

SPECIAL PSALMS AND LESSONS

THE SALE OF WORK.

ADVERTISEMENTS

April 3. Good Friday.

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

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

April 5. Easter Day.

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

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

April 12. 1st Sunday after Easter.

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

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

April 19. 2nd Sunday after Easter.

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

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

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

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CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

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OUR LIVING LORD

The Effects of The Cross

PRIMATE'S STATEMENT.

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

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

The fact is borne upon us forcibly that we are sinners. All our pride in our achievements is withered before this stern accusation. People think little of conviction of sin, but the accusing vision of the suffering Son of God forces the fact upon our attention. If God Incarnate had to suffer agony to help us, our fall is great indeed. It is foolish to disregard plain warnings. "God," says St. Paul, "has appointed a day in the which He shall judge the world in righteousness by that Man Whom He has chosen." Good Friday thrusts upon our notice the greatness of our need and the inevitableness of judgment. But that is not its full message. It speaks indeed of inescapable judgment. Even God's well-beloved, once He took our place, could not escape the inevitable consequences of our fatal transgression. But it speaks of deliverance, of ransom, of freedom from condemnation.

The glory of this great fact is that it is complete and eternal. Once His Blood is shed there is hope for the vilest sinner and once it has been shed the great act of sacrifice is so complete that the way is open to reconciliation with God. We need no other plea. We have no other advocate. In the Lamb of God we have the certainty of pardon. In considering the great event which we commemorate to-day, we need to emphasise, what is made abundantly clear in the Scriptures, that it is a sacrifice made "once for all, for the sins of the whole world."

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

Enduring Efficacy.

Our Lord once placed Himself in the

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

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

"Christ Dieth No More."

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

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

Our Ascended Lord.

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

Our Lord once placed Himself in the

Off the Record

JUNGLE DOCTOR ON SAFARI.

Dr. Paul White, who combines a specialist practice in Macquarie Street with multitudinous activities in Christian work, is off in May on another "world safari". In North America he hopes to do some investigating in the matter of television and its effects, as well as pursuing medical interests and other interests in the line of broadcasting, publication, and student work.

In Switzerland he will attend the International Conference on Rheumatic Diseases as well as the committee of the International Fellowship of Evangelical Students, and in Tanganyika for three weeks he will collect sound recordings and material for the second Jungle Doctor film.

This sounds a lot for four months, yet if anyone imagines that this is all the J.D. will be doing abroad, then he will be wrong!

* * *

I hear that Jungle Doctor No. 2 also knows how to improve the shining hour! Dr. Wellesley Hannah is at present in Melbourne, on furlough from Tanganyika and is spending a large part of his time on the psychiatric staff of the Heidelberg Hospital, in addition to addressing innumerable meetings for C.M.S.

* * *

Nor has Jungle Doctor No. 3, Dr. Norman Powys, been idle. We recently had the pleasure of noting his engagement to be married to Miss Mary Bolitho, secretary to the Bishop of Central Tanganyika, Bishop Stanway.

* * *

While on the subject of Jungle Doctors:- J.D. No. 1, above-mentioned, has been reported to me as alleging that one of his successors, J.D. No. 4, is not a gentleman. Those who know Dr. White will not be surprised at him saying this. Jungle Doctor No. 4 happens to be Dr. Juliet Backhouse!

* * *

THE LITANY (1552).

"From all sedition and pious conspiracy, from the tyranny of the Bysshop of Rome and al his detestable enormities, from all false doctrine and heresy, from hardnesse of hearte, and contempte of thy woorde and commaundement.

Good Lord, deliuer us."

* * *

FROM THE MAIL BAG.

Laywoman, W.A.: "After speaking with the Bishop of — and a local rector, I was delighted to read in the "Church Record" of Nov. 13 that the Church of England is still a Protestant Church. I was told emphatically it was not."

CONTINUED

hands of His enemies in order that when they wreaked their vengeance on Him, blessing might come through His death to fallen man. But now He is far removed from the power of evil. He pours His benedictions upon us from the throne of His glory. Any suggestion that He can again be offered in sacrifice is a derogation from His high estate. It minimizes the all-sufficiency of His great atoning triumph, and it brings Him once again into the place of humiliation. To

support any such idea is to do violence to our deepest convictions and to reject the plain testimony of the Word of God.

Let us rejoice in the completeness of His work on the cross for us.

BELGRAVE HEIGHTS.

The Easter Convention at Belgrave Heights, Victoria, was very well attended. More than 1,000 people were present at most sessions. Mr. Francis I. Anderson, of Melbourne University, and Dr. Paul White were the guest speakers. Printed notes for the morning Bible studies were much appreciated.

KNOW YOUR CHURCH'S TEACHING!

Article 28: Of the Lord's Supper

The Supper of the Lord is not only a sign of the love that Christians ought have among themselves one to another; but rather it is a sacrament of our Redemption by Christ's death: insomuch that such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy Writ; but it is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

— The 39 Articles of the Church of England

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TO AUSTRALIAN CHURCHMEN

The Eucharistic Congress

Two articles have appeared on this subject which seem to demand some notice. The old bogey concerning religious intolerance is being raised. The vital differences that divide equally earnest people are being slurred over in an effort to make it appear that they are, after all, mere matters of slightly differing emphasis. Thus, "The Sydney Morning Herald" assures us that "Christian people of all denominations will watch with sympathetic interest the course of the Eucharistic Congress." Without a shadow of relevance the article continues, "Religious persecution has never marred the history of Australian progress." Evidently the pathetic story unfolded in the brochure issued in the interests of the Eucharistic Congress, "The Catholic Story," and the laudations of Governor King for his action in permitting Roman Catholic worship in Sydney, has completely escaped the versatile leader writer. It is a pity that inexactitude so frequently mars editorials.

The article, adroitly, but nevertheless definitely, implies that all who utter any protest against the ideas underlying the Eucharistic Congress, are displaying regrettable intolerance. That is a fallacy. Pressed to its logical conclusion, it suggests an indifference to religious convictions on the part of all but earnest Roman Catholics. Were such an indifference to religious convictions to obtain a firm foothold in the community, it would pave the way towards those very evils "The Sydney Morning Herald" urges us to avoid. While we can and do admire the zeal and devotion of our Roman Catholic friends, we cannot condone what is, to us, an act of idolatry. We cannot forget, as churchmen, that our Articles describe the sac-

rifice of masses as blasphemous fables and dangerous deceits. Nor can we abate our convictions, expressed in the same Articles, that "The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up or worshipped." To maintain and assert such convictions and at the same time to permit those who differ from us to publicise in dramatic form their contrary judgment is a very high example of toleration. It contrasts strongly with the oft-repeated assertion of those in authority in the Church of Rome that "Error has no rights in opposition to truth." But the distinction is probably too subtle for a leaderette in a popular newspaper.

We regret deeply that in a very temperate article contributed to "The Anglican" by the Rev. Dr. Arnott the old plea is advanced that "Our approach must be a positive and a constructive one." Surely Dr. Arnott must appreciate that there is an element of negation in all construction. Is he not himself positive and constructive when he adds, "We reject transubstantiation and any view of the sacrifice of the Mass which would regard it as a repetition of Christ's sacrifice"? Dr. Arnott goes on to say, "All through Anglican tradition there has persisted a school which would emphasise a presence of Christ, under the forms of bread and wine." There is a sense in which those who belong to the Reformed faith, even those who are not Anglicans, could readily assent to these words. If Dr. Arnott simply meant that Christ manifested Himself to the believing soul under the appearances of bread and wine which are the instruments employed for such manifestation, few would differ from him. But apparently he means something

very different. He goes on to say, "Before consecration, Christ is present as spirit; after it, He is present personally in a sense that He was not present before." There are three serious defects in this short sentence. We hope Dr. Arnott will take an early opportunity of either correcting or defending in the columns of "The Anglican," propositions we regard as deducible from the paragraph. He appears to declare that presence as spirit is something different from being present personally. But is not God at once Spirit and Person? If Dr. Arnott meant something different, and we hope he did, he cannot excuse himself from the charge of careless writing.

