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Proper Psalms and Lessons

April 6. Sunday next before Easter.
Palm Sunday.

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

April 13. Easter Day.

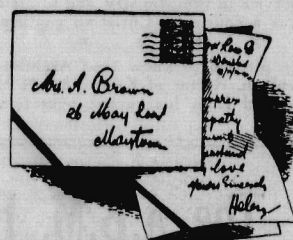
M.: Ex. xii 1-14; Revel. i 4-18.
Psalms 2, 16, 111.

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 yourselves 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-

ment, when I may not rest in the knowledge that He lives, He who is my life, and in whom I live, in humble submission to God. Here is the rest of faith. Here is life abundant, in Christ, bringing forth fruit unto holiness.

And Now . . .

How pregnant Easter becomes to one so resting in Him. Christ, my Saviour, not only from sin's guilt, but also from its power. Christ, my life, alive for evermore.

"Don't allow sin, therefore, to hold sway in your mortal body" (Rom. 6: 12). Call its bluff. Do not give up your members to be used of him. Here is the act of the will. The will is mine, the power is His. "Yield yourselves to God, as those who are alive from the dead" (Rom. 6: 13).

Christ died. It is finished. He is risen, and is alive for evermore. Hallelujah!

A CHALLENGE TO THE LAITY.

At the Annual Conference of London Lay Churchmen held recently, Mr. Kenneth Grubb, who presided, said that the main subject of their meeting was a challenge to action as Evangelicals in the Church of England, and he knew of no one who could give them a better lead than the Bishop of Sodor and Man.

Mr. Grubb remarked that he was habitually cautious when he was asked about the position of Evangelicals in the Church of England; but he thought he might say that there were many signs of gathering strength, though there were gaps to be filled.

The Bishop of Sodor and Man (the Rt. Rev. J. R. S. Taylor) said that he counted it an act of grace that a Bishop should be invited to address such a meeting.

He had been asked to sound a challenge to the meeting. Reading Church history, he found that every big forward movement throughout the ages had started with the cry "Back to Christ!"

He wanted to underline three keywords—abstain, abound, abide—to abstain was saying "no" to self. It meant that one must discipline one's body and keep it under control.

And they must abound. Our Lord expected them to be fruitful. The fruit of the Spirit was love, joy, peace. They thought of the fruitfulness of the great Evangelicals—Shaftesbury, Wilberforce—and the societies which they had founded. Fruitfulness was the great mark of discipleship.

And, of course, they could not abstain or abound unless they abode. "Except ye abide in me . . . ye can do nothing." True Christianity was to be in Christ.—C.E.N.

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THE MOTORISED CHURCH

(By the Rev. E. H. Lambert, Rector of St. Mary's, N.S.W., and Hon. Sec. of the Sydney Car Committee.)

The clerical horse-and-buggy was a feature of country life at the turn of the century. To-day, the Church in a motorised world, has itself become motorised. Is there left one parish in the whole of Australia where the clergyman still depends on horse-flesh for transport? To-day the parson holds, not reins, but a steering wheel: the attached car may be sleek and glistening or "Rattling Salvation"; it may be parish-owned, or (more often) his own property; but its motive power will be rated in horse-power, not horses.

Motor cars are not cheap to own and run, and much of the expense associated with them comes under the category of "overhead." In the case of the privately owned car used for parish work: What does it cost to run it? And how much should its owner be paid, so that he will neither make a profit or be out of pocket? When a health inspector, or school teacher, or shire engineer, or public servant, uses his own car in his work (as often happens) he is paid at a uniform agreed rate. The health inspector has the scale of travelling expenses written into his award in considerable detail. But in the case of the clergyman, until quite recently there was no official scale of travelling allowances in any part of the church. Each parish paid its rector what it thought fair. Mostly this was an amount sufficient to pay for petrol and oil, and the proportion of tyres and repairs attributable to parish use (sometimes, not even sufficient for this). But, probably because of the lack of official figures on the cost of running cars in church work, one of the biggest items of cost was nearly always entirely ignored; i.e., depreciation and interest on capital. Yet with the price of a new car at £1000 these two items alone can easily amount to £150 per annum, yet not infrequently a sum of less than this is paid to cover the entire cost of running a vehicle!

Country Dioceses.

Of late years various sections of the Church have awakened to the injustices

of the situation, and have adopted a more rational (and Christian) attitude towards transport allowances. Naturally, country dioceses with their much greater distances, moved first. Some years ago Newcastle, Gippsland and Wangaratta, and later, Goulburn and Grafton set up diocesan machinery for computing fair travelling allowances and the mileages for which these were to be paid. The Diocese of Tasmania was also exercised about the matter, and appointed a committee of two expert laymen, executives of big transport concerns, to compile figures and advise Synod what was the actual cost of running cars for parish purposes. This committee, in 1948, presented an exhaustive and authoritative report which has since become a standard of reference for the whole Australian Church.

Sydney Plans.

In 1950, the Synod of Sydney Diocese—oldest and largest in Australia—moved in the matter, and appointed a committee of investigation. This presented an interim report twelve months later, and was re-commissioned to continue its work. It was given a dual task: first, to compile a fair scale of travelling allowances for adoption by Synod; and, secondly, to work out a car finance scheme to enable clergyman and parishes to buy cars at terms within their limited means. The committee expects to have proposals ready for the Synod in June next covering both these matters.

Often what is lacking, in Church as in community, is not the will to act but the knowledge of what is right to do. This has proved true in the matter of parish travelling allowances. The Sydney Car Committee was directed by Synod last year to circulate to all parishes for their information a table of car costs which it had compiled from the Tasmanian figures of 1948. One country parish, receiving this on the eve of its January Parish Council meeting, immediately raised the car allowance it was paying to the figure in the table for 10,000 miles of running p.a. on parish business, viz. £300, and added the proviso that the mileage was to be reviewed after twelve months "with a desire to see whether adequate." It is understood a number of other parishes have also followed this lead, in whole or in part.

THE 1552 PRAYER BOOK

An Historical Introduction

(By the Ven. Archdeacon T. C. Hammond, M.A., Th.D., Principal of Moore Theological College.)

In 1549 the first Prayer Book in English appeared. It had been preceded by the Litany in English in 1544, and an English Order of Holy Communion attached to the Service of the Mass in 1548.

When the Prayer Book appeared it was coldly received. At the time many of the English Sees were occupied by bishops who adhered to the mediaeval practices. In the final division in the House of Lords in Parliament on the Bill for the introduction of the First Prayer Book no fewer than eight bishops voted against the introduction of the book. Bishop Kitchin, of Llandaff, abstained from voting. The Reforming Party had not a majority so far as the bishops was concerned. The first Prayer Book was established by the lay votes of Parliament. This was to be expected. Henry VIII was no favourer of Reformation ideas although he rejected the Pope's supremacy. Up to the time of his death in 1547 it was an offence punishable with death to deny the doctrine of transubstantiation. The reformed party had to tread warily. The rebellion in Devon and Cornwall offers evidence that as yet the country was scarcely ready for any sweeping alterations.

As much of the old ceremonial as could be retained without direct violence to scriptural truth would be retained as a matter of policy. But with all the tenderness displayed to adherents of existing forms of worship, perhaps, indeed, because of it, the first Prayer Book was a failure.

USE OF 1552 BOOK.

It is sometimes suggested that the second Prayer Book of 1552 had a short and unhappy existence. As a

matter of fact the first Prayer Book was much less in demand. No copies were printed after 1549. Dr. Gee, in his book "The Elizabethan Prayer Book and Ornaments," has shown that the Prayer Book of 1552 was very widely diffused. There is evidence that that its use persisted well into Queen Mary's reign in defiance of that Queen's avowed hostility to its teaching. There is no such evidence for

1552-1952

This article by the Principal of Moore College is the first of what we hope will be a series by different writers on the 1552 Prayer Book and its importance for the understanding of the English liturgy. We commend the whole series to the careful attention of all who value our Prayer Book heritage.

the Prayer Book of 1549. The English exiles abroad used the Prayer Book of 1552, and lingering traces of it can be found in England as late as 1555. As soon as Elizabeth ascended the throne the book came into use again. The mistaken idea that the Prayer Book of 1552 fell still-born from the press has been fostered by Canon MacColl's mistaken assertion that the book was suppressed by an Order in Council dated September 27, 1552. The actual fact is that the printed books were not suppressed but detained be-

cause "certain faults" were found in them. The real object of the action was to enable the authorities to insert the newly penned "Declaration on Kneeling," popularity known as "The Black Rubric," into these copies. It is easy to recognize later editions by the fact that the "Declaration on Kneeling" appears as part of the original imprint. As James Parker points out: "Some copies have not got it at all; in others it is a separate leaf, added after the Book was printed. It is only in Grafton's later editions that it appears as part of the Book" (Introduction to the Revisions of the Book of Common Prayer, p. xxxiv). There are two copies of the Book in the British Museum bearing the date 1553, which is in itself sufficient to correct Canon MacColl's error. But reckless assertions of this nature have created a wholly false idea as to the position and value of the second Prayer Book. (See, e.g., "An Outline of Christian Worship," 4th Impression (Revised), 1949, by W. D. Maxwell, p. 148ff. Maxwell's highly misleading account of the character of the 1552 Book is accompanied by the inaccurate statement that "this Book was never used in England," p. 150.)

