

THE AUSTRALIAN CHURCH RECORD

FOR CHURCH OF ENGLAND PEOPLE—CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED
SEVENTY-SEVENTH YEAR OF PUBLICATION.

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Australia Joins Asian Churches Council

At a conference at Prapat, Sumatra, attended by representatives of 30 Asian Church bodies and 20 National Councils, a conference of Asian Churches and Councils was formed, and the Australian Church Councils were offered and accepted membership in it.

Australian Councils are the Council for the World Churches and the National Missionary Council of Australia. The representatives of these Councils who attended the conference were instructed to accept membership on the Councils if the proposed union was to have real relation with two world Church bodies, the Council of Churches and the National Missionary Council.

Australian representatives were the Rev. J. Perkins, General Secretary of the Council for the World Council of Churches; Bishop R. C. Kerle, Hon. Sec. of the National Missionary Council; Rev. V. W. Coombes, General Sec. of the Australian Presbyterian Board.

The Prapat Conference has been described as the "Bandung of the Churches". It is hoped that, as a result of it, Asian Churches have joined together for a programme of co-operation, in which they will exchange information and ideas, consult together as to total Asian strategy and work to develop a total strategy for Asia.

The new organisation, however, is not an Asian Council, but a World Council of Churches and National Missionary Council will be secretariat of 3 persons. One of those is the Rev. Alan Brash, Secretary of the New Zealand Council of Churches. The New Zealand and New Zealand Church Councils have received in to membership with equal rights.

Australia will participate by offering financial help for various Asian Church bodies irrespective of denomination, by fraternal workers primarily for evangelism, training and teaching, and by providing financial help for various Asian Church

work, closer relationship with Asian Churches will enable Australian Churches to share the passion of Asian Christians for the

growth of Christianity and the unity of the Church.

Keynote is Evangelism

The uppermost impression received from the conference by western Christians is the evangelistic fervour of Asian Church leadership. Commenting on Prapat achievements, Rev. Jose Yap, General Secretary of the Philippine Federation of Christian Churches said, "This inaugurates a new era in missions. The Asian Churches have reached the state of maturity which enables them, and causes them to want to participate in the total world mission." "With the financial help of

our western brothers, providing us with the guns, the powder and shot, Asian Christians are ready to storm the forts of the principalities and powers of darkness around them", he continued.

The discussion of the proposals for an Asian regional organisation took place, only after several days spent in considering the total evangelistic task in Asia. Representatives from various countries shared their problems and accomplishments with one another. All the addresses dealt with evangelism—the obligations of the whole church to share in it, the motives for it, the authority for it, the importance of relating the evangel to the needs of men and women living in their particular contemporary cultural, religious, political and economic environment.

The call to personal evangelism, issued in addresses by Bishop Chandu Ray of Pakistan and Rev. D. T. Niles of Ceylon raised the conference to high levels of inspiration.

One of the first undertakings of the new organisation is to send international Asian evangelistic teams through Asian countries.

As one western Christian summarised his impressions, "I have seen with my own eyes, and heard with my own ears, that evangelism is the strength of the ecumenical movement."



WRECKED BOATHOUSE at the C.M.S. Roper River Mission, North Australia, where the worst flood for 18 years wrought havoc last month. The society has launched an appeal to send emergency supplies to the mission. (See story, page 3.)

GOOD FRIDAY, 1957

The death occurred on Saturday, 23rd March, 1957 of Mrs. Mary Allison Holt, after an illness lasting one week.

Born at Cobbitty, N.S.W. on March 16, 1878, the eldest daughter of the late Bishop and Mrs. Pain, she later lived at St. John's, Darlinghurst and then at Sale, Victoria, when her father became the first Bishop of Gippsland.

After her marriage to Mr. T. S. Holt in 1908, Mrs. Holt lived at "Amalfi", Burwood, N.S.W. and for forty-nine years was a parishioner of St. Thomas', Enfield.

In her early years, Mrs. Holt showed a depth of spirituality and strong faith in her Saviour which impressed all who knew her and was characteristic of her throughout her life.

As a young girl Mrs. Holt was active in missionary interests and later became Secretary of the Missionary Service League and Missionary Box Secretary for her parish.

An energetic member of the C.M.S. Women's Executive and Candidates' Committee, she was also a member of General Committee and was most appreciative of the high honour conferred upon her when she made an Honorary Governor for life of C.M.S. Australia and later of C.M.S., London.

Mrs. Holt was Secretary of her local branch of the Mothers' Union for many years, a member of the Mothers' Union for 34 years and a Vice-President since 1941.

In early days of the Crusader Union, Mrs. Holt was active as Housemother for Crusader Girls' Houseparties and was a member of the Crusader Council. On her retirement from the Council, she was made a Vice-President of the Crusader Union.

Mrs. Holt also took an active part in the Children's Special Service Mission and Scripture Union, was a member of the Council and later a Vice-President.

Outstanding for her life of Christian graciousness, Mrs. Holt showed the reality of her faith in many practical ways, not only in her many interests, but by her love and devotion to her family, and her regular visits to sick and elderly people.

One who knew her well wrote after her death "I can think of her only with gratitude and warm affection for somebody so strong and still so full of love."

Mrs. Holt is survived by her husband, Mr. T. S. Holt, one daughter, Mrs. M. F. Howell, a missionary in the Belgian Congo, five sons and twenty-four grandchildren.

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The crucifixion of Jesus of Nazareth on the orders of the Roman Procurator of Palestine, Pontius Pilate, was a trivial incident from the point of view of the casual onlooker. Josephus, the Jewish historian, who wrote at the same time, described how the Roman overlords covered Palestine with the crosses of thousands of Jews whom they crucified. But the significance of the crucifixion of Jesus is the interpretation which Jesus Himself gave of His death—"Greater love hath no man than this, that a man lay down his life for his friends." Jesus' death was voluntary, and it was on behalf of others. It was a service He rendered them; the Son of Man came to minister and to give His life a ransom for many.

It is the interpretation of our Lord's death which makes that death unique—"He died for our sins." It is not possible to interpret the Cross aright without an understanding of sin and its consequences. One of the difficulties of presenting the Christian gospel to-day is that contemporary society has lost a sense of sin. In its essence, sin is rebellion and the setting up of the self-will over against the will of God as though we were independent of God and treat with Him on our own terms, or more frequently ignore Him.

The consequences of sin are awful in the extreme. The medieval picture of hell, with its flaming fires, is treated with levity to-day in many quarters, but at least it had this merit, that it depicted very vividly the awful consequences of sin. If we think of hell in any less awful terms than did our medieval forefathers, we have moved away from the truth. It is through the death of Christ that God delivers us out of the power of darkness and translates us into the kingdom of the Son of His love. The awful doom from which we have been delivered by the awful death which Jesus willingly underwent, is an indication of the love which has been bestowed upon us—"God commended His love toward us in that while we were yet sinners, Christ died for us."

Jesus did not die as an individual might die. Nor was it for His own sin that He suffered death. For as Adam sinned and involved in death those who were linked with him through physical descent, so Christ died for all those "in Him" and conferred life upon them, for "God hath laid on Him the iniquity of us all."

The only one who by tasting death for us could deliver us from the doom of death, was one who was not merely man or even perfect man—though our Saviour was both of these—but was God. The Word of God was made flesh in order that He might give that flesh on the altar of the cross for the life of the world. So was our deliverance achieved by God Himself, and the cost borne by God Himself. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."

Not only did He die to deliver us from hell, but He has conferred on us the unspeakable privileges of fellowship with God and the gift of perfection—we shall be like Him.