He appears to declare that the Presence of Christ in the Holy Communion depends on the act of consecration. This would demand a much more extensive treatment than a mere assertion. The authority he claims later as an exponent of this tradition in the Anglican Church, Henry Hammond, says quite clearly, "This 'breaking, taking, eating of the bread,' this whole action, is the real communication of the body of Christ to me," and also, "the word 'this' in the latter words signifies not the bread but the whole action or administration . . . So the word 'this' in the former speech 'This is My body' may signify the whole action, too."

The third assertion is that Christ is present after consecration, "personally in a sense that He was not present before." There is no evidence advanced to meet this important statement. In the next paragraph, Dr. Arnott contrasts manifestation and reception of the manifestation, so apparently the presence he contemplates is a presence independent of faith. We contend that such an opinion has not been held in the Church of England prior to the Tractarian Movement, and hope in a later article to deal with the authorities cited by Dr. Arnott in favour of a contrary view.

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"BUT WHAT AVAILETH IT . . . ?"

But what availeth it to take away beads, pardons, pilgrimages, and such other like popery, so long as two chief roots remain unpulled up, whereof, so long as they remain, will spring up again all former impediments of the Lord's harvest and corruption of His flock? The rest is but branch and leaves, the cutting away whereof is but like topping and lopping of a tree, or cutting down of weeds, leaving the body standing and the roots in the ground; but the very body of the tree, or rather the roots of the weeds, is the popish doctrine of transubstantiation, of the real presence of Christ's flesh and blood in the sacrament of the altar (as they call it) and of the sacrifice and oblation of Christ made by the priest, for the salvation of the quick and the dead. Which roots, if they be suffered to grow in the Lord's vineyard, they will overspread all the ground again with the old errors and superstitions. These injuries to Christ be so intolerable, that no Christian heart can willingly bear them. — Archbishop Thomas Cranmer.

(From the Preface to the "Defence of the True and Catholic Doctrine of the Sacrament, 1550.")

A.C.R. DONATIONS.

The members of the Board of Management are most grateful to the following for their donations:—The Rev. and Mrs. D. W. B. Robinson, £3; Well-wisher, 7/6; Miss E. Taylor, 8/6; Mr. H. Rawling, 5/-; Mr. C. O. Nelson, 7/6; Mr. C. E. R. Meyer, 8/-; Mrs. L. Thearle, 7/6; the Rev. B. G. Burgess, 7/6; Mr. C. F. Brown, 7/6; the Rev. F. Taplin, 15/-; the Rev. R. W. Hemming, 7/6; Mrs. S. J. Marshall, £1; Mr. R. T. W. Pain, £2; Miss S. Hargreaves, 2/6; Mrs. H. Rowney, £1; Miss N. Adams, £1/7/6; Mr. A. Woolard, 5/6; Mr. H. O. Appleby, 7/6; Mr. L. G. de Dear, 7/6; Dr. J. A. Friend, £2/10/6; Miss M. Bolt, 7/6; Anon., Eggs & Vegetables.

RELIGIOUS TOLERANCE

(Those of our readers who read the "Sydney Morning Herald" editorial on the Eucharistic Congress on Saturday, April 11, with its discursus on the virtue of "religious toleration," may be interested in the following extract from Dr. J. V. Langmead Casserley's recent book, "The Retreat from Christianity in the Modern World," p. 12.—Ed.)

We are accustomed to speak of the development of religious toleration as a signal instance of modern progress, but the connection between what is called religious toleration and the spread of indifference and comparative apathy towards religious issues is so close that it is impossible to suppress or avoid the question whether what is often called religious toleration is really toleration at all. My own impression is that real toleration, the ability to tolerate opinions other than our own about matters which seem to us of supreme importance, and arouse in us passionate convictions, is as rich and rare a grace from God as ever. Thus, for example, the twentieth century has bred and fostered in many parts of the world, passionate political enthusiasms and convictions every bit as

strongly marked, and often as fanatical and pathological, as the religious enthusiasms and convictions of the seventeenth century; and correspondingly a revival of political intolerance and persecution has become one of the most marked and unpleasant features of our epoch.

The mind of the eighteenth century desired tolerance for the sake of peace, and it tended to conclude, not altogether without some warrant in human experience, that it could only have tolerance by learning not to care too much, by cultivating a sophisticated apathy, even by glorifying it as the distinguishing characteristic of the superior, emancipated intellect, by confining its interests to those spheres of inquiry in which all civilised rational beings might, without undue optimism, be expected to arrive at a state of agreement with each other. Such a condition of mind is, no doubt, preferable to a crude fanaticism, although so much less virile, but how small, complacent and unadventurous, how smugly introverted, how narrow and restricted its permitted range of experience!

IS IT IDOLATRY ?

The meaning of the final act of the Eucharistic Congress has been clearly set out by Roman Catholic writers. James M. Kelleher, Editor of the "Catholic Weekly," gives this description of the procession and its background in the latter part of an article in the Sydney "Daily Mirror," dated Friday, March 27, 1953:—

In every Catholic Church throughout the world, the consecrated elements are reserved in a tabernacle.

Catholics believe without any reservation, that the tabernacle holds not bread, but the body of their Divine Saviour, and so they worship Him there and draw infinite consolation from His Real Presence in their churches.

On special occasions throughout the year, Christ in the Eucharist is taken from the tabernacle and exposed on the altar for solemn veneration.

On still greater occasions, the Eucharist is carried from the church and through the streets, so that public homage may be paid to the Redeemer, as truly present as when He walked among the people of Nazareth and Jerusalem nearly 2000 years ago.

There are many in Sydney who feel unable to accept the Catholic teaching, but at least they will understand why Catholics, believing as they do, wish to honour Christ in the Eucharist.

They will understand also why, on Sunday, April 19, hundreds of thousands will line the city streets and kneel in adoration as a Cardinal priest walks slowly between the ranks of a triple honour guard, holding in his hands a glittering golden monstrance, in the centre of which is what appears to be a white disc.

Though, outwardly, the contents of the monstrance may appear to be bread, no Catholic, gazing upon it with the eyes of faith, will think of it as such.

For those kneeling thousands . . . the Cardinal will be carrying no mere symbol. He will be bearing the living Christ in his hands. The King of Kings will be passing by.

NOTES AND COMMENTS

The Church of God throughout its various branches will of necessity be sympathetically interested in the National Mission to Australia inaugurated last Wednesday week in Melbourne by the Methodist Church of Australia under the leadership, humanly speaking, of the Rev. Alan Walker of Sydney. We say "humanly speaking", for we are sure that all good Methodist fellow Christians will be adopting as their slogan the Divine reminder: "Not by might nor by power, but by My Spirit, saith the Lord of Hosts." Surely "the bones" of our nation's life are "very dry" and nothing but the "Breath of God" can bring renewed life according to His own promise, "I shall put My Spirit in you and ye shall live." Meanwhile let Christians of all sections of the Church lift up their hearts with one accord that this miracle may be wrought in our midst and that we may be found to be "a people fearing God and working righteousness"; and what is righteousness but right action, square-footed justice between man and man, the fulfilling of the Divine Law in our individual and national life.

April 25th, St. Mark's Day, is a day of fine memories, memories more sacred than those of Australia Day, January 26th. For Anzac—"Australian and New Zealand Army Corps"—marks the birth and sacring of our nationhood, when this young country and her sister nation, in the day of the Empire's necessity, sent across the seas an adequate representation of our recognition of the Empire's call to her sons throughout the world to come to her aid in that great conflict for the liberties of the free nations against a callous world-enemy who was seeking, ruthlessly, a world-domination. At Gallipoli first and then later in the terrible trench warfare of Europe, Australia and New Zealand built up a record of courage and hardihood that has brought those sister nations a recognised place amongst the freedom loving nations of the world. In memory of those brave men of our own kith and kin, Anzac Day commemoration is marked by a duly solemn remembrance of the men who suffered and died in the service of our King and Empire. We sympathise with those who are anxious to preserve the solemnity of the com-

memoration and not to let it degenerate into just another holiday and lose its character, as indeed a "holy day" of memorial. We know how relentlessly the materialistic spirit of the age would trample down its solemnity, just as in the case of that greater holy day of sacred memory, Good Friday, which is ever in danger of a like prostitution at the hands of those who put pleasure and profit uppermost in their lives.

