceptre shall be cut off and their palaces devoured. All refuge shall fail the swift and strength the strong. The mighty man shall not deliver himself. Even the courageous shall flee away

naked and the people shall eat the fruits of their iniquities.

These dooms do not pursue one nation more or less than another. They do not sound the knell of ancient dynasties and peoples only. They also include those of all times, even the most modern; as the issues of the recent war have formidably demonstrated. They are not the foretelling of isolated and exceptional incidents; but the forthtelling of the unescapable operation of universal laws. This is why the Bible is at once both a very ancient and the most modern of books. It is always alive and up to date in its fundamental themes; full of the breath of God. Hence we say it is given by inspiration and permanently rich in instruction for righteousness and reproof. To this extent the history of every nation, although not a new Bible, is a national Bible, when read aright; i.e., a new illustration of the great principles, a new confirmation of the universal moral laws, of the old Bible.

This permanence and unalterableness constitute one of the most broad and vital differences between prophetic and priestly religion. Priestly religions are ever decaying and dying. Where now are the old pagan priests or the old Levitical ceremonies and sacrifices? They have vanished for ever. Why? Because they were merely shadows; and in them was no abiding substance. And truly no mere priestly religion is anything more than a shadow; not even a sun-shadow of the day, but only a moon-shadow of the night. Prophetic religion, on the other hand, is all substance which never changes except as, in the glorious instance of the Sermon on the Mount, the seed changes into a blade, and the blade into the ear, and the ear into the full and ripened corn. We know that it is just as certain to-day as it ever was, that if men put their hands into the fire they will be burned; just as certain to-day as it ever was, that grapes will not grow of thorns or figs of thistles. Likewise it is just as certain to-day as it ever was, and ever will be, that all houses, whether of wealth or power, built on the sands of unrighteousness will surely fall, and perhaps suddenly, with a great crash.

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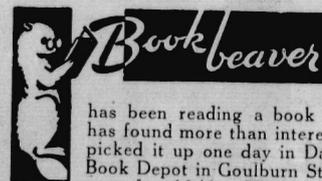
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has been reading a book which he has found more than interesting. He picked it up one day in Dalrymple's Book Depot in Goulburn Street, Sydney, for 10/6. The book is Air-Commodore P. J. Wiseman's "Creation Revealed in Six Days." It reveals how Archaeology confirms the Bible and makes the first chapter of the Bible ever so much easier to understand.

BOOKS OF SPECIAL INTEREST:

"Heresies Ancient and Modern." An examination of current teaching. By J. Oswald Sanders. 8/6

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PETER POPE.

(By R. D. Paul.)

Very few people, either in England or in India, know who was the very first convert to Protestant Christianity in India. He was a lucky person whose lot appears to have been cast in pleasant places, and who was not subjected to the persecution which is the usual lot of converts in India.

The conversion took place long before any missionary work was done in India and was due to one who was not himself a missionary—the Rev. Patrick Copland, a Chaplain or "preacher" in one of the East India Company's merchantment, a sincere and religious person. Captain Martin Pring, the commander of the Royal James to which he was attached during its voyage to and back from India, gives the following testimony about him: "I praise God that sent Mr. Copland with me, whose virtuous life suiting so well with his sound doctrine is the only means to draw men with God." Preacher Patrick Copland brought back with him to England a native of India, a lad "borne in the Bay of Bengal," whom he had met during his wanderings in India and whom he had taught the rudiments of English. In the transac-

tions of the East India Company under the date of August 19, 1614 is this entry, "Captain Best having brought home a young youth, an Indian who was taught by Mr. Copland the Preacher to write and read, and is very apt to learn. The company therefore resolved to have him here to schoole to be taught and enstructed in religion that hereafter being wellgrounded he might upon occasion be sent unto his countrye where God may be soe pleased to make him an instrument in converting some of his nation."

What a sensation did the presence of an Indian cause in Jacobean London! As he walked the streets of London, "the women with curiosity, peeped through cracks of the front doors and children went before and followed his steps their mouths agape with astonishment." Within a year however, the young man had made so much progress and "had profited in the knowledge of the Christian religion so that he is able to render an account of his faith" that Copland wrote to the Company suggesting that he should be baptized. Thereupon on July 16, 1615, the Company decided "to receive directions from Mr. Governor concerning the baptizing of him, being of opinion that it were fitt to have it publicly effected being the first fruits of India."

The Archbishop having approved of the proposal, the youth was publicly baptized at St. Dionis Backchurch, Fenchurch Street, on December 22, 1616. The church and the streets leading to it were thronged with people who had gathered to witness the most unusual event of an Indian being baptized. The Privy Council, the Lord Mayor and Aldermen, the members of the East India Company and the sister Company of Virginia had to wade through the "sea of upward faces" overflowing the approaches to the church, and the congregation which had densely packed the inside of the church. The rite was administered by Dr. John Wood and Peter, the name given to the lad in baptism, was chosen by King James himself. The entry in the parish register reads, "1616. Dec. 22. An East Indian was christened by the name of Peter."

A few weeks later the lad accompanied by his teacher returned to India in the Royal James, Captain Martin Pring.