THE REFORMERS' PURPOSE.

First-hand evidence shows that from the beginning the Church leaders of the Reformation in England had in view a revision of the first Prayer Book. Bucer, writing from Lambeth Palace in 1549, states that he was informed by the compilers of the first Prayer Book that the rites were "only to be retained for a time, lest the people, not having yet learned Christ should be deterred by too extensive innovations" (Original Letters II, p. 535 Parker Edit). This combined letter of Bucer and Fagius is dated April 26th, 1549, three months after the Act was passed. Hilles, writing to Bullinger on June 4th, 1549, expressed the same view. He writes: "Thus our bishops and governors seem, for the present at least, to be acting rightly:

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while, for the preservation of the public peace, they afford no cause to offence to the Lutherans, pay attention to your very learned German divines submit their judgment to them, and also retain some Popish ceremonies" (Original Letters I, p. 266). The evidence tabulated with some other considerations compelled Rev. T. W. Perry to declare that "The changes (in the second Prayer Book) appear to have been determined upon before Bucer's censures reached Archbishop Cranmer" (in 1551). (Notes on the Purchas Judgment, p. 271.)

A MISLEADING NOTION.

The failure of the first book was obvious. The intention of its framers was expressed. They intended to alter the book and to make it acceptable to promoters of the reformed view. A popular notion, has, however, gained currency, that Archbishop Cranmer was driven by foreign influences to go far beyond his own convictions and to surrender to popular clamour. There is a great need of caution in speaking of foreign influences. At the time of the Reformation there was continual correspondence between advocates of reformed measures in England and on the continent of Europe. Cranmer corresponded with Calvin. He invited Peter Martyr and Martin Bucer to ac-

cept posts in the Universities of Oxford and Cambridge. It is frequently urged further, as a serious defect, that Bucer was invited to criticise the first Prayer Book when he was unacquainted with the English tongue. But this criticism ignores the fact that correspondence was conducted in Latin and that Bucer himself claims that he had the book explained to him by means of an interpreter. A study of the letters which passed between English writers and foreign reformers affords abundant evidence that Bucer had ample opportunities of appreciating the precise points in the controversy. We are compelled, however, to reject the opinion that the translation into Latin by Aless, with its manifest corruptions, was undertaken at Bucer's request or even that it was submitted to him. It was included later in the published "Censura" in Scripta Anglicana but manifestly with the object of assisting the Latin reader to compare the relevant passages in Bucer with a Latin translation of the Prayer Book. The Scripta Anglicana was edited and published 26 years after Bucer's death, by Conrad Hubert.

CRANMER'S INTENTION.

But it is not correct to regard the changes in the Prayer Book of 1552 as the result entirely of foreign influ-

ence. Concerning Bucer's part, which is most often instanced, Bishop Dowden writes: "But it may be questioned whether the actual changes made did not arise out of an independent movement in the same direction (as Bucer's suggestions) on the part of Cranmer and his colleagues. It is certain that neither Bucer nor Peter Martyr was admitted to the inner counsels of the divines engaged upon the revision." (Workmanship of the Prayer Book, p. 42.)

An examination of the First Prayer Book proves, even to the superficial reader, that Cranmer and his colleagues were ready and willing to accept suggestions from any quarter, Roman Catholic (as evidenced by the use of Quignon's Breviary), Lutheran Calvinistic and mediaeval. To exclude any valuable contribution would be to impoverish a noble work. But they had a standard to which they adhered steadfastly. All that was superstitious or idolatrous must be removed from the common worship of the people. Cranmer was naturally conservative. But he was also ready to admit a new idea when its worth had been established to his satisfaction.

It may be said, with a measure of truth, that the very accuracy of his thought proved at first a hindrance to the success of his efforts. He failed to reckon with the influence of long tradition. The first Prayer Book did not formally endorse or express the Lutheran doctrine concerning the presence of our Lord's Body and Blood in the Holy Communion. But the language of the book allowed it some degree of shelter. Cranmer failed to perceive that, in some cases, an approximation to the older forms of speech encouraged less precise minds to imagine that the new forms uttered the same thoughts as the old.

SOUTH AFRICAN TERCENTENARY.

Sunday, April 6th, marks the date when, exactly 300 years ago, Jan van Riebeck, first Commander of the Dutch East India Company's post at the Cape, landed on the shores of Table Bay. The Tercentenary of this event was celebrated in Sydney by a special service in St. Andrew's Cathedral on Sunday, April 6th, at 3 p.m. Two South African clergymen, at present serving in the Diocese of Sydney, conducted the service. The Acting High Commissioner for South Africa, Mr. G. C. Nel, read a lesson, and the Governor-General and Lady McKell attended. The address was given by the Rev. R. W. Reynolds, who spoke also in Afrikaans.

MEDITATION.

THOSE FORTY DAYS

Forty days of trial: Forty days of close examination by touch and sight. Triumph! The great Easter Festival does not stand alone. For forty days our Blessed Lord tarried in remarkable and mysterious fellowship with His disciples. There were various appearances of the Risen Lord; at one time over 500 were privileged to see Him alive after His Passion; and, within those days, James, the Lord's brother, who became so prominent among the apostles, seems to have had a special manifestation of the reality of our Lord's Resurrection.

Two of the Gospels, St. Mark and St. Luke, give no sign of the interval, but St. Matthew and St. John indicate such an interval in their recital of Christ's post Resurrection appearances to His disciples.

St. Luke, in his description of the Acts of the Apostles, is most explicit. In the opening verses of that book, he mentions the "forty days" during which Jesus appeared, at intervals, to the disciples, and the many clear proofs He gave them of His being alive in the body. Then at the end of those days, in their presence and sight, and in the act of blessing them, He was carried up and a cloud received Him out of their sight. Furthermore, St. Luke tells us of that teaching concerning the kingdom and their duty to bear their personal testimony concerning Him in Jerusalem and all Judea and to all the world, reiterating that great commission and promise of which St. Matthew speaks at the close of his Gospel.

What, then, was the significance of those "Forty Days" between His Resurrection and Ascension?

Two purposes are manifest: (1) to assure their conviction, (2) to teach and direct their ministry.

First of all, those appearances, time after time, to His disciples brought to them a conviction of the reality of His resurrection that was needed, if they were to be of any value as witnesses to others of His truth and greatness. His repeated appearances gave strength to this conviction and also a consciousness of His nearness. The conviction of the Risen Christ confirmed all His claims. In the words of St. Paul, "He was marked out as Son of God by resurrection from the dead" (Rom. i 4).

The fact of the Resurrection of our Lord is all-important, it is the life-germ of the main support and origin of Christian faith, hope and love. We see Him eating and drinking with them (Acts i 4; x 41). We hear Him inviting

He gives them every opportunity of assuring themselves. So, afterwards we find St. John asserting "He whom we have seen with our own eyes and heard we now announce to you"; and St. Peter claiming that they were "eye witnesses of His majesty." That evidence was to them the foundation of their faith and anchor of their hope. Then, again, those forty days gave opportunity for Him to teach them and direct them concerning the kingdom of God. No doubt He taught them by the reiteration of former lessons, but also He would explain more fully mysteries to which He referred when He said "the time cometh when I shall no more speak unto you in parables, but I shall show you plainly of the Father."

What He taught them formed the basis of their work and teaching. He issued instructions. He gave them their programme and no doubt many details concerning their future work and witness, reminding them, time and again, of the great Gift He was going to send them in the Person of the Holy Spirit.

The Son did not return to the bosom of the Father until He had made provision for the continuance of His work.