This exhibition is now in full swing. We have tried to give our readers every help in estimating its value from the point of view of truth as revealed in the Word of God. Every part of it has been carefully considered by its promoters and nothing will have been omitted that is calculated to give all possible publicity and splendour to its implementation. The demonstration will be as overwhelming as is possible in order to advertise the power of the Roman obedience. But the Kingdom of God cometh not by outward demonstrations of power. Truth alone can ultimately prevail; and so we take our stand and base our hopes upon that Word of God which liveth and abideth forever.

There is a false liberalism that deplores the use of controversy in matters of religion. It is born of that kind of mind that in parents decides to let their children grow up and decide for themselves in matters of religion. But they are forgetful of the fact that the devil never rests, but is always at work using the most beguiling of methods in order to lead and keep people away from the truth. We are bidden by an Apostle to "earnestly contend for the faith once for all delivered unto the saints." All the while truth is assailed, controversy is necessary and Christians are not right in allowing error to go uncontradicted. Sometimes we wonder if rank and file Christians realise their duty in this matter. Take, for instance, the soul-destroying teachings that are abroad and looked upon complacently by professing Christian people. You do not find this complacency in the writers of the New Testament. Take, for instance, that falsely called "Christian Science"—a most imposing title—but neither Christian nor Science. St. John,

the Apostle of love, in his first epistle, makes this straight out statement: "If we say that we have no sin, we deceive ourselves and the truth is not in us." And again, "If we say that we have not sinned, we make Him a liar and His Word is not in us." Is it not literally true, then, that the teaching that denies the reality of sin is making God a liar and His Word is not in it, nor in those that teach it?

In spite of this fundamental untruth—the denial of the reality of sin—we find erstwhile Christian people believing this grave contradiction of God's truth. Are we to be silent, as Christians, when that kind of teaching is abroad? Jesus said, "I am the Way, the Truth and the Life. No man cometh to the Father except by Me."

Offers of help for the "Church Record" Sale in the Chapter House on Friday, June the 12th, are earnestly asked for by the Committee that are doing their best to arrange for the Sale. The hardest stall to organise is the Work Stall. We would suggest that subsidiary efforts at raising money be made in private homes and the amount credited to one of the stalls or to the Sale generally. The men are again asked to combine their efforts on behalf of the "Produce, fruit, plants and flowers." The gifts and the cheques, taken together last year, made quite a creditable sum. Circumstances this year known to our readers, call for still greater generosity and livelier activity. We look for the men to raise £100—fair dinkum! Every man should ask at least one friend to cover his gift. If the witness of the "Church Record" during the last six weeks alone has not been worth an extra £100, then nothing matters. But Truth does matter and the well-being of the Church matters. The message of the Gospel matters supremely and its work of grace in the hearts of men. "And let us not be weary in well-doing, for in due season we shall reap, if we faint not." The Apostle, when he wrote those words, had been twenty years or more in the service of Christ. And so rough were some of his experiences in his Master's service that he is constrained to close this controversial letter by saying, "From henceforth let no man trouble me, for I bear branded on my body the marks of Jesus."

CALLING FOR HELP.

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BOOKS YOU SHOULD READ.

Oxford and the Evangelical Succession, by Marcus L. Loane. 25/-.

A History of the Evangelical Party in the Church of England, by G. R. Balleine. 21/-.

The Layman's History of the Church of England.—By G. R. Balleine. 9/-.

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THINK ON THESE THINGS

A WOMEN'S COLUMN.

(Conducted by June Dugan.)

It made very interesting reading in a book which I have lately finished, to see an old recipe for a rich fruit cake; truly a most awesome affair it must have been, providing ample reason for the fact that so many people in the Victorian era who were losing their youth suffered from indigestion and dyspepsia. For it contained no less than two pounds of butter, two pounds of sugar, eighteen eggs and about seven and a half pounds of dried fruit! The author of the book points out that two pounds of butter was, at the time of writing, eight weeks' ration for one person and eighteen eggs would be the ration of one person for four months in England. It seems incredible, doesn't it, that things could change so radically? The ladies who proved themselves such wonderful housekeepers and hostesses by producing this extravaganza of a cake, little dreamed that their granddaughters would have such measure of all these things that to them were absolute necessities—and necessities to be used in large quantities—that a fruit cake of the poorest quality would become a special treat! It is very interesting to me, at any rate, to speculate a little along this line and it seems to expand till it covers many things. Surely our grandmothers (probably I mean some of your grandmothers, who would be of a further generation back), could not imagine housewives with two or three little children with every job to do in the home and a fairly absorbing world outside the home and no help of any sort. It was unheard of in their day! To us younger ones a world of help in the house and nursemaids for children is something that seems, to say the least, impractical—it is the sort of thing that comes under the general "Now in my day . . ." of one of our elderly relations.

On the other hand, could our gran- nies—and, further back—have imagined us having some of the wonderful electric servants we have to help us in

our work and play to-day? That would be just as hard for them to imagine as it is for us to see them in their setting.

So what does all this bring us to? Many things, of course, come to our minds as we "think on these things," but I think we see that the most outstanding thing is how we take for granted the things which we have and which have so often come to us at a very great cost; and of course, this applies particularly to things spiritual. I mentioned one aspect of this in our last issue as regards the cost of our redemption by Jesus Christ, but another aspect which comes to me is the cost in human life and effort that brings us such benefit to-day and which so often we overlook as so much part of our life that is is unnoticed.

Those who live in Sydney and saw the "Faith of our Fathers" tableaux in the Town Hall at Easter, had this brought home to them. There we had depicted scenes of Wycliffe, Luther, Cranmer and others who suffered that the Gospel may go further afield. These things come before our notice and we are inclined to feel, "Well, I know all that. He certainly was a good man, and wonderful, too; but it all happened so long ago . . ." And here we trail off disinterestedly.

Now then, having described our reactions to these things, let me prescribe a remedy—and I prescribe for myself, too! Could we make a special point of thinking about the things we enjoy and analysing how we got them and then thanking God for each step? As we go about our daily work our minds are constantly turning over the things that concern us for the day, so let us concentrate as we work, on the pattern over the ages that have gone, that brings us the things we love and use to-day; and remember God has worked out all these things for our benefit and enjoyment and that we may be the more fit to serve and love Him. Is that what they have done? Or are we, because of His bounty, further from Him than ever?

Our Prayer—

Teach me, my God and King,
In all things Thee to see;
And what I do in anything,
To do it as for Thee.

Our Prayer of Consecration.

A SCRIPTURAL VIEW.

(By J. A. Friend, Esq., M.Sc., Ph.D., Box Hill, Victoria.)

The Church of England rejects as unscriptural the Roman doctrine of Transubstantiation—the doctrine that when a priest says certain words over the bread and wine in the Lord's Supper their substance is changed into that of the body and blood of Christ.

What, then, is meant by the "consecration" of the bread and wine in the Holy Communion service of the Church of England?

A noteworthy feature of our English Prayer Book (since 1552) is the expression of the significance of the term was, By the words of the priest, "This is my body . . . this is my blood." This is the view of the western liturgies, of which the Roman is the most important. For example, in the chief English pre-Reformation liturgy, that of Salisbury, we find the following: "(He) gave to His disciples saying, 'Take, eat ye all of this, for this is My Body.'" Then comes the rubric "And these words ought to be pronounced with one breath and utterance, and without any pause." The purpose of the rubric was to define as closely as possible the actual moment of consecration. The whole notion is reminiscent of magic, and quite unscriptural. Further, looking at the narratives of the Last Supper in the Synoptic Gospels, it is obvious that Our Lord's words were words of administration, not of consecration, spoken as He handed round the bread and the cup. (see Matt. 26: 26-7; Mark 14:22-4.)

Of course, the significance of Our Lord's words at the Last Supper, "This is my body . . . this is my blood," from early times gave rise to discussions in the Church. The idea grew up that there was an actual change in the bread and wine, which became in some way the body and blood of Christ. The term "consecration" as used with reference to the elements then came to imply a change in substance, an idea foreign to the true meaning of the word. The question was asked, "How do the bread and wine take on this new and holy character?" and to this two

answers were given, depending on the liturgical tradition current. The first is my body . . . this is my blood." This is the view of the western liturgies, of which the Roman is the most important. For example, in the chief English pre-Reformation liturgy, that of Salisbury, we find the following: "(He) gave to His disciples saying, 'Take, eat ye all of this, for this is My Body.'" Then comes the rubric "And these words ought to be pronounced with one breath and utterance, and without any pause." The purpose of the rubric was to define as closely as possible the actual moment of consecration. The whole notion is reminiscent of magic, and quite unscriptural. Further, looking at the narratives of the Last Supper in the Synoptic Gospels, it is obvious that Our Lord's words were words of administration, not of consecration, spoken as He handed round the bread and the cup. (see Matt. 26: 26-7; Mark 14:22-4.)