Early in the year 1620 he addressed three letters in Latin, one to the Governor of the East India Company and two to Captain Martin Pring. In these letters he signs his name in Latin, Petrus Papa. How and when he acquired this surname is not clear. Copland has preserved them by printing these letters as an appendix to a sermon of his own which he preached on April 28, 1622 at a Thanksgiving Service, in which he referred to the young man, as "Peter Pope, so named by His Majesty." Sermon and letters were published later in the form of a book with the following title:

Virginia's God be thanked
or A Sermon of Thanksgiving for the happie
Successes of the affaires in Virginia this last
year

Preached by Patrick Copland at
Bow-Church, in Cheapside, before the
Honorable Virginia Company, on Thursday,
the 18 of April, 1622. And now published by
the Commandment of the said honorable
company.

Hereunto are adjoyned some Epistles,
written first in Latine (and now Englished)
in the East Indies by Peter Pope, an Indian
youth, born in the Bay of Bengala, who was
first taught and converted by the said P.C.
And after baptized by Master John Wood,
Dr. in Divinitie in a famous assembly, before
the Right Worshipfull, the East India Com-
pany, at S. Denis in Fen Church Streete in
London, December 22, 1616.

London 1622.

Both Patrick Copland, the first Anglican
clergyman to convert to Christianity a native
of India, and Peter, the first Indian convert
to Anglican Christianity, deserve to be better
known than they are.

(St. Martin's Review.)

ORDINANDS AT "GILBULLA," MENANGLE.



An informal snapshot taken at the Quiet Days for prospective deacons prior to the Ordination in St. Andrew's Cathedral, Sydney, early in March. Also in the photo are the Archbishop, Archdeacon Hulme-Moir (on the Archbishop's left), the Rev. C. H. Nash (second from right), Archdeacon R. B. Robinson and the Rev. Dr. Alan Cole (front row), who assisted the Archbishop in conducting the Quiet Days.

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DEATH AND DESTRUCTION
IN CAIROMISSION PROPERTY MARVELLOUSLY
PRESERVED IN JANUARY RIOTS.

An Australian missionary of the Egypt General Mission, Mr. Aubrey Whitehouse, has written the following in a letter to Australia about the anti-British demonstrations in Cairo in January last, when a number of lives were lost. The account speaks for itself, but we feel bound to praise God for the evidence of His protective hand over the work of His servants there.

At midday on Thursday news began to come through of the battle between the Egyptian police and the British forces in Ismailia, and there were dangerous demonstrations in Cairo, and eventually a state of emergency was declared. We wondered if it were wise to carry out our plan of going to Alexandria (by road) on the Saturday, but felt it would be O.K. to carry on. We left at 8.30 a.m. and apart from being pulled up by an Egyptian mounted policeman who let us go on after examining licences etc. (and spitting on the ground violently when he finished!) we experienced no further trouble, and arrived at Alexandria about 3.30 p.m. The afternoon radio news told of riots in Cairo and damage to buildings and loss of British lives, but there were no details from Egypt, (all we got was from B.B.C.) and very little in the Egyptian papers. But we heard on Saturday night that martial law had been proclaimed, and a 12 hour curfew enforced. Then on Sunday we heard of the dismissal of the Nahas Government and the appointment of Aly Maher Pasha. I got on to Zeitoun by phone, and found that everyone there was safe after a terrifying night. We decided to continue our week-end break as planned, and arrived back in Zeitoun on Tuesday afternoon.

On Wednesday we went into Cairo to see the damage for ourselves, and saw an indescribable scene. Shepherds Hotel is just a heap of smouldering rubble, so is Oreco, Cicurel, Chemla, Benzione, Ades, Kodak, all Groppi's shops and the Amercaine, all theatres and cafes, Averino, B.O.A.C., T.W.A., Cooks, Faragullah (Travel Agency), every motor car showroom and most garages. The streets are littered with rubbish and burn-out motor cars. The Turf Club which was the scene of brutal outrages against Britishers—at least 8 of whom lost their lives there—was a wrecked shell. Barclay's Bank is gutted (15 lives lost there) and it is conservedly estimated that one-fifth of the commercial value of Cairo has been destroyed. Damage has been variously

put at between £50,000,000 and £100,000,000. As one of the Arabic papers here put it — an invading army would not have caused one-tenth of the damage done by some of Egypt's own sons in a few short hours. Some of the independent papers are asking questions as to where the Security forces were, and how it was that a mob could run wild in Cairo streets for several hours, and prevent fire engines from going into action and even destroying them, before any steps were taken to call in the military.

It was depressing walking round the streets of Cairo. No one—or scarcely anyone — glared at us; all were too dumbfounded and upset. There was not a smile to be seen in usually gay Cairo. Perhaps the most frequently heard word from the abnormally silent crowds was "khasara" (what a destruction!). It was as though the country was attending the funeral of its capital city.

The most wonderful thing about the whole sorry business was the way that Christian establishments have been preserved. The American Mission, with Shepherds Hotel blazing on one side and Averino's going up on the other, was untouched. The Bible Society, with hotels and stores around it going up in smoke, was unharmed. Nile Mission Press, which now occupies a shop in David Ades' building, is intact, although Ades itself was absolutely gutted. Old Cairo (C.M.S.), English Mission College and ourselves have been kept from everything so far.

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DISTINGUISHED VISITORS.
1947.

(We take the following from a Sydney Parish Paper dated September, 1947, and written by the Rector under the above heading.)

The Bishop of Lichfield (England) and the Bishop of Albany (New York State) addressed Synod by invitation on successive evenings. They are both gifted speakers.

Lichfield is a very old English diocese. The present Bishop is the ninety-fourth in succession.

The Bishop said that Hitler had set out to destroy the basic principles of our Christian way of living, and he had too largely succeeded in doing so. England had witnessed a sharp moral decline; this was specially noticeable in two directions. England could no longer pride itself on honesty; pilfering and stealing had become common. And the marriage tie was not held sacred to the same extent as formerly. In 1910 there were 500 applications for divorce; in 1946 this number had risen to 45,000.

The Bishop of Albany (New York State) spoke of the movement towards greater unity among Christians. He spoke with earnestness and eloquence. Synod was much stirred, but I myself remained quite unconvinced. I agree that division is wrong; division that can be avoided is undoubtedly sin. There is no other name for it. But false teaching is also wrong and sinful; I heard no reference made to this.

No unity is possible without unity in the truth. We must be of the same mind about things fundamental.

During a previous address in the Chapter House, the Bishop described life at Lambeth Palace as he recently found it during a visit to England. Formerly a large staff of servants were kept and visitors were entertained from all over the world, sometimes to the number of thirty at a time. Now the Archbishop and Mrs. Fisher live in a corner of the Palace. Only one servant is kept—an old man, who does the cooking. One or two helpers come in to clean. Mrs. Fisher's sister also helps; she takes care of the poultry. All this, the Bishop of Albany said, was symptomatic of the great change that has come over English social life. The Bishop himself is an Englishman by birth. He said that in England one class had practically disappeared, and England was very much the poorer for it.

DEVOTIONAL

SUNDAY NEXT BEFORE EASTER.

6th APRIL, 1952.

The Sunday next before Easter, more commonly spoken of as "Palm Sunday" is the first day of that "Holy Week" in which we commemorate the sufferings and death of the Lord Jesus Christ. The Gospel, which contains St. Matthew's account of the Crucifixion, is only one of a series of passages of Scripture appointed to be read in succession, so that, in spirit, we may follow the Lord to Calvary. The account of our Saviour's sufferings given by each of the four Evangelists is read in turn. On the Sunday before Easter the Second Lesson (St. Matthew xxvi) is followed by the Gospel (St. Matthew xxvii). This sequence shows clearly that in the minds of those who drew up our Liturgy, the Holy Communion was intended to follow Morning Prayer. The Gospels for Monday and Tuesday in Holy Week contain St. Mark's account of the Passion, while that of St. Luke is appointed to be read on the Wednesday and Thursday. On Good Friday the series is concluded by St. John's impressive story of those last sad days (to be read as Second Lesson and Gospel).

For those who cannot regularly attend the services held in their Churches during Holy Week it would be a profitable exercise to read day by day these appointed passages, and thus in spirit walk together with the Lord as He trod the way to the bitter cross of shame, and take their places among the little group of loved ones who stood beside Him as He gave His life for their sins, and for the sins of the whole world.

But, where possible, it is our duty and privilege to be present, during Holy Week, at the frequent services held in the House of God, joining with others in blest communion and fellowship, and offering our "Common Prayer" to the Father, Who in His wondrous love gave His Beloved Son to die for us. And by His Holy Spirit gives the spiritual power which flows from that great redemption, and by which we are made meet to be partakers of the inheritance of the saints in light.

EASTER DAY,
13th APRIL, 1952.

On Easter Day, the Queen of Festivals, there is but one message for the Church: "Christ is risen." Here is the central and all-important fact of the Christian Religion. "If Christ be not raised your faith is vain; ye are yet in your sins."

The Gospel (St. John xx, 1-10) sets before us St. John's account of the events of the first Easter morning; it tells how he and St. Peter found the sepulchre empty, and how he noted the facts, "seeth the linen clothes lie, and the napkin that was about His head, not lying with the linen clothes, but wrapped together in a place by itself." He evidently reasoned about these facts; friends would not have denuded the Lord's body of its coverings, enemies would not have stopped to fold a napkin, and the result was clear, "He is risen, as He said." "He saw and believed!" Afterwards he came into personal touch with the Risen Lord.

In this twentieth century there are two facts plainly visible to all. The first is the existence of a Christian Church, broken into many fragments, it is true, but with a unanimous witness to the central truths of Christianity. As we go back through the centuries, noting where each separation occurred, we at last reach a point where the Church was one. Asking the reason of its existence, we are told that the Lord died upon the Cross, but rose again from the dead, and that the Church was founded to bear witness to the truth of the Resurrection. The second fact is the observance of the Lord's Day, practically a day of worship for all Christendom. We ask how it originated. As a rest-day in the State it is due to the Emperor Constantine, but as a day of Christian worship it has from the first been observed because on the first day of the week Jesus rose from the dead.

These two facts, the existence of the Christian Church, and the observance of the Lord's Day, are both based on the belief that Christ rose from the dead and can only be accounted for on the basis of that belief. These facts are visible to all, as were linen clothes and napkin to St. John. "He saw and believed." So should we pass

from the evidence of sight to a loving, personal faith in the risen, glorified Son of God. And as we seek to live the Risen Life, faith will become certainty. We shall be able to say, like the men at Sychar, "We have heard Him ourselves and know that this is indeed the Christ, the Saviour of the world."

GOOD FRIDAY PROCESSION,
APRIL 11, 1952.

The Most Reverend the Archbishop of Sydney has decided to hold the Procession of Witness on Good Friday, and the Rev. Canon H. N. Powys, Rector of St. Michael's, Vaucluse, has been requested by His Grace the Archbishop to arrange the procession.

The arrangements in connection with the Procession are as follows:—

As in previous years those marching will assemble in the Domain at the rear of the Sydney Hospital in ample time to move off at 4.20 p.m. sharp. The Procession, which will march out of the Domain into Macquarie Street, thence via Martin Place and George Street is expected to reach the Cathedral at about 5 p.m., where a brief service will be held. In the case of rain a service will be held in the Cathedral but the procession will be abandoned.

Parishes will be grouped according to their Rural Deaneries as hitherto, and officials will be on hand to direct the people to their places.

Regular Church Organisations such as robed Choirs, C.E.M.S., C.E.B.S., Mothers' Union, G.F.S., Church Troops of Scouts and Guides, Missionary Societies, etc., Fellowships, Confirmees, will march as separate units, wearing uniforms, and carrying their distinctive banners.

Bands will play appropriate music en route.

People who are unable to march for the whole distance of the procession may join the procession en route and march for as much of the way as they can, or else they may meet the procession at the Cathedral.

This procession of witness is most important. At each service Clergy are requested to make reference to it, and thus create a measure of enlightened enthusiasm in this effort of our Church for the worthy remembrance of this sacred day, and publish main details in Parish Papers and local press.

Tea will be available at the CENEFF Memorial Centre, 201 Castlereagh Street, at a cost of 2/- for those who wish to remain in town for the evening services at St. Andrew's Cathedral or Sydney Town Hall.

Further details from the Hon. Organiser, at St. Michael's Rectory, Vaucluse. (Tel.: FU 7099.)

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Diocesan
News

SYDNEY

● Induction of A New Rector.

Archdeacon F. O. Hulme-Moir was instituted and inducted to the parish of St. Andrew, Summer Hill, by the Most Reverend the Archbishop of Sydney and Archdeacon Bidwell on Tuesday, March 18th. The sermon was preached by Archdeacon R. B. Robinson from the text Ephesians 4.1. The Archdeacon made reference to the work of past Rectors and workers in the parish and the fine contribution that had been made for the establishment of the vigorous spiritual witness seen over many years. It was Bishop Barker who had appointed the Rev. John Vaughan (afterwards Canon) to be the first Rector. Canon Vaughan had been followed by Canon Langford Smith and Archdeacon Bidwell, well known for the splendid work they have done.

Archdeacon Robinson said a special feature in the history of the parish had been two Evangelistic Missions that had been conducted in the early days, the first soon after the parish had been created, the Missioner being the Rev. Henry Langley, afterwards Bishop of Bendigo. This was followed a few years later by the Mission of the Rev. George Grubb. Both missions had been used to establish firmly the faith of not a few.

The preacher instanced from the George Grubb Mission the conversion of a young man who had been brought to the Mission Service by his mother, who afterwards became a Missionary in China, and whose ministry also in Australia had been a spiritual blessing to many. He was the late Rev. C. N. Lack, well known and beloved. The other was the story of the late Mr. G. H. Slater who had been connected with St. Andrew's for some fifty years and held the office of churchwarden. He heard the Rev. George Grubb preach in St. Andrew's Cathedral, Sydney, and waiting for the preacher in George Street after the service, Mr. Grubb had led him to know Christ as they were standing under a lamp post.

The preacher also added that he had been interested to hear the new Rector testify at a recent gathering that he had received early spiritual impressions through family prayer conducted by his mother.

After the service in Church a welcome was given to the Rector and Mrs. Hulme-Moir in the parish hall.

TASMANIA

● Appointments.

The Bishop has appointed the Rev. H. H. Butler to be Rector of Deloraine; and the Rev. F. Maling, Vicar of Winchelsea, Victoria, to be the first Rector of St. Peter's, Sandy Bay.

● Appointment of New Editor.

In succession to the late Rev. A. F. Thomas the Bishop has appointed the Rev. H. D. Ikin, assistant Priest St. John's, New Town, to be the Editor of the "Church News."

MELBOURNE

● Archbishop's Plans.

During Lent I have planned to visit the Rural Deanery Meetings in the Diocese. It gives me the chance to meet my brethren and both talk to them and hear from them, as it were, in the family circle. It gives me great joy to note the keenness they display in the important issues which face us. I have already discovered that there are several country parishes with three centres in which the parish priest is only given a small allowance for travelling. This means that part of his stipend must go to pay for parish visitation. It is probably thoughtlessness in some cases. In future I do not intend to send a clergyman to take charge of a country parish unless I am sure that suitable travelling is provided, in addition to the full stipend which the H.M.F. regards as the minimum. Even then there must be great sacrifices and very little money is available for the various cultural activities which are so essential.—From the Archbishop's Letter.

ADELAIDE

● Church Missionary Society News.

Earthquake in W. Tanganyika.—News just to hand reports an extensive earthquake has taken place in the Uha district, and details are awaited of damage to missionary property which is thought to be heavy. As far as we know there was no damage to personnel. It was in this area that Mr. Gordon Chittleborough was recently working. Donations towards restoring earthquake losses will be gladly received at the Church Missionary Society Office, Worando Bldgs., Grenfell St., Adelaide.

Mother and Child Welfare is an important part of our missionary work in Tanganyika, and a new development at Kongwa and Mpwapwa has been the training of suitable women as practical midwives for Native Administration clinics attached to their dispensaries. This has been thrilling work. They are married women or widows and most have been to our C.M.S. Girls' Boarding School before marriage. In these two small hospitals alone 406 African babies were born last year, whilst at Kilimatinde Hospital which is larger there were 906 births, with a total of 1441 admitted in-patients, and 32,100 out-patient attendances.

C.M.S. in Malaya.—The Parent Committee has received more offers than can be accepted for the new Mission to the Chinese in Malaya, and we are pleased to report having met the first representative from Australia or New Zealand C.M.S.—Sister Edith Parkerson, en route. We ask your prayers for her as she commences pioneer medical and evangelistic work in the Chinese settlements out of Kuala Lumpur.

Missionaries available to give talks and lantern lectures on their work are Sister E. Nunn, from Egypt, and Rev. and Mrs. G. Hayes, from India. Bookings should be made through the C.M.S. Secretary at the above-mentioned address, as these missionaries may only be free till July.

C.M.S. Annual Tea and Demonstration has been tentatively fixed for Tuesday, 27th May at Holy Trinity, Adelaide. Make a note of the date now—we are looking forward to having Canon and Mrs. Riley from the Sudan, Mrs. Dorothy Cooper from Tanganyika, who will just have arrived home, as well as Sister Nunn and Rev. and Mrs. Hayes with us.

The Rev. and Mrs. F. H. B. Dillon will be greatly missed from C.M.S. circles in Adelaide, as they have been most active members of Committees, and greatly increased missionary giving through Holy Trinity Parish during their time there. Mrs. Dillon has given inspiring leadership as President of the C.M.S. Women's Missionary Council. We wish them every blessing as they leave for Sydney at the end of April.

Books are going to be scarce with the new import restrictions, so we urge you to visit the C.M.S. Bookroom before present stocks go!

75th ANNIVERSARY OF C.I.C.C.U.

On the week-end of 8-9 March last, the oldest existing organisation of Christian students, the Cambridge Inter-Collegiate Christian Union, celebrated its 75th anniversary. The C.I.C.C.U., founded in 1877, was a product of the evangelical Revival in England, and especially of the work accomplished in Cambridge by Charles Simeon and others. A daily prayer meeting, forerunner of the C.I.C.C.U., had been begun in the 1840's, but the C.I.C.C.U. as such has had a continuous existence since 1877. To the period between 1860 and 1880 belong the beginnings of many other evangelical organisations which resulted from the same spiritual movement in England—such as the Keswick Convention, the China Inland Mission, the Children's Special Service Mission, the Scripture Union, Ridley Hall, Cambridge, and Wycliffe Hall, Oxford.

As part of the C.I.C.C.U. celebrations, a tea was held at Magdalen College, when Dr. Basil Atkinson gave reminiscences of the C.I.C.C.U. over the past 30 years. The main meetings of the week-end were addressed by the Bishop of Sodor and Man, Dr. J. R. S. Taylor, himself President of the C.I.C.C.U. in 1905-6.

The Sunday evening service was held in the choir of the ancient and matchless Chapel of King's College, which, all candle-lit, was packed to capacity.

Bishop Taylor said how appropriate it was that the service should be held in King's Chapel, beneath whose floor was buried the body of Charles Simeon. He referred to Simeon's epitaph in Holy Trinity Church, especially the words describing the 54 years of his ministry there—"who, whether as the ground of his own hopes, or as the subject of all his ministrations, determined to know nothing save Jesus Christ, and Him crucified." The Bishop said that he himself could hardly take any other theme for such an occasion than that of Calvary, and on this he spoke simply and directly.

A correspondent informs us that it was an impressive and moving service.

Evangelical Christianity the world over owes much to the C.I.C.C.U., and we are glad that its clear testimony continues. The Inter-Varsity Fellowship is a direct result of its witness.

The Archbishop of Sydney, Dr. Howard Mowll, was President of the C.I.C.C.U. in 1911-12.

CORRESPONDENCE

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

CALL FROM BOMBAY.

(The Editor, "Australian Church Record.")

Dear Sir,

The Bishop of Bombay writes to ask: "if there is any hope of a trained worker being available from Australia for a Rescue Home, conducted by the League of Mercy, chiefly for European and Anglo-Indian women and girls in Bombay. They are able to offer a salary of Rs. 250 a month, rising by increments of Rs. 25 a year to Rs. 350 per annum, with board, lodging, laundry and provident fund. This corresponds to £225 per annum rising to £305 per annum.

They would like somebody to go out on a three year contract, and would pay passages both ways for a three year contract; and provision would also be made to enable the worker to learn elementary Hindi."

I shall be glad to hear of anyone whose name and address I could forward to the Bishop. The present worker is leaving at the end of July.

Yours sincerely,

HOWARD SYDNEY.

Diocesan Church House,
George St., Sydney.
17/3/52.

APPRECIATION.

(The Editor, "Australian Church Record.")

Dear Sir,

This letter is to express my appreciation of your compilation of the "Church Record."

Each fortnight the members of our family look forward to the arrival of the paper and read it with keen interest and enjoyment.

My father and I conduct a short devotional service at our local hospital each Sunday and often make use of your articles. The short commentaries on the Gospels during Lent have been most helpful in this work.

From time to time we have read portions of your "Notes and Comments" as well as other extracts from your well-chosen selections.

May the paper grow and prosper and may God's blessing rest upon all who are concerned in its production.

Yours very sincerely,

(Miss) G. N. LEE.

335 Illawarra Rd.,
Marrickville.
16/3/52.

THANKS.

(The Editor, "Australian Church Record.")

Dear Sir,

On behalf of the Committee of the Church of England Homes, I desire to express our very grateful thanks to all those kind people

in the various parishes of the Diocese of Sydney who made such generous gifts of fresh vegetables, fruit, eggs, tinned foods, etc., for the benefit of our Children's Homes at Carlingford, and also for our Home for Elderly Ladies at Drummoyne, on the occasion of the Harvest Festival.

Visitors to the Homes almost invariably comment on the healthy and happy appearance of those in our care, and we should like the donors of these Harvest Festival gifts to know how much we appreciate their practical assistance in helping us to provide wholesome diet for those who have been committed to our care.

Yours faithfully,

W. W. SERVICE.

Hon. Treasurer.

70 King St., Sydney.
13/3/52.

THE TYRANNY OF THE CHOIR.

Sir,—My experience over the past year or two in the Army has driven me to realise how infinitely superior the ordinary Army "general" service is to the ordinary choir office in most of Parish Churches. (I am not discussing the Communion Service.)

In the Army (1) we have no choir. The whole body of worshippers is one. (2) We have well-known hymns. (3) We have the tunes transposed.

In the parishes (1) there is a great gulf fixed. In front, on high, is the choir. Its proper place is at the back of the church, so that the congregation can feel that the choir is with them and not against them.

(2) There is the choice of hymns. Some vicars do not realise that the ordinary worshipper's repertoire is limited. I, as a worshipper for many years, frequently am confronted with some quite obscure hymn, which apparently has some subtle relevance to the teaching for the day. If a new hymn is "put on," why not have five minutes' practice before the service for the congregation?

(3) Then the keys in which the hymns are played. Just think of the vicar's warden trying to get the top "F" in "Austria." Transposed books are available.

Let us face facts. The Parish Choir should not ape the Cathedral Choir. We have such a magnificent tradition at our own Cathedral in Melbourne, that geese try to be swans. It is not the job of the Parish Choir to present an anthem every Sunday—its task is to make the people sing. It is the congregation that matters.—From an Exchange.

THE REAL DIFFERENCE.

The Easter Fact.

Said a Mohammedan to a village preacher in India: "You Christians must admit that we have one thing you have not. When we go to Mecca, we find a coffin and know there's a body in that coffin; but when your people go to Jerusalem they find an empty tomb."

"True," said the preacher. "Mohammed is dead and you know it. Jesus Christ is alive and we know it."

MISSIONARY MOVEMENTS.

A Service of Holy Communion at 7 p.m. in the Cathedral, and a Valedictory Meeting at 8 p.m. in the Bible House, will be held on Saturday, April 19, for Mr. and Mrs. N. Fielding, Mr. and Mrs. Oates, Miss Jane Munro, B.A., Dip.Ed., and Deaconess Norma Farley, all of whom leave shortly for work amongst the Aborigines in North Australia.

The Annual Meeting of the Japan Christian Fellowship will be held in C.M.S. House, 93 Bathurst St., Sydney, on Tuesday, April 8, at 8 p.m. Miss A. S. Williams, who returns to Japan in April, will be the speaker.

The Farewell Meeting for the Bishop of Central Tanganyika, the Rt. Rev. Alfred Stanway, the Ven. Archdeacon and Mrs. Cordell, Miss Beryl Evennett, Dr. Juliet Backhouse, and the Rev. R. W. Bowie, will now be held on Saturday, May 3, instead of May 1 as previously advertised. A Service of Holy Communion will be held in the Cathedral at 7 p.m., and a Farewell Meeting in the Chapter House at 8 p.m. Bishop Stanway, Archdeacon and Mrs. Cordell, Miss Evennett and Dr. Backhouse all leave for Tanganyika early in May, and the Rev. Rod Bowie is returning to Hong Kong.

A Missionary Mission is to be held in the parish of Scone, N.S.W., during the Anzac week-end.

OUR SALE.

Preparations are actively afoot for the many stalls at the Sale in the Bible House, Bathurst St., Sydney, on June 13th.

Those responsible for "Produce fruit, plants and flowers" hope there is a "growing" interest in the Sale. These rains encourage sowing. We are asked to announce that promises or cheques for this stall may be sent to Canon Knox, 7 Ravenswood Av., Gordon, N.S.W. (JX 3005). The Treasurer will acknowledge all money gifts.

An urgent need in Australia at the present moment is a wider spread of Evangelical literature.

Good work is being done in various directions and at a minimum cost. We have the machinery for a far greater output, but lack money.

Our readers will know how they can help.

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PERSONAL

At the Service in the Cathedral Deaconess Mary Andrews was commissioned by the Archbishop to be Head Deaconess in the Diocese.

The Rev. J. A. Ross, Rector of Emu Plains with Mulgoa, has accepted nomination to the parish of St. Silas', Waterloo. He will be inducted at the beginning of May.

The Rev. E. C. Robison, who died last week, had a long ministry in the Diocese of Sydney. He was ordained in Sydney in 1896 after being trained for the ministry at Moore College. Mr. Robison was one of a large number who received very definite spiritual blessing in the Mission conducted in Sydney by the late Rev. George Grubb. He had trained for the legal profession and decided after the Mission to prepare for the Ministry. Mr. Robison was Curate under the Rev. John Vaughan (afterwards Canon) for two years, and for two years was Curate in Charge of the Conventional District of Hurstville. For the following 2 years he was Vicar of All Saints', Nelson, N.Z. Returning to Sydney in 1904 he became Curate of Moss Vale, and subsequently was Rector of the parishes of Springwood, Wentworth Falls, Liverpool and Cremorne. For seven years he was Rural Dean of Liverpool and Camden. The funeral service was held at St. Martin's, Killara, in which parish he had been living in retirement. Mr. Robison was 83 years of age at the time of his death. The Rev. L. Charlton, Rector of Killara, paid a fitting tribute at the funeral service to Mr. Robison's long and faithful service in the Ministry and to his fine example as a courteous Christian gentleman.

The Bishop of Central Tanganyika (Rt. Rev. A. Stanway) will fly to Perth early in May, after touring New Zealand in April. He will join Mrs. Stanway on the "Strathmore" in Perth.

Bishop Chambers, the first Bishop of Central Tanganyika, is expected to visit his old Diocese for the 25th anniversary of his consecration as first Bishop on All Saints' Day, 1st November, 1952, as part of the Silver Jubilee celebrations, then to visit Australia.

Mr. and Mrs. J. Weightman, newly-accepted missionaries for North Australia from the parish of Holy Trinity, Adelaide, were due to leave Adelaide for Groote Eylandt on 3rd April, and we wish them and their baby daughter Godspeed as they take up their work amongst the Aborigines.

Miss Judith Stokes, of Adelaide, also hopes to go to Groote Eylandt, as a staff worker engaged on linguistics and teaching. She expects to return from the Language School in Victoria at the end of March, and to leave Adelaide for the North on 1st May.

On the eve of the recent ordination on March 9 Mrs. Hurly, after some sixteen years' valuable service in the Church-robe section of the Diocesan Book Society, Melbourne, died suddenly. During that period she had helped to outfit many of our leading clergy, ordinands, and choir members.

The Rev. G. H. Codrington, late senior assistant at St. Martin's, Birmingham, was inducted to the parish of St. Andrew's, Brighton, Diocese of Melbourne, by the Archbishop on Thursday, March 20.

Miss Dorothy Sayers, well known writer of detective stories and religious plays, has recently been made a churchwarden of St. Thomas' Church, Regent St., London.

Mrs. Charles Hodges, the widow of a former headmaster of Sydney Church of England Grammar School, died on March 8 in Guernsey. She was about 95. Her husband, Mr. Charles Henry Hodges, who died at Orange in 1920, was headmaster at Shore from 1901 to 1910. Previously Mr. and Mrs. Hodges were at Townsville Grammar School.

Miss Doris Norma Farley, of Deaconess House, Sydney, was set apart as a Deaconess in St. Andrew's Cathedral, Sydney, on Monday night, March 24th, by the Archbishop of Sydney. A number of deaconesses and sisters in training at Deaconess House were present. Deaconess Farley will leave for the Northern Territory shortly for work in connection with the Church Missionary Society.

Mrs. Norman Gelding is at present on her way home from Tanganyika.

Miss Winnie Preston arrived home from Tanganyika for furlough in March.

The resignation of Miss Everett as Headmistress of Abbotsleigh, to take effect at the end of this year, has been received with very great regret. During the 21 years she has been Headmistress she has seen the school grow, not only in numbers but in the quality of the education given. The long waiting list is one of the many evidences of the high esteem in which she, as the Principal of the school, has been held. She has known every one of her gifts and has encouraged them, both in their religious life and in the breadth of their interests for service to the Church and to the community.

Rev. Roy Cecil Lovitt, assistant priest at St. Andrew's, Lismore, is to be vicar of the Parochial District of Burringbar-Upper Tweed (residence at Uki). Institution on April 8.

POOR VICAR.

Meeting the vicar in the street of a Lancashire town after a service had been broadcast from the parish church, a dustman said, "You didn't mention us dustmen, but I liked the way you brought everybody else in."

This complaint draws attention to a deficiency in the familiar lines:

"Who sweeps a room, as for thy laws
Makes that and the action fine."

Perhaps the dustmen should take the matter up with their union.

—C.E.N.

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Proper Psalms and Lessons

April 6. Sunday next before Easter. Palm Sunday.

M.: Isa. lii 13-1iii end; Matt. xxvi. Psalms 61, 62.

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

April 11. Good Friday.

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

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

April 13. Easter Day.

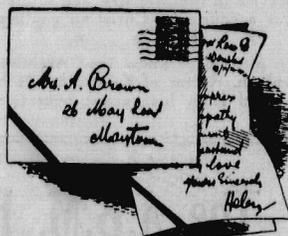
M.: Ex. xii 1-14; Revel. i 4-18. Psalms 2, 16, 111.

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

April 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.



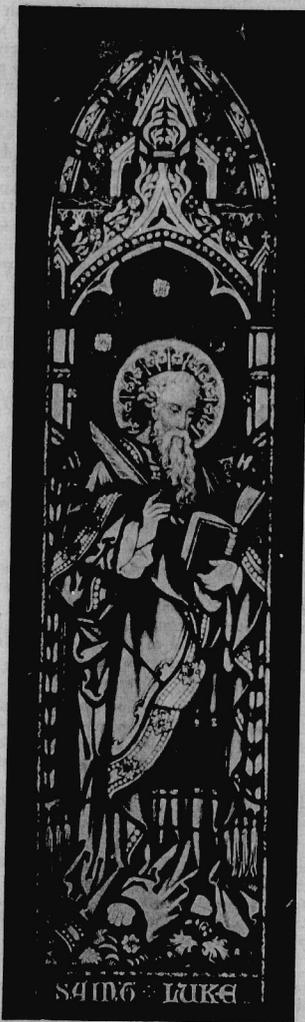
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EASTER IN EXPERIENCE

(By the Rev. A. D. Deane, Th.L., Chaplain of Cranbrook School.)

The Easter season calls us again to the recollection of the Cross and the garden tomb. Despite the passage of the years, these sacred facts still bear silent witness to the heart of the Christian faith. But there is a tendency for us to make our commemoration of them a memorial and nothing more, the recollection of something which happened in history, but from which we have been divorced by the years which have since passed by.

This is not to detract from what the Saviour did on the Cross and at the tomb nineteen hundred years ago. There He died, "the just for the unjust, that He might bring us to God" (1 Pet. 3: 18), and rose again on account of our justification (Rom 4: 25). The work of man's redemption was completed there and then. But the events of that first Easter were not confined in their effects to the age in which Christ lived. The Cross and the empty tomb are present tense. They declare not only that Christ died and rose again, but that in so dying He won for man deliverance from the power of sin now, in the present, and that having risen from the dead He is now living unto God. It is in these aspects of our Lord's work that the believer is called to share.

"Know ye not," says Paul, "that so many of us as were baptised into Christ into His death were baptised? Therefore we were buried with Him by baptism into death that just as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. 6: 4).

"Newness of life." What a phrase this is! When we consider the old life we often live—the old man—with its constant defeat by besetting sin—self-sufficiency, pride, jealousy, criticism of others, etc., do we not covet this "newness of life," with all its freshness and strength and joy and victory?

It May be Ours.

"We shall be in the likeness of His resurrection" (Rom. 6: 4). How em-

phatic this is. The apostle is not here referring primarily to the life of the world to come, but to newness of life, wrought in us, not by our striving and effort, but by God Himself. But let us note the condition attached to it. "If we are in the position of having been planted together in the likeness of His death" (Rom. 6: 5). We must die if we are to live. The empty tomb was preceded by the Cross. The risen Lord bore in His resurrection body the marks of His death. Is not the reason for the sad lack of personal holiness and unfruitful service in the Church today to be found in our failure to understand and act upon this truth? So much of our work for God, despite the fact that it is begun with prayer, is barren because it is done in the energy of the flesh—of the old man. An uncrucified Christian is a carnal and barren Christian. God calls us to holiness, to newness of life, to victory.

God Means this to be Ours.

"Sin shall not lord it over you" (Rom. 6: 14). When Christ died on our behalf, He died not only for guilty sinners but for the bond-slaves of a tyrannical master—sin. We, in our natural state, fill both roles. Christ came to break sin's power over us. Sin, the slave-driver, exercises his dominion in the realm of the senses, the bodily appetites, and the intellect—in short, in the body. (A good illustration of this is to be found in Eve's temptation in Gen. 3: 6.) So Paul refers to "the body of sin" (Rom. 6: 6). Now if this body were dead, its subjection to the old taskmaster (sin) would be

ended. It would no longer be dominated by him, constantly at his beck and call, fulfilling his every desire "He that is dead is absolved from sin" (Rom. 6: 7).

"How Can These Things Be?"

Now, this death of the body has actually taken place. Christ's body was a substitute for ours. He represented us and gathered us up, as it were, in Himself, on the cross—the second Adam, the "federal representative" of the race. So Paul says, "Our old man was crucified with (in union with) Him, that the body of sin (where sin dominates) might be put out of action, that henceforth we should not carry on in the service of sin" (Rom. 6: 6). So, as Christ died regard ourselves as dead indeed to the old tyrant, sin (Rom. 6: 11). Let us count upon it that we died in union with Christ with respect to sin, and we shall find that the escape from the lordship of sin which Christ accomplished in His death will become effective in our own experience. We can count upon Him, because His death to sin was once and for all (Rom. 6: 10). The old enslaved relationship was completely broken.

"He is Risen!"

There we must leave the message of the Cross. What of the empty tomb? It declares to the world that Christ rose again and is alive. Moreover, the life which He now lives He lives unto God, our new Master. So again, if we have died with Christ, we believe that we shall also live in union with Him now (Rom. 6: 8). "Reckon yourselves (not only) dead indeed unto sin, (but) alive towards God, in Christ Jesus (Rom. 6: 11). The last phrase is crucial. It is "in Christ"—in union with Him—and in no other way, that I may enter upon and enjoy the power of a risen life—newness of life—because Christ Himself is that life.

Moreover, He is alive for evermore. Never again will He be overcome by death. "Death hath no more dominion over Him" (Rom. 6: 9). This means that there is never a day, nor a mo-