

Proper Psalms and Lessons

March 8. 3rd Sunday in Lent.

M.: Gen. xxxvii or Ecclus. x 12-24; Matt. xviii 1-14 or Hebrews x 19. Psalm 119, 73-104.

E.: Gen. xxxix or xlii or Ecclus. xvii 1-28; Mark xiv 53 or I Cor. v 20-vii 1. Psalm 119, 105-144.

March 15. 4th Sunday in Lent.

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

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

March 22. 5th Sunday in Lent. (Passion Sunday)

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

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

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THE AUSTRALIAN CHURCH RECORD

The Paper for Church of England People.
CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

Vol. 18, No. 5

MARCH 19, 1953

[Registered at the G.P.O., Sydney, for transmission by post as a Newspaper.]

The Anglican Reformers and The Eucharistic Congress

On April 19, 1953, the Roman Catholic Church in Sydney will make a public demonstration of the doctrine which 300 men and women of the Church of England died to resist.

Although the Princess Mary came to the throne in July, 1553, it was not until January, 1555, that the authority of Rome and the Laws of Persecution were once again restored to the Statute Book of England. Within six months Rogers, Hooper, Rowland Taylor and some fifty others followed in each other's steps to the stake, and in less than four years nearly three hundred men and women laid down their lives. The martyrs included five Bishops — Hooper, Ferrar, Ridley, Latimer, Cranmer — and many of the leading clergy of the day, such as Rogers, Taylor, Saunders, Bradford. Their death at the stake, and their heroism in suffering, sent a thrill of horrified sympathy throughout the realm. Common people were more impressed by their faithfulness unto death than by all the logic of argument and controversy.

But why did they die? It was not merely because they were opposed to the mediaeval forms of worship or to the political claims of the Papacy. Nothing of the kind. When these men were put on trial, in nearly every case, the charge was narrowed down to just one point of doctrine. That doctrine was the real presence of the body and blood of Christ in the consecrated elements of the bread and wine in the Lord's Supper. Did they believe that the body and blood of Christ were really, corporally, locally and materially present under the forms of bread and wine after the words of consecration were pronounced? Did they, or did they not, believe that this was so? That was the great point in question. On their answer to that question in nearly every case, hinged their life or death.

1. **John Rogers**, Prebendary of St. Paul's Cathedral, was the first to die. He was burned at Smithfield on February 4th, 1555. What did he say?

"I was asked whether I believed in the sacrament to be the very body and blood of our Saviour Christ that was born of the Virgin Mary, and hanged on the Cross, really and substantially? I answered "I think it to be false. I cannot understand really and substantially to signify otherwise than corporally. But corporally Christ is only in heaven, and so cannot Christ be corporally in your sacrament."

—Foxye 6:598.

2. **John Hooper**, Bishop of Gloucester, was burned at Gloucester on February 9th, 1555. What did he say?

"Tunstall asked him to say "whether he believed the corporal presence in the sacrament," and Master Hooper said plainly, "that there was none such, neither did he believe any such thing" — Whereupon they bade the notaries write . . . that he believed not the corporal presence in the sacrament; wherefore he was worthy to be deprived of his bishopric."

—Foxye 6:647.

3. **Rowland Taylor**, Rector of Hadleigh, was burned at Aldham Common on February 9th, 1555. What did he say?

"My second cause why I was condemned a heretic is that I denied transubstantiation and concomitance, two juggling words of the papists, by the which they do believe that Christ's natural body is made of bread, and the Godhead by and by to be joined thereto, so that immediately after the words called "the words of consecration," there is no more bread and wine

in the sacrament, but the substance only of the body and blood of Christ . . . Because I denied the aforesaid Papistical doctrine (yea, rather plain most wicked idolatry, blasphemy and heresy) I was judged a heretic."

—Foxye 6:688.

4. **Robert Ferrar**, Bishop of St. David's in Wales was burned at Carmarthen on March 30th, 1555. What did he say?

He was asked whether he believed "that in the blessed Sacrament of the Altar, after the words of consecration duly pronounced by the priest, the very body and blood of Christ is really and substantially contained, without the substance of bread and wine." Because he refused to subscribe this article, he was condemned. And in the sentence of condemnation, he was formally said to have maintained that "the sacrament of the altar ought not to be ministered on the altar or to be elevated, or to be adored in any way."