And His words would come with a magnified authority; in the disciples would be found a clearer perception. Let us then gather up the religious significance of these forty days—

To Christ they would be a sabbath from the storms of man's hatred and bitter oppositions, a sabbath in unrestrained bodily and spiritual freedom. A freedom in dealing with His disciples and setting in order plans for the continuance of His work; a sabbath of joyful expectation of the exaltation which was so near.

To the Apostles, it was an experience of Christ—the living Christ, which brought them right back from their despondency and unbelief and gave them a joyful conviction of the living Christ in all His love and truth.

Thus they were prepared for their work of personal witness and promulgation of this wonderful Gospel. They were taught and commissioned for service, and assured of the coming into their lives of a power adequate to all their task in the gift of the Holy Spirit. "With great power gave the Apostles witness of the Resurrection of Jesus Christ."

For ourselves, we see how by contact with Christ men were made sure

of His life and power. Has He revealed Himself to us in all His risen power by many clear proofs?

Then again we see that work and witness for Christ must begin from a personal conviction of the living Christ.

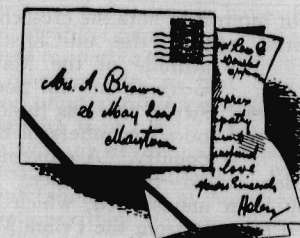
"Can the blind lead the blind"?

That conviction of Christ can only come by the incoming of the same Holy Spirit Who is still the Giver of life and power for service.

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NOTES AND COMMENTS

In another column we publish an interesting appeal for sympathy from the pen of one who for many years did a great service in China. Although we have various missionaries who were forced to leave their work in that great land, the Church at home seems not to have gripped the meaning of the happenings and difficulties the native Christians are being called upon to face. Those difficulties and worse are being faced by Christians in other Communist governed lands, but absence of information and distance are leading us to forget what Christian brotherhood demands. When we think of lands governed by the Soviet or kindred governments, what suffering is being endured, suffering too awful to contemplate! And yet there is very little thought and prayer being given to the wretched people by those who do not share it, whose lot is cast in happier and more peaceful surroundings. Let the Appeal for China lead us to sympathetic and persistent prayer for all those who are suffering in many lands because of their devotion to our common Lord and Saviour.

It is of interest to note the crescendo of protest against the un-Christian attitude of the Malan Government in South Africa towards the coloured members of that country. A movement in London, styled "Racial Unity," has recently been inaugurated, which has received support from the Prime Minister as well as the Leader of the Opposition. One speaker at the inaugural meeting, lately Colonial Secretary in the Labour Government, said that the people of backward countries were determined to grow out of their ignorance and to conquer the evils that kept them down. He went on to say, "I believe I speak for a practically united Britain when I say that there is no place in our national policy for any doctrine of race superiority. We are resolved to work towards the realisation of racial unity and racial equality at home and overseas."

The Archbishop of Canterbury pointed out that the evils of racial discrimination would lead to terrible consequences for the good order and peace

of the world. According to an Indian bishop the race discrimination that Ghandi suffered from during his life in South Africa led to his refusal to accept the Christian faith. We are wondering what the attitude of the bishops of the Church of South Africa is in regard to the native clergy. We have an idea that they refused an ordinance, a few years ago, in favour of the consecration of native priests as bishops on the ground that their ministry would not be generally acceptable in the congregation. There is an unfortunate complex even among Christian leaders which hinders the completeness of brotherhood that Christ demands from His followers.

April 25th, St. Mark's Day, has a special place in our remembrance. Of course we shall always thank God for His gift to us in that graphic description of the life and ministry of the Lord Jesus and for the part St. Mark played in St. Paul's life in becoming profitable to the Apostle in his minister's suffering. He learnt to endure hardness as a good soldier of Jesus Christ and shows us by his life of devotion how the Spirit of God can help men to overcome natural weakness and to bear a faithful witness to the God of all grace whose enabling never fails those who put their trust in Him and go forward to do His will. But of course in Anzac Day we have a memory that comes more personally. Men of our own day and men we have known, in the Empire's hour of need, have responded splendidly to the call of King and Country and with unforgettable self-sacrifice placed our country's name among the greater nations of the world. They enabled us to show that Australia and New Zealand, those two southern partners in the great British Empire, were not unmindful of their responsibility to the Empire nor forgetful of the large benefits which they had derived from their membership.

The spirit of Anzac is still with us, thank God, as men are found to volunteer enthusiastically for a share in the present Korean War in which the other nations are involved in a war against a cruel and relentless foe to all the common decencies of life, which seeks to enslave human kind in a slavery as

brutal as has been found in the whole story of human life. The whole free world is up against the challenge of Communism. There are signs that the Anzac spirit will prevail and keep the banner of righteousness and freedom flying in spite of all the subtleties and inhuman deceptions that threaten the peace of the world.

We are informed that two young men from the parish of St. John, Campsie, Sydney, have entered Moore Theological College this year to commence their studies in training for the Ministry.

Supporting the Ministry.

There has been a steady stream of candidates for the Ministry from this parish in recent years. No less than six men from St. John's have been ordained since 1949.

The parish has now added to this contribution of men by sending a cheque for the sum of £80 to the College for the year 1952 to be used as a bursary on behalf of these two students.

In a recent issue we reported that the young people of St. Anne's Church, Strathfield, Sydney, have made a gift of £50 to Moore College to provide a bursary for a candidate for the Ministry.

Surely these are splendid examples of the wider vision which may be developed in a parish and of the generous support which the training of men for the Ministry demands.

We congratulate the Rector, Parish Council and congregation of St. John's as well as the young people of St. Anne's congregation.

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Holy Communion and Holy Spirit.

(By the Rev. Donald Robinson, B.A.)

The question which forces itself upon every person who studies "The Order for the Administration of the Lord's Supper or Holy Communion" in the Book of Common Prayer is: In what way can the faithful communicant be said to eat the Lord's flesh and to drink His blood in the Holy Communion?

That there is a real feeding upon Christ in the Holy Communion few would deny. We have it on the authority of John Calvin that even Zwingli and his followers did not deny "the true communion which the Lord giveth us in his body and blood," or the "verity" which is "joined" to the elements of bread and wine, which are thus "signs" of the body and blood of Christ. (See Coverdale's Works, Parker Soc. Edit, p. 464 f.)

But is such feeding on Christ confined to the occasion of the Holy Communion? Evidently not. Cranmer had declared, in his argument with Gardiner, that "the holy fathers of the Old Testament did eat flesh and drink his blood before he was born." (Parker Soc., Edit. p. 290), cf. 1 Corinthians 10: 1-4. Moreover, the Prayer Book service for "the Communion of the Sick" declares in a rubric that "if a man, either by reason of extremity of sickness . . . or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood, the Curate shall instruct him, that if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed His blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink

Nourished Through Faith.

This conclusion is based, partly at least, on the Lord's teaching in St. John 6. What is said there of "eating and drinking" (to quote Bishop Westcott) "cannot refer primarily to the Holy Communion. . . . The teaching has a full and consistent meaning in connection with the actual circumstances, and it treats essentially of spiritual realities with which no external act, as such, can be co-extensive. The well-known words of Augustine, *crede et manucasti, 'believe and thou HAST eaten,'* give the sum of the thoughts in a luminous and pregnant sentence." (Commentary, p. 113.)

There are those who shrink from the teaching that one can feed on the body and blood of Christ quite apart from the Sacrament of Holy Communion, because it would seem to them to lead logically to the view held, e.g., by the Salvation Army, that the Sacrament is "not necessary to salvation nor essential to spiritual progress," and therefore need not be observed. (S.A. Handbook of Doctrine, 1940, p. 167.)

But there would be less ground for such a fear if the Lord's Supper were always viewed in its full Biblical con-

text, and other aspects beside "feeding on Christ" kept in mind. For to concentrate on this one aspect, central as it may be, to the practical exclusion of other aspects, leads to an individualistic view of partaking of the Communion for which there is no warrant.

"Till He Come."

We must remember, for example, that the Lord's Supper is the pledge He Himself has given us of His coming again. It is eschatological. References to the Communion are few enough in the New Testament, yet in all three institution narratives in the Gospels, especially in Luke's account, the Communion meal is represented as a foretaste and earnest of the Messianic banquet, a fact which reappears in 1 Cor. 11: 26. It is surely a deficiency in our Prayer Book service that this side of the Communion receives such scant attention. Yet it is mentioned, in the phrase "until his coming again" in the Prayer of Consecration, and in the words of the prayer after the Communion that "thou . . . dost assure us thereby . . . that we . . . are also heirs through hope of thy everlasting kingdom."