Eastern View.

In the Eastern Churches, the view taken is that "The consecration is effected . . . during the whole liturgy . . . It is completed when the words of our Lord are pronounced and when the Holy Spirit is invoked" (S. Bulgakov, "The Orthodox Church," p. 155, quoted by J. E. L. Oulton). The term "consecration" here has a similar sense to that current in the Roman Church; in fact, even more striking

sacrificial language is used in the liturgy. However, the words of the priest are not regarded as being the means of consecration. All Eastern liturgies contain a prayer known as the "Epiklesis," or Invocation of the Holy Spirit, such as this one from the Jerusalem Liturgy of St. James: "Send down, O Lord, upon us and upon these gifts that lie before thee, thy self-same Spirit, the all-holy that, hovering with his holy and good and glorious coming, he may hallow and make this bread the holy body of Christ and the cup the precious blood of Christ" (translation from G. Dix, "The Shape of the Liturgy," p. 191). It is of interest to note that in the 4th Century the action of the Holy Spirit was not regarded as different in this service from His actions outside it, for St. Cyril of Jerusalem comments that "we entreat God . . . to send forth His Holy Spirit upon the gifts that lie before Him, that He may make the bread the Body of Christ and the wine the Blood of Christ. For whatever comes in contact with the Holy Ghost is hallowed and transformed." ("Catechesis," xxxiii:7.)

Reformed Consecration Prayer.

The purpose of the prayer of consecration in the mediaeval liturgies, as understood by those who used them, is quite clear in view of the doctrine of transubstantiation which had grown up by the 13th Century. What place, then, has such a prayer in a reformed liturgy? The relevant part of the 1549 Canon ran thus: "Hear us (O merciful Father) we beseech Thee; and with Thy Holy Spirit and Word vouchsafe to bless and sanctify these Thy gifts and creatures of bread and wine that they may be unto us the body and blood of Thy most dearly beloved Son Jesus Christ." It is commonly thought that Cranmer owed the form of this prayer to a study of the liturgy of St. Chrysostom, and to the Mozarabic Missal of Cardinal Ximenes, which contained ancient Spanish forms of service dating from the Moorish occu-

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pation. It is to be noted that the prayer is now that the bread and wine may be unto us the body and blood of Christ, indicating that the action of the Holy Spirit is here conceived as relating, at least in part, to the worshippers. Nevertheless, Bucer did not criticise this prayer on the ground that the operation of the Holy Spirit is in "benediction of persons, not things," and insofar as the "little black crosses," were concerned, he was right to do so. In the Second Prayer Book, the form of the prayer is changed, and we pray that "we receiving these Thy creatures of bread and wine . . . may be partakers of His most blessed body and blood."

Cranmer's View.

Archbishop Cranmer's own views on consecration are clearly set out in his "Answer" to Gardiner: "Consecration is the separation of any thing from a profane and worldly use unto a spiritual and godly use . . . not that the bread and wine can have any holiness in them, but that they be used to an holy work, and represent holy things" ("Answer", p.177, Parker Soc. Edn). There is here no suggestion of a magical conferring of special properties on the bread and wine, which would give them any quality apart from the faith of the recipient. The language is the language of Scripture.

The same views are apparent in Cranmer's words on the water of baptism: "Therefore when usual and common water is taken from other uses and put to the baptism in the name of the Father and of the Son and of the Holy Ghost, then it may rightly be called consecrated water, that is to say, water put to an holy use" ("Answer", loc. cit.). Of course mediaeval ritual made much of bless-

ing the font and the water, and in fact the First Prayer Book contained a form of service for the consecration of the water in the font (which was to be changed at least once a month). There was no suggestion that the water acquired a new nature; the prayer ran "Sanctify * this fountain of baptism . . . that by the power of Thy word all those that shall be baptised therein may be spiritually regenerated." The service of benediction of the font was cut out in 1552, but several of the prayers were transferred to the service of Baptism, including the last one, which begins "Almighty, everliving God, Whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins . . ." The phrase "sanctify this water to the mystical washing away of sins" was introduced in 1662, but again, this obviously refers to the function of the water and nothing else.

The theology of our Prayer Book is consistent, and it is clear that Cranmer and his colleagues held quite clearly in their minds the fundamental scriptural principles according to which they worked. We cannot do better than conclude with the words of the Preface "Of Ceremonies: why some be abolished and some retained", which describe the spirit in which the compilers of the Prayer Book worked: "Christ's Gospel is not a ceremonial law (as much of Moses' law was) but it is a religion to serve God, not in the bondage of the figure or shadow, but in the freedom of the Spirit, being content with only those ceremonies, which do serve to a decent order and godly discipline, and such as be apt to stir up the dull mind of man, to the remembrance of his duty to God by some notable and special signification, whereby he might be edified".

?

QUESTION BOX

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

Q.—How should one address a bishop or Archbishop in ordinary conversation?

The traditional mode of address is "My Lord" and "Your Grace" respectively, based on the English ranking of bishops with the aristocracy, where a nobleman (below the rank of duke) is addressed as "My Lord," and a duke as "Your Grace". Both modes of address are commonly retained, even when, as is the case in Australia, the bishop or Archbishop is not a member of the House of Lords. It is, however, quite in order, and probably preferable, to address a bishop simply as "Bishop" and, for that matter, an Archbishop simply as "Archbishop," although the latter is not usual.

The Rev. H. K. Archdall, Principal of St. David's College, Lampeter, Wales, gives this interesting recollection in the memoir which he wrote of his revered father, Canon Mervyn Archdall, M.A., of Sydney:—

"I well remember the beautiful courtesy with which he addressed a bishop or archbishop as 'Bishop' or 'Archbishop,' rather than as 'My Lord,' or 'Your Grace.' His aristocratic soul revolted from giving a title which could not be rightly claimed in Australia and which seemed to him to go with prelatical tendencies which he held could not and should not last."

We might whisper confidentially to our questioner that, if he should get flustered in the event, "Sir" is as good as anything and would make the bishop (or Archbishop) feel quite at ease!

(After the above question had been answered, almost the same question arrived from a Tasmanian correspondent who, however, adds, "How should we in Australia address our bishops by letter?")

"My Lord Bishop" is still most usual, but no objection could be taken to "My dear Bishop," or "Dear Bishop." Any bishop could probably supply you with a rich variety of addresses received by him, but we would not vouch for all of them being "correct"!

ST. CATHERINE'S SCHOOL.

The Holy Table from the now demolished Broughton Memorial Chapel at Moore College has been placed in the newly-equipped chapel at St. Catherine's Girls' School, Waverley, Sydney. St. Catherine's was founded by Mrs. Barker and Moore College by Bishop Barker and both will celebrate their centenary in 1956.

N.S.W. COUNCIL OF CHURCHES PASTORAL LETTER

While we cheerfully accord to others the liberty of free propaganda which we claim for ourselves, we recognise that the wide publicity given to arrangements for a Eucharistic Congress lays upon us the duty of advising our own people and the public generally of the reasons which cause us to dissociate ourselves from any such movement.

In common with all Christians of the reformed faith, we believe that the Sacred Feast instituted by our Lord was intended to be a union in fellowship of companies of true believers in Christ. The Apostle St. Paul forcibly reminded the Corinthians that the central feature in the observance of The Lord's Supper was the act of eating and drinking. We regard a Procession in which a religious emblem is exposed to view for purposes of acts of reverence, to be contrary to the original design of the Holy Feast.

It was not until very late in the Christian era that the practice of offering worship to the bread used in Holy Communion became customary. Reputable historians, not all of the Reformed Faith, agree that the elevation of the Host with a view to worship, is not ordered until the Constitution of Odo, who was Bishop of Paris in 1197.