Only absolute discipleship is worthy of such a Saviour. The lesson of Holy Week is the cost of discipleship. Jesus was obedient unto death and only those who are willing to share the same cost are worthy of Him. Jesus said plainly that if we prefer anything, even father or mother, or son or daughter, to Him, we cannot be His disciples. (Matt. 10:37; Luke 14:26.)

There is a great deal of easy-going Christianity masquerading under that name, but if our devotion is not wholehearted it is not acceptable.

God's will for His Son is also His will for those who are saved through His Son, and the path our Saviour walked we must also be willing to tread. "If we died with Him, we shall also live with Him. If we endure, we shall

Floods Bring Havoc to Roper River

Serious damage has been done at the C.M.S. Roper River Mission by the recent disastrous Arnhem Land floods. The most serious aspect has been the loss of the vegetable gardens, together with several of the station out-buildings.

This is the second time that serious flood has caused havoc at the Mission. In 1939 the entire Mission was destroyed by flood, and later rebuilt on the present high ground six miles away.

The main station buildings were not damaged in last month's flood, though several buildings nearer the river were.

The loss of the gardens is particularly serious, as the Mission has for some time supplied nearly 250 aborigines with three meals daily in an effort to combat hookworm disease.

RICE AVAILABLE.

There are supplies of rice available at the mission, but urgent shipments of dehydrated vegetables and other foods will have to be made. The C.M.S. has launched a special appeal for this purpose, and donations may be sent to C.M.S. offices.

Describing the flood, the Superintendent of the Mission, Mr. P. E. Leske, said: "It is an awe-inspiring sight from the mission to watch a sea of millions of gallons of water pouring away each minute.

"The noise of the water is like an express train going on and never fading out. This roar has been with us for a week now.

"The boathouse and pumphouse have been lost... One house has a great tunnel under it and is piled with silt. The tool shed is partially undermined and the trees are severely scalded by the silt-laden stream.

SILT HEAPS.

"Limes and custard apples were all starting to bear this year and the mangoes looked the same. The bananas will not bear and the pawpaws are smashed and dying. There are great gouges in the garden and silt heaps all round.

"The place is covered in slime, and a gang is following the water down and washing the mud off trees, and taking the debris from them.

"It will be some days before the whole garden will appear from the water, and a lot longer before it is dry enough to plough. We are anxious to know if the soil is still there."

Next year will be the Golden Jubilee of the Roper River Mission. The recent meeting of the C.M.S. Federal Council decided to make the erection of a permanent chapel at the mission a part of the Jubilee commemoration.

C.E.B.S. FARM OPENED.

Last month in the presence of over seven hundred friends, leaders and members of the Church of England Boys' Society the new farm at Romsey, Victoria, was hallowed by the National Chairman, Rev. Neale G. Molloy, and was officially opened by Mrs. P. W. Robinson, widow of the late Canon P. W. Robinson who was Chairman of the Society in Melbourne for sixteen years and National Chairman for ten years.

CROWDS COME TO MISSION IN PAKISTAN.

Crowded meetings were the regular thing at a recent evangelistic mission at Sukkur, the C.M.S. centre in Pakistan.

Many Moslems responded to the challenge of the mission, showing real interest in the meaning of the Gospel and demonstrating their readiness to study it further.

The chief missionary was Bishop Chandu Ray, recently-consecrated Assistant Bishop of Lahore. He spoke on the Convention theme "Full Salvation", based on the text "He is able to save to the uttermost those that come to God by Him".

At a special guest service, Professor K. L. Nasir, of the Theological Seminary for West Pakistan, gave the address. There were about 70 Moslems present in the Church and many listening outside, and they heard a very clear presentation of the Christian doctrine of the Trinity—a subject which is the greatest stumbling block in the way of Moslem acceptance of Christianity.

Several of the Moslems expressed their appreciation of the straightforward and reverent presentation of the subject. Many bought Bibles and Gospel portions.

For many weeks beforehand the men of the Sukkur congregation had been night after night preparing for the mission. This culminated in an all-night prayer meeting, which concluded with a celebration of Holy Communion at 4.30 a.m. at which about 100 parishioners met together around the Lord's Table.

TWO MORE PASTORS RELEASED

Pastor Richard Bodoki and Pastor Laszlo Agay have been released from prison in Hungary, according to information received in Geneva by Dr. Marcel Pradervand, general secretary of the World Presbyterian Alliance. The two men were among nine Reformed Church pastors arrested early in March. Two of the pastors, Professor Barna Nagy and Paster Sandor Joo, were released on March 16. There is no news about the other five clergymen.

Reformed Bishop Elemer Gyory in Hungary notified Dr. Pradervand of the release of Pastor Bodoki and Pastor Agay. Pastor Bodoki is employed in the Reformed Church office in Budapest and Pastor Agay preaches at Csepel.

"Procession of Witness"

It is expected that a record number of Sydney Church Members will attend the Annual Good Friday Procession of Witness.

The Procession, which will assemble in the Domain at 4 p.m. (Behind the Mitchell Library) will be led by the Archbishop of Sydney.

The Procession will leave the Domain at 4.20 p.m., and will proceed to St. Andrew's Cathedral, where a brief Service will be held. The Service will be amplified to the Chapter House and the Cathedral Grounds.

The Organiser, the Rev. Allan Funnell, said last week:

"Church members are asked to witness to their Faith by taking their place in the Procession. Such a corporate act of Witness will be a powerful stimulus to the spiritual life of our city, and will also provide a strong protest against the opening of the Royal Easter Show, with its accompanying side-shows, on this most Holy Day."

THE AUSTRALIAN CHURCH RECORD

NOTES AND COMMENTS

The Lambeth Conference which will be assembling next year, is to be restricted for the first time in its history to Diocesan Bishops, with a few exceptions.

One of the most prominent items on the agenda of the Conference will be the principles of Prayer Book Revision. Some time ago the Archbishop of Canterbury asked the Metropolitans of the Anglican Communion to set up committees to report on the principles of Prayer Book Reform in their provinces. It is greatly to be regretted that the Committee set up in the province of N.S.W. has not functioned and so an opportunity has been lost of enunciating the great reformation principles that underlie the present Prayer Book. On the other hand, it is to be hoped that the Lambeth Conference will take note of the remarkable principles of Prayer Book Revision that the proposed Constitution incorporates, which enables every parish to differ very radically from the Prayer Book service. It is a principle that is hardly in keeping with the views of the last Lambeth Conference which declared that great care must be taken to ensure that revisions of the Book of Common Prayer shall be in accordance with the doctrine and accepted liturgical worship of the Anglican Communion. In the interests of the Australian church and the Anglican Communion as a whole it is important that the Lambeth Conference should be aware of the methods of revision of the Prayer Book incorporated in the new Constitution and should have an opportunity of expressing their judgement on their wisdom or otherwise.

Readers may have noticed that our last issue contained three articles by different members of the staff of Ridley College, Melbourne. This was an undesigned coincidence but it illustrates the literary activity of that College. There are not a great number of books being written by Evangelical scholars of the Church of England at present, so that it is gratifying to know that Australians are playing their full part. A book by Dr. Bab-

bage, the Principal of Ridley, on Bishop Bancroft, is now in the press and he is writing a book on the nature of man to be published by Eerdmans in America as one of the first of their new "Pathway" series.

The Vice-Principal of Ridley, Dr. Morris, whose Commentary on Thesalonians, and "The Story of the Cross" have just appeared in Australia, has two other books in the press and is at the present time engaged in writing a Commentary on Corinthians for the Tyndale Series.

Ridley College commenced the new academic year a fortnight ago with an enrollment of 60 theological students. It plans to begin the erection of further buildings shortly. Readers of the "Record" are invited to remember the College in their prayers.

The Archdeacon of London has called for a nation-wide Mission throughout England. Missions of this character have been held since the first World War, and there are many indications that the climate is propitious for such an undertaking.