Another most important aspect of the Lord's Supper is that Communion is Fellowship. It is those who are already united to Jesus Christ in the fellowship of the Holy Spirit who, giving expression to that fellowship, meet together to partake of the Holy Communion. Some people have the idea that at the Communion Service they should try and forget the presence there of other people, so that they might have uninterrupted personal communion with their Lord. There is a certain type of devotional manual which encourages this attitude. But such people should stay at home for their devotions; they do not "discern the Lord's body," the church, which is there assembled, and without which there can be no holy Supper.

Spirit and Sacrament.

A fine study has recently been written by Dr. J. E. L. Oulton, Regius Professor of Divinity in the University of Dublin, on the subject, "Holy Communion and Holy Spirit: a Study in Doctrinal Relationship." It is not a very easy book to read, but anybody who is deeply concerned with the doctrine of the Sacraments should not neglect it. It is partly a historical and liturgical study, and it deals well with the N.T. evidence. Dr. Oulton is well acquainted with the early Fathers and with the classic Anglican divines (though he could have said more of

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the Reformers), and he deals judiciously with the work of such modern writers as Gregory Dix.

Dr. Oulton is especially concerned to stress the **context** of the Lord's Supper. "It is the Holy Spirit who forms the fellowship, the corporateness of the Church . . . and within its Spirit-filled life and in relation to it, is placed the Eucharist" (p. 48). "The Sacramental observance is a result not the cause of the inner unity of heart and mind which the gift of the Holy Spirit had brought to the disciples by His presence" (p. 41). Thus Christ was already "in" those who in the Holy feast were having communion with Him.

We come therefore to the answer to our questions about "feeding on Christ," from another angle. After a fine passage on the peculiar "message of grace" brought to the worshipper by way of the Holy Communion, Dr. Oulton nevertheless remarks that "it would be hazardous for a writer on Christian doctrine, however much he may recognise the intenser experience of the divine presence in the Holy Communion, to affirm that it is wholly other than that presence of the Holy Spirit which is associated with prayer, and other non-sacramental ways in which he makes His grace known to us" (p. 157).

We certainly agree that the presence of Christ in the Communion (concerning which there are many unscriptural and unreasonable notions abroad) is not other than the presence of His Holy Spirit; and that there are other means of grace besides the sacraments. Particularly we hold that the "inward digesting" of the Holy Scriptures is a most profitable means of grace, and a valid means of feeding upon Christ in our hearts by faith.

To conclude otherwise would be to misunderstand seriously the very nature of the believer's faith-union with Christ as expounded by Paul and John, and to ignore much of the work of the Holy Spirit in those who are sanctified, and in the Church as a whole.

Holy Communion and Holy Spirit; A Study in Doctrinal Relationship, by J. E. L. Oulton, D.D. London, S.P.C.K., 1951, pp. 202. 25/- Aust. Our copy from the publisher.

THE WORLD OF BOOKS.

An Outline Guide to the Study of Eastern Christendom. H. R. T. Brandreth, O.G.S.; London, S.P.C.K., 1951. Pp. 34. English Price, 1/3.

This is a useful guide to the literature in English on the Eastern Churches. The emphasis lies, naturally enough, on the Orthodox Churches, but the separated churches, such as the Syrian Orthodox, Coptic and Ethiopian are also referred to. In all cases, books descriptive of the history and liturgy of the churches are given, together with details of their accessibility. Many of the works recommended are out of print, which renders the task of Australian students difficult, as our second-hand theological bookshops are mainly conspicuous by their absence.—J.A.F.

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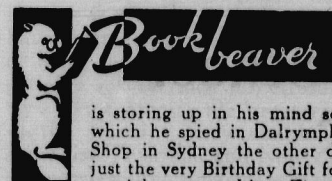
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The Pulpit Monthly. Published monthly and edited by the Rev. D. R. Davies and Selwyn Gummer.

It contains sermon outlines following the Church year. Current topics are discussed also, and guidance given in devotional reading. In the March issue there appears an appreciation of Charles Haddon Spurgeon, and the quotation on the 23rd v. 4 from the "Treasury of David" is a real gem. A meditation designed for the Three Hours' Service on Good Friday on the Seven Words from the Cross, and brought into conjunction with the fruit of the Spirit from Galatians chapter 5, verses 22-23, form a most helpful devotional study on a topic for which clergy look for guidance and thoughts on the Day of the Cross.

In commenting, in a special article, on the conflict between Communist imperialism and Anglo Saxon democracy, D. R. Davies says, "It must be either guns or butter; and Communism leaves no choice if the West is still to survive. If Communism triumphs there will be no butter anyhow except for the Comrade Commissars." These words come from a thought-provoking article which has the merit of not being over long. If clergy are looking for help in the arrangement of material for homiletical purposes they will find much of value in these volumes.

Subscriptions for the Pulpit Monthly may be forwarded to Mr. John S. Bacon, 317 Collins Street, Melbourne. 30/- per annum (Australian). Copies will be posted direct to subscribers by air mail from London.

—R.B.R.

"Charles Baring Young of Daylesford," by Alfred Jarvis. Published by the Church Book Room Press, London, at 10/6 sterling. Pp. 142 plus xii. Our copy from the Publisher.

To the present reviewer for very many reasons, the reviewing of this book has been a labour of love—as is natural for one who received his theological training at the College founded by Charles Baring Young, who was very familiar with Kingham Hill School (another of his foundations), and who visited Daylesford Church to see Baring Young's grave, "pietatis causa." Nevertheless, it must be admitted that it was a labour. This book will never be popular, but either to those who have some personal interest in Mr. Young and his foundations, or to those students of Christian social history who wish to read the lives of the great Evangelicals of the last century, it will have an abiding interest. In view of the forthcoming visit of Principal L. F. E. Wilkinson to Sydney Diocese, many clergy may be interested to read of the man to whose munificence and evangelical foresight the Principal's own college owes, under God, its inception.

This is not an easy book to read: Mr. Jarvis undertook this task not from any sense of his own adequacy, but again simply "pietatis causa." This may not be the pen of the ready writer, but no man who ever heard him lecture on the subject could doubt his enthusiasm, and no reader of this book will doubt his painstaking collection of facts. The book is well illustrated, strongly bound, and clearly printed. "O, si sic omnes!"—R.A.C.

CANON LAW REVISION

A LAYMAN SPEAKS OUT.

In 1947 Proposals for a Revised Body of Canons were issued in England by the Archbishops' Commission on Canon Law. Sooner or later the matter of Canon Law will have to be considered and decided upon by the Church of England in Australia. Already the Proposals are in process of examination seriously by the Convocations of Canterbury and York. In the Church Assembly recently Mr. G. Goyder, Chairman and Managing Director of International Paper Ltd., in moving a motion welcoming the revision of Canon Law, suggested principles upon which such revision should proceed. His speech, here abbreviated from "Church and People," gives a valuable representation of the layman's point of view in these matters.

I take it that we have all read the Canon Law Report; if we have not, then we ought to have done so. It will be noted that the basis taken for the revision of the Canon Law is that of the 1603 Canons, and I feel that at the outset it is necessary for us to consider together what gave rise to the 1603 Canons and what followed them.

The fact is that the 1603 Canons were the cause of the first serious split in the Church of England after the Reformation. They divided the clergy and the laity, with disastrous consequences to the Church of England.

According to Gwatkin, in his *Church and State to the Death of Queen Anne* (page 274), "The Canons of 1603 were compiled in the narrow spirit of Bancroft, aimed especially at the Puritans, and scattering excommunications almost as recklessly as the Council of Trent."

Professor Gooch, in his *English Democratic Ideas in Seventeenth Century*, says that the Canons of 1603 "were regarded by later generations as the fountain head of the doctrine of absolutism, and thus a few years after the death of Elizabeth the Nation was divided into two camps, the King and Church on one side—Parliament and the Puritans on the other."

Frere's comment is similar. He says that by the Canons and their aftermath "the Church entered on a false alliance with untenable royal claims to absolute government, while the Puritans allied themselves with Parliament."

If I see a danger of the same thing happening to-day, it is not because I think that the authors of the Canon Law Report would wish such an event to take place; it is because the authors of the Report took as their basis a set of Canons which themselves arose out of an historic situation and brought about an historical situation both of which proved to be disastrous to the Church.

Laymen Not Bound.