We further believe that the offering of Divine worship to the sacred elements has no warrant in Holy Scripture, and is not consonant with the practice of the Early Church. It constitutes a public avowal of belief in the doctrine of Transubstantiation, which doctrine we find ourselves unable to accept.

We cannot endorse the opinion that our Blessed Redeemer intended us to believe that He contained in all the fullness of His Divine Person and Nature under the species of bread and wine, and hence we cannot in conscience be parties to offering worship to that which is not God.

We trust that those who share our convictions, while they concede full liberty to their fellow-citizens of other views will refrain from being present on the route of the Eucharistic Procession and so avoid the danger of appearing to condone that of which their conscience cannot approve.

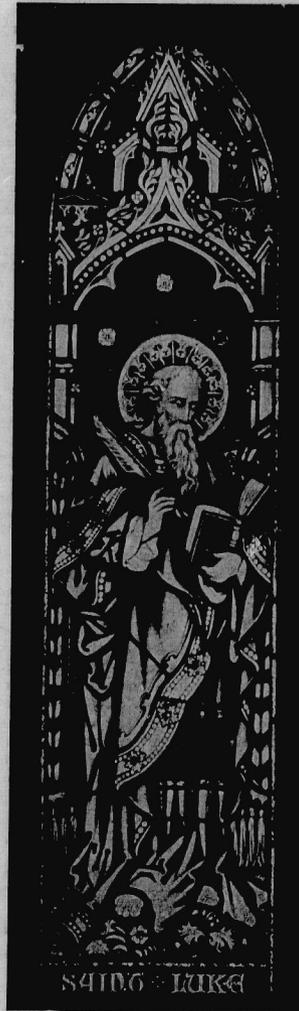
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PASTORAL LETTER READ IN CHURCHES ON SUNDAY, 12th APRIL, 1953

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PERSONAL

On Sunday, 22nd March, the death occurred of **Mrs. Alice K. Ford** who worshipped at St. Paul's Chatswood. She was an indefatigable worker for C.E.N.E.F. during the war.

The **Rev. J. J. Sheriack** will leave the Parish of Coopernock at the end of April to take up duties as Rector of St. Barnabas, Bathurst South.

The **Rev. John Vockler** has taken his degree with first class honours and has been recommended for the University Gold Medal at the University of Queensland. He is at present acting as Vice Warden of St. John's College, Morpeth.

The **Rev. Geoffrey Parker** has had to resign his headmastership of the Newcastle Boys Grammar School due to ill health.

The **Rev. H. B. Kirby B.A. Th L.** was ordained to the Deaconate on Sunday, Mar. 15th in the Cessnock Parish Church.

The **Rev. M. E. De B. Griffith, M.A. Th L.** has been appointed Examining Chaplain to the Bishop of Grafton.

The **Rev. W. R. Paton, Th L.** has been appointed assistant curate in Christ Church Cathedral, Grafton.

We note with interest the marriage of **Mrs. R. B. S. Hammond to Mr. G. Betteridge** of Beecroft. The Archbishop of Sydney officiated assisted by Archdeacon R. B. Robinson.

The **Rev. Eric Wood** was advanced to the Priesthood in Hobart on February 24 — St. Matthias' day. He looks forward to going back to New Guinea in a few months time.

News has been received of the sudden death in England of **Miss Irene Naish** sister of Mrs. Pain of the St. Paul's Rectory Wahroonga, (Sydney). Miss Naish had quite a long service as a Missionary in Egypt in connection with the Egypt General Mission. Another sister has been for many years working in Syria with the British Syria Mission.

In the current issue of "Under Syrian Skies" the quarterly magazine of the British Syria Mission the death is reported of the Hon. Secretary of that mission **Mr. J. D. Maitland-Kirwan**. The magazine with an editorial from his pen was being printed when news came of his death. In the Editorial he said, "One of our missionaries recently wrote that it was through an Editorial in "Under Syrian Skies" that she received her call. May some reader of these lines have a like experience." We note that the mission has re-opened the Lebanon Bible Institute after a break of six years.

The **Rev. T. B. McCall**, at present Rector of Holy Trinity, Launceston, Tasmania, has been appointed Home Secretary of the Australian Board of Missions in succession to the Rev. Ian Shevill.

The **Rev. A. R. Ebbs M.B.E.** who has been in charge of the Parochial District of Pennant Hills and Thornleigh since 1950 has indicated that he will retire from active duty at the end of April. Mr. Ebbs was ordained in 1898 by the Bishop of Melbourne. He was Melbourne Secretary of the C.M.S. for 15 years (1903-18), Rector of St. Andrew's Lismore from 1918-21, and Rector of St. Matthew's Manly for 24 years (1924-48).

We wish Mr. and Mrs. Ebbs a very happy retirement.

The Bishop of Kalgoorlie on March 19 instituted the **Rev. E. W. Robotham** to the Parish of St. Matthew's, Boulder. Mr. Robotham, who is a graduate of Exeter College, and Wycliffe Hall, Oxford, served a curacy in the Diocese of Chelmsford, was for eight years a chaplain with the R.A.F. (during the last years of the war Senior Chaplain in North Africa), and has come to Kalgoorlie from the Vicarage of Symbridge in the Diocese of Exeter. He was also district commissioner for scouts in North Devon.

The death occurred on Thursday, April 2, of the **Rev. Arthur George Rix**, Rector of St. John's Balmain North, Sydney, at the age of 72. Mr. Rix was ordained in 1910 and spent most of his early ministry in the Diocese of Goulburn. He had been Rector of St. John's Balmain since 1927. Mr. Rix was unmarried. The Archbishop of Sydney conducted the funeral service, after which the body was interred in the family vault at St. John's Camden.

The Vice-Principal of Ridley College, Melbourne, the **Rev. Dr. Leon Morris**, led an Easteride Teaching Convention at St. Mary's Mirboo North (Dio. of Gippsland). The Bishop of Gippsland took the chair at some of the sessions which were under the titles "The Services of the Church" and "The Doctrines of the Church".

Canon Alan Richardson, Canon of Durham since 1943 and author of "Christian Apologetics" and other well known books has been elected to be Professor of Christian Theology at Nottingham University. Canon Richardson was formerly Chaplain at Ripon Hall and Tutor at Jesus College, Oxford, and was editor of the recent "A Theological Word-Book of the Bible".

The Archbishop of Canterbury has appointed the **Rev. Dr. J. A. T. Robinson**, Dean of Clare College, Cambridge, to be one of his examining chaplains in place of the **Rev. Dr. R. H. Lightfoot**, who has resigned this office after holding it for 40 years. Dr. Lightfoot was until recently Dean Ireland's Professor of Exegesis in the University of Oxford, and is Editor of the Journal of Theological Studies. Dr. Robinson is the author of an important recent monograph "The Body: A Study in Pauline Theology" in the Studies in Biblical Theology Series.

The **Rev. Canon Clive Statham**, we regret to hear, is laid aside by illness. Canon and Mrs. Statham, who served many years in the Diocese of Goulburn, are living in Northmead, N.S.W.

We offer our congratulations to the **Rev. and Mrs. G. Gerber** on the birth of a son,

Mark Colin; and to the **Rev. and Mrs. J. Noble** on the birth of a daughter.

Deaconess Eveline Best has been granted six months' leave of absence, acting on medical advice. Deaconess Best has been visiting at the Women's Hospital, Crown Street, and St. Margaret's Maternity Hospital, for five years, and at the Royal Hospital for Women, Paddington, for three and a half years. During this time thousands of C. of E. mothers and other patients have been min-

We are sorry to learn of the death of **Mrs. Needham**, wife of Archdeacon H. S. Needham of Chatswood and offer our sympathy to the Archdeacon and Miss Needham.

WESTMINSTER ABBEY TREASURES.

While Westminster Abbey is closed in preparation for the Coronation, the Dean and Chapter have arranged for an interesting exhibition which has been selected from the Abbey storehouse of treasures.

By permission of the Queen, the exhibition is on display in two large rooms of St. James' Palace. There is a surprising width of range in this display; the vestments, altar furnishings and plate form, as might be expected, the highlights of it. Among the vestments, for instance, are those dating from a number embroidered in the time of Charles II, "one of which," says an announcement, "will be worn by the Dean at the Coronation."

