



prison," we read, "but Jesus he delivered up to their will." The other word to be specially noticed here is the word "receive."

In the first chapter of John we read "He came unto his own and they that were his own received him not. But as many as received him to them gave he the right to become children of God even to them that believe on His name." The Church of Christ's day rejected Christ but individuals received him and received him through faith. An instance of Christ's rejection by his own is found in Mark at the trial of Jesus before the high priest and council which ends with the words, "And the officers received him with blows of their hands."

**The Lord in the Boat.**

This brings us to the climax of this story and answers the question with which we began, "And straightway the boat was at the land whither they were going."

Christ is the Master of circumstances. Kingship, Lordship, Mastery inhere in Him. Christ came into that boat as Master. With Christ in the boat and Master of the boat, the storm (the wind and the sea) was mastered. The Lord does not transfer the mastery to his servants. It is He only Who is Master. As he is in us and we abide in Him He makes us conquerors. He is the victor and the conqueror of every force hostile to the believer's good or hostile to the Lord's purpose for the believer. It is the Lord's presence that gives mastery over circumstances. Long ago there was one walking with the three men in the midst of the fire. That is why we are able to read: "Nor had the smell of the fire passed on them."

This truth is expressed in language both poetic and picturesque by the psalmist. We would advise every reader to learn the one hundred and fourteenth psalm in the Prayer Book version by heart, and then learn to sing it to the simple chant Tonus Peregrinus as set in the Australian

Psalter. Mothers will find themselves singing the Psalm as they go about the house and fathers on their way to work.

As we ponder the meaning in this psalm of the words "sanctuary," "dominion," "presence," we see how parallel its message is to the sign that we have been considering.

And so we sing it over with the memory of our Lord's promise, "Lo, I am with you all the days." It becomes to us a spiritual tonic, a medicine for the soul, and we are lifted above the depression of adverse and hostile circumstances. Christ is still, as he was then, the Master of circumstances. The sea will flee at his presence and Jordan be driven back. He can turn "the hard rock into a standing water, the flint-stone into a springing well."

**DICK SHEPPARD.**

Miss Blanch Patch's book, "30 years with G.B.S." tells an interesting story of Dick Sheppard of St. Martin-in-the-Field. He invited George Bernard Shaw to revise the Prayer Book! G.B.S. quite seriously considered the proposal. But after thinking over the proposal G.B.S. decided that the job was too big a one for him to tackle. The Rev. D. R. Davies in D.R.D.'s Column in the "Church of England Newspaper" comments, "Would you believe it, that for once modesty got the better of G.B.S. But it did. But what about Dick Sheppard? Inviting a non-Christian rationalist pure and simple, to undertake the revision of the greatest Christian classic outside the covers of Holy Scripture? It is an instance of pathological significance."

**ANOTHER DICK SHEPPARD STORY.**

(From the life of Cosmo Gordon Lang, by J. S. Lockhart, p. 225.)

It was when Dick Sheppard had gone to Bishopthorpe at York as Secretary to the Archbishop . . . he wanted to play golf with Raymond the butler. The Archbishop did not care for the plan and said so. That day there was a procession in the Minister in which Dick carrying the primatial cross, walked in front of the Archbishop leading him to his throne. As they started, without turning his head, Dick muttered, "May I play golf with the butler?" There was no reply but he could "feel a certain vexation" behind him. "May I play golf with the butler?" he repeated. "If you don't say 'yes' I'm going to take you all round the minster and into the crypt."

This time came an answer in a sharp undertone: "Don't be ridiculous, Dick."

"Well, here goes, I'm off to the crypt! May I play golf with the butler?" And the Archbishop knowing that Dick was quite capable of carrying out his threat capitulated. "Oh, very well, Dick, but it is scandalous, your behaviour is disgraceful."

Dick Sheppard exercised a unique ministry in England filling many roles in church work. He was listened to and beloved by many—he had a big heart for his work.

**GRAVE EPISCOPAL DECISION.**

Bishops are often called upon to make weighty judgments. Speaking "extra cathedram" on March 25, the Bishop of Willesden, a Suffragan Bishop of London, decreed that the Oxford and Cambridge Boat Race would have to be re-rowed! The Oxford boat sank in the Thames less than three minutes from the start, and the Bishop, who was umpire of the race, followed a precedent and agreed the race drawn up in 1925 when the Oxford boat sank.

The race was re-rowed on Easter Monday and won easily by Cambridge.

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**NOTES AND COMMENTS**

"The main solvent of human problems delivering men from the bondage of hate and selfishness is Love."

**The Solvent of Human Problems.**

Thus spake the Archbishop of Melbourne recently in St. Paul's Cathedral. "Have you ever," said the Archbishop, "listened to the voice of Him Who has changed the hearts of countless people and touched them with hope and love? The true foundation of morality, justice and brotherhood is to be found in the will of the Father, revealed in the teaching of Christ." There is no other way but Christ's way. "By this shall all men know that ye are my disciples if ye have love one to another." Love, not the pagan love, the desire to have and enjoy; but the Divine Love—the consecration of life to God and for His sake to our fellow man. This love is a love even to self negation and suffering. This is the challenging love of God.

O love of God, O sin of man,  
In this dread act your strength is tried;  
And victory remains with Love;  
For Love Himself was crucified.  
Yes "Love is the solvent," but  
"Love was crucified."  
That is the measure of love.

But if we are to be vehicles of that Love, we shall have to "say no" to ourselves, fling away our selfishnesses, our ambitions, our earthly desires, and let our hearts, ourselves, go out in sacrificial service to the human life by which we are surrounded and in which Christ has appointed our ministry.

It was with a sense of disappointment that we felt that the A.B.C. had fallen down on its job early on Easter morning. Why should we be regarded and treated as a nation of pagans? The bright Easter morning, with the sun giving promise of a beautiful day, tended to the thought of the Psalmist, "This is the Day that the Lord hath made, we will rejoice and be glad in it." But there was no notion of that in the opening broadcast of the day. What an opportunity lost! Even the A.B.C. paper had nothing to say about that Day of Days, except in the programme of services. Surely something is lacking.

The Observance of Easter.

Are we really so paganised as a people?

But the services of the day, as experienced personally, and commented on in the various Monday newspapers, indicated a most encouraging observance of Easter Day throughout the land. In many cases the churches were crowded several times in the day by large numbers of communicants and others.

We thank God for this expression of belief and loyalty towards the Saviour of the World. We hope that the hearts of many who were growing cold in their spiritual life have been revived and won over again to a more definite and purposeful implementation in their daily life of that devotion to Christ which was indicated in their prayer, "Here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable holy and lively sacrifice unto Thee."

In a Sydney newspaper last week there was related a most revealing incident: "The proprietress of a soft drink stall had a most unprofitable day at the Show Ground" . . . by 4.30 p.m. she had no glasses left, because quite a number of her patrons purloined the glasses and sold them to hotel customers for two shillings each. The wholesale theft made possible by the "busyness" of the proprietress and her assistants indicates a prevalence of mean spirited people who are wholly possessed by self-interest.

The Cultivation of Meanness.

In a Victorian daily of this same month we read of the outspoken condemnation of the prevalence and corruption of gambling. The speaker said that near his residence there was a betting shop. In three years and a half there had been plenty of opportunity to watch the degrading effects of this institution on the community. "When you legalise an evil you encourage it."

In a recent issue of the Sydney "Bulletin" there is an illuminating article on "Lotteries and Hospitals," anent the recent movement in Victoria for a State Lottery. It reads:

Because so much money is pouring into N.S.W., Queensland, Tasmania and West Australia for lottery tickets voluntary giving is dying out in every State. But another State lottery in Melbourne would only add to existing evils without improving the situation of public hospitals.

In and around the Sydney lottery office on almost every week-day struggles a half-crazed, impatient and frequently violent crowd of ticket-buyers. The place is foetid on hot days, steams in the winter, and if ever it catches fire with a crowd in it there'll be a first-class tragedy. And flanking it, in every alleyway and corner, are sellers of tickets in "art-unions" of several kinds. In these times of high wages, lotteries are drawn almost every day, and vast sums are paid by hundreds of thousands for the enrichment of disproportionately few lucky buyers.

N.S.W. people, who've had their lottery for nearly 20 years, have waited in vain all that time for the "magnificent hospitals" which Councillor Disney imagines dot the landscape north of the Murray.

Hospitals and hospitalisation in the biggest lottery State are a long-standing scandal. Not a public hospital but is starved for funds and sadly needs equipment, repairs, extensions and staff. Sydney still has its hospital "button" days. The position of country hospitals is shocking. In cities and towns the provision of hospital beds and clinics is hopelessly behind requirements.

Nobody buys tickets in a State lottery to help the hospitals. Lotteries are a wasteful and demoralising way of disguising the inevitable cost to the public of health services. Canadians pay in taxes for their hospitals, and therefore pay less. There are no charity collections and no lotteries in Canada."

Quite clearly, it is being recognised that the vice of gambling is productive of a meanspirited selfishness that chokes the generous feelings of men and women, and makes more and more for their moral degradation. It is the responsibility of the Christian community to take definite action against the legislators who are content for the continuance of this pestilence.