—Foxye 7: 23, 24, 25.

5. **John Bradford**, Prebendary of St. Paul's Cathedral was burned in Smithfield on July 1st, 1555. What did he say?

"The chief thing which I am condemned for as an heretic is because I deny in the sacrament of the altar . . . to be a real natural and corporal presence of Christ's body and blood under the forms and accidents of bread and wine; that is, because I deny transubstantiation, which is the darling of the devil, and daughter and heir to Antichrist's religion."

—Foxye 7:205.

6. **Nicholas Ridley**, Bishop of London, was burned in Oxford on October 16th, 1555. What did he say?

The sentence of condemnation against Ridley declared that he "affirms, maintains, and stubbornly defends certain opinions, assertions and heresies, contrary to the Word of God and the received faith of the church, as in denying the true and natural body of Christ and His natural blood to be in the Sacrament of the altar; secondarily, in affirming the substance of

Off the Record

THE WORSHIP OF THE BREAD.

"Our adversaries . . . I hear, are making decrees about the worship of the bread."

Eucharistic Congress?

No, the Council of Trent. The reference is in a letter from Thomas Cranmer to John Calvin, March 20, 1552.

The fact that a Presbyterian Divine, the Rev. Dr. W. Cumming Thom, is speaking in St. Andrew's Cathedral, Sydney, on March 19, 1953, on "The Doctrine of the Holy Communion" prompts me to quote a little more of Cranmer's letter to Calvin: "We ought to leave no stone unturned, not only that we may guard others against this idolatry, but also that we may ourselves come to an agreement upon the doctrine of this sacrament."

BEHIND THE TIMES.

A book which arrived last week from England for the Moore College Library was addressed to "Moore College, Liverpool, N.S.W."

Since the College moved from Liverpool in 1889, it is hardly surprising that the package was duly endorsed by the Postal authorities: "Not known in Liverpool—try Newtown."

Those who dislike the Revised Version being read in Church may take comfort in the following extract from "Babylon Bruif'd and Mount Moriah Mended," being a 20th century visitation of the churches and chapels of Cambridge conducted in something of the spirit (and language) of Wm. Dowling, Cromwell's Commissioner:

"In ye chapel at Ridley Hall we turned away therefrom a superstitious booke called ye Revifed Verfion and did put ye Bible in place thereof. Item, we burned all ye copies of a superstitious booke entituled Ye Oxforde Pfalter, like wife all ye Songes of Praife."

SCHOOL SPIRIT.

The Headmaster of Trinity Grammar School, Sydney, told the following incident to the Annual Meeting of the Trinity Parents and Friends Association the other day:

At the last Easter Show he, the Headmaster, encountered a small boy from the Junior School in the crowd. The small one did all that was expected of him. He politely raised his cap, and whispered—as only a small schoolboy can whisper—to his father who was accompanying him: "Dad! That man goes to my school!"

bread and wine to remain after the words of consecration."—Foxe 7:540.

7. **Thomas Cranmer**, Archbishop of Canterbury was burned in Oxford on March 21st, 1556. What did he say?

His last words in St. Mary's Church before he was dragged away were: "And as for the sacrament, I believe as I have taught in my book against the Bishop of Winchester, the which my book teacheth so true a doctrine of the sacrament that it shall stand at the last day before the judgment of God."—Foxe 8:88.

And if anyone wants to know what Cranmer said in that book, let him take one sentence as a specimen:

"they (the papists) say that Christ is corporally under or in the form of bread and wine. We say that Christ is not there, neither corporally nor spiritually; but in them that worthily eat and drink the bread and wine, He is spiritually, and corporally in heaven" (Cranmer's Works, Vol. 1, p. 54.)

The testimony of the Reformers is remarkably relevant to our own times. The Eucharistic Congress planned for April will once more magnify in the heart of Sydney the very Doctrine which the Reformers resisted to the point of death. John Knox declared that there was more cause to fear one Mass than a thousand enemy soldiers. But, in April, the Mass is to be celebrated in the most public way, and the Host will be lifted up and carried in procession through the streets while men and women kneel and adore.