The smaller treasures include books, paintings, a twelfth century muniment chest which is still in use, Rolls of Honour, and smaller objects. There is also a series of royal autographs and letters, and, an unexpected item this, what is thought to be the oldest known set of English playing cards, dating from 1520. The paintings include a portrait of Richard II (said to be one of the earliest English portraits, where the subject has been painted from life). He is shown, enthroned, carrying the orb and sceptre. A Canaletto painted in 1749 shows a procession of Knights of the Bath, with West front of the Abbey in the background.

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How the Gospel Came to Europe.

Philippi is a name of special interest to the white race for it was here as far as the records show that the gospel was first preached in Europe and a church established, though of this once flourishing town only ruins now remain.

The story of the Church at Philippi is one of unusual interest and suggests lessons of great practical importance.

Now in the life of any church a matter of first importance is the character and calling of its ministers.

What were the men like who came with the Gospel message to Philippi?

We need only speak here of Paul and Silas. The other two, Timothy and Luke were recent recruits, though subsequent history shows them as men of a like spirit.

First we know that Paul and Silas were both converted men. A personal knowledge of Christ as Saviour is the first requirement in a Christian minister.

The story of Paul's conversion is related three times in the book of the Acts. All through his ministry we hear the personal witness, "I know Him Whom I have believed."

Of Silas we read that he was a "prophet." A true prophet of God in the Christian Church must have a personal knowledge of Christ.

Then we know that these men who came to Philippi were men who lived near to God. That consciousness of Divine Guidance that we read of in the sixteenth chapter of the Acts would have been impossible otherwise. They were "forbidden of the Holy Ghost to speak the word in Asia." And again, "they assayed to go into Bithynia; and the Spirit of Jesus suffered them not."

At Troas God graciously revealed his will to them by vision and by voice. (Acts 16.19.)

A most important factor in maintaining this life of full and continuous consecration is the daily observance of a time of quiet for Bible reading and prayer, preferably in the morning. Evangelical ministers are often tempted to let this slip. There is perhaps no greater danger to their spiritual life and their real usefulness. It is the Christian worker who loves Christ and lives near to Him that will win others for Him.

That those men lived near to God is further shown by their cheerfulness under suffering. The healing of the slave girl who had become a spirit

medium and who was employed by her owners as some kind of fortune teller led to Paul and Silas being seized and without trial beaten "with many stripes." They were then thrust into the inner prison, a horrible and stifling place, and their feet made fast in the stocks. Here at midnight with their backs bleeding they joined in prayer and the singing of hymns. The narrative would suggest that the other prisoners heard them with pleasure. Perhaps some of these were later won for Christ by the converted jailor.

Next, What brought these men to Philippi?

First they were called of God.

All Christians are called to witness for Christ and to do their best constantly by personal evangelism to bring others to him; but all are not called to full-time service. These men were. They were called of the Holy Spirit and sent out by the Church. They were no gate-crashers. There are too

many of these in the ministry of the Church of England. This scourge is not limited to England itself where endowments and titles and social standing have played all too great a part in attracting certain types. Australia also is affected though in a lesser degree by the same blight. The pitiable condition of some parishes is appalling. Serious account must be given in the last day by those in authority for this state of affairs. Personal interests cannot be pleaded at that bar.

But there is another side to this question. A grave responsibility rests upon young men who are called to full-time service but who for various reasons refuse the call.

It is not without significance that our Lord in this connection puts into the mouth of his praying people the word *ekballo*, to throw out. (Matt. 9/38.) This implies the need for strong spiritual compulsion. Men's hearts must be deeply stirred before they will give up comfortable positions and worldly prospects for the work of a parish minister or foreign missionary. It is the duty of the church to turn its attention to this question of the shortage of labourers and then to unite in believing prayer that the Lord of the harvest will "send forth (throw out) labourers into His harvest

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field." Parents will sometimes need much grace to pray this prayer from the heart. We must be on our guard both in the home and the church against the foul air of worldliness. That atmosphere will stunt and discolour all spiritual life and reduce its temperature to the luke-warm level, praised by men but detested by God. (Revelation 3/16.)

Then, these men were sent with a message.

They were not only bond-servants or slaves (a title which the apostle Paul frequently takes to himself) they were also messengers. They were sent with the gospel message. But what does that exactly mean? The word Gospel, of course, means good news or good tidings. But good tidings of what? The answer is given in the narrative before us. We believe it is in the providence of God that we should be told what the message was that these messengers brought to Europe. First it is vaguely stated because imperfectly understood by the poor slave girl. She kept following Paul and calling out: "these men are servants (slaves) of the Most High God, which proclaim unto you a way of salvation." Later the message is clearly and simply stated by Paul and Silas themselves in their answer to the jailor's question. He asked "What must I do to be saved?" They said, "believe in the Lord Jesus and thou shalt be saved, and thy house." God in his mercy has provided "a way of salvation" for guilty sinners. Our Lord Jesus Christ the Eternal Son of God by His death on the cross has opened the door of mercy for all. And now man's every spiritual need is met in the person and work of our Saviour. Any other refuge than this is a false refuge, a "refuge of lies," to be swept away by "the hail" of God's judgment. Christian preachers need courage to proclaim this full gospel. Isaiah saw this even in his day. "O thou that tellest good tidings to Jerusalem lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold, your God" (40/9).

In Mohammedan lands we have seen the face darken and eyes flash with anger at the mention of our Lord's deity and atoning death. Christian humanists usually resent this message too, and despise those who preach it.

One finally important question remains to be asked: What resulted from this preaching of the Gospel at Philippi? We are not left in doubt. "And a certain woman named Lydia . . . heard us, whose heart the Lord

opened to give heed to the things spoken by Paul."

Thus the first convert in Europe that we know of was brought to Christ through the word of God and by the Holy Spirit of God. The Lord opened her heart to the message and she yielded her heart to Christ. The writer says she "heard us." That expression as it stands implies she was listening. Either on more than one occasion or to more than one speaker. And the word rendered "opened" is a strong word. It is a double compound and suggests a complete acceptance and a complete surrender. There were other converts also including the jailor.

Thus was begun the life of this first Church in Europe. We are Europeans and as such have been specially entrusted with the gospel. Could we have greater encouragement than this to give ourselves to the task of proclaiming that gospel in the manner and in the spirit of these early agents of Christ?

NEEDED HERE TOO.

"Another reform of great importance is a modification of the freehold of the parson. The spiritual and intellectual freedom of the incumbent must be safeguarded, but there are other ways of securing this than the retention of the freehold as at now exists. Means should be found by which a clergyman who, after full consideration, is judged by a diocesan authority to be thoroughly unsuitable for the parish of which he is incumbent, whether through negligence, or through failure to meet its spiritual needs (not necessarily due to his own fault), can be compelled to leave that parish, with due financial provision. **There should also be a compulsory retiring age for clergy of all ranks, with a sufficient pension.** The Church Assembly in 1939 passed a resolution that this age should be 75, but no measure has been adopted to give it legal effect."—The English Church: the Bishop of Winchester, p. 31.

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TRAINING IN LAY EVANGELISM.

LONG-TERM POLICY URGED.

A scheme for a gradually increasing band of lay workers from the congregation, trained and commissioned for systematic, evangelistic, house-to-house visiting throughout the parish, was outlined by the Rev. J. R. W. Stott, rector of All Souls, Langham Place, W., before the 119th Islington Clerical Conference in London.

The theme of the conference was "Training the laity in evangelism," and Mr. Stott said that until every Christian became as enthusiastic for his church work as every Communist was for his party's propaganda they would not see this country evangelised. He said that the scheme which he visualised had the advantages of being biblical, natural and healthy, and practical. The bare bones of a plan for nation-wide evangelism already existed. The man-power was there—"slumbering drowsily in the pews."

SIMPLE EXAMINATION.

He advocated a long-term, five to ten-year, planning policy. They might begin, he said, by gathering from the congregation a group of potential leaders for training; setting high standards, insisting upon regular attendance, and disqualifying absentees. These leaders would take a simple examination and it should be made clear that there was only one door—training and commissioning—through which the layman could enter the service of the Church.

District superintendents would be appointed for liaison between vicars and lay workers. Commissioned workers would bring their "contacts" to guest services and there would be "nursery classes" for new converts.

Objections might be raised that "we have not got the laity," he said. "We must go out and get them." It might be said that parishioners would object to lay visitors. The visitors must be taught discretion and courtesy.—"The Times," 14/1/53.

ORGAN FOR TANGANYIKA

Deaconess N. Bullard, of the Diocese of Central Tanganyika, who returns to Kongwa on 3rd July, would like to take an organ back with her. The 9000 people there sing the canticles and psalms and are very musical. They have regular choir practice but only a small derelict organ.
 If anyone can help would they please communicate with Deaconess Bullard, C.M.S., 93 Bathurst St., Sydney.

"AM I MY BROTHER'S KEEPER?"

A new film, "Am I My Brother's Keeper?" has recently been received in Melbourne from Geneva by the Australian Commission for Inter-Church Aid and Service to Refugees. It is designed for presentation in local congregations. Scenes included were filmed in Belgium, Germany, Trieste and Greece, and the story highlights the extreme need "behind the facade" among expelled and isolated refugee families who are concentrated in a 75 mile wide non-industrial strip of West Germany fronting on the Iron Curtain. Sequences show distress among uprooted people living in cellars, barns, single rooms in private houses, windowless air-raid shelters and the typical camps.

The film runs for 25 minutes, is 16 mm. Kodachrome, and has a length of approximately 1,000 feet.

A film catalogue may be had from and application for loan of films should be made to the State office for Inter-Church Aid or the office of the Australian Commission at 37 Swanston Street, Melbourne.

TRAVELLING CIRCUS.

The Women's Christian College, Madras, has been conducting nutrition research with the use of mice. During vacations the mice are taken round the countryside like a travelling circus to illustrate lectures on balanced diet.

WORLD OF BOOKS

NEW CONSERVATIVE COMMENTARY.

The Inter-Varsity Fellowship writes:—
 A year ago we included a brief report of plans for the publication of a "One Volume Commentary on the Whole Bible." It is now possible to provide a little more advance information regarding this project, which, when it is complete, is likely to be of considerable help to Evangelical circles as a whole. It is hoped to have it ready for publication towards the end of 1953. The Editor is Professor Francis Davidson, D.D., who is assisted by the Rev. Alan M. Stibbs, M.A., and the Rev. E. F. Kevan, B.D., M.Th. The contributors include the well-known American scholars, Prof. O. T. Allis, Dr. Alan Macrae and Prof. E. J. Young, as well as a strong team of writers such as Dr. B. F. Atkinson, F. F. Bruce, the Rev. G. N. M. Collins, the Rev. H. L. Ellison, Dr. William Fitch, the Rev. G. T. Manley, Dr. Leon Morris, Prof. A. M. Renwick, Prof. A. Ross, the Rev. J. Stafford Wright, the Rev. Donald Robinson, the Rev. L. E. H. Stephens-Hodge and many others well-known in the British Isles and abroad.

The aim of the Commentary, which is based on the Authorised Version, is to endeavour to direct the student's attention as far as possible to the plain meaning of the records of Holy Scripture as they stand. No attempt has been made to deal exhaustively with critical problems. These, however, are discussed both in the general articles (of which there are ten) and in the commentary proper wherever the context demands such a treatment. The book has been planned for the average Bible student who does not possess special theological knowledge, and it is hoped that it will be used in conjunction with "The New Bible Handbook" and the I.V.F. three-years' course of Bible study, "Search the Scriptures."

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JUNGLE DOCTOR IN NORWEGIAN.

The first two books in the Jungle Doctor series, by Dr. Paul White, of Sydney, have now been translated into Norwegian. The tenth book in the series, "Eyes on the Jungle Doctor," has now appeared in English.

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PAPUA**Clergyman Receives O.B.E.**

The Rev. Robert Porter, of Aghenambo, New Guinea, writes: "Monday last, the 24th November, was a big day here in the Northern Division, though some of us anticipated it with no little apprehension. Several thousands of the Papuan population, together with all the white population of the Division, plus more than 20 visitors from Port Moresby (this made a total of 103 Europeans) gathered at Popondetta for the formal "opening" of the new cemetery there, in which have been buried the bodies of the Europeans lost in the eruption. The unveiling of a memorial plaque was performed by Mr. Hasluck, the Minister for Territories.

After this the Administrator held an Investiture (the part some of us dreaded) at which five people received awards from the Queen in connection with Mount Lamington. First of all, Tony Taylor, the government volcanologist, received the rare honour of the George Cross. Then three members of the Mission, Mrs. Lane, Rodd Hart and myself had the order of the O.B.E. pinned on us. And last of all there was the very pleasing spectacle of seeing the British Empire Medal awarded to Leslie Topui, of Rabaul, Tony's brave assistant. The ordeal wasn't as bad as we had anticipated. The whole Investiture only took about five minutes. Each of us in turn stood while our respective citation was read out by the District Commissioner, after which the Administrator pinned the medal to our chest and shook hands with us. Later we received the Queen's Mandate, signed by herself, and Queen Mary, and a silk-lined little box in which to keep our medal. Then we adjourned to lunch at the Division headquarters where some of us were with difficulty trapped into saying a few words over a tape recording for later broadcasting over the Port Moresby station.

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**Diocesan
News****SYDNEY****97th Diocesan Festival.**

Sydney Town Hall, Friday, 1st May, 1953.

The Annual Service will be held in St. Andrew's Cathedral at 5 p.m. and the Preacher will be the Rev. R. P. Gee. At 6 p.m. the Festival Tea at the Parish Tables—tickets 3/-. to be obtained from the Rector. At 7.15 p.m., Public Meeting in the Town Hall. Chairman, His Grace the Archbishop of Sydney, and the speakers: the Rev. Dr. A. W. Morton and the Rev. R. S. Walker.

New films about the Home Mission work will be shown and the musical items will be given by Florence Taylor, Keith Raymond, Barbara Kearns and Joyce Hutchinson.

Don't miss this great gathering of Church people.

New Dean.

The installation of the Rev. E. A. Pitt, M.A., as Dean of Sydney, will take place in the Cathedral on Monday, 18th May, at 2.30, followed by a reception in the Chapter House, given by the Archbishop and Chapter, in honour of the Dean and Mrs. Pitt. It is hoped that the Dean will preach at this service. He will also be the speaker at the weekly Cathedral Luncheon Club the following day, 19th May. The opportunity will be taken the same evening to welcome the new organist and choirmaster.

Anzac Remembrance.

On 19th April, the Sunday before Anzac Day, the "Field of Remembrance" will be dedicated in the grounds of St. Andrew's Cathedral, after the morning service, as it was last year. I was glad to hear what a comfort this form of remembrance was to many relatives who joined in this simple commemoration, following the example of Westminster Abbey.—From the Archbishop's Letter.

Opening of New Girls' Hostel.

Saturday, 2nd May, 1953, is an important day for the Pallister Girls' Home at Greenwich. On this day a Hostel is being dedicated and opened for girls beyond school age, by His Grace, the Archbishop of Sydney, Dr. H. W. K. Mowll, D.D., at 2 p.m. Following this special occasion, the Annual Fete will be officially opened at 2.30 p.m. by H. B. Turner, Esq., M.P.

Friends of Pallister will welcome this opportunity to see again our Girls' Home and join with us in commencing this new work for the older girls.

For those not so familiar with "Pallister," this is where we make a home for girls whose homes are such that they have better hope of developing into fine, clear-thinking women, so much needed in the world to-day.

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Do come and help us by your presence and gifts on Saturday, 2nd May, at 2 p.m.

The address: Pallister Girls' Home, River Road, Greenwich. Hon. Secretary, Dorothy Lee, telephone JA 6516. Hon. Treasurer, Edith Cramp, telephone UM 7120.

The Late Mr. W. E. Cox.

(From the Archbishop's Letter.)