It needs to be remembered that the Canons of 1603 were never accepted by the laity. At that time there was no Church Assembly—unfortunately—but in Parliament, which represented the lay mind, the Canons were rejected; and so it is that we as laymen are not bound by the Canons of 1603.

I am sorry to say, but I must say this for the sake of accuracy, that I regard the present proposed revision as reflecting to some extent of the narrow, the intolerant and the highly ecclesiastical spirit in which the 1603 Canons were compiled. That is just my personal view.

The difficulty in discussing the Canons is the facts that there are so few precedents. We have to go back more than one-sixth of the way to the birth of our Lord before we reach the 1603 Canons, whereas there are only seventy years intervening between the Reformation in this country and the passage of the 1603 Canons. If I go back for a moment another seventy years, I hope the Assembly will pardon me, because at the Reformation the clearest possible indication was given of the intention of the bishops, the clergy and the King at that time with regard to the making of the Canons.

An Early Guide.

In 1537 the first doctrinal book of the Church of England was published. It is a very important book, as Professor Diben and more recently Davies, in his *Episcopacy and the Royal Supremacy*, have pointed out. It is a book which, because it is very rare, has hardly received the attention that it deserves.

I believe that there are only half a dozen copies in the world, but it has been reprinted once. It is known to historians. In that book it was pointed out by the bishops, all of whom signed the Bishops Book, as did all the archdeacons, that there are three offices of the clergy; first, the power to excommunicate; second, the power to ordain; and third, the power of making rules and Canons for the Church. The book says that the Canons are to be made "by the ministers with the consent of the people, before such time as princes were christened and after they were christened with the authority and consent of the said princes and their people."

Thus we have at the outset of the Reformation a declaration by all the bishops and all the senior clergy that in the making of Canons the laity are to have the right to assent.

I wish in a few minutes to suggest four principles on which I believe that the revision of the Canons, which I personally welcome, should proceed.

For the Whole Church.

The first principle I suggest is that the Canons should be such as will edify the whole Church—the whole

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Laos or People of God. That means

that the People of God, which includes the laity, should decide these matters together. This is not inconsistent with the fact that the office of Bishops and clergy is quite dissimilar from that of the laity. It is, as I see it, for the bishops to initiate and define and for the laity to assent, but assent carries with it the right of dissent, and the right of assent and of dissent is a totally different matter from a mere right of looking at the thing. That is obviously a very important constitutional point.

"The best system of Church polity and the one most expressive of the mind of Christ is that which gives fullest play to all the powers of the Body corporate and its individual members. The maxim that what concerns all should be approved by all is a principle of ancient law which has had great influence in English constitutional law. But it is more than a principle of law, we believe it to be inherent in the Gospel." Why do I say "we"? I say "we" because I have not been using my own words, but quoting from the Joint Committee which reported to Convocation of Canterbury in 1902 on "The Position of the Laity." This Joint Committee consisted of seven bishops, including London, Salisbury, Wells, Bristol and Lichfield. The Report was received and formed the basis for the establish-

ment of the National Council.

I will quote one or two things which that Report said. It said: "It seems entirely reasonable that the laity should be consulted and their approval obtained through their representatives before the enactment and promulgation of rules which concern them as the people of Christ." That, of course, refers to the making of Canons.

There are two observations I should like to make. One is that the right of approval carries with it the right of disapproval. The other is that this passage is referring specifically to the making of Canons.

The conclusions of the Report are: "We perceive very clearly both from the historical and theological portions of the New Testament, that the ultimate authority and right of collective action lie with the whole body, the Church."

Has not the time really come now for us to put this matter right. If we are to ask the State to grant the Church more freedom in relation to its liturgy—and, of course, in the Canon Law there is the suggestion that the Convocations should be authorised to vary the liturgy in certain respects and that the diocesan bishops should do so, too, under the Lawful Authority Canon—if we are to have that authority, surely we must recognise that that right which has existed in the laity ever since the Reformation, if it is to be taken away with one hand by the removal of the authority of Parliament, even in part, must be compensated by the granting of the same right within the Church by

the clergy. If I may say so, I think it is a little bit disingenuous of the Archbishop of York and others to think that Parliament will, on the one hand, give up the rights which ever since the Reformation it has jealously guarded on behalf of the laity, and, on the other hand, allow the Church to place the laity in a position—as is now suggested by the Report—in which they have not found themselves since the Reformation.

To my mind, nothing gives greater offence in the Church than occasional disagreement between clergy and their parishioners about the order of service. This may apply to only a few of the clergy, but it is a fact that when ceremony is imposed on a congregation, it causes offence, particularly in country parishes. Not long ago I was told a story of two churchwardens who remonstrated with a new vicar for imposing a ceremonial which the parishioners did not like, and for having emptied the church; and the vicar's reply was: "I do not really mind; I see an angel in every empty seat." The answer of the churchwardens was, "Yes, but they don't put anything in the collection."

A Canon of Charity.

This brings me to my second principle: it is that nothing in the Canons should bind unnecessary burdens on the laity.

Once again, I want to refer to the Bishops Book, which is of great importance in this matter. It says that so far as concerns outward ceremonies and such things as are of themselves mean and indifferent—"that is to say neither commanded expressly in Scripture nor necessarily contained or implied therein"—strict obedience is not to be required to any rules of the Church "but men may lawfully omit or do otherwise than is prescribed by the said laws and commandments of the priests and bishops so that they do it not in contempt or despite of the said power of jurisdiction, but have some good and reasonable cause so to do—For in these points Christian men must study to preserve that Christian liberty whereunto they be called and brought by Christ's blood and His doctrine. This rule and Canon men must diligently learn."

Thus the Bishops Book laid down at the outset of the Reformation that there should be a Canon of Charity. There is no Canon of Charity in the suggested Canon Law revision. On the contrary, Canon IX would make the laity liable to be delated, as the Scots like to say, by their parish priests for any failure to attend on one of the Saint's days or any failure to bow at the name of our Lord, or any other failure, and they would lose office in the Church if they were to fail in any of these things. They could be hauled before an ecclesiastical tribunal. I suggest that if the laity are to be put into this position, they should at least have the Canon of Charity, which the bishops in 1537 suggested should be incorporated in the Canon Law of this country.

Law Abidingness.

My third principle is that the passing of new Canons must mean that the clergy accept law abidingness as a principle. There are many laws with which I personally do not agree that His Majesty's Government pass, but that does not free me from the obligation to obey the laws. The same cannot entirely be said of some of the clergy. I wish to comment on that only by reading a passage from that great Anglican Churchman Jeremy Taylor, who said: "Nothing is more usual than to pretend conscience to all the actions of men which are public and whose nature cannot be concealed. The disobedient refuse to submit to laws and they in many

MUSIC IN THE PARISH CHURCH.

(By the Rev. C. M. Armitage, Vicar of St. Bride's, Fleet Street, London.)

It has been said that the tendency in the first quarter of this century was to turn parish churches into cathedrals, while that in the second quarter was to turn cathedrals into parish churches. To the late Sir Sidney Nicholson, as much as to any one, we owe the steady revision of this process and the beginnings of a realistic policy regarding music in the parish churches.

He would strongly support the Archbishops' Committee in their recent report, which lays its main emphasis upon the element of congregational music as the basis of the Church's offering of praise and thanksgiving.

The injunctions of Queen Elizabeth lay it down "that there be a modest and distinct song, so used in all parts of the common prayers that the same be as plainly understood as if they were read without singing." It must not be understood that the Queen and the Reformers intended to discourage choirs, for they were at pains to create great choral establishments and to provide "for the comforting of such that delight in music."

It is, however, clear that the Prayer Book is based on the conception that it is the duty of all the faithful to take an active part in worship. The report, therefore, is right in its assertion that common worship is a task, "not only for members of the choir who have their own special part to play, but for all who realise the true functions of music in worship to be a vehicle for devotion. The false assumption that elaborate music is in itself superior to simple music must be discarded," and upon its insistence that "this task is for the members of the whole worshipping community, musical and unmusical, to bring to the worship of the Church their own particular gifts, be they great or small."

It is impossible to lay down any absolute standards of taste with regard to choral worship, for conditions in different churches are infinitely varied. The important consideration should be as to whether the items sung are in keeping with the spirit of the liturgy and the teachings of the Church's seasons, and that they should be well within the capacity of those taking part.—C.E.N.