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# NEWNESS OF LIFE IN THE POWER OF CHRIST'S RESURRECTION

(By The Rev. G. A. Hook.)

The resurrection of Jesus Christ is a glorious fact to be believed and rejoiced in; an assurance of hope beyond the grave; the seal of God on the redemptive work of Christ; the vindication of His claim to divine Sonship. Men crucified Him. God raised Him from the dead! But glorious as are these familiar truths there is a yet deeper significance in the Cross and Resurrection of Our Lord carrying tremendous implications vitally affecting the spiritual life of the Christian. "Christ died and rose and revived" (re-lived); that is history; but what many of us fail to realise is that in that death and resurrection and life lies the secret of victorious living. Newness of life in the power of Christ's resurrection are not blessings which we may only hope to enjoy after we leave this earthly scene. They represent what may be for us a present experience. "Death," "Resurrection," "Life," become the keywords of Christian living.

### Death.

In the sixth chapter of St. Paul's epistle to the Romans reading from ver. 2-12 we notice that death is mentioned in almost every verse. What can be the significance of this? We are "dead to sin" (ver. 2), "baptised into His death" (vv. 3 & 4), "have become one with Him by sharing His death" (ver. 5, Weymouth's translation), have been "crucified with Him" (ver. 6), and Gal. 2.20, through death are freed (Gk. justified) from sin, are to "reckon ourselves to be dead indeed to sin."

What the apostle, taught by the Holy Spirit, is saying is this, Christ not only died on the Cross for you as a sinner. Because you are now by faith vitally related to Him you died with Him; your old nature was nailed to the Cross with Him in the purpose of God and you are to recognise it as a fact and reckon yourselves dead indeed unto sin. The old nature can never be renovated or reformed—death is the only solution. We must

by faith appropriate what in the purpose of God is an accomplished fact.

"Do you falter then, or, true to death  
Just die on the Cross in the way,  
Till the fullness of life from the Living  
One  
Is filling you day by day?"

'Tis the plan of life—for you die to live—  
One with Jesus the crucified;  
With the life alone to be lived through  
you  
Of the risen, the glorified!"

Death with Christ is not only the way of life; it is the way of victory. I once heard a surgeon say that when he is conducting a post-mortem examination of a human body he may plunge his scalpal deep into the flesh, but there is no reaction whatever because the body is dead. If we are reckoning ourselves dead, dead with Christ, dead indeed unto sin, then the petty pricks and irritations as well as the things that would normally hurt our pride or produce in us strong resentment will leave us unmoved.

### Resurrection.

We have not only in the purpose of God died with Christ, we have also become sharers in His resurrection. "If we have become one with Him by sharing His death we shall also be one with Him by sharing His resurrection" (Rom. 6 v. 5. Weymouth's translation), which means that we enter into newness of life and experience the power of Christ's resurrection.

### Life.

How may we enter into newness of life? And how is the new life which is virtually Christ in us to be manifested? There are several words used by the apostle which are full of suggestion. "Reckon" (Rom. 6 v. 11), "Yield" (Rom. 6 v. 13), "Walk" (Rom. 6 v. 4). This would seem to be the order of experience.

First of all, Reckon.—This suggests a sustained attitude of mind. This is the reckoning of faith. God has accomplished all. In Christ you died and

rose and live again. Reckon it to be so! By faith act on what God has said! Take your stand on the resurrection side of the Cross! "Let not sin reign in your mortal body" . . . "for ye are dead and your life is hid with Christ in God." (Col. 3 v. 3).

Secondly, Yield.—Here the will is exercised in an act of surrender. It is said that during the battle of Waterloo a certain farm house changed hands three times. It was in such a strategic position that the ultimate issue of the battle depended very largely on its possession. God must possess the strategic places of our lives if there is to be victory. "Yield yourselves unto God as those that are alive from the dead"; surrender unconditionally the very citadel of the soul. This is the heart of the matter, and where we so often fail. We are unwilling to yield. The apostle reminds us that whereas in the past we yielded ourselves and our members to perform evil we are now to yield ourselves to God in order that He may through us carry out His own purposes of life.

"Make me a captive, Lord,  
And then I shall be free,  
Force me to render up my sword,  
And I shall conqueror be."

### Walk.

Our walk has reference to our outward conduct.

It is because we "live together with Him" that we are able to "walk in newness of life." The real secret of Christian living is not imitation but reproduction. "Not I but Christ that liveth in me." The power of Christ's resurrection is seen in the changed conduct of those who having died to self and sin now live unto God.

Walking is suggestive of life and progress and the new life will grow and increase and abound as we walk by faith with God. Your walk tells.

I remember hearing of a man who travelled across the world to visit a friend. One day, while out walking the friend remarked to the traveller, "You have been with so and so a good deal lately, haven't you?" naming a mutual friend. Amazed, the visitor replied, "As a matter of fact I have, but however did you know?" "You walk exactly like him," was the reply.

## DEVOTIONAL

### SECOND SUNDAY AFTER EASTER 8th APRIL, 1951.

For the Second Sunday after Easter our subject is "Christ our Sacrifice and Example." The Collect is a very beautiful one, dating from Reformation times. Dean Goulburn says: "The prayer summarises the whole benefit of the redemption, as consisting in the provision of a sin-offering, and of a perfect example." Because of that two-fold provision, we go on to ask "that we may always most thankfully receive that His inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of His most holy life."

The Epistle sets forth Christ as the Shepherd and Bishop of our souls, and as an example of patient endurance and of undeserved suffering. The Gospel consists of the Lord's discourse on the Good Shepherd, Who gave His life for the sheep, and reminds us of the great work of world-evangelisation which the Church ought to be carrying on. "Other sheep I have, which are not of this fold, them also I must bring, and they shall hear My voice, and they shall become one flock, one Shepherd." (R.V.)

### THIRD SUNDAY AFTER EASTER 15th APRIL, 1951.

The special thought of the Third Sunday after Easter is "Consistency of Life." The Collect declares that the object of God's revelation is that those in error "may return into the way of righteousness," and the prayer is made for all Christians that "they may eschew those things which are contrary to their profession and follow all such things as are agreeable to the same." The Epistle is full of St. Peter's practical exhortations on the duties of Christians, shows clearly some of the faults which are contrary to their pro-

fession, and urges that with well-doing they may put to silence the ignorance of foolish men. In the Gospel our Lord tells His disciples that though He was going to His Father, He would still be present with His Church. The secret of victory in the Christian life is always the presence of Jesus. "I will see you again, and your heart shall rejoice, and your joy no man taketh from you."

### "WHY THE CROSS?"

(By the late Archdeacon Guillebaud.)  
This Easter season rightly emphasises the Atonement of our Lord, as being the central article of the Christian Faith. There have been many books written on this profound subject in the attempt to unfold its deep mystery. Notable have been Dr. Denney's "Death of Christ," Dr. Dale's "The Atonement," and Mr. N. Dimock's "Death of Christ," but these are rather profound for the average reader. But the late Archdeacon Guillebaud has written a most excellent book on the subject, with the above title which has been published by the Intervarsity Fellowship. This book is one of the clearest available for the average reader. It emphasises that God is not only Love, but Light, and this being so, the book shows the absolute necessity of the substitutionary work of Christ if the believer is to be accepted as righteous before God through faith in Him.

All serious readers of the Scriptures should obtain and study this book. It will show them that they have a sure foundation on which to rest, and thereby greatly strengthen their faith.

[Obtainable I.V.F. Book Room at C.E.N.E.F., 201 Castlereagh Street, Sydney, and C.S.S.M. Book Shop, 239 Elizabeth St. 8/6.]

### IS YOUR PARISH DEAD?

Apparently not all are. The parish of Morden, Surrey, a terminus of the London Underground, has 36,000 people. It has five clergymen, all graduates, four from Cambridge, and one from Oxford, and the parish is a hive of activity. When the writer of this note visited Morden a year or two ago, the only seat he could get for the evening service, ten minutes before it was due to begin, was in the back of the parish hall, where the overflow from the church was contained. There are 1700 children in the Sunday School, and the parish magazine goes into nearly half of the 9000 homes in the parish.

## Our Easter Communion.

Love strong as death, nay, stronger,  
Love mightier than the grave,  
Broad as the earth, and longer  
Than ocean's wildest wave.

This is the love that sought us,  
This is the love that bought us,  
This is the love that brought us  
To gladdest day from saddest night,  
From deepest shame to glory bright,  
From depths of death to life's fair  
height,  
From darkness to the joy of light.

This is the love that leadeth  
Us to His table here,  
This is the love that spreadeth  
For us this royal cheer.

—H. Bonar.

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## TO AUSTRALIAN CHURCHMEN.

## THE FORTHCOMING ELECTIONS

By the end of April the country will have returned a Federal Senate and a Federal House of Representatives. It is hoped that the re-elected Parliament will be of one mind on legislation and thus the deadlock arising because of differences between the two Houses will be removed. But there are features in the conduct so far of this election that occasion thoughtful citizens some concern. We are writing before the policy speeches of either party have been made. We hope that the declarations soon to issue will remove anxiety. There is a sad episode in Roman history. We are told that a decadent Senate could find no other means of retaining power but by providing "Bread and Circuses." As the fortunes of Rome declined the clamour of the multitude increased. Personal advantage and personal delectation took the place of the lofty patriotism that made Rome the proud mistress of the world. And Rome fell. Neither bread nor circuses saved her.

We have been reminded of that sombre historical episode by the events of recent times. We are assured by all parties that we are confronted with the gravest problems. We are even told that the destiny of Australia may be finally determined within the next decade, or, at longest, within the next twenty-five years.

In such circumstances the ordinary citizen, fortified by experiences in our past history, would conclude that party politics, in the narrower usage of that term, would be subordinated to the supreme aim of seeking a satisfactory solution of our major difficulties. The ordinary citizen has been sadly disappointed.

It seems to the outside observer that there is a lack at this time of broad statesmanship. Our time is too much occupied with petty issues, and, what is far worse, with petty personal re-tributions. There seems to exist, on the part of our politicians, a nervous fear lest they should appear to be in agreement on any subject. This is both undesirable and mischievous.

It would re-assure many minds if, for example, the policy speeches revealed a unity of purpose regarding the adequate steps to be taken for the defence of Australia. What a happy state of affairs would be created if we were officially assured by both parties, that, having submitted their policy to the consideration of the people, they were prepared to abide by the people's

will. That they would support whatever government came into power, not only in the desire to secure adequate defence measures, but in the measures set out in its policy which had been endorsed by the people. Such questions as the necessity or otherwise of conscription: the possibility of securing adequate voluntary training, the steps to secure adequacy: should be submitted clearly to the electors and their decision should govern the attitude of all parties on a momentous determination on which the future of Australia depends.

Would not a patriotic decision of this nature give pause to any who may contemplate a more overt threat to the peace and security of Australia than has hitherto been employed? Would not the spectacle of two great parties avowedly pledging themselves to abide by the issue as the country decided it present such evidence of unity as to render active hostility at least more remote? We are not asking politicians to conceal any misgivings they may have concerning the adopted policy. We are only asking them to unite in submission to the people's will when they have expressed their mind fully. Is it too much to expect that in urgent matters country will be put before party.

We sometimes wonder if our party leaders have wholly learned the lesson of the "Bread and Circuses" story. We are facing an alarming economic situation. Wages and costs are rising rapidly. So far every effort to check the spiral has proved ineffective. Yet many people see that the spiral of rising costs and rising wages bids fair ultimately to impoverish employer and employee alike. There is need for greater production and production at a stable rate of currency. It is in the midst of this perplexing dilemma and on the eve of an election, that some interested persons are anxiously discussing the possibility of the various parties offering them some particular advantages in the form of reduced taxation or increased subsidies. We wonder if the era of "Bread and Circuses" has wholly passed. The proposals may be excellent. But, frankly, it is not the type of proposal we would expect from a serious Government at this economic stage. It offers no hope of checking the suicidal endeavor to raise wages and raise prices so that the increased wage flow does not meet the increased expenditure flow. Has a

chilly fear descended on our leaders that we cannot stand the truth? Have they embraced the notion that the day of mutual sacrifice for our country has passed and that they can only grasp power by promises of advantage to the section representing the greater block of votes? We hope not. Time will tell.

What we plead for is a clear statement on major questions with the solution as it presents itself to our leaders. Then we demand, as we have a right to demand, that the country's decision should be accepted and our political policy placed on a sound basis. We are sure that all our readers will seek God in prayer that a fair judgment may be given by the electors at this crisis in our nation's history.

## THE WORD AND THE SACRAMENTS.

In the "Record" of March 8, we reported, from the "Church of England Newspaper," a brief account of the Rev. Alan Stibb's address on "Teaching the Bible in the Church" at the Islington Clerical Conference held at Westminster, England. The account raised considerable interest in the "C. of E. Newspaper," and some opposition, so that Mr. Stibb was constrained to state his position fully in a letter to the Editor. The subject is an important one in view of current practice in Australia as well as in England, and we direct our readers' attention to Mr. Stibb's letter, which we here reprint in full from the "C. of E. Newspaper."

## THE LETTER.

Sir,—May I, please, ask to be allowed to express, as clearly as I can, exactly what I did say at the Islington Conference, and why?

Article xix declares that the two marks of the visible Church and of the worshipping Christian congregation are the preaching of the pure Word of God, and the due administration of the Sacraments. While the two are complementary, there is significance in the priority given to the ministry of the Word. By contrast, it is, in my judgment, unsatisfactory that both Sacraments are so often administered without any accompanying preaching of the Word of the Gospel.

In the Prayer Book Communion Service it is explicitly prescribed that a sermon should be preached. Also, the rubrics plainly indicate that the normal practice expected in an ordinary congregation is that on Sundays and Saints' days the Sacrament should only occasionally be administered—of which due notice is to be given, but that on every such occasion the Ante-Communion will be used. This means that the Word of God will be, first, read in the Epistle and Gospel, second, preached in the sermon after the Nicene Creed, and, third, prayed in the Prayer for the Church militant, where the concern is that "this congregation here present . . . may hear and receive Thy Holy Word." So the first and primary concern of this service is that the people should receive the Word,

## A VILLAGE TRIP IN IRAN.

(By Dr. Kathleen Taylor.)

I want you to come with me on a village trip. We have been doing these trips now weekly for six months. Just one day a week we go out from the hospital to one or two villages and see patients. Just think for a minute what it means to these people. We go out 20-40 miles, sometimes more, and these are the only times they ever see a doctor; if they are poor and get ill, they die. If they have money, perhaps they can come into Shiraz and be seen. Sometimes it means selling a donkey or a cow or a sheep and that means a lot to them. Then think of the journey, 5-6 hours on a donkey or a bumpy machine is trying when you are fit, but what must it be like when you have a fever of 103 or more, or a painful abscess or a broken leg, where every step, every mile means untold pain.

I think back over these last six months, over the trips we have made and the villages we have seen.

I think of the first village we ever visited, a little place in sight of the minarets and mosques of Shiraz. Its name is Pudonak. I think of the friendly Kadkhuda (or Head Villager), who invited us into his house and allowed us to see patients on his roof. I think of a woman I saw there called Mah Bibi, six months pregnant with her baby and her face all puffed up with what we call a toxæmia, a condition we treat at home with absolute rest and diet; there she was walking about fetching water and doing her work. She didn't like the idea of coming into hospital, but eventually she agreed and the next day she arrived. I think back to the day she got so bad her relatives took her out of the hospital to die, because the people out there don't like their relations dying in hospital, especially a Christian one. Then the next day when she didn't die, they came for me and asked me to go and see

her. I can see that inn now on the outskirts of Shiraz, just a dirty courtyard with a pond in the middle, and the girl in one corner lying on a blanket and really very ill. I talked to them and eventually they agreed to bring her back; and then when she was in we took the baby away and after a few anxious days she recovered and went back to her village. When we went back there after about a month, she came to see us, all wreathed in smiles and really looking quite fit.

I can see another village about 20 miles out called Bedezard, two children lying in their homes, both with high fever, one was pneumonia, the other a little boy of two years who was very ill, but I wasn't sure from what cause. I can see the Christian nurse and myself kneeling in that smoky little hut as she prayed for him. We gave medicine, later I heard that the pneumonia had recovered, but the little boy had died. What would have been the result if we hadn't gone? We didn't intend to go to that village, it was only because a river had swollen and was impassable that we decided to go there. If we hadn't gone, would both have died?

I think of another village—Bardeh—about 30 miles out over appalling roads, and two little children we brought back. I'll never forget sitting in the back of that truck coming home and looking down on those two little dears, so frightened. Both had bad legs, and it hurts me just as much as I saw them crying with pain as we bumped over those roads. Oh, the pain of it, and I thought of children in England; if they have to go to hospital, they travel over asphalt roads in an ambulance—little or no pain for them. And yet what had these children done to deserve this pain; they were not different from English children.

But come with me on this trip, will you? We start off about 10 a.m. in the truck, myself, Phil Taylor (our Parson-cum-Dentist-cum-Chauffeur), two boys, two girls, our blind evangelist and our medicine box, etc. We arrive at the village after about two

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hours; it is a small place of about 150-200 people. First of all we go to see the Kadkhuda, who, on learning who we are, very graciously asks us to his house. We have brought our own lunch, so we spread the table cloth on the floor and get down to it, the large flat bread, some cutlets, i.e., fried minced meat and some cucumbers. The Kadkhuda brings us some "doogh," it is a sour milk and very refreshing.

While we are eating the people start to arrive and stand about in the courtyard below. We've asked the Kadkhuda to tell the people, so he goes on to the roof and calls out: "The doctor has come, all sick people come."

Lunch finished, the inevitable cup of tea is brought and then we begin to see the patients. I decide to go downstairs and see patients down there, and Phil Taylor, who is an expert at pulling out teeth, holds his clinic upstairs.

They spread a carpet on the ground for me and I sit down and they all crowd round with their complaints. The blind evangelist, Vagashak, sits down near me and talks to individuals. He has a great way of opening conversation, because he will sit down and start reading his Braille gospel and they will come up and say, "What are you doing?" and he will say, "Reading." "But you can't read these dots," they say, "there is no writing." "Ah," he says, "you use your eyes for reading, I use my fingers—my eyes are there," and then he'll go on to say, "Would you like to hear what I'm reading?" and as I sit there seeing patients I hear him reading to them. His great favourite is John chap. 9, the story of the man born blind; and as I sit there and they bring the patients to me, how one longs for that healing touch such as He had. They bring up an old blind woman, but nothing can be done. Another girl only about 20; she'll never see the sun again, never see her mother or brothers or sisters. But what is that I hear being read: "A man called Jesus opened my eyes and I saw." Oh, that she might come into contact with Him and see—no, not her mother or brothers or sisters, but Him—yes, Him, in all His fullness. In what darkness they live, not just physically, but spiritually.

Gradually we see them all, little babies with diarrhoea and vomiting, little children with their tummies swollen from malaria, men, women and children with trachoma, that awful eye disease which, if untreated, will turn in the eyelids until the lashes rub on the eye and blind them. Mothers looking after sick children, and they themselves with anaemia—some anaemias you wouldn't think compatible with life, only 20-30% of the colour they should have in the blood.

Many, of course, just come for what we call a "Tamasha," that is to look and see what is happening. Occasionally I call up to

Phil to ask how he is getting on. I have to be careful to call him "Aga Doctor" and not "Kasheesh" (Persian for Parson), or else they will get a wrong idea of the function of a Parson; he is pulling out teeth as hard as he can go, there is always a crowd round him watching him pull out all the rotten teeth and also to encourage the unhappy victims!!

Perhaps in those 3-4 hours I see about 90-100 patients and Phil pulls out 20-30 teeth. We can't take money because there is none in this village. They have a system of exchange; for some tea or sugar they will give a quantity of barley or a few dates, etc. Poor people, how wretched they are and yet people will tell you, "Why worry about them, they are quite happy in their own religion." Happy? Come and see them with me. Come to one of the little houses (or shall I say hovels?) in the village. We creep in at the door; inside is complete darkness, we can't see anything after the blinding glare of the sun outside. As our eyes get accustomed to the darkness, we see a rough mat on the floor where a woman is sitting with her daughter. "What is the matter?" we ask; "Oh, my feet have wounds." I look at her feet and see that they are bound up with dirty bits of cloth. We open the bandages and there are the most appalling ulcers you have ever seen—huge wounds eating down and down. A glance will tell you that nothing can heal them now, she is too bad, she hasn't got much longer to live. If only we had come six months earlier, or even three months. But how could we know? She has no relations, only her daughter, who is as poorly fed as herself; they rely on the charity of the village for scraps. I send the nurses off and they come back with Sulphonamide powder, gauze and clean bandages, and we bind up the ulcers after cleaning them. We pray as we do it that the people who crowd round the door and block out the light, will see the Love of Jesus in our actions. We leave her there, and I give the daughter a little money as we go out. When we return to that village in two weeks, she is dead. Oh, how one's heart bleeds for those like her, dying out there, no-one to love them or care for them during their last days—no Peace of God in their hearts—no patient watching for Him to come and take them away to be with Him. But I sometimes wonder what happened when she got to the other side; as far as I know, I don't think she had ever heard of Jesus as her Saviour. When she saw Him, did she recognise Him because of what our nurses had done for her? Did she say, "Oh, yes, that's Jesus, I know Him because I've seen Him in His followers"? I like to think she did.

Happy in their religion? I don't think you realise just what it's like in these villages. And it's the same in India, Burma, China,

Africa—under Buddha, Confucius, Evil Spirits, Idols—no not happy, but just fatalistic because they know no better.

Well, the day draws on and we've seen all the patients; the sun is sinking behind the mountains, and one sees the flocks of goats and sheep and cattle being brought in from the fields. We sit on the roof of the Head Villager's house and watch it all. It is so quiet and peaceful all around us. Families are preparing their little evening meal on the roofs, the babies in their hammocks gently rocking to and fro. In the distance we can hear the goats' bells tinkling as they near the village, there is a gentle breeze. How good God is in all His Creation?

Then, before it gets dark, we call from the roof that there will be a picture show, so "Come." We go down to the car, Phil backs it up to the wall of the village where we have hung a sheet, all the people come and sit on the ground in front of the car. We light the lantern, and our blind evangelist talks. I have previously been over the pictures with him. We show the picture of Nicodemus, and the message goes out "Ye must be born again." We show our Lord healing the ten lepers and the one who returned to give thanks, and perhaps one here or there in his or her heart will thank Him for healing. Altogether we show about six pictures, then there is a prayer and it is all over. Perhaps 100-150 people have been listening, only Eternity will show the results. We pack up the things and leave after thanking the Head Villager for his hospitality. We stop on the way back and eat the remains of our lunch for our supper and eventually get in about 10.30-11 p.m.

It all seems so feeble, one day a week and there are hundreds of villages near Shiraz (that is 60-80 miles radius), but even more at a greater distance of anything up to 350 miles away. But God can bless our feeble efforts, He can use the books and Testaments and pictures we leave as well as the words we speak and the deeds we do.

Do pray for all this—pray for us each Monday as we go out that He will bless us, that His Name may be glorified in the villages of Iran.

(From the Iran Diocesan Letter.)

MUSIC FOR WORSHIP.

"Music for Worship" is presented by the A.B.C. at 10.30 p.m. Eastern time on the national programme on Tuesdays when Parliament is not sitting; and at 4.45 p.m. Eastern time on the light programme on Thursdays during choir vacations when "Evensong" is not broadcast.



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THE MEANING AND USE OF LENT.

(The Editor, "Australian Church Record.")

Dear Sir,

It was only quite recently I had an opportunity to read my copy of your issue of February 8th last, and in particular, the front page article, entitled "The Meaning and Use of Lent", by the Rev. R. C. M. Long. With the general theme and development of the article one can only express agreement, and gratitude to the esteemed author of it. I must confess, however, that the paragraph on the subject of Fasting rather perturbed me; due to what he has not said, the author seems to convey a view of the subject which I have no doubt he did not intend, and which is neither of the New Testament or the Prayer Book.

To quote from the article in question: "In the New Testament we find no command to fast. Jesus deliberately refused to enjoin fasting on His disciples (Mark 2: 18-20), but He taught that whenever fasting was undertaken, it must be with purity of motive and intention." True! But it should be added that in the very passage quoted, in verse 20, our Lord goes on to say, "But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days." The failure of the disciples to practise fasting was regarded, obviously, by our Lord as a special exception. That he envisaged fasting as part of their life later is shown, not only by the phrase, "then shall they fast," but also by His teaching on fasting in St. Matthew 6: 16, "And when ye fast"—not, let it be noted, "And if ye fast."

With regard to the Prayer Book teaching on Fasting, one can only hope that Bishop Perowne has been misquoted, as saying, "As I am not aware that our Church has prescribed a fast during Lent." The Forty Days of Lent are certainly included in the Table of Days of Fasting or Abstinence in the 1662 Prayer Book; and, following which Book also, we pray on the First Sunday in Lent, "Give us grace to use such abstinence, that our flesh being subdued to the Spirit... "Such abstinence" surely does not mean "no abstinence"—or is this one of the prayers the old Scotch divine had in mind, when he prayed, "And chiefly, Lord, forgive us our prayers?"

Yours faithfully, E. LAMBERT. St. Mary's, Western Line.

WOMEN! WOMEN!! WOMEN!!!

(The Editor, "Australian Church Record.")

Dear Sir,

I appreciate the spirit and gentle railery of your correspondent, Nora Tress, Editing of my letter blurred some of its meaning. There is no agitation going on in the C.W.A. for men to be admitted, nor for women to be brought into the Oddfellows or Masonic Lodges. Because men cannot always be found to fill District, Vestry, or Synod posts, a surprising number of reasons are adduced why women should be put into these posts. The position of women in relation to men, as I interpret the scripture. A helpmate, not

taken from the head or the feet, but from the side. Marriage to be a mutual affair, but there must be a final authority; this lies with the man. They can vote, but should not be eligible for Parliament, municipal office, or Synod, as this involves being placed over men. Anything to do with children, gas rationing, or what concerns the home exclusively, should be their concern, and governments should take notice of their resolutions, as persuasive precedents. The term "domestic splendour" in my letter was blue pencilled. By this I mean, the great women who have inspired their sons to great deeds. The three MacDonald sisters who were the mothers of Rudyard Kipling, Stanley Baldwin, and a great painter. Mrs. Hughes, whose sons became a canon, a leading medico, and a general. The mother of John and Charles Wesley, Lady Forrest, who bemoaned her absence when Sir John lost the Prime Ministership by one vote in the party room, which she could easily have turned with her gift for parties. I would not return women to the veil, but they should not be allowed to wear men's clothes, or join the armed services. They should have their own doctors, and men should have male nurses. I believe in the order of Deaconesses, they have done an heroic work in this diocese filling places for which men could not be found. The best women missionaries always have a native pastor to take the services. S.S. teachers are glad when a male can be found as superintendent. If I was a woman I would still hold these views. The article by Kanonikos is the best I have read on the subject, and should be carefully preserved by your subscribers. Nora Tress can find my views amplified in "Bush Pastoral Work" from the Church Stores.

Yours, etc., B. B. LOUSADA.

PERSONAL

Miss H. Page, of the B.C.A. Office, Sydney, has accepted the appointment as Assistant Bursar of New England Church of England Grammar School for Girls at Armidale. We wish her well in her new task.

The Revs. F. Wilde, A Yuill, and C. M. Rogerson, of Sydney, sailed for England by the "Mooltan" on Friday last.

The Rev. and Mrs. Theo. Hayman, of Ceduna, S. Australia, are being congratulated on the birth of a son, John.

We regret to note that Miss Hunter, Secretary to the Archbishop of Sydney, was operated on for appendicitis last week. We understand she is making good progress. Miss Hunter is in Camden Hospital.

It was a shock and grief to very many to hear of the sudden death of Mrs. Briggs, the well-known hostess at Gilbulla, Menangle, after a stroke. Mrs. Briggs was the widow of Archdeacon Briggs, of Tanganyika, where both had worked so hard in connection with the C.M.S. and had earned the respect of African and European alike. Mrs. Briggs returned to Sydney and accepted the invitation of the Archbishop of Sydney and Mrs. Mowll to become the first hostess at Gilbulla where she carried out her duties in a charming manner, and made many friends. Her passing is a very distinct loss to Gilbulla. Mrs. Briggs was a member of the C.M.S. Candidates Committee and thus maintained her interest in the Missionary work she loved.

To her relatives we offer our deepest sympathy. She has left behind her a very fragrant memory.

Mr. John Pond, of Prospect (N.S.W.), who died recently at the age of 93, was a worshipper at St. Bartholomew's Church of England for 76 years. He was bellringer for 65 years, a Sunday School Superintendent for 42 years, and a Church Warden for 39 years. This must surely be a record.

The Reverend L. F. Weatherhead, of the City Temple, London, is at present in Melbourne. He will probably spend April and May in Australia and then visit New Zealand and America. He is well known by such books as Psychology and Life, Personalities of the Passion.

The Very Rev. W. S. Dau, Dean of Bendigo, who has been in poor health for a long time, has decided to retire. He was ordained at Wangaratta in 1921 and served in that diocese until 1948, when he was appointed rector of All Saint's and Dean of Bendigo.

The Rev. W. R. Potter, Cranbourne, Vic. has been appointed to Glenroy cum Pascoe Vale and hopes to take up duty about the end of April.

The Rev. S. H. Smith, recently retired from St. Jude's Carlton, Vic., has left for England to do migration Chaplaincy duty.

We offer our congratulations to Mr. Reginald S. Gee on obtaining his B.E. degree in Civil Engineering at the University of Sydney. Mr. Gee is the son of the Rev. and Mrs. R. P. Gee, of St. Peter's Rectory, Neutral Bay.

Rev. and Mrs. J. R. Payne, of Nimbin, (N.S.W.), had an unenviable experience on March 18 when they, in their car, were caught in flood waters which rose to within a foot of the roof of the car. With help Mr. Payne rescued his wife and four children, and the next day the car was towed out of 15 feet of water.

Canon A. E. Winter, Canon Residentiary of All Saint's Bathurst, N.S.W., has been elected Bishop of St. Arnaud, Victoria. Before his appointment to Bathurst, Canon Winter held incumbencies in Victoria at Sunshine, Brighton and Essendon.

Mrs. H. F. Cheeseman, of Auburn, N.S.W. and Mr. J. L. Reeve, B.A., Organist of Trinity College, Melbourne, have been elected members of the Australian branch of the John Mason Neale Society (Camb. Eng.).

Dr. and Mrs. Edmonds, of C.M.S., Kashmir, expect to sail for India on April 25th, from Melbourne, by the "Otranto." Dr. Edmonds is the Headmaster of the Tyndale-Briscoe School for Boys in Kashmir. Dr. and Mrs. Edmonds have made many friends for C.M.S. during their deputation tours in Australia.

Mrs. Wynn Jones and family arrived in Sydney this week by the "Strathmore." Their steamer from East Africa missed a previous boat by which they had planned to return to Australia.

The Rev. W. V. Gurnett, of Merrylands, has been appointed Rector of St. John's, Woolwich, Diocese of Sydney.

The Rev. O. G. Dent, Rector of Emmanuel Church, Lawson, N.S.W., has resigned his parish and will live in retirement.

## THE ORIGINS OF THE ECUMENICAL MOVEMENT

(By Canon M. L. Loane)

(This is the first of four articles on the Ecumenical Movement. They are intended by the writer to draw attention to certain features of the Movement which may not be understood by Evangelical Churchmen.)

Ever since the Great Schism between East and West in 1054 and the Reformation in the Sixteenth Century, Christendom has been divided into three main groups, each opposed to the other. The Reformers themselves split at the Conference of Marburg in 1529, and their assertion of the doctrine of the Right of Private Judgment has led to the division of the Christian world into a multitude of Churches and movements. Centuries passed by in which all thought of reunion seemed to be out of the question, but in the last hundred years a wide and increasing change has taken place.

The origin of the World Council of Churches lies in the history of various movements and conferences which have been arranged from time to time during the past fifty years. In 1895, the World Student Christian Federation came into being, and this movement has contributed, perhaps, more largely than any other to the spread of the Ecumenical idea. Thus the Ecumenical Review says of it: "It is a truism that the World Student Christian Federation has been in the past, and is in the present, one of the main life streams from which the Ecumenical Movement sprang and is nurtured."

In 1910 the first world-wide Missionary Conference was held at Edinburgh, when 1200 delegates came from 160 societies. This Conference seems to have inspired the vision of the Universal Church, and one of the French delegates wrote afterwards: "Ah, how we were united in Edinburgh by the action of the Holy Spirit in spite of all the differences in theological and ecclesiastical ideas which might have separated us. Now let that living unity, created by the missionary spirit, take another step forward; that it may include with us in one Christian Army our brethren of the Greek and Roman Churches who are also engaged in the Holy War of Christian Missions. Perhaps then, yes, no doubt then, the prayer of the Lord, 'That they might be one,' will be answered."

In 1925, the Movement of Practical Christianity called "Life and Work," organised a Conference at Stockholm, and an effort was made to unite all

Christian confessions in a Social Gospel programme. It was recognised that there was denominational division on questions of dogma and organisation, but it was thought necessary "to act as though" the Church were one and could go to work accordingly. In one published account of the Conference, Pastor Jezequel, of Paris, said: "It is not 'credo' that they wish to hear us say, it is 'amo.' There have been times when it was dogma that was needed. To-day it is action in charity and union."

In 1927 the Faith and Order Movement was initiated with a Conference at Lausanne to prepare the way for a rapprochement of the various Churches on doctrinal and ecclesiastical grounds. But the Conference was unable to give tangible expression to unity in a common Communion Service, as the Anglican and Orthodox delegates declined to attend. Nevertheless, Professor Keller declared: "We have just passed through a decisive and revealing experience; we can never be the same again. . . . The outward unity is lacking, but that within is becoming stronger. Yes, the unity is there, and from that religious unity of soul will come, sooner or later, outward ecclesiastical unity."

These streams came to a head in 1937 with the Conference on Life and Work at Oxford and the Conference on Faith and Order at Edinburgh. It was resolved to unite the two movements as complementary to each other in one Ecumenical Movement. The next step was to be the creation of a single responsible body to represent the Universal Church, and a provisional Constitution of the Council was worked out at Utrecht in 1938. One hundred churches finally gave tentative approval to the formation of that body which was to be definitely initiated at an official Assembly to be held at Amsterdam. The outbreak of war meant that this Assembly was not held until August, 1948, when 352 delegates assembled to represent 151 different Communions. The World Council of Churches was officially constituted on August 23.

Prior to the foundation of the World Council, the Ecumenical Movement

had been composed primarily of well-known individual Church leaders and theologians. It now became the direct organ of the member Churches. At the same time, it is definitely a Council of Churches, and not the Council of one undivided Church. The Head of the General Secretariate, Dr. Visser't Hooft, wrote in these terms: "Our plurality is a deep anomaly, but our name indicates also that we are aware of that situation, that we do not accept it passively, that we would move forward towards a manifestation of the Only Holy Church. Our Council represents therefore an emergency solution, a stage on the road." He says that since the Reformation the various Churches have lived in complete isolation from each other. He thinks that they have come to regard the *Una Sancta* as something mystic, something pertaining to another world, and that there was no reaction against this "heresy" until the Ecumenical Movement came into being. It is enough for the present to remark that this is a point of view which in our judgment does not do justice to the New Testament teaching with regard to the Invisible Unity of all true believers.

According to the Ecumenical Review two main schools of thought forced themselves into notice in the course of the discussions. One, which may be called "Catholic," insisted primarily on the Apostolic Succession of the Episcopacy and the continuity of the Visible Church. The other, which may be termed "Protestant," placed the principal emphasis on the Word of God and the response of faith, its central doctrine being that of Justification *sola fide*. One result of such divergence in outlook was that it proved impossible to arrange a common Communion Service, acceptable to all. In the end, the Conference allowed the Celebration of four different Services; namely, Reformed, Lutheran, Anglican and Orthodox. The Reformed Service was open to all delegates who wished to attend. The Anglican and Orthodox, on the other hand, refused the elements to all who were not of their Communions, though the former offered fellowship to those who had come from Churches practising inter-Communion with them.

Perhaps that is why the Message of Amsterdam concluded on this note: "We do not ignore (differences) which exist in matters of faith, ecclesiastical order, and tradition." Yet it goes on to add: "At Amsterdam we have made a new contract with Him, a new Commitment, and we are bound one to another; we have decided to remain united."

## THE WORLD OF BOOKS

**The Official Year-Book of the Church of England, 1951.** London, The Church Assembly, S.P.C.K. pp. 577, 12/6.

This is the title given on the cover, on the dust-cover and in the Preface, although the title page has "The Official Year-Book of the National Assembly of the Church of England." It is the 69th year of issue, and as usual the book is a mine of information, not only concerning the Church in England but concerning the whole Anglican communion. The Editor's preface gives an interesting survey of developments in 1950 and includes some of the important utterances of the two Archbishops. Elsewhere are given details of Acts of the Church Assembly and Convocation, of finance, of Canon Law revision, of the Lambeth Conference and the Ecumenical Movement. A "Who's Who in the Church Assembly," and a comprehensive List of Organisations in addition to the ordinary lists of Diocesan dignitaries and officials, make for easy reference. The Dean of Westminster contributes an article on "The Church and the 1951 Festival of Britain."

In the section devoted to the Church of England in Australia and Tasmania, more than half describes the missionary position and responsibilities of the Australian Church. The C.E.N.E.F. Centre in Sydney, is described as "probably unique in the Anglican Communion." One wonders what principle governed the selection of organisations for description, and in particular it is surprising to find no mention of the Theological colleges.

Once again there is no mention in the Year-Book of the Church of England in South Africa. Officialdom of the English Church apparently solves the problem of the relations of the Church of England in South Africa and the Church of the Province by ignoring the existence of the former. Whatever difficulties there may be in the situation, this is manifestly unjust. The Year-Book gives recognition to no less than 60 Religious Communities in England—9 for men and 51 for women, in 8 pages entitled "The Religious Life"—but it completely ignores congregations of faithful men who are loyal to the Reformation Settlement of the Church of England, and to the 1662 Prayer Book. What is the theory of the Editor concerning the Church of England in South Africa? Are we to understand that where there is no episcopal jurisdiction there can be no Church of England? What then of the Collegiate Churches and Chapels in England—including Westminster Abbey and St. George's Chapel, Windsor (p. 91 f.)—which acknowledge the jurisdiction of neither bishop nor archbishop?—D.R.

**"Augustine and the Donatist Controversy,"** by G. G. Willis, S.P.C.K. 15/-. pp. 197 xxv.

St. Augustine is a writer whose works have to be placed against a close knowledge of circumstantial background to be understood and appreciated to the full. Mr. Willis has provided here a lucid yet well-documented study of the development of Augustine's theology in so far as his sustained controversy with the Donatists affected it. Placed in this historical context, the implications of the great bishop's writings on what is still, in essence, a pressing issue may be fairly estimated, always remembering a point Mr. Willis emphasises, that Augustine's "approach is essentially casuistical . . . as a pastor of souls." The Donatist schism has its own intrinsic interest, but in the life of Augustine it occupies a vital position of influence, for he was occupied with it for thirty years. His was not the character to be peremptory and

official. Indeed the situation was not to be remedied in that way as he no doubt realised. But apart from this, the longing for peace and unity which was his overwhelming passion drove him on in active efforts and in new modifications of theological statement. Out of it all we can trace the change in Augustine's views on the nature of the relation between church and State, and his modification of current teaching on the nature of the church particularly in relation to those in schism. Principles of developed ecclesiology and sacramental doctrines thus clarified have become a potent influence in church doctrine ever since.

Mr. Willis clearly sets forth the history of Donatism from its beginning, up to the time of St. Optatus of Milevis, who wrote the only great work before Augustine's time that survives against the schism. A short chapter following this describes the situation at the time of Augustine's priesthood in 391 A.D. in which a vivid picture is given of the wide influence of the schism coupled with its turbulent and offensive manners. A valuable sidelight is thrown upon Donatism's own internal problems: here, as often in later ages, the principles of its controversy with the church were hardly consistent with the way in which it dealt with troublemakers from within its own borders who were waging essentially the same controversial warfare against itself. In a third historical chapter Augustine's own struggle with the schismatics is surveyed in its various stages from the date of his priesthood and on through his episcopate until after the Council of Carthage in 411 A.D. In this period a careful exposition is made of the change that took place in Augustine's outlook from sweet reasonableness expressed in theological discussion to direct appeal to the civil power for compulsory suppression of the schism when it was seen that obstinacy and violent reprisals were the only answers that most of the Donatists intended to make to appeals and arguments from the Church. The very readability of this historical survey and the ease with which the reader is carried from point to point should not obscure the fact of the very close knowledge of St. Augustine's writings both public and private that lies behind the narrative.

Three major doctrinal themes issue from this historical survey, dealt with in as many chapters: the doctrine of the Church and the ministry; the relation of church and state; and the ministration of the sacraments. In these chapters there are valuable short studies of Cyprian's doctrine of church and ministry, Ambrose's doctrine on church and State, and the puritan tradition on the ministration of sacraments in the Church from the earliest days until Donatism; and each of these is contrasted with Augustine's developments or modifications. Against the historical background of the controversy and Augustine's pastoral activities towards it, this whole essay will be seen as an academic treatise only, but rather as having important ecumenical implications. Augustine, to make peace possible with most violent and difficult opponents broke down Cyprian's rigid doctrines of church and sacraments, which for all its charitable spirit, refused to depart from a narrow, if logically watertight, ecclesiasticism. In this, Augustine allowed the facts of the situation and what he saw to be pastoral demands, to suggest new ways of regarding the relationship of the church to schism. There will always be those who will charge him with yielding too much to gain peace, even though it is questionable how long a Cyprianic doctrine could have held good if persevered in. Rather, this study helps us to see Augustine as a genius who

furnished the church with a solid foundation of thought-out doctrine, related to and disciplined by the facts of practical issues, a foundation to be found most acceptable in centuries to come. For in the last chapter Mr. Willis briefly indicates the Church of England's debt in this field to Augustine, particularly in the doctrine of the visible and invisible aspects of the church. To-day, one wonders whether St. Augustine's teaching suggests, not merely taking over in parrot fashion his principles in dealing with Donatism as such, but rather to show a like spirit in relating doctrinal principles to the issues of practical situation so that by mutual influence and modification, peace and unity might be set forward still more.

A good bibliography and index completes a valuable study.—G. J. Marchant.

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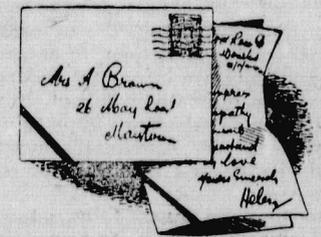
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# THE PRESENTATION OF THE GOSPEL

## A FORGOTTEN TRUTH. (By Leith Samuel.)

No matter how many times we have read the New Testament, it would be a valuable exercise for many of us to go through a concordance examining the references to preaching. We find it impossible to escape the conclusion that the burden of Apostolic preaching was Jesus Christ. That must be our burden to-day. But what of the emphasis in speaking of Christ? Do we need to move away from the New Testament stress because of the times in which we are living? Is our generation not susceptible to the emphasis that was placed on certain facts by the early evangelists?

### New Testament Preaching.

Consider the words, "And He commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the Judge of quick and dead. To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins" (Acts x 42, 43). Is this the emphasis in our preaching to-day? Would it not be true to say that consciously or unconsciously we have inverted the order of the two major factors in this message? We approach from sin, we hold out forgiveness to the sinner through Christ crucified—an essential gospel truth. And then, to encourage the waverers, we bring in a passing reference to ultimate judgment, using it as a lever by which we hope to accelerate decision. And in the mercy of God the desired result is sometimes obtained.

Have we unwittingly forsaken the New Testament emphasis on judgment? The Apostle Peter says that he and his colleagues were commanded to proclaim as heralds, and to testify as witnesses of the resurrection, that Jesus Christ was ordained of God to be the judge of the living and the dead. In his preaching he focuses on Jesus Christ, the Lord of all, anointed with the Holy Ghost and with power. He summarises His ministry in the simple verse, "He went about doing good; and healing all that were oppressed of the devil." He explains the effectiveness of the Saviour's ministry by saying that God sent Him and was with Him. Then in a few simple words he refers to the cross, the resurrection and the appearances after the resurrection. And just as the Apostle Paul moved straight from the resurrection

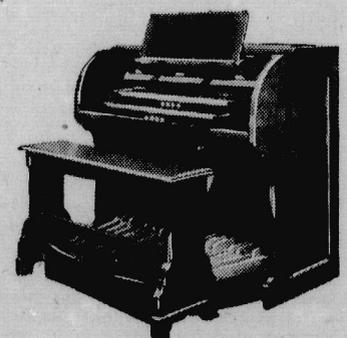
to the final judgment of all men (Acts xvii 30, 31), in his sermon on Mars Hill, so the Apostle Peter proceeds directly from the resurrection to the judgment. There is no sense of the vaguely ultimate in his reference to the judgment, but a sense of imminence; judgment is at hand. The Judge is at the door. The Judge is inescapable. Then comes the second factor tremendously relevant to people who have come under the shadow of this impending judgment; the sentence may be remitted through faith in the name of the Judge; all the prophets had pointed forward to this and anyone may receive remission of sins. Notice the phases: the mind is directed to Jesus Christ; the conscience is ploughed by emphasis on coming judgment; then comes the message of deliverance, pardon and peace. And then the Holy Spirit falls on the hearers. I wonder whether we know so little of any powerful visitation of the Holy Spirit because we have unintentionally changed the emphasis.

### Modern Preaching.

It is the preaching of judgment and the call to repentance that is producing the greatest stir among religious circles in America at the moment. The prophet of woe, is attracting the ears of those to whom the talk of the love of God and the forgiveness of sins has been totally irrelevant. And can we imagine any time in the twentieth century when such a message could be more appropriate than the message of impending judgment? Its realistic note grips the complacent, arrests the indifferent, and arouses the "almost persuaded" to decisive action. The holiness of the Judge in the light of His agony on Calvary, where the righteousness of God is most plainly set forth (Rom. iii 25, 26), brings that conviction of sin that we have all agreed is needed. How can decision be anything but shallow if there is no real conviction of sin? And how can sin be seen in its exceeding sinfulness except against a background of the holiness of God? And how can the holiness of God be appreciated by a generation that is ignorant of God's law? And how will the thunders of the law reverberate to-day unless we publish the demands of a holy God

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and proclaim the judgment that must surely come? Do we really think that the New Testament pattern outlined in the sermons there reported encourages us to lead people to Mount Calvary before they have been to Mount Sinai? Or is it that we are afraid of what the Puritans called "a new work"? Much evangelical preaching to-day is so severed from the holiness of God, His righteousness in judgment and the categorial demand of His law, that the phrase of John the Baptist, "Flee from the wrath to come," seems long outmoded.

### The Preacher.

How can we hope to recover a note of urgency in our witnessing, and proclaim effectively the impending judgment in messages we are called upon to give, if our lives are not lived under the shadow of impending judgment? More surely than ever before it is time for judgment to begin at the House of God! Because there is no condemnation for those that are in Christ Jesus, most of us are inclined to treat sin far too lightly. If we would proclaim with conviction and power impending judgment, then we must live habitually in the light of it.

Each word we speak has infinite effect;  
Each soul we touch must go to heaven or hell.  
And this our one chance through eternity  
To drop and die like dead leaves in the brake!  
Be earnest, earnest, earnest, mad if thou wilt!  
Do what thou dost as if the stake were heaven.  
And that thy last deed ere the Judgment Day.  
—Charles Kingsley.)  
—"The Christian Graduate" (London).

### ROME IN ENGLAND.

Mr. J. A. Kensit, speaking recently at Swindon, England, at a meeting presided over by the Rev. J. R. Hassett, Vicar of Rodbourne Cheney, a suburb of Swindon, said: "British freedom is synonymous with Protestantism. We have had to get rid of the priest to make room for freedom, but Rome is working overtime to rehabilitate herself in England to-day. She starts with the child. The convent school is a real menace and many Protestant parents are exceedingly short-sighted on this matter. Rome pulls many political strings and has an undue proportion of adherents in Government offices. She utilises the cinema, and Rome is prominent at Hollywood, and she is well dug in with the public press.

Thoughtful people see how Romanism is more and more departing from the New Testament Christianity for during the last 100 years she has added to her creed—already overloaded with unscriptural and superstitious doctrine—three new dogmas, namely, in 1854 the Immaculate Conception of the Virgin Mary, then in 1870 Papal infallibility, and now in 1950 the Bodily Assumption of the Virgin Mary. These make plain that in place of a growing adherence to Christ there has been a development of the adoration of the Virgin Mary."

### PERSONAL

A memorial tablet to the memory of the late Mr. Arnold Mote, was dedicated in St. Clement's Church, Mosman, by the Rector, Archdeacon F. O. Hulme-Moir, on Sunday morning, April 1st. Mr. Mote had been organist at St. Clement's Church for a considerable period and the memorial tablet has been placed on the console of the organ.

Rev. W. S. McLeod has been appointed acting rector of Holy Trinity, Erskineville, to enable the rector, the Rev. G. M. Rogerson, to proceed to Great Britain to see his aged mother. Mr. Rogerson expects to return in August.

Mr. Don Noble, recently of the staff of C.E.N.E.F. Memorial Centre, Sydney, was married in St. Andrew's Cathedral on March 28th to Miss June Kerr, by the Archbishop of Sydney, assisted by the Rev. Graham Delbridge. We offer our best wishes to Mr. and Mrs. Noble.

The Rev. J. F. W. Mason, preaching his farewell sermon on Easter Day at St. John's, Moss Vale, N.S.W., prior to leaving for Ballarat, announced that his successor would be the Rev. A. W. Prescott, Rector of Austinmer, Diocese of Sydney.

### "THE RECORD" SALE.

As our readers know the date this year has been fixed for Friday, June 8th, at 11.30 a.m. The Chapter House is not this year available for the holding of Sales of Work.

We are grateful under these circumstances to the Bible Society for allowing us the use of their assembly room at the Bible House, Bathurst St. We hope our friends will make a note of the date and place. Gifts in kind or in money may be left at the Church Record office during office hours, Monday to Friday. All the usual stalls are being arranged for.

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### UNIQUE PRESENTATION OF THE MESSAGE OF REDEMPTION.

It was a very appreciative and reverent audience of several hundreds of people who gathered in St. Anne's Memorial Hall, Ryde, on Good Friday evening, to see a dramatised story built around the Passover night and its message.

Three scenes were enacted — two in the house of an Israelitish slave who was preparing for the Passover and the great Exodus, and the third in the home of a proud Egyptian, Hophra, who would have none of the Divinely-planned way of escape—the sprinkled blood. He treated with derision the efforts of the Israelitish family to persuade him to throw in his lot with them and with Jehovah.

Although the play was actually performed by amateurs, there was a fineness of colourful detail, a flavour of the centuries-old story, and a reverent and appealing execution which were very akin to professional.

We saw the simple dwelling where the father, the suffering slave, came home to his wife and daughter to have his wounds tended, and to tell them about God's command to kill the Passover lamb. We saw the young Egypt-

tian, haughty, self-confident, unbelieving, making mock of their preparations for departure, and we heard St. Anne's choir singing, "Behold, the Lamb of God," turning our thoughts to Calvary where Christ our Passover was slain for us. The very silence of the awful midnight in Egypt, and the darkness of midday on Calvary seemed all about us as we heard the choir singing unaccompanied:

"That day of wrath, that dreadful day  
When heaven and earth shall pass  
away—

What power shall be the sinner's  
stay?

How shall we meet that dreadful  
day?"

We were led in vision and thought through the great crisis of the Passover night—and saw the anguish of the Egyptian and his mother, bereaved as God had warned, and shut out from salvation by his mockery and derision of God's way of life. As he sat, head buried in hands, the curtain parted silently, and in hushed stillness was revealed to the audience the lantern reflection of a Bible open at Isaiah 53, across which lay the shadow of the Cross and the matchless words of the chapter, verses three to eight broke the stillness in a voice clear with sympathetic appeal.

Finally the challenge rang out:—

"The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." "Behold the Lamb of God which taketh away the sin of the world." "He bore our sin in His own Body on the tree that we, being dead to sin should live unto righteousness, by Whose stripes we are healed." "For God so loved the world, that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life." "Look unto Him and be ye saved all the ends of the earth."

Those who heard and saw went away with the message of Calvary written indelibly upon their hearts. In fact, a few days afterwards one non-churchgoer told the rector that the message had so gone home that he and his wife had had to take down the little-used Bible and read the story again for themselves.

This is written in the hope that other churches may follow the example set by St. Anne's in this unique presentation of the Gospel message, not only in concept, but in reverent, prayer-filled, consecrated presentation, that God may be glorified and our Lord Jesus received into many a heart as Saviour and Giver of life.

—A member of the audience.

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## Diocesan News

### LISMORE

#### ● Presentation of Hood to the Rev. T. A. Baker, Curate.

Following the happy precedent created in the case of the Rev. James Payne, and as intimated in the March issue of this magazine the Parish Council invites parishioners to join together in subscribing the money to purchase and present to the Rev. Thomas Baker the hood of the Th.L. degree of the Australian College of Theology. Already some parishioners have handed in their donations and, no doubt, many more will desire to contribute. It is asked that no more than two shillings be given by each individual so that as large a number as possible may share in this gesture of goodwill to an already muchesteemed Curate.

The presentation of the hood and diploma will be made by the Rector at a social hour to be held in the Parish Hall after Evensong on Sunday, 15th April. The Rev. Thomas Baker will be the preacher at the service. At the conclusion of which, parishioners are asked to make their way to the Hall where the ceremony will take place and a light supper will be served. (From Lismore Parish News.)

### MELBOURNE

I have just had letters from England telling me details of the Consecration of the new Bishop of Tanganyika, an old boy from my parish of St. Paul's, Fairfield, Alfred Stanway. He has now been enthroned and has to tackle the very many problems which are arising in other lands. It is generally known that the native peoples throughout the world are claiming rights and privileges which are probably essential to the good life, but, unfortunately, too few have the power of leadership and the knowledge necessary for wise government and the development of their resources. At such a time those set in authority in a foreign field have to face great stresses, and many of us will be thinking particularly of Bishop Stanway, and those who are associated with him, as well as those who have borne the heat of the day in the amazing sacrificial work which has been poured out on behalf of the African people in that part of the world.

Mr. E. Wallace Berger, who gave such splendid service in the interests of the South American Missionary Society, died early this month. His unflinching and courageous work enabled a sum of money to be sent each year to the support of a woman worker in South America. In his own parish he also rendered excellent service, and, though he reached a great age, his passing will leave a gap not easily to be filled.

There were several appointments during the month of February, and the following men have begun their new work: The Rev. E. R. Baldwin has gone to St. Chad's, Chel-

The Diocesan missionary, the Rev. George Rees, has just concluded a 16 days' mission at St. Thomas', where his ministry was much appreciated and where great blessing was experienced by many. Attendances at the Children's Mission averaged over 150 each day, and a deeply earnest spirit of seeking the Saviour was evident.

sea; the Rev. R. H. Pidgeon, to Drysdale; the Rev. C. J. Apsey to St. Paul's, Geelong; the Rev. F. A. Keay has been appointed Chaplain to "Wadhurst." The Bishops have appointed the Rev. Alfred Bird to the Chaplaincy of Trinity College; the Rev. W. R. Potter has accepted my nomination to the Districts of Glenroy, and Pascoe Vale. Two of our brethren are visiting England almost immediately, the Rev. K. H. Roberts, of Werribee, and the Rev. R. Campbell Findlay, of St. Alban's, Armadale. The Rev. G. C. Tymms is to take charge of St. Thomas', Werribee, and for the time being the Rev. W. B. Hunter will remain at Thornbury East. (From the Archbishop's Letter.)

### GIPPSLAND

#### ● St. Paul's Stir-up Campaign.

The Dean of Sale, the Very Rev. Dr. C. B. Alexander, and Rev. W. H. Childs, Diocesan Commissioner for Gippsland, said farewell to the parishioners of St. Paul's Church of England, Warragul, on Sunday night, that being the occasion of the last service in the "Stir Up Campaign" which had been conducted over the past week.

Parishioners of the St. Paul's Church of England presented Dr. Alexander and Mr. Childs with two prayer books in recognition of their work over the last week.

The Stir Up Campaign itself was a great success. There were 356 acts of Communion; 353 children in church; and separate acts of worship amounted to 1629.

Mr. W. O. MacPherson, the oldest lay reader in the diocese, presented the Prayer Book to Dr. Alexander. He said he could not find adequate words to express what the parishioners of St. Paul's felt for the work of the Dean and Mr. Childs.

Dr. Alexander, in reply, thanked the parishioners and friends of St. Paul's, and said that he and Mr. Childs had only come along to stir up the gift which belonged to the people of the Anglican faith. "If we have made the church life of St. Paul's stronger, then we have been paid one hundred fold. I appreciate this gift of the Prayer Book, and let me assure you it will be used. I would like to see the fruit of this stir-up campaign borne in strength and loyalty handed on to

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### SYDNEY

#### ● Procession of Witness.

The Procession of Witness on Good Friday through the streets of the city from the Domain to the Cathedral was carried out in the usual efficient manner. The Church of England Men's Society handled the assembly arrangements in the Domain.

Greater numbers took part in this year than last and the press reported that over 5000 marched. It was an impressive and colourful sight and there is no doubt that both as an act of Christian witness and as an act of solemn protest against the continued holding of the Royal Show on such a sacred day, the procession serves a most useful purpose. His Grace, the Archbishop, the Coadjutor-Bishops, diocesan organisations in uniform, robed clergy and choirs and congregations in their respective rural deaneries marched six abreast in a procession over a mile in length.

Whether or not the figures have any relative significance is difficult to ascertain but while the Procession of Witness showed increased attendances and there were greater crowds lining the streets to watch it, the press reported considerably decreased attendances at the Show on Good Friday. It is to be hoped that this tendency increases so that the whole weight of Christian sentiment is brought to bear upon those responsible for the continued holding of the Show on the anniversary of our Saviour's death upon Calvary.

Among the numerous flags and banners in the Procession was a newcomer to the ranks, the blue flag of the Board of Diocesan Missions. The Diocesan Missioner marched together with numbers of Ambassadors of the Board. The spearhead of diocesan evangelism, the work of the Board in winning young folk and older ones for Christ will considerably strengthen the cause.

#### ● St. Mark's, Picton.

The Rector, the Rev. D. A. Langford, Th.L., is to be congratulated on the production of an excellent parish paper, begun in recent months. It is a good broad sheet, well set out in clear type and containing besides the usual items of local interest, articles both informative and devotional of a high order.

#### ● St. Thomas', Rozelle.

Two young men from St. Thomas', Messrs. Jim Winter and Neville Lane, have entered Moore College to train for the sacred ministry. At the conclusion of a recent evening service, the congregation adjourned to the Parish Hall where a brief case was presented to Mr. Jim Winter who has begun as Catechist at St. Clement's, Marrickville, under the Ven. Archdeacon S. H. Denman.

your Rector. I feel overjoyed that Mr. Gee is here in Gippsland. He has a difficult task to perform in the change-over in this area, from a rural to a semi-industrial area, and for that task we want the best man we can get. I feel you have the very man in your Rector. But the best Rector in the world is of no use unless he is backed by the members of his parish, so I urge you to help your rector and his good wife, and make this life at St. Paul's great. I hope we missionaries will go on from strength to strength," he said.

Mr. Childs said he had great joy at being with the Dean on the Mission. Mr. Childs referred to the words of Mr. Holden, district inspector of schools, when he said that if the church had the children Sunday by Sunday each year for one hour, it would only use up one fortnight of their young lives. "A youthless church is a useless church," said the speaker, "and the strength of a church is in the people teaching the children. Do not apologise for your faith. If you are members of the Church of England, be proud of it, and respect the faith of others. Wherever you are, or whatever you do, shine for Christ."

Dr. Alexander then presented a book to Mrs. MacPherson, for her help during the campaign, both in the various matters of the Church, and for her outstanding duties as church organist.

The evening closed with an excellent supper served by the ladies of the church.

—"Warragul Gazette."

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### Proper Psalms and Lessons

#### April 8. 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. 56 1-8; John xxi or Phil. iii 7. Psalms 65, 66.

#### April 15. 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 Isa. lix; John xi 1-44 or Rev. ii 1-17. Psalms 81, 84.

#### April 22. 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 Rev. ii 18-iii 6. Psalms 145, 146.

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LABOUR PARTY  
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A RELIEVING MATRON WANTED FOR BOYS' HOME  
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DEACONESS INSTITUTION  
PULPIT, READING DESK etc. FOR SALE  
ACCOUNTANT DESIRES BOARD  
THE KING'S SCHOOL  
ORGANIST & CHOIRMASTER FOR WAHROONGA

#### ALTERATIONS

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is of no use unless he is backed by the members of his parish, so I urge you to help your rector and his good wife, and make this life at St. Paul's great. I hope we missionaries will go on from strength to strength," he said.

Mr. Childs said he had great joy at being with the Dean on the Mission. Mr. Childs referred to the words of Mr. Holden, district inspector of schools, when he said that if the church had the children Sunday by Sunday each year for one hour, it would only use up one fortnight of their young lives. "A youthless church is a useless church," said the speaker, "and the strength of a church is in the people teaching the children. Do not apologise for your faith. If you are members of the Church of England, be proud of it, and respect the faith of others. Wherever you are, or whatever you do, shine for Christ."

Dr. Alexander then presented a book to Mrs. MacPherson, for her help during the campaign, both in the various matters of the Church, and for her outstanding duties as church organist.

The evening closed with an excellent supper served by the ladies of the church.

—"Warragul Gazette."

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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. 56 1-8; John xxi or Phil. iii 7. Psalms 65, 66.

### April 15. 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 Isa. lix; John xi 1-44 or Rev. ii 1-17. Psalms 81, 84.

### April 22. 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 Rev. ii 18-iii 6. Psalms 145, 146.

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