"Mr. W. E. Cox, who for over thirty years was the excellent cleaner of the Cathedral and Church House, died suddenly on Friday, 27th February, while on holiday. He was an Englishman from Feltham, Middlesex, and served in a Scottish regiment for seven years and then in India for four years. He could always be relied upon to do thoroughly whatever he was asked to do. When he was no longer able to carry on his work he sat on guard at the door of Church House, knowing everyone who came in and out, and having an appropriate word for each. His son, Ern, succeeded him at the Cathedral. He has all his father's invaluable qualities and is a great help in the life of the Cathedral and Chapter House. Mr. Cox was a great gardener and a lover of choral music, singing in the Guildford choir regularly during the Rev. A. Dyer's ministry and joining the Beckett choir when our late Cathedral Organist, Mr. T. W. Beckett, founded it. The stories about Mr. Cox are numerous. On one occasion Mrs. Hey Sharp, the widow of the Warden of St. Paul's College, and at the time, the Acting President of the Mothers' Union, spoke to him in the Chapter House, where he was working, about the way she wished the chairs to be re-arranged. It was evidently an inopportune moment, for he said that it could not be done, to which she replied, "Do you know whom I am?—Mrs. Hey Sharp," and received the reply, "Whether you are Mrs. A. Sharp or, Mrs. B. Flat, it makes no difference to me." I took the funeral service at Rookwood Crematorium on Monday, 2nd March."

A Generous Gift.

Christ Church, Bexley has recently been repainted. The total cost of materials, supervision and labour was the anonymous gift of a parishioner.

GIPPSLAND**Visit of Primate.**

"We are to be greatly honoured by the approaching visit of our beloved Primate of the Church of England in Australia and Tasmania, the Most Reverend H. W. Mowll, Archbishop of Sydney, accompanied by Mrs. Mowll (we hope). They expect to be with us for our Synod Garden Party at Bishop's Court on April 14th. (All churchpeople cordially invited), and the Primate is to give us a great and challenging message at our Synod service that evening. This is a very great occasion for the Diocese; only once or twice before has the head of our Church in Australia visited us."—(Bishop's Letter.)

Father and Son Welfare.

The Victorian Branch of the Father and Son Welfare Movement has just concluded an intensive fortnight of screenings, lectures and addresses, marking the first anniversary of the establishment of the Victorian Branch.

Writing of the campaign the Director, Mr. Jack Robson, who, together with Professor Harvey Sutton, was in Victoria for the occasion, stated that through the many presentations over 5,000 youth and adults were directly reached with the Movement's message. Apart from general public lectures, series of talks were presented to Service Establishments, army and navy, theological colleges, church groups and Rotary branches.

The Movement is inviting applications for the appointment of a full-time organising secretary for the Victorian Branch. Further particulars are available from the Director, Father and Son Welfare Movement of Australia, 242 Pitt Street, Sydney.

BRISBANE**Unusual Accident.**

The Reverend N. C. C. Bertram, Rector of Killarney, met with a most unusual and painful accident. On February 15th, he drove to Tannymoreland on a dark, wet night for Evening Song. He began to ring the bell when it fell and struck him, grazing his scalp, causing a large wound and the loss of a considerable amount of blood. The fact that it was raining and that Mr. Bertram had his umbrella up, probably saved his life, for the umbrella handle was broken in two places. Mr. Bertram might have been seriously wounded, or worse, and nobody would have known until morning, for nobody turned up for service. How he did it he does not remember, but after recovering from the dreadful shock he put out the lights in the church, placed the key in its proper place and drove his car back to Killarney over a not very good road. For the last month he has been in the Warwick Hospital.

TASMANIA**Opening of Parliament.**

A service before the opening of Parliament was well attended by members of both houses and their friends and kin. The Bishop of the Diocese delivered the occasional address.

St. David's Cathedral.

Appointment of Precentor.

The Dean has nominated the Rev. Guy Lennard, Th.L., Rector of Narromine, N.S.W. (Diocese of Bathurst), to be Precentor in succession to the Rev. G. C. Latta. Mr. Lennard received his training for Holy Orders at St. John's College, Morpeth, N.S.W. During the war he was chaplain to the neighbouring R.A.A.F. station.

ADELAIDE**Rector for N.G.**

The Rector of Minalton, a parish which has already given to New Guinea a young layman in Mr. Verco Cook, has been accepted for service in that diocese. The Rev. A. G. Daw with their children expect to leave for Papua later in the year.

Proper Psalms and Lessons

April 19. 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.

April 26. 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.

May 3. 4th Sunday after Easter.

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

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

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Parish and People

The Bishop of Gippsland, the Right Rev. D. B. Blackwood, M.A., M.C., V.D., in his recent Synod Charge, drew attention to the "Parish and People" movement in the Church of England in England, and expressed the hope that "we may learn something that may help us to be better fitted for God's service here in 1953" from this movement. The Bishop went on to say:—

This upsurge of thought and prac-
tice and experiment has come to be
known as the "Liturgical Movement,"
and is not confined to England, but
has been working for some time on
the Continent of Europe.

It is an attempt to express the New
Testament mind about the Church as
the Church—the Church with a Divine
Lord, a divine Gospel, and a divine
mission. This movement seeks to re-
cover the place of Christ's Church as
the People of God. St. Peter tells us
we are "an elect race, a royal priest-
hood, a holy nation, a people of God's
own possession . . . in time past not a
people, but now the people of God."
(1 Peter 2/9-10). This is a won-
derful calling. Modern study of the
Old Testament is showing us more
clearly God's Purpose in establishing
His covenant with Israel, that they may
be a "People of God," His instrument
to bring His redeeming Love to all
peoples. This purpose we now see is
only fulfilled in Christ and in His
Church, His ecclesia, His fellowship,
called out of the world, yet in the
world, to reveal and mediate God's
love and mercy and goodness to God's
creation.

For a few moments let us consider
some of the practical ideals and aims
of this wonderful movement within the
Church to-day.

It stresses worship, the meeting of
the People of God together to honour
Him and to witness for Him. It finds
the most characteristic Christian wor-

ship is that commanded by Christ Him-
self, the Liturgy of the Lord's Supper
or Holy Communion, where we are
one in Him and receive His Life in
ourselves as one Body in Him. I am
pleased to note an increase in the num-
ber of communicants in most Parishes
this past year. But numbers of com-
municants are not the real test of our
praying together as the People of God.
We must make these communions the
real offering of our lives, our work,
our aspirations, our friendships to God
in Christ. There should be a togeth-
erness about them—warm-hearted fel-
lowship, often expressed in a common
meal together and in planning projects
as a congregation.

We too must learn to pray together,
simply and naturally in our own words,
the praying fellowship of the congre-
gation or groups therein. "Liturgy"
we are learning, from study of New
Testament Greek, means service duly
performed, not only to God in wor-
ship, but to the community and all
around us. An offering of life and pos-
sessions.

Our congregations need to meet and
plan projects in the community and for
the advance of Christ's Kingdom. Our
Liturgy does not end at the church
door, but extends from the Parish
Church to the Parish Hall, and from
the Parish Hall to the homes and shops
and factories and farms in our neigh-
bourhood.

This Liturgical movement lays great
stress on Parish visiting, yes, by the

clergy. The Clergy must get into the
homes and offices of the people. They
must seek out the sheep that are scat-
tered abroad. They must know each
one by name. A modern writer in a
new Book, "Changing Strategy in
Evangelism," stresses the importance
of a really well kept Parish Roll, with
exact and careful entries of every
family and every child in the family,
name and age and spiritual status. The
Clergy must get to know each parish-
ioner and pray for each one by name
regularly. I am convinced more than
ever of the value of systematic visiting
by the Clergy.

But the Clergy are too few to do
this as thoroughly as it should be done.
Here our church societies and their
members can be of real value. Fellow-
ship leaders and members can and
should be seeking out other young
people, and recruiting them into the
active fellowship of the parish life.
C.E.M.S. can visit and talk on spiritual
things to the men, who need shepherd-
ing and bringing into the worshipping
fellowship. Mothers' Union members
can seek and bring along other women
that live near, arranging for baby
sitters for Sunday service time or meet-
ing day.

We tried this in preparation for
our mission. But that mission is with
us all the time. We must be winning
new members for God's Church. And
it is best done by personal lay work.
by men and women who really know
Christ as Lord and want to share the
joy of a living, working faith.

But this "People of God" move-
ment is teaching us the relevance of
the Church and congregation. We must
win men, women and children into our
corporate life and activities. Here our
Church Societies can be of very great
value. What a difference it makes to
a reserved young man to be called for
and welcomed and introduced into the
men's meeting and made to feel at
home in a really friendly atmosphere.
Are we really succeeding in making
our Churches "Friendly Churches."
That is a real test, especially for
Church of England people.