We regret that no voice has been raised in Australia to call for a similar nation-wide Mission. Indeed it is often very difficult to persuade a diocese to commit itself to a diocesan-wide mission; but the diocese of Sydney has agreed to such a mission to be held and as a preliminary, is embarking next month on a district-wide mission on the Illawarra coast. There, from May 11-19, some 15 simultaneous missions are to be conducted by the clergy of the Diocese, assisted by teams of men and women from Moore College and Deaconess House. Church people are asked to remember the undertaking in their prayers.

The liquor interests of N.S.W. are now agitating for a bill for the abolition of the meal break from 6.30 to 7.30 p.m. in order that drinking might be continued right through to 10 p.m. Such a change would not be in the interests of the homes of our land and we hope it will

be given no countenance in Parliament. The manufacture and sale of alcohol for profit ought to be strictly controlled in the community, as other drugs are controlled. In particular the democratic right of local option should be granted to the citizens of any district, in order that they might declare through a ballot whether or not they want the drug with all its evil accompaniments to be sold in their district. Christian churches should unite in asking for legislation to establish local option polls.

The absurdity of the Roman Catholic system of religion is illustrated by the recent decision of the Pope, as reported in the press, that it is no longer a mortal sin to drink a glass of milk an hour before receiving communion in the mass.

Up to a week ago God must send a christian to hell for eternity if he were to drink such a glass and not repent. But now the Pope has decided that he may be admitted to heaven irrespective of what he has drunk,—so long as it is not spirits!

The Bible anticipated this sort of error and has warned us against it. "The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit" (Rom. 14:17). "Meat will not commend us to God; neither if we eat not are we the worse; nor, if we eat, are we the better," (1 Cor. 8:8).

The root error of the Church of Rome is that it goes beyond scripture, and in the name of tradition (which the Pope can vary as he likes), it binds upon christian consciences things which the word of God has not bound on them.

One of the most precious documents of the Church of England is its sixth article, which states, "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not required of any man that it should be believed as an article of the Faith or to be thought requisite or necessary to salvation".

The Pope's decision that there is no need to go fasting to communion is likely to prove a further embarrassment to the Anglo-Catholics who made so much of this rule. Will they abandon it, and so show clearly from what quarter they take their directions, or will they continue to impose it, setting up their private judgment against the whole of the western christendom? It will be interesting to see.

New "Chesalon" for Chatswood

The Home Mission Society of the Diocese of Sydney has just received as a gift a large property known as "Nairobi", 293 Mowbray Road, Chatswood for the purpose of establishing a "Chesalon" Parish Nursing Home.

The gift has been made by Miss Muriel Bartlett, who for many years served with the Church Missionary Society as a Nursing Sister at the Nairobi Hospital in Kenya.

The property is at present tenanted and when vacant possession is obtained, the Society plans to open a 20 bed "Chesalon" Home which will care for the aged sick who are alone and cannot afford private nursing fees.

Miss Bartlett's generous gift will thus enable the fifth "Chesalon" Home to be established. There is a very large waiting list of patients and when this "Chesalon" is eventually opened, the total number of beds available will be 90.

The other "Chesalon" Homes are at 61 and 63 Prospect Road, Summer Hill, 9 Crown Street, Harris Park and 25 Trelawney Street, Eastwood. Patients are cared for under Private Hospital conditions for £3/10/0 per week less than the Age or Invalid Pension.

RE-BROADCAST OF "THE MARY JONES STORY"

Because the broadcast of the "MARY JONES STORY" on Bible Society Sunday, August 26, was so well received and so many requests have been made for a re-broadcast of this true story the A.B.C. will again feature this on Sunday, 7th April at 5.30 p.m. in the Children's Session on the National Network and 39 Regional Stations.

This is the intriguing story of Mary Jones, the little Welsh girl, whose desire for a Bible led to the formation of British and Foreign Bible Society.

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SOUTH AFRICAN CHURCH CONTROL BILL RE-DRAFTED

The bill now before the Parliament of the Union of South Africa which would give the government control over services attended by Europeans and Africans, has been re-drafted.

The bill, which caused a storm of protest from church leaders, now reads that the Minister of Native Affairs may direct that no natives shall attend any church service in an urban area if in his opinion their presence is a nuisance to surrounding residents or if their presence in large numbers is undesirable.

Formerly the bill called for permission of the Minister of Native Affairs to conduct any church, school or other activity where natives were admitted. The re-draft means that it is the native who is to be controlled rather than the churches.

Before the re-draft was announced, the government had replied to the Anglican Church protest, advising the churches to desist from "further participation in this most unnecessary agitation". The church had said if the law was passed in its original form it might disobey the provisions. Roman Catholics, Methodists and the Christian Council of South Africa all condemned the bill.

In an address before the Jeugbond, the National Party's youth movement, the Minister of Native Affairs, Mr. H. F. Verwoerd, said that mixed white and non-white services were "political action against the present order of things. The churches know that their white members do not want this mixing but they insist on it. There must be action against pressures which will lead to this sort of thing."

Tasmania Acquires Retreat House

The Diocese of Tasmania has acquired a Conference and Retreat House, at Trevallyn, Launceston. The building is the big general office erected a few years ago by the Hydro Electric Commission in connection with the Trevallyn Power Scheme.

It contains seventeen fair-sized rooms, two extra large, town water, septic tank system, electric light and power—and four acres of land. With the addition of a large kitchen and additional bathroom accommodation it will be capable of meeting our immediate needs.

The property was so suitable and the price so reasonable that the Bishop, Assistant Bishop and Archdeacon of Launceston thought the opportunity was too good to be missed, and temporary financial arrangements were made to enable the Diocese to purchase it.

Northern parishes are considering ways and means of making the additions required and furnishing the rooms and a chapel.

Suggestions as to a name have been invited. Archdeacon Beresford, who did such a wonderful work for the Diocese, lived at Trevallyn in his latter years, so "Beresford House" is one suggestion.

It is hoped that the first use of the building will be for the Annual Clerical Conference—May 13-15.

"Crucified Under Pontius Pilate"

By the Rev. H. Bates, B.Sc.

What was the underlying cause of Pilate's atrocious crime?

That he was guilty of vile injustice in delivering Jesus to be crucified is beyond question, in spite of his feigning innocence. The formal action of the washing of the hands before the people, with the words "I am innocent of the blood of this just person, see ye to it!" was powerless to remove the stain of his crime. The question I am asking is, Why did he do it? What was the underlying cause? As we ponder the account of the trial before Pilate I think we shall see.

We speak of the interview between Jesus and Pilate as the Trial of Jesus before Pilate. In point of fact, it was the trial of Pilate by Jesus, and Pilate was weighed in the scales and found wanting.

Let us turn, then, to the Gospel narrative. As soon as the midnight Sanhedrin proceedings were ended Sanhedrin proceedings were ended Jesus was marched to the Roman governor in Jerusalem and the charge was preferred against Him, "We found this fellow perverting the nation and forbidding to give tribute to Caesar." In effect, they were claiming that He was setting Himself up as a king.

Examination in Camera.

Pilate decided to examine the captive in camera. "Art thou the king of the Jews?" was his first question, to which Jesus replied, "Thou sayest it," meaning "That is so." Jesus went on immediately to explain the sense in which He claimed kingship; not in the accepted sense as a controller of armed force, nor as a king in the material realm. "My kingdom is not of this world"; and as evidence of that statement He added to Pilate, "If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews." It was in the spiritual realm, the realm of truth, the truth about God, the truth about man, the truth about the hereafter; it was in the invisible realm of ultimate reality that He claimed Kingship. "To this end was I born; and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." To this explanation Pilate scoffingly replied,

"What is truth?" After that Jesus never again spoke to Pilate.