But there is a voice from the fires of Oxford and Smithfield. What does that voice say? **It tells us to resist to the utmost the fatal doctrine which enslaved mediaeval Europe, deprived Christ of all His High Priestly honour, and made men fear the Priest because he was the man who could make God!**

"Christ is the Prince of Peace, because He alone among men, never accepted any terms, or agreed to any truce, in the warfare for truth and righteousness.—Dr. Oman.

CHARLES FORTUNE.

About 250 people assembled at St. Stephen's, Willoughby, Parish Hall, Sydney on Monday night to hear a lecture by Mr. Charles Fortune, the popular broadcaster with the South African Cricket Team that toured Australia this season. Mr. Fortune gave a talk on "South Africa and its problems" and also entertained the audience with some interesting comments on cricket and its players. He answered as well a number of questions. Mr. A. G. Moyes presided. It was a most interesting evening. Mr. Fortune is the senior house master of St. Andrew's School, Grahamstown, South Africa, and is a special commentator on the South African Broadcasting Co-operation on Cricket and Rugby Union Football.

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CORONATION RALLIES.

Following a tradition maintained at every Coronation during this century the World's Evangelical Alliance is to organise a united Alliance of dedication and prayer in the Albert Hall on the eve of the Coronation of Her Majesty, Queen Elizabeth II. Leaders both of the nation and the Commonwealth will be present. On the Coronation day itself, Mr. Thomas B. Rees, in co-operation with the Alliance, is holding one of his evangelistic rallies for young people.

—C.E.N.

VALEDICTORY MEETING

CHINA INLAND MISSION

(Overseas Missionary Fellowship)

Outgoing Workers: The Rev. and Mrs. F. J. Robert (Malaya)
The Rev. C. R. Flatau (Malaya)

DATE and TIME—

Tuesday, 24th March, 1953 at 7.30 p.m.

PLACE—St. Philip's Hall, York Street, Sydney

CHAIRMAN—The Most Reverend H. W. K. Mowll

VALEDICTORY ADDRESS—The Rev. A. E. S. Begbie

Borneo—An Open Door

(By the Rev. A. E. S. Begbie — Rector of Manly, N.S.W.)

Since 1928, when four fellow students of mine left Melbourne to pioneer the work of the Borneo Evangelical Mission, I have watched with growing interest the work in that great land, an interest that was heightened by my own personal observations of the land and its opportunities during the last six months of 1945, and more particularly after the Japanese capitulation in August of that year.

During the days immediately following the Japanese surrender, and the release of some two and a half thousand British, Australian, and Indian Prisoners from the internment camp outside Kuching, two things happened.

Dyaks.

One of the missionaries serving under the Bishop of Borneo, about to be evacuated with other P.O.W.'s, asked me to visit the Dyak village of Quop, a Christian village some fourteen miles from the capital, and there to administer Communion, and encourage the Christians who had had no visit from a missionary for four years.

What an unusual privilege that was! For some two to three months a work was carried on Sunday by Sunday, not only in the matter of Divine worship, but in the ministry of healing. We were able to take Medical Orderlies and

medical supplies, and from our second visit one was reminded of the New Testament stories of the sick who came from "all the villages round about." Despite the four years' silence from the outside Christian world, a native pastor had continued to minister to the people, and had a magnificent congregation around him. Their eagerness for and receptiveness of the Gospel message was a never to be forgotten experience.

The Rev. Alan Begbie was Senior Chaplain of the Ninth Division of the A.I.F., and accompanied the Kuching Force which took over Borneo from the Japanese in August, 1945. He gives some impressions of that part of Borneo in which the Bishop of Borneo has invited the Australian C.M.S. to commence urgent missionary work.



Dyak Tribesmen

Chinese.

The second incident came from the Chinese in the capital city of Kuching, in the form of an urgent request that they might have a service of Communion the Sunday following the surrender, a privilege denied them throughout the Japanese occupation. The Cathedral had been in use as a Japanese storeroom and was denuded of all furniture, leaving an empty shell, so filthy that some other plans had to be made. Finding a building in the immediate vicinity of the Cathedral, we quickly converted it into a place of worship. The R.A.E. constructed adequate communion rails, a Holy Table which had been in St. Thomas' School Chapel was found, a number of pews from the Cathedral were collected from various parts of the city, and by word of mouth a service was advertised for the Sunday morning. Imagine our delight when some 90 Christian Chinese, together with a number of others, including Australian troops, gathered for that first service. Our ministry to these people became an increasing joy. Our own hearts responded to the great longing in theirs for the Gospel message, and we were aware how great was our privilege to give them the Bread of Life as long as we were there.

Then, shortly after, when my task took me further afield, I saw just a little of the influence of the Borneo Evangelical Mission both among the Sea Dyaks and Land Dyaks, a work that since the war has been witnessing a great revival among certain tribes that were considered by Government officials as hopeless targets for the proclamation of the Gospel.

A fascinating land and a fascinating people. Both men and women well built, well proportioned, and



A small portion of the "Street" of a Dyak Long House.

many with a look of high intelligence. The village long-house, approached through a jungle track and reached by a primitive step ladder is built some six to eight feet from the ground, accommodating every family in the village, the village "street," built on the same level outside the door. After the family have prepared, cooked, and eaten their meal inside the house, what is left is pushed through the cracks in the floor to the pigs, fowls, or domestic pets awaiting below. A people very shy, but wanting to be friendly. A people waiting — waiting.

Malays and Indians.

Not only the Dyaks of the native village, and the Chinese within the larger cities and towns, but thousands of Malays and Indians have found their



Malay Boys in Borneo

way there, people with happy natures but hungry hearts.

The only really lasting impression received was of a land of heathen darkness in which men were longing for light; not only in the cities and larger towns, but particularly in the inland or coastal villages where one heard in effect again and again the cry of Macedonia, "Come over and help us."

The door has been flung open wide, the challenge has been given, the need is tremendous, and the labourers in that far northern sector nil. May young men and women, with a vision of missionary service, seek God's face concerning this great land; and be ready should He say, "Every place that the sole of thy foot shall tread upon, that have I given unto you . . . I will not fail thee nor forsake thee . . . be strong and of good courage; be not afraid neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

[Photos by courtesy of the writer.]

THINK ON THESE THINGS

A WOMEN'S COLUMN.

(Conducted by June Dugan.)

A young schoolboy recently asked to give the meaning of the word "freedom" stated, rather typically, that it means "to be able to do as you like"; which, I should imagine, spelt the zenith of adult privilege to the still-under-orders schoolboy. But can this Utopian idea be said to be restricted to the mind of a schoolboy? We adults are always trying to arrange our life and circumstances so that we can more easily do as we like. Is it true then that freedom is an ability to do as we like? I think not; we all know that freedom carries with it tremendous responsibilities as we are so constantly reminded when we read our newspaper.

This idea of whether we may do as we like brings us to "thinking on these things" again. You may remember that last issue we thought about dealing with our wills and asking God to help us to overcome the hindrances in our life so that we should be free of them and more easily used by Him. Now we must go further and find out what we can do to enable God to work through us. Can we do as we like and still be useful in God's service? Many people ask "Can I do this, or can I do that, and still be a Christian?"

St. Augustine once said, "Love and do as you like," which at first seems very startling and very broad, but when we look into it we see the real truth behind it. This will be very helpful to us in our seeking as to what is right for us to do and retain favour and usefulness in God's sight. It is

our love for God that will decide for us what we are to do; the more we love God, the more we will want to please Him and of course the less we will want to please ourselves.

Very often this desire to please God brings a sort of heavy dutious feeling upon people so that they become negative and inhibited in their outlook and approach to others. However, this is not what God wants us to do at all, for He delights in a joyful heart and a cheerful countenance; the Psalms are full of injunctions to those who love the Lord to be joyful. I mention this because whether or not we serve Him with gladness has a great effect on others watching us, and if God is to be able to work through us we must be able to give others the right impression of the Christian life.

So let us reassess the depth of our love for Jesus Christ by the desire we have to please Him. Then we shall be more able to answer our question "Can I do as I please and still be useful to God?"

Our Prayer:

Make this poor self grow less and less,
Be Thou my life and aim;
O make me daily through Thy grace,
More worthy of Thy Name.

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NOTES AND COMMENTS

The people of Sydney, and any who may be visiting Sydney at Easter time, will have the opportunity of seeing the Pageant of History, "The Faith of Our Fathers," written by the Coadjutor-Bishop of Sydney, the Right Rev. C. Venn Pilcher, in order to present in dramatic form some of the great truths on which our Church of England stands. Those who