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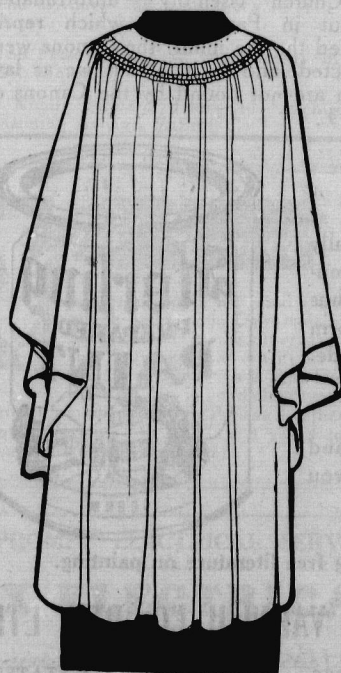
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DEVOTIONAL

FIRST SUNDAY AFTER EASTER.

APRIL 20, 1952.

On the first Sunday after Easter our thoughts are still concentrated on the great triumph of our Lord Jesus Christ over sin and death, for as St. Paul says, "He was declared to be the Son of God with power by His resurrection from the dead." Here is the secret of victory in the Christian life; "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God."

In the Gospel (St. John xxi 19-23) is set before us the account of our Lord's appearance on the evening of the first Easter Day, "when the doors were shut where the disciples were assembled, for fear of the Jews." Greeting His followers with the message of peace, showing them His hands and His side, the Lord brings abiding joy to their hearts. Then He gives them a great commission for the world. "As My Father hath sent Me, even so send I you. And when He had said this He breathed on them, and saith unto them, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain they are retained."

When we compare the parallel passage in St. Luke xxiv 33, we find that the Lord's words were addressed not only to "the eleven," but also to "them that were with them," so that the great commission was not only given to the Apostles, but to the whole Christian community.

Bishop Westcott comments upon the passage as follows: "The main thought which the words convey is that of the reality of the power of absolution from sin granted to the Church, and not of the particular organisation through which the power is administered. There is nothing in the context to show that the power was confined to any particular group (as the Apostles) among the whole company present. The commission therefore must be regarded properly as the commission of the Christian Society, and not as that of the Christian Ministry." He adds, "this promise gives a living and abiding power to declare the fact, and the condition of forgiveness."

Wherever the Gospel is proclaimed throughout the world its primary message tells of remission of sins to those who repent and turn to Christ. Where these conditions are fulfilled, all sins are "remitted," but where there is no

repentance and faith, they are "retained." Thus the Christian Church carries out the divine commission in the world.

SECOND SUNDAY AFTER EASTER.

APRIL 27, 1952.

In the Gospel for the Second Sunday after Easter (St. John x. 11-16) we read the beautiful allegory of the Good Shepherd, which has ever appealed most strongly to the heart and imagination of Christendom. For the disciples, who were all Jews, it must have had a special significance, for the thought of the shepherd and his flock is interwoven with the history of Israel, is continually recurring in the Old Testament, and is summed up in the beautiful 23rd Psalm, "The Lord is my Shepherd."

Two thoughts are specially emphasised about the Good Shepherd. He knows His sheep, and He lays down His life for them.

Knowledge of the human heart is a note of the Lord's earthly ministry, "He knew what was in man." He could read the hearts of the disciples, and He can read our hearts. He knows our characters with all their flaws and failures, and in spite of all He loves us still. But if we are to be among His sheep the knowledge must be mutual. "I know Mine own, and Mine own know Me." (R.V.) And the question for each one is this, "Do I know Him?" If we have not a personal knowledge of the Saviour, there is something seriously lacking in our Christianity, for He says: "My sheep hear My voice, and I know them, and they follow Me."

"The Good Shepherd giveth His life for His sheep." The disciples doubtless could not understand how the death of the Shepherd could save the flock. Even we, looking on Calvary, cannot fully comprehend the mystery, but we know that "He bore our sins in His own body on the tree," and we realise the great love of God, "for if He spared not His own Son, shall He not also with Him freely give us all things?"

But what sacrifice are we making for that Lord who gave Himself for us? "He is the propitiation for our sins, and not for ours only, but also for the sins of the world." Yet in this twentieth century there are millions of people who have never heard that Christ died for them. The Saviour says "Other sheep I have, which are not of this fold, them also I must bring, and they shall hear My voice, and they shall

become one flock, one Shepherd." (R.V.). We profess to know and love the Good Shepherd who laid down His life for the sheep. We ought not to rest satisfied until we have done all we can to bring the "other sheep" into the presence of the loving Saviour, that they may join His flock, and enter into the safety of His fold.

APPEAL FOR GLASGOW CATHEDRAL.

The Society of Friends of Glasgow Cathedral have launched an appeal for £25,000 for the replacement of Munich glass windows in the choir and transepts and the dedication of the windows as war memorials to the fallen of the First and Second World Wars.

The great window in the South Transept will commemorate four Scottish Divisions—the 9th, 15th, 51st, and 52nd. Two smaller windows will commemorate the Highland Light Infantry (City of Glasgow Regiment) and the Glasgow Highlanders. The Cameronians and the Scots Guards are providing new windows themselves.

It is the only cathedral church on the mainland of Scotland in which worship has been carried on continuously during the past 800 years. It is acknowledged to be one of the finest examples of Gothic architecture in Europe.

News has been received that Mr. Eric Norgate, of the China Inland Mission, who has been confined to the Mission premises in West China by Communists for some months, has been released and is due to reach Hong Kong, and later, Sydney. Mr. Norgate was formerly associated with All Souls' Church, Leichhardt, Sydney.

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A CALL FOR SYMPATHY.

Yes, sympathy is what we ask for the Chinese Church. But let us be clear what sympathy is. It is not just pity. It is an entering into the life and feelings of others in all aspects.

When Christ saw the multitudes He was moved with compassion.

When he saw Jairus' distress He went with him.

When He heard the centurion's faith He exclaimed with joy.

When He saw Mary's anguish He wept.

When He saw Peter's coming temptation He prayed for him.

He was full of sympathy.

When love sees and understands then sympathy begets action, prayer, thanksgiving. This is what we ask for. May I try to help you to see and understand, so that you may enter into the lives and feelings of our Chinese brothers and sisters?

One.—A large Government army was massed at a certain city, and the Liberation army, as it was called, was advancing that way. The leader of the Church in that province, realising that it would be almost impossible to get women across the river and out of the battle, should one break out, brought away the two women evangelists and the wife and child of the man evangelist, leaving him behind alone, as he could probably find a way of escape from such a battle. He stayed gladly, though it must have been somewhat of a strain. No battle took place there, and after the change of Government his wife returned to that city. They carried on nobly together amidst many difficulties. News reached us recently of that same evangelist being taken from the pulpit to the police station and being there severely beaten. No further details have come to hand. Can we enter into his feelings as he stayed alone in the face of danger, as he was dragged through the streets and beaten and into the anxiety of his young wife as she waited to hear what would become of him, and can we understand the pride of both as they counted it a privilege to suffer for Christ's sake (Philippians 1: 29)?

Two.—A girl finished her training in a Government school. She passed her final examination so well that she was offered a special extra course of teaching and then a position of responsibility at the end of it. She accepted. Later she was told that she must renounce her superstitious beliefs (Christianity!) to qualify for this post. She refused. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint." That girl "mounted up" that day, and "ran" a race and won. Can we enter into her triumph? But, what about the last sentence of the text? She was sent to a remote place to work in an inferior post, where her fellow-workers would taunt her day by day with her out-of-date beliefs, where she would have no Christian fellowship, and no church near to go to. Now she has to "walk and not faint," and that walking will be much harder than the previous "running" for it will go on for weeks and months, and perhaps years. Can we enter into that struggle with her? Her only hope is to "wait upon the Lord." We also may "wait upon the Lord" for her and with her, if we will.

Three.—A nurse, out of work for the time owing to political developments, and desiring to be of service to others, joined up in the Health Services under the new Government, having been told that she would have religious liberty. She attended church services when possible, in spite of being laughed at. After some months she (along with others, mostly non-Christians) was told that if she wished to continue in that service she must renounce certain rights and join up fully with that communist-controlled body, which would mean giving up certain Christian principles, if not being a Christian altogether. What would she do if she left that body? How could she render service to others? How could she earn a living? Can you enter into the struggle with her? And what did she do? She resigned! Thank God, she did find a place of service elsewhere before long. We may rejoice with her, and pray that she may continue to be "His faithful servant unto her life's end."

Four.—A Christian leader was put into prison for taking a special service in church without a special permit. He was not kept for more than a day or two. On obtaining freedom he wrote to a friend saying, "I've been in jail, and there I had the opportunity of preaching to people I could never have preached to elsewhere." Can you share with him in his joy at having that opportunity? Later he was imprisoned again, for what reason we do not know. Since no news reaches us, we know not whether he is in or out. Can we enter into the feelings of his family? Shall we pray for his release? By all means, but I think if he could write to us he would ask us to pray with him, as Paul prayed, "that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life or by death." In this connection, may I suggest that you read very carefully the whole of Philippians, chapter one?

The above four are typical of countless Christian pilgrims in China to-day. May we be so sympathetic that we may be like John (Revelation 1: 9, "their brothers and companions in tribulation."—Percy Stevens, Bp. (Reprinted from the H.C.M.S. Outlook.)

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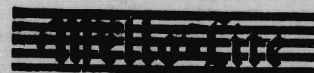
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Diocesan News

SYDNEY

● Sydney Clerical Prayer Union.

At the annual meeting of the Sydney Clerical Prayer Union, held at St. James' Croydon, on April 7 last, the secretary, Rev. H. E. Ctercteko, reported that the meetings for 1951 had shown a distinct improvement as compared with 1950. He attributed this improvement to the fact that many meetings were held in parish churches instead of in the Bible House as formerly.

Rev. Dr. A. W. Morton, M.A., Ph.D., addressed the meeting on "Trends in Church Life in America." His address was well received by the assembled brethren and many questions were asked.

After the meeting numbers of the members had lunch together in St. James' House.

The following officers were elected for 1952/53:—Chairman, Rev. R. S. R. Meyer; Vice Chairman, Rev. H. H. Davison; Secretary, Rev. J. A. Ross; Treasurer, Rev. G. B. Gerber; Executive, the officers and Revs. R. B. Gibbes, D. Langshaw, C. E. A. Reynolds and H. E. Ctercteko.

It is proposed to hold the May meeting on Monday, May 5, at St. Michael's, Flinders St., Sydney. Members of the Junior Clerical Society are to be invited to the June meeting to be held on the first Monday in June at St. Thomas', Rozelle.

● Bradfield Park (Housing Centre and Migrant Hostel).

With the increasing work of a large parish which now stretches from Lane Cove River on the west to Middle Harbour on the East, the rector finds that it is impossible for him to give the attention to Bradfield Park which the place demands. All he can do is to give instruction to the children in the Bradfield Park Day School, attend to special calls which come frequently, take a service in the Migrant Hostel, and welcome the migrants as they arrive. The Roman Catholic Church, knowing the need, has placed a full-time priest in the area, the population of which is 3000.

The churchwardens and parish council, realising the situation, applied to the Home Mission Society of the Diocese to take over this centre, as it has done in other places similar to Bradfield Park. The Society, after a careful survey, viewed the matter most sympathetically and the following letter has been received:—

"RE BRADFIELD PARK

"Dear Canon,—I am writing to advise that at its meeting held recently the Council of The Home Mission Society expressed its willingness to support a chaplain at Bradfield Park, subject to St. Alban's Church assisting with a grant of £100 for at least the first year."

The rector is most grateful that the churchwardens are willing to do this, and he feels that the parish will help them in every way in raising the amount of £100. It is a tremendous relief to the rector, for it has worried him that the work was not being done effectively.

FUTURE SUBURB OF BRADFIELD.

This lies half in the parish of Lindfield and half in the parish of Killara. Some day both halves will be linked together in the parochial district of Bradfield.

In the meanwhile a suitable site must be found for the future Church of this area. After discussion between the rectors of Lindfield and Killara, it was decided that it ought to be looked for in a part as close as possible to the centre of the future Bradfield. On consulting plans, it was found that this lies within the boundary of Lindfield, and therefore the responsibility of obtaining it became ours.

The district is developing very quickly, and this responsibility must be discharged as soon as practicable. The diocese is always willing to loan money up to £500 for future sites, and terms, no doubt, can be arranged for the balance of purchase money. It remains for us to form a local committee at Bradfield, as we did at East Lindfield, and pay for it, as we also did there.—From the Lindfield Parish Paper.

GIPPSLAND

● C.E.M.S. in Victoria.

Representatives of the Warragul C.E.M.S. have recently been privileged to take part in two inspiring fellowships of the C.E.M.S. in other dioceses.

Firstly, three representatives visited Warrnambool over the "Australia Day" week-end and took part in the annual conference of the Ballarat Diocese C.E.M.S.—known as the "Wartook Conference."

With 165 men in camp for the week-end and several other local members taking part in the conference this was a "feast" of fellowship and inspiration. There were representatives of every State in the Commonwealth, except Western Australia, and the discussion on "Evangelism" led by Captain Batley, leader of the Church Army in Australia, was on the highest plane. The thing that impressed the Warragul representatives was the amazing personal witness made by laymen from all ranks of life.

This conference took part in the blessing of the Fishing Fleet at Port Fairy on the Sunday afternoon, and the Procession of Witness through the streets of Port Fairy with 250 C.E.M.S. men and nearly 50 clergy in robes made one feel proud to be a corporate member of this body.

Evensong on Sunday night, at Christ Church, Warrnambool, was another "never-to-be-forgotten" event in this magnificent conference. A congregation of nearly 500, including over 200 C.E.M.S. members singing "One Church, One Faith, One Lord"—really meaning it—was a magnificent inspiration.

Our Warragul men returned home very deeply impressed, and resolved to try to do something similar in Gippsland.

Then on Labour Day, March 11, five members of our C.E.M.S. took part in the Annual Corporate Communion of the Melbourne Diocese's C.E.M.S. in St. Paul's Cathedral, following by a Communion Breakfast in the Melbourne Town Hall.

This was further remarkable evidence of the magnificent fellowship existing in C.E.M.S. and the inspiration to be gained from this fellowship. The speaker at the Communion Breakfast was Bro. W. J. Denehy, Lay President of the Melbourne Diocese, and his address was a real "Down to Earth" discussion of the methods by which C.E.M.S. can work in and out of the Church in furthering Christ's Kingdom on earth. Other speakers included the Archbishop of Melbourne, Sir Edmund Herring, and Mr. A. Manley, Associate Lay President; their speeches were really worth hearing.

One incident particularly noted, and illustrating the fellowship of C.E.M.S., was the presence at their table at the breakfast, of two C.E.M.S. members from Footscray, one of whom was blind, and the attention given him by his more fortunate brother truly deserved the Master's words, "Well done, thou good and faithful servant."

These two events have greatly inspired the Warragul C.E.M.S. and we are hopeful of seeing this wonderful spirit of fellowship, throughout the whole Diocese.—H. J. Reilly, Acting Diocesan Secretary, C.E.M.S.

TASMANIA

● Appointments.

Rev. M. R. Stanton, until lately Assist. Curate, Holy Trinity, Hobart, to be Priest-in-charge in the parish of Zeehan.

Rev. C. K. Warren, Assist. Curate, Holy Trinity, Ulverstone, to be Rector of Penguin.

Rev. Hugh D. Butler, Rector of Wentworth, Diocese of Riverina, to be Rector of Smithton.

HAMMONDVILLE ANNIVERSARY.

On Saturday, April 26, at 2.45 p.m. His Excellency the Governor of New South Wales will attend the commemoration of the 20th anniversary of Hammondville. Visitors are asked to arrive by 2.35 p.m. The Archbishop of Sydney will preside at the gathering. The 1.29 p.m. train from Central will be met at Liverpool by a special bus. No fare will be charged for the journey either way between Liverpool Station and Hammondville. If travelling by car, you cross the railway and river bridges at Liverpool, and follow what is now called the Heathcote Road for two miles until you see the Hammondville signpost on the left.

Visitors will have an opportunity to see the many developments which have taken place in recent years and interest will be focussed on the splendid new brick cottages for Old-Age Pensioners.

"The symbol of Christianity is not a cushion but a Cross."

"The Bible does not need to be rewritten but reread."

—Archdeacon R. B. S. Hammond.

PERSONAL

Mrs. Mowil, the wife of the Archbishop of Sydney, has been confined to her room at Bishops Court through illness. We are glad to hear reports that she is much improved and expects to be able to resume her duties shortly.

The Rev. John Greenwood, of the Bush Church Aid Society, left for England on April 1st for a deputation tour in connection with the Colonial and Continental Church Society.

The Rev. J. A. Ross will be inducted to the parish of St. Silas', Waterloo, Diocese of Sydney, on Thursday night, May 1.

Dr. Howard Guinness will conduct a Mission at St. Stephen's, Willoughby, from May 11 to 18.

Dr. Leon Morris arrived in Melbourne from Cambridge, England, last week. He will resume his duties as Vice Principal of Ridley College immediately. We understand that Bishop Baker, the Principal of Ridley, has resigned as from the end of the year.

The Premier of N.S.W., the Hon. J. J. Cahill, was present at the induction of the Rev. Warron Bryden Brown, as Rector of St. Peter's, Cook's River, Sydney, on April 3. The Premier stated at the welcome to the new Rector and his wife that he would be helped to know that prayers were offered for him each Sunday in the Church services.

Rev. Dr. J. A. Munro has been appointed Dean of Christ Church Cathedral, Ballarat. This appointment was made by the Bishop of Ballarat, Rt. Rev. W. H. Johnson, at meeting of the Cathedral Chapter, and announced at a meeting of the Council of the Diocese later in the day. Dr. Munro holds the following degrees, with first-class honors in each case: Th.L. (Australian College of Theology), B.A. (University of Melbourne), and M.Th. (University of London). In June last he gained the Doctorate of Philosophy at the University of London. He was ordained in the Diocese of Ballarat and, after serving as Curate at Warrnambool and Priest-in-charge of Allansford, he went to England to further his studies and to gain experience in church work. He served on the staff of St. Martins-in-the-Fields, Trafalgar Square, London, and three years ago was appointed Chaplain of the University of London. Dr. Munro also had some experience of country work in England. He was inducted as Vicar of Christ Church Cathedral on November 21 last.

Mr. David Hayman was farewelled at a meeting held at the C.E.N.E.F. Centre, Sydney, on April 7th, prior to leaving for missionary work in Japan. Dr. Paul White presided. Mr. Hayman received his schooling at Chefoo School, China, and after graduating in Engineering at Sydney University, where he was president of the Evangelical Union, he spent two years in Japan as an engineering officer in the Occupation Forces. Mr. Hayman's father has been a missionary in connection with the China Inland Mission for many years. Two of his brothers, the Revs. Theo and Andrew Hayman, are in the ministry of the Church of England, at Streaky Bay, S.A., and Wilberforce, N.S.W., respectively. Mr. Hayman sailed for Japan from Brisbane on April 12.

CORRESPONDENCE

THE LATE BISHOP CROTTY.

(The Editor, "Australian Church Record.")

Dear Sir,

In your issue of March 20 you had an extract taken from the "Sydney Diocesan Magazine." It was written in praise of the late Bishop Crotty by his Grace the Archbishop.

Anglicans in Sydney became acquainted with the Rev. Horace Crotty when he was rector of St. Thomas', North Sydney. He was there when I first met him, and he became a force in the religious life of the diocese.

As a preacher it was not long before he was sought after by rectors of other parishes to preach at special services. They knew he always gave the people something to think about.

By illustration a point is often driven home. Most great preachers and speakers have proved it to be effective. The Rev. Horace Crotty once plainly demonstrated that even a pig can prove an effective illustration in a sermon in St. Barnabas' Church, Mill Hill Road, Waverley, when he was rector of St. Thomas', North Sydney.

He said that many men neglected God in their prosperity and that affliction and trouble were sometimes necessary to show them the Light.

He was visiting a hospital where a man lay cursing. We went to the bedside and asked: "Have you ever studied the anatomy of the pig?"

"No!" grunted the man.

"Well," said the Rev. H. C., "if you had you would know that the pig can't look up and it has to be placed on its back before it can do that. Now, perhaps God has put you on your back to give you a chance to look up to Him and for the sake of His Blessed Son Who shed His blood for you it is to be hoped you will not neglect this opportunity of doing so."

Yours truly,

BOB DAWES.

Birrell St., Waverley.

THE TYRANNY OF THE CHOIR.

(The Editor, "Australian Church Record.")

Dear Sir,

Your words on "the tyranny of the choir" are timely. A vital principle of worship is involved in the matter. The exaltation of the choir in the chancel, its vesting in extraordinary garb and millinery, its processions, its "inevitable anthems," have their chief effect in subduing the ordinary worshipper, whether he is conscious of it or not. Imperceptibly he has become a spectator. The congregation has become something of which the choir is no longer a part.

May I draw attention to another most regrettable result of the undue exalting of the choir? I mean the unsightly crowding of most of our chancels with furniture never intended for them, and the consequent alteration of the rightful position of lectern and prayer desk.

Contrast, for example, St. Philip's, Church Hill, with St. Stephen's, Newtown, in Sydney. Both are large Gothic churches designed by Edmund Blacket, of about the same period.

and with approximately the same general interior arrangement. Both originally had open chancels. In both, the lectern stood (as it should) at the front and in the centre of the chancel; behind it the Holy Table was in full view of everybody seated in the main body of the nave; the prayer desk faced the people from the front of the chancel, on the opposite side to, and roughly balancing, the pulpit. This is the arrangement to this day in St. Philip's, and as a result it remains perhaps the finest chancel in any parish church in Sydney.

St. Stephens, on the other hand, has been spoiled by having its fine chancel cluttered up with choir stalls. Now, only a narrow passage leads from the nave to the Communion Table, the east wall is obscured, the lectern has been pushed to one side, and the prayer desk has been turned side-on to the nave—an unjustifiable position in a parish church. Moreover, the choir members are now always behind both preacher and lector. And yet there are at least three other positions in this church (which seats about a thousand) where the choir could conveniently be placed—the gallery, the north transept, or before the organ!

I wonder how many of your readers are even aware that this kind of arrangement is a comparatively modern innovation, so widespread has it become. But it is hardly justifiable on any grounds at all. And it is not choirs are to blame, but rectors, to whom responsibility for the proper conduct of Common Prayer belongs.

Surely the function of a choir in an ordinary parish church is simply to assist (not dominate) the other worshippers (I do not say the congregation, for that term should mean the whole worshipping assembly including clergy and choir) in the sung portions of the liturgy; and to assist as unobtrusively as possible. We are, indeed, grateful to all who are prepared to employ their gifts and give their time in parish choirs. But neither they nor we are best served by assigning to the choir a false function or an unbecoming location in public worship.

Yours faithfully,

WORSHIPPER.

Sydney, 5/4/52.

REV. A. W. GREENUP, D.D.

There passed away recently, at his home in the West Country of England, one whose death should not pass unchronicled, for "before his translation, he had this testimony, that he pleased God." We refer to Dr. Greenup, a man as distinguished for his brilliant scholarship as for his evangelical fervour and for the saintliness of his own life. His passing breaks yet another link with the past, in that Dr. Greenup was one of the last survivors of the band of "Revisers" who, for better or worse, undertook the Herculean task of a re-translation of Holy Writ in the closing years of the 19th century. Dr. Greenup was Principal of St. John's College, Highbury, that Evangelical stronghold, for an entire generation, besides holding various University appointments in connection with London, Liverpool, and Durham. Numerous articles and books on Semitics flowed from his ready pen, and the present writer has cause to remember with gratitude his work on Rabbinics. Such a conjunction of saintliness, fervour, and scholarship is sorely needed by the Church of God to-day.

—R.A.C.

SERVICES FOR SCHOOL GIRLS.

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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Children's Court chaplain urgently requires house in Sydney suburb. Rev. Ray Weir, St. Andrew's Cathedral, George Street, Sydney. MA 4137.

WANTED — Buy Armitage Robinson on Fohesians, for Missionary translation work. Archdeacon Cordell, c/o C.M.S., Sydney.

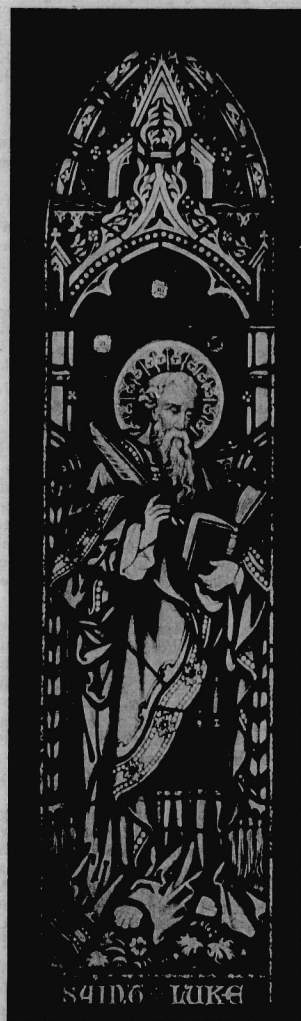
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The Challenge of a New Reign.

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.