Though baffled by his prisoner, Pilate was convinced that the charge preferred against Jesus was groundless. He was politically harmless. Therefore, he would declare him not guilty. Returning to the balcony, Pilate gave his verdict to the priests and to the people, "I find no fault in this man." Immediately there was an angry clamour and a torrent of renewed accusations.

At this point it was the duty of Pilate to acquit the prisoner. The verdict was passed, and Jesus should have been released and protected from the malice of the Jews. But Pilate hesitated. He feared the people. A complaint about Pilate's administration in Palestine had recently brought forth a sharp reprimand from the Emperor. A second complaint might prove Pilate's ruin. He was afraid of the people. He therefore adopted a policy of expediency and cleverly sought both to conciliate the Jews and to release Jesus. No less than five attempts at compromise were made and they all failed. After the fifth the priests unsheathed their last weapon. "If thou let this man go thou art not Caesar's friend." Pilate was swept from his feet and yielded up Jesus to be crucified.

The Underlying Cause.

In the light of that brief survey of the interview between Jesus and Pilate we can answer the question, What was the underlying cause of Pilate's crime?

The immediate forerunner of his gross injustice was COMPROMISE. He compromised between the right thing, that which his conscience dictated and the convenient thing, that which selfishness dictated. The right course was to release and protect Jesus. The selfish course was to keep in good favour with the Jews.

What lay behind his compromise? Why did he waver? Why was he not prepared to accept the consequences of his verdict, "I find no fault in this man?" The answer leaps to the mind, MORAL COWARDICE. Beneath the external veneer of Pilate's Roman pride and dignity was a moral weakling who had not the courage of his convictions.

Can we not push the enquiry deeper still? May we not say that cowardice and compromise were evidences of something basically wrong, symptoms of a fatal spiritual disease? What was the disease? His response to our Lord's claim indicates what was wrong with him. Jesus claimed to be sole and undisputed Ruler in the Kingdom of Truth, and then He made this amazing pronouncement, "Everyone that is of the truth heareth My voice." In that moment, as Jesus confronted Pilate, Jesus created for him the greatest crisis of his life. Would he recognize the voice of Jesus, or would he be forever excluded from the kingdom over which Jesus reigns — the Kingdom of God? Pilate's answer was his condemnation. Instead of taking his stand on the side of truth with Jesus, he sneered, "What is truth?" And the silence of Jesus towards Pilate after that is proof of Pilate's condemnation.

A tree of the forest has fallen. Why should it have crashed, for it was the king of the forest? A glance inside the trunk reveals that a process of inner destruction has long been at work, it is rotten at the core. That is a picture of Pilate. He crashed because at heart he was a cynic. His universe was that of touch and sight and hearing bounded on the one extreme by the Emperor in Rome, and on the other by this blood-thirsty mob of priests and people. Success, wealth, fame were his only interests in life. He had no faith in God; no faith in right; no faith in truth; no time for eternal and spiritual values. A canker spread its poison through his soul, the canker of cynicism, or scepticism; or, to use a Biblical term, unbelief. His unbelief issued in cowardice; his cowardice led him to compromise; his compromise resulted in that crime which history has forever linked with his name in the words of the Nicene Creed, "crucified . . . under Pontius Pilate."

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The Australian Church Record, April 11, 1957

A RETURN TO THE PRAYER BOOK

The Need For Public Baptism

By the Rev. D. W. B. Robinson.

There is a lot of talk at the present time about the Prayer Book being impossible to observe, as the law requires, under modern conditions. But the truth is, that there is little or nothing in the Prayer Book which it would be difficult even for the average clergyman to carry out if he made up his mind to do it.

We all realise that some modifications are forced upon us by the changed structure of parochial life, especially where a parish has many centres, and there is wisdom in the dictum of the late Canon Langford Smith that "a clergyman should use the rubrics as far as he can, and then use his brains." But, for all that, our chief trouble is that many departures from the Prayer Book — often arbitrary and with slender justification — have developed into habits which it would irk us to break.

Take Sunday services, for example. There is an exaggerated idea abroad that to follow all that the Prayer Book lays down would be impossible. Would it? All the Prayer Book requires is that a clergyman should read Morning and Evening Prayer, the Litany, and the first part of the Communion Service. He is also to instruct the children at Evening Prayer, and occasionally administer the Sacraments. There are no set times for the Sunday services; they may be held separately and in any order. Nor is the minister required to preach at any one of them.

Now, you may like these requirements, or you may not. But they are not arduous. We to-day voluntarily spend much more time in Sunday services than the Prayer Book requires. Indeed, apart from the administration of the Sacraments (which the Prayer Book regards as occasional), the time consumed in Sunday services in hosts of our churches to-day is generally more than twice the amount of time it would take to conduct all the statutory services in full, without additions or embellishments!

Some of our regular additions are, of course, both lawful and desirable, such as sermons and hymns; but others are less justifiable, especially if their inclusion means an impoverishment of what Canon Charles Smyth calls "the manifold edifying qualities of Matins with its Biblical emphasis." We must not blame the Prayer Book for our own lawlessness and lack of appreciation of the principles of common worship.

The Australian Church Record, April 11, 1957

Baptismal Discipline.

It is the special purpose of this article, however, to suggest that the meaning of baptism would be more widely appreciated, and a proper discipline maintained, if four simple rules actually envisaged by our Prayer Book and canons were followed more closely.

First, however, a word on discipline in general. In the writer's view, responsibility for discipline can only be exercised adequately and effectively when it is shared and enforced by the whole congregation, pastor and people together, and when the Church as a whole is acting together. How this happy state can be achieved in the Church of England may not immediately be apparent, but it is an issue to which the Church should nevertheless address itself. Meantime, the individual clergyman, while he will rightly be reluctant to take into his own hands the exercise of a discipline which it belongs to the whole body to administer, can do a great deal to improve the situation. His chief disciplinary function is that of "godly admonition." His task is to minister the Word of God; to set before the people "the blessing and the curse" which attach to the right or wrong receiving of God's Word and Sacraments. This is a solemn responsibility, and very exacting. He must be sure he is "clear of the blood of all men." Beyond this, however, how far can, or should, he go in baptismal discipline? God has not given him His own prerogative of "searching the heart," so he must often restrain himself from judging man's sincerity by appearances, whatever his inclination as a human may be. He must be faithful in the discharge of the ministry committed to him, and leave judgment to God, even if he does so sometimes with a heavy heart.

The Mind of the Church.

Nevertheless, there are some things which the Church expects him to do, and in doing them he has an effective instrument of discipline. Even if he sometimes departs from these rules,

The first of a series of practical articles by various authors on "The Parish and Prayer Book Worship."

they should be the standard which guides him.

1. Baptism is "public" and should take place only in the presence of the regular Sunday congregation. This is what the opening rubrics of the baptismal service call for. The congregation has both a right and a duty to witness the reception of new members into their number, to hear their confession of faith and to participate in the "prayer of faith" for them. There is no doubt that, where this rule is followed, many thoughtless and spiritually indifferent people are challenged by the sacrament and often deterred, in a very sound and legitimate manner, from using the sacrament unworthily. Not only is "hole-in-the-corner" baptism thus avoided, and the sacrament integrated into the life of the worshipping community but many problems are solved for the clergyman, especially where the rate of "casual" baptisms is high. There will be few churches which would need to have more than one baptismal service a month, and these could, if desired, take place alternately in Morning and Evening Prayer. Much can be made of baptisms in these services. But here we mention the rule as perhaps the most effective single step that can be made to improve the situation.

2. A clergyman should, as far as he is able, baptize only his own parishioners. Some may suggest, in the light of Canon 68 ("No minister shall refuse or delay to christen any child . . . that is brought to the church to him on Sundays . . .") that a clergyman must baptize any child, whether his own parishioner or not. But there is some reason to think that the child of Canon 68 is assumed to be a parishioner. Canon 69 ("Ministers not to defer christening if the child is in danger") certainly specifies that the child is "in his parish." Canon 28 enjoins that strangers from other parishes be not admitted to the sacrament of Holy Communion; the church wardens shall "remit such home to their own parish churches and ministers, there to receive the Communion with the rest of their own neighbours." And Canon 62 requires a minister, upon pain of suspension for three years, not to marry any persons except in the parish church of one of the parties. So we may assume that, in the matter of baptism a clergyman has no regular obligations to those outside his own parish. How far a clergyman presses this matter must be left to his own good sense. But he certainly should as a rule urge parents who are not parishioners to "remit" themselves "home to their own parish churches and ministers," where the proper relationship between pastor, congregation and candidate for baptism can find true expression, both in the service and in subsequent pastoral care.

3. Stick to the rule of Canon 29 that "no parent be admitted to answer as godfather for his own child," and that godparents must be communicants. There is a tendency to-day to encourage parents to act as godparents. But this lessens the link between the child and the congregation. A basic

(Continued on page 13)

"THIS IS GOD'S HOUR FOR MISSIONARY ADVANCE!"

says an overseas bishop

Is there evidence that God is leading His Church into a new experience of service for Him? Is this present time in any sense specially significant for the Church in Australia? Two sets of facts will help us find an answer:

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few years will bring. Doors now open may close firmly to foreign missionary work within years or even months. This is our chance to help build up and strengthen the national churches.

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ARTICLE XVII The World Is Not Exposed To Chance

by Archdeacon T. C. Hammond

Attention needs to be directed to the opening words of the Article: "Predestination to Life". Two of the Articles begin with a limiting definition. Article XIX speaks of "The Visible Church of Christ". Neither Article excludes a further reference to the concept but limits its own range to the particular aspect defined. It is important to notice this careful demarcation.

Volumes have been written on the vexed questions that passes under the name of supra-lapsarianism and infra-lapsarianism. There is not much interest to-day in these profound speculations. As a consequence, very many mistaken notions cluster round the term Predestination. It may be worthwhile briefly to examine the older controversy which has been indicated.

The supra-lapsarian, jealous for what he regarded as a necessity, if the supreme sovereignty of God were to be maintained, conceived the idea that God determined that man should fall and that a section of the fallen race should be redeemed from sin.

The infra-lapsarian, jealous for the absolute freedom of the Divine from all suggestion of evil, conceived that the divine decree followed upon man's transgression and had in view a purpose of redemption for the "mass of the condemned" as Augustine expressed it.

Hence the words "supra-lapsarian" meaning above the fall of man and "infra-lapsarian" below the fall of man. The Article does not seek to determine this question. It confines itself to the positive explication of the aspect spoken about, "Predestination to life". It is remarkable that "The Westminster Confession" which is usually regarded as peculiarly Calvinistic, leans, if we may so express it, more definitely towards infra-lapsarianism. It reads "Wherefore they who are elected being fallen in Adam are redeemed by Christ". The Articles are designed to indicate such necessary doctrine as must be accepted by candidates for the ministry of the Church of England and those who are commissioned to teach. There is a measure of freedom in speculation still offered to such. For this reason the Article confines itself to plainly revealed truth on this awe-inspiring topic and declines to wander into related questions however important. There are several factors indicated regarding Predestination. It is an everlasting purpose.

Nothing can change the immutable counsel of God. This is an echo of the book of Ecclesiastes, "I know that whatsoever God doeth, it shall be forever; nothing can be put to it, nor anything taken from it; and God doeth it, that men should fear before him" (III:14).

This is a subduing thought. We are not living in a world exposed to chance. We are in the hands of an Omnipotent God. No matter how difficult it may be to realise it in the changes and chances of this mortal life, there is a Divine determination that must reach its true conclusion. The second factor emphasized is that the Divine purpose operated "Before the foundations of the world were laid." This warns us that the important discussion between the supra-lapsarians and the infra-lapsarians to which we have referred is not to be considered as indicating any distinction in time between the decrees of God. It related to a distinction in thought not in time. Did God decree man's fall, and dependant on that man's redemption, or did God decree man's redemption consequent upon the fact of his fall? But the thought in the Article carries us further than the discussions of the Schools. It sets out forcibly that creation itself is included in the eternal purpose of God and therefore cannot affect that purpose. That which is immutable is eternal. That which changes belongs to time. If we are in the purpose of God nothing can deflect us finally from the course He has marked out for us, nor from the destiny to which He has appointed us. That is behind Paul's triumphant declaration: "And we know that all things work together for good to them that love God, to them who are the called according to His purpose" (Rom. VIII:28). It is significant that this high optimism forms the prelude to Paul's distinct enunciation of the doctrine of predestination. This is very different from the popular idea that the predestinarian gloomily counts over and over the number of the elect, lest by any

ARTICLE 17. OF PREDESTINATION AND ELECTION

Predestination to Life is the everlasting purpose of God whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us to deliver from curse and damnation those he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God be called according to his purpose by his Spirit working in due season; they through Grace obey the calling; they be justified freely; they be made sons of God by adoption; they be made like the image of his only begotten Son Jesus Christ; they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and of our election in Christ, is full of sweet, pleasant, and unspeakable comfort to Godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly confirm their faith of eternal Salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God; So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchedness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in Holy Scripture; and, in our doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God.

chance an unsuspected goat might insinuate itself into the ranks of the sheep. It led Paul, on the contrary, to cry exultingly, "If God be for us, who can be against us?" (Rom. VIII:31). We need to bear this in mind. Here, however, the Article inserts a warning which, perhaps, was not wisely heeded in the discussions of the Schools. It tells us that while God's decree is constant, it is "by his counsel secret to us". Job of old recognised human incompetence when he said, "Lo, these are parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?" (Job XXVI:14). Calvin was deeply sensible of human infirmity in this regard: He wrote "we represent not God as lawless, who is a law to himself; because, as Plato says, laws are necessary to men who are the subjects of evil desires; but the will of

(Continued on page 13)

THE SECOND PSALM

By F. I. Andersen.

Most of us think of this psalm as a psalm about Jesus Christ. It speaks of God's anointed one or Messiah, i.e., Christ (verse 2); one who is called the Son of God (verse 7) and who will rule all nations (verse 8). Who could that be but the Lord Jesus?

The interpretation is well founded. When Paul preached at Antioch he used this psalm to prove that Jesus was the Christ (Acts 13:33); and the writer to the Hebrews quoted it to prove that Jesus is the Son of God (Heb. 1:5).

But in spite of that, some will tell us that this is wrong; the apostolic method is understandable, they say, but we could hardly follow it to-day.

Another argument used is this. We cannot suppose that this psalm lay in the Old Testament, a meaningless prophecy until Jesus should come. It must have meant something to the person who first wrote it, and to the numerous readers who meditated on it for centuries before Jesus was born. What did it mean?

It is a psalm about a king (verse 6)—God's King. Who could that be but David? David, the anointed of the Lord (1 Sam. 16); the conqueror of the nations (verse 8); the first ruler on Mount Zion (verse 6); the one to whom many kings and rulers of the earth gave submission (verse 10). Taken in this way, the psalm makes very good sense.

There are four stanzas of three verses each, and each stanza has a distinct theme. The four thoughts are so different that we could imagine each being spoken by a different person, the whole being suitable for some kind of ceremonial recitation, perhaps the ritual celebration of David's enthronement in Jerusalem.

Scene One: David's enemies express their foolish opposition to his rule by planning open rebellion (verses 1-3).

Scene Two: The Lord in heaven laughs at their silly schemes. David is His nominee, so He will be angry with any who reject His anointed king (verses 4-6).

Scene Three: David proclaims the charter of his reign. He does not rule in his own worth or strength, but by the decree of God, Whose son he is, and Who promised him universal dominion (verses 7-9).

Scene Four: Terms of surrender are published to the rebellious vassals. They must submit to both the Lord and also His earthly vice-regent (verses 10-12).

Yes, that would have made a very impressive ceremony in David's court. But is that all? Do we now read the psalm only for historical interest? Was it not also written for our learning that we through patience and comfort of the Scriptures might have hope?

Why did God anoint David, the shepherd boy, and put him on a throne? Not for earthly glory, but to be a picture of a greater and future king. David is Jesus' father by physical descent, but even more by prophecy. The passing human kings who ruled for a time by divine appointment foreshadowed the divine Son of David who would rule for ever and ever. And to make this point clear, the New Testament begins its account of the Gospel by supplying a linkage between these two messiahs, for Gabriel told Mary concerning Jesus that "The Lord God shall give unto Him the throne of His father, David, and of His kingdom there shall be no end" (Luke 1:32-33).

If they both sit on the same throne, this one psalm might well describe them both in their triumphal rule. It is a psalm of David, and also of great David's greater Son. Taken in this way, the psalm makes very good sense.

The four stanzas summarise the dealings of God with mankind on a universal stage. The awful fact of human sin finds its most desperate expression in positive hostility to God; in the desire to be free from the constraints of the divine will; in selfish, self-centred self-determination (verses 1-3). But no one can successfully defy God. His plans are centred in the King He has appointed, anointed and enthroned—even Jesus Christ our Lord, whom He has exalted to be a Prince and a Saviour (verses 4-6).

Now Christ, enthroned in Glory, extends His dominion from sea to sea, and prepares for a day when all who refuse to obey His gospel will be crushed beneath His glorious judgment (verses 7-9).

The invitation that comes now to men is to make their peace with Christ the Lord (verses 10-12).

Here the words transcend in every way the limited application to the first David. To oppose David brought the danger of military defeat; to defy Christ brings the certainty of eternal destruction from His presence. Earthly kings showed their allegiance to David with the kiss of servile submission; grateful sinners adore their Lord with the kiss of reverent affection. David's allies enjoyed earthly bounty; those who put their trust in Jesus are blessed to all eternity.

David therefore himself called him Lord (Mark 12:37).

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The Book Page



Under the general editorship of Dr. Leon Morris

"Love Speaks from The Cross" by L. Badham. The World's Work Ltd. 1956. Pp. 96 Aust Price 9/6.

This small but very stimulating book has been acclaimed as one of the best devotional expositions of the seven words from the cross to have appeared in recent years. The reasons for this eulogy are certainly not hard to find. The author's ability with the pen, his very sensitive use of illustrations and poetry, and his richly devotional turn of mind make the reading of this book a sheer delight. Perhaps the only consideration which offsets its many splendid features, and it happens to be of major importance, is that the author's view of the atonement never seems to go beyond an Abelardian one—we are saved by virtue of our love-response to the martyr-love of Christ.

—Bruce L. Smith

Tested by Temptation; by W. Graham Scroggie. Pickering and Inglis. Pp. 76. English price 6/-.

The book is a reprint of the bible readings given at the 1923 Keswick Convention. It consists of four chapters of which the first deals with the circumstances and manner of our Lord's temptation in the wilderness and the others with the three individual temptations. These readings contain a wealth of valuable teaching and deal exhaustively yet simply with each detail. Careful comparison is made of the three accounts of the Temptation and they are harmonised to give us a graphic picture. Dr. Scroggie emphasises the fact that Christ was tempted as man for man and His Temptation forms the pattern of the testing of every Christian.

In the first chapter Dr. Scroggie points out that the purpose of the book—"is to feed our hungry souls; to fortify us against specious errors; and to fit us for Christian service". These three aims are admirably achieved and an air of prophetic authority pervades the book.

—Jack H. Shilton.

An Analysis of the Gospel of Mark; by Harold St. John. Pickering and Inglis. 1956. Pp. 173. Eng. 15/-.

This study on St. Mark's Gospel is the ideal book to place in the hands of a young Christian who desires to build up his knowledge of the New Testament by more exact Bible study. It begins with an Analysis of the Gospel which is based to a large extent on the geographical detail and personal movements of our Lord as described in the text. The text as a whole is thus divided into one hundred paragraphs and the book provides a short commentary on each paragraph. The author is not concerned with ordinary problems of source criticism but does furnish a useful introductory chapter in which he provides a direct and simple statement with regard to the authorship and characteristics of the Gospel. Similarly he is not concerned with the details of literary criticism in connection with the disputed ending of the Gospel but he does provide a useful summary of the alternative readings. The commentary on the text is fresh and stimulating. The author has captured something of St. Mark's own style and the reader is borne along on the current of swiftly moving events with a

The Australian Church Record, March 28, 1957

sense of life and vivacity. Jesus Christ is presented as the Son of God whose life manifested the virtues of Service, Obedience and Discipline. The book can be warmly recommended.

—M. L. Loane

St. Paul's Journeys in the Greek Orient, by Henri Metzger, S.C.M., 1955, Pp. 75. Aust. price 10/9.

This series on Biblical Archaeology is not limited to the Old Testament. The present volume is the first to appear on the New Testament. The author seeks to take the reader through the Greek Orient with Paul. He neglects his contacts with Palestine and Syria, and concentrates on Paul's missionary horizon, describing the countries he traversed and the people to whom he preached.

Paul's three missionary journeys and his last voyage to Rome are taken in turn, and historical and archaeological notes are given about the places visited. A useful map is provided for each journey, and helpful plates occur here and there in the text.

The comments touch chiefly on the origin and history of the towns. Interesting links with Persian Greek, Seleucid, and Roman history are given.

The writer of the book holds that on his third journey Paul visited the areas of North Galatia. He refers to the sketchiness of the narrative in Acts and suggests that "the upper country" is the plateau of Phrygia and Galatia.

A chronological table and a short bibliography add to the usefulness of the book whose main value is to provide, in a brief compass, some helpful background material to Paul's journeys.

—J. A. Thompson

The Choice; by Guy Enock. London, 1956 Marshall, Morgan and Scott. Pp. 160. Eng. price 12/6.

The sub-title of this book is "Christendom in Fetters, or Exercise Ploughshare". The author is an engineer by profession, who seeks to put before the churches a clear picture of what is involved in modern methods of warfare, and a plea for action to stop the arms race which is so much in evidence to-day.

It is a grim reminder of the ability of words to camouflage reality that many of us read accounts of military exercises without realising immediately what is involved in terms of human suffering. Mr. Enock's accounts of the terrible effects of some of our modern non-fission weapons, to say nothing of the effects of nuclear weapons, is sufficient to stir the most unresponsive reader.

Mr. Enock challenges the churches to reconcile their "Support of war and the re-armament policy" with their Christian professions. He seeks the adoption of a statement of intention to conduct international conversations in accord with the teaching of Christ.

Naturally, the Christian would wish to do this, but it is difficult to see how non-Christian nations could be expected to honour such a pledge in the first place. As we have seen recently, self-interest plays a part in the policies of even those nations which Enock's discussion does not seem to take explicit account of the sinfulness of the human race. This affects the policies of the nations, and indeed, the heritage of sins committed in the past has built up the inflammable situation as it is now. No man can sin without affecting others, and the modern war is part of the price we have to pay for our sinful natures. However, there is certainly every reason to expect that nations which seek to be known as Christian by profession should uphold the principles of right in their policies.

To read this book is to be compelled to think again seriously about the role of the Christian as a light to the world.

—J. A. Frierd

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The New South Wales Committee for Inter-Church Aid and Service to Refugees proposes to appoint a full-time Secretary-Treasurer to be in charge of the organisation of the Annual Remembrance Bowl Appeal and to carry out deputation work on behalf of the Committee. Applications are invited on behalf of the Committee. Applications are invited from ordained ministers of the member-churches of the World Council of Churches. Salary will be according to qualifications. Particulars may be obtained from the Committee, Box 3398, G.P.O., Sydney. Applications close on April 30th, 1957.

T. POLLARD
Acting Secretary.

PROCESSION OF WITNESS.

Join the Procession of Witness on Good Friday. Assemble in the Domain at 4 p.m. concluding with a short service in the Cathedral after the March.

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Girls of Church Schools will lead the singing.

Community Hymns from 7.30 to 7.45.

NATIONAL SERVICE CHURCH
PARADE

Church Parade was broadcast from the 12th National Service Training Battalion, Holsworthy, on Sunday, April 7 at 5.30 p.m. from Station 2UE.

The Church Parade was conducted by Chaplain Rev. D. C. Abbott, Church of England Chaplain at Holsworthy, and the address was given by the Rev. A. E. Begbie, Senior Chaplain Eastern Command, who visited the Unit for this occasion.

Church Parades are held each Wednesday, and Sunday in National Service Camps. Approximately 600 trainees took part in this broadcast service.

The broadcast came from the Unit Cinema at New Holsworthy. Plans are now in hand to build the St. Mark's War Memorial Chapel at New Holsworthy, for the use of Anglican National Servicemen, and already many donations have been received from churchmen who desire to share in this important project.

BAPTISM: From page 7.

qualification of a godparent is the ability to sponsor the candidate to the congregation. Godparents should therefore be persons in good standing in the congregation, whose word the pastor and congregation know they can rely on (like Barnabas, who sponsored Paul to the Jerusalem congregation in Acts 9:27). In early years, a deacon or deaconess in the congregation was always sponsor, and there is much to be said for at least one godparent being a regular communicant member of the congregation into which the candidate is being received.

4. A clergyman should insure that the parents or foster parents of the child are baptized and communicants. Some might be inclined to go further and claim that only the children of professing Christian parents (i.e., baptized persons) have any right to baptism, for only thus have they a status within God's covenant of grace. They are probably right. But as this article is not meant to be a discussion of covenant theology, we are content here to urge the great moral obligation which rests on ministers to press on parents to accept (or reject) for themselves the spiritual benefits which baptism represents. While baptism is a means of grace primarily for the baptized person, it presents a peculiar challenge to the parents, which the clergyman must not neglect. The Prayer Book probably assumes that the parents are themselves church members, but even if the clergyman does not refuse to baptize on the ground that the parents (or foster parents) are not baptized, at least he should admonish them on this matter, and point out that parents can hardly in sincerity or worthily seek for a spiritual blessing for their child which they have never received for themselves in baptism, and never appropriated in confirmation or through participation in the sacrament of the Lord's Supper.

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O.A.C. TO EXPAND IN
CHICAGO.

After hearing reports presented by members of the Open Air Campaigners' team who recently visited North America, a Branch Directors' Conference, meeting in Sydney, has decided that the O.A.C. general director (Mr. L. Werry) and the field director (Mr. J. Duffecy) should be sent to Chicago to consolidate the work already commenced, with a view to further international expansion.

Mr. Werry and Mr. Duffecy plan to leave Australia on the "Oronsay" sailing about July 21. It is proposed that Messrs. Werry and Duffecy stay in U.S.A. for at least two years.

Following this decision a number of new appointments were made in the O.A.C. staff in Australia. Mr. Frank McInnes, director for Queensland, has been appointed to the position of Australian director, and will take up his duties in Sydney in May. Mr. Cochrane will assume the position of field director in Mr. Duffecy's place.

Mr. Robert Hogg, former Victorian director, has been appointed to the position of staff training superintendent, to train and develop future O.A.C. evangelistic staff. Mr. Stan Werry, a Sydney Christian business man and member of the O.A.C. Council, has been appointed as O.A.C. business manager.

Other appointments include the appointment of Mr. Walter Lickley to the position of chairman of the council, in place of Mr. W. R. Angus, who has retired on account of ill-health, after more than 30 years of office with O.A.C. Mr. Angus still remains as president of the society, at the unanimous request of the council.

ARTICLE 17: From page 9.

God is not only pure from every fault, but the highest standard of perfection, even the law of all laws. But we deny that he is liable to be called to any account; we deny also that we are proper judges, deciding in this cause according to our own apprehension. Wherefore, if we attempt to go beyond what is lawful, let us be deterred by the Psalmist, who tells us that God will be clear when he is judged by mortal man" (Psalm 11:4). (Inst; Bk. III, CXXIII:2). The purpose of God is clearly revealed, the moving causes of that purpose are amongst the secret things that belong unto the Lord Himself. It is well for us as children to allow the Divine Revelation to take us by the hand in this matter, leading us as far as our feeble steps permit and keeping us back from untrodden and, to us, unsafe ground.

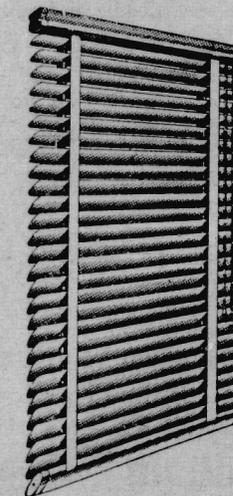
MISSIONARIES "TRICKLE" BACK TO
EGYPT.

American mission workers evacuated from Egypt during the Suez conflict are "trickling back," despite United States Department reluctance to issue permits, according to a report made at the annual meeting of the Near East Committee of the National Council of the Churches of Christ in the United States.

The Rev. Dr. Roland W. Scott said that repeated requests for re-entry endorsements are being turned down in Washington as "not in the public interest." Others, he said, including families of missionaries who stayed in Egypt, are still awaiting answers to their requests to return. Those who have been permitted to go back, he said, are mostly medical missionaries and technicians.

Dr. Scott reported that properties belonging to French and British missions were sequestered by the Egyptian Government and their bank accounts frozen, but all American mission properties were at least partially manned during the crisis.

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A.B.C. Programmes for Palm Sunday, Good Friday and Easter Day

SUNDAY, 14th APRIL (Palm Sunday)

Radio Service: 9.30 a.m. A.E.T. (2FC, 2NA, 2CN, 3AR, 4QG, 5CL, 7ZL) from Moore Theological College, Sydney. Preacher: Rev. Canon Marcus L. Loane.

Divine Service: 11 a.m. A.E.T., 2BL, 2NC and Regionals. Mosman Congregational Church, Sydney. Preacher: Rev. A. Winston Jones.

Community Hymn Singing: 6.30 p.m. A.E.T. (2FC, 2NA, 3AR, 4QG, 5CL, 7ZL and Regionals), 6 p.m. W.A.T. (6WF). National Service Trainees, Puckapunyal, Victoria.

"Prelude": 7.15 p.m. A.E.T. (2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 7ZR), 7.15 p.m. W.A.T. 6WN, The Westminster Madrigal Singers, Melbourne.

"Plain Christianity—A Word to the Wayfarer": 7.30 p.m. A.E.T. (2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 7ZR), 7.30 p.m. W.A.T. (6WN) Rev. Dr. Clifford Wright.

"The Epilogue": 10.48 p.m. A.E.T. (2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 7ZR), 6WN Palm Sunday.

GOOD FRIDAY, 19th APRIL

Radio Service: 9.30 a.m. A.E.T. (2FC, 2NA, 2CN, 3AR, 4QG, 5CL, 7ZL) Christ Church Cathedral, Newcastle. Preacher: Very Rev. W. A. Hardie.

Divine Service: 11 a.m. A.E.T., 2BL, 2NC and Regionals. Fivedock Methodist Church, Sydney. Preacher: Rev. W. J. Harper.

"Religion Speaks": 3.30 p.m. A.E.T. (2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 7ZR), 3.30 p.m. W.A.T. (6WN), "Reconciliation in the Modern World"—Rev. Dr. Kenneth Henderson.

Carols for Passion-Tide: 6.30 p.m. A.E.T. (2FC, 2NA, 3AR, 4QG, 5CL, 7ZL and Regionals), 6 p.m. W.A.T. (6WF), Sydney University Musical Society.

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EASTER DAY—SUNDAY, 21st APRIL.

Radio Service: 9.30 a.m. A.E.T. (2FC, 2NA, 2CN, 3AR, 4QG, 5CL, 7ZL), Methodist Church, Yarra Street, Geelong. Preacher: Rev. Norman Kemp.

Divine Service: 11 a.m. A.E.T., 2BL, 2NC and Regionals. St. Andrew's Cathedral, Sydney. Preacher: The Archbishop of Sydney, the Most Rev. Howard K. Mowll.

"Religion Speaks": 3.45 p.m. A.E.T. (2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 7ZR), 3.45 p.m. W.A.T. 6WN "Jerusalem, the Holy City!" Rev. Dr. George Wheen.

Community Hymn Singing: 6.30 p.m. A.E.T. (2FC, 2NA, 3AR, 4QG, 5CL, 7ZL and Regionals), 6 p.m. W.A.T. (6WF). St. Andrew's Presbyterian Church, Brisbane.

"Prelude": 7.15 p.m. A.E.T. (2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 7ZR), 7.15 p.m. W.A.T. 6WN, The A.B.C. Adelaide Singers.

"Plain Christianity—A Word to the Wayfarer": 7.30 p.m. A.E.T. (2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 7ZR), 7.30 p.m. W.A.T. (6WN) Rev. Dr. Alan Watson.

"The Epilogue": 10.48 p.m. A.E.T. (2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 7ZR), 6WN, Easter Day.

TELEVISION

SUNDAY, 14th APRIL

9.10 p.m. ABN Sydney, "The Cross"—The Very Rev. James A. Pike, Dean of the Episcopal Cathedral of St. John the Divine, New York.

8.45 p.m. ABV, Melbourne, "Religion and Psychiatry"—The Very Rev. James A. Pike, Dean of the Episcopal Cathedral of St. John the Divine, New York.

GOOD FRIDAY, 19th APRIL

9.35 p.m. ABN, Sydney, "Behold the Man"—The Westminster Players, London.

10.45 a.m. ABV, Melbourne, Divine Service from St. Paul's Cathedral, Melbourne.

8.30 p.m. ABV, Melbourne, "Behold the Man"—The Westminster Players, London.

SUNDAY, 21st APRIL

10.55 a.m. ABN, Sydney, Divine Service from St. Thomas's Church of England, North Sydney. Preacher: Rev. W. J. Siddens.

8.40 p.m. ABN, Sydney, "In the Land of our Lord".

9.10 p.m. ABN, Sydney, "The Dead Sea Scrolls"—The Very Rev. James A. Pike, Dean of the Episcopal Cathedral of St. John the Divine, New York.

10.55 a.m. ABV, Melbourne, Divine Service from the Toorak Presbyterian Church, Melbourne. Preacher: Rev. Dr. Alan Watson.

8.45 p.m. ABV, Melbourne, "The English Country Church",

9.15 p.m. ABV, Melbourne, "The Cross"—The Very Rev. James A. Pike, Dean of the Episcopal Cathedral of St. John the Divine, New York.

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Church Divisions on H - Bomb Tests

The British Council of Churches last week passed by 39 votes to 32, with five abstentions, a resolution deploring the forthcoming H-Bomb tests at Christmas Island.

The Bishop of Chichester, who moved the resolution, said that the attitude of millions of Asians towards Christian missions might be affected by what the council did.

Commenting on the resolution, the Archbishop of Canterbury Dr. Geoffrey Fisher, said: "This has the clear value of making it obvious to the world that we are very much divided. I am afraid that does no good to anybody."

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The action was taken at the tenth annual meeting of the council, held at Aoyama, Gakuin, Tokyo. The council pointed out that it already had expressed its feeling against carrying out atomic and hydrogen bomb experiments, but noted "regretfully that there continue to be concurrences on the international scene which oblige us to protest repeatedly".

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A series of temperature and time controls will allow Library authorities to set heaters to maintain automatically any chosen temperature during the day or night.

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REVISED LECTIONARY (1922).

Lessons for Sundays and Holy Days.

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April 14. Sunday before Easter.

M.: Isa. 52, 13—53-end; Matt. 26.
E.: Ex. 10, 21—11-end; or Isa. 59, 12-end; Luke 19, 29-end; or John 12, 1-19.

April 18. Thursday before Easter.

M.: Ex. 24, 1-11; John 17.
E.: Ex. 16, 2-15; John 13, 1-35.

April 19. Good Friday.

M.: Gen. 22, 1-18; John 18.
E.: Isa. 52, 13—53-end; John 19, 31-end; or 1 Peter 2, 11-end.

April 20. Easter Even.

M.: Zech. 9, 9-12; Luke 23, 50-end.
E.: Job 19, 21-27; John 2, 13-22.

April 21. Easter Day.

M.: Ex. 12, 1-14; Rev. 1, 4-18.
E.: Isa. 51, 1-16; or Ex. 14; John 20, 1-23; or Rom. 6, 1-13.

April 25. St. Mark's Day.

M.: Eccles. 51, 13-end; Acts 15, 35-end.
E.: Isa. 62, 6-end; II Tim. 4, 1-11.

April 28. First Sunday after Easter.

M.: Isa. 52, 1-12; Luke 24, 13-35; I Cor. 15, 1-28.
E.: Isa. 54; or Ezek. 37, 1-14; John 20, 24-end; or Rev. 5.

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The Australian Church Record, April 11, 1957

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H - Bomb Tests

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Lessons for Sundays and Holy Days.

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April 14. Sunday before Easter.

M.: Isa. 52, 13—53-end; Matt. 26.
E.: Ex. 10, 21—11-end; or Isa. 59, 12-end; Luke 19, 29-end; or John 12, 1-19.

April 18. Thursday before Easter.

M.: Ex. 24, 1-11; John 17.
E.: Ex. 16, 2-15; John 13, 1-35.

April 19. Good Friday.

M.: Gen. 22, 1-18; John 18.
E.: Isa. 52, 13—53-end; John 19, 31-end; or 1 Peter 2, 11-end.

April 20. Easter Even.

M.: Zech. 9, 9-12; Luke 23, 50-end.
E.: Job 19, 21-27; John 2, 13-22.

April 21. Easter Day.

M.: Ex. 12, 1-14; Rev. 1, 4-18.
E.: Isa. 51, 1-16; or Ex. 14; John 20, 1-23; or Rom. 6, 1-13.

April 25. St. Mark's Day.

M.: Eccus. 51, 13-end; Acts 15, 35-end.
E.: Isa. 62, 6-end; II Tim. 4, 1-11.

April 28. First Sunday after Easter.

M.: Isa. 52, 1-12; Luke 24, 13-35; I Cor. 15, 1-28.
E.: Isa. 54; or Ezek. 37, 1-14; John 20, 24-end; or Rev. 5.

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The Australian Church Record, April 11, 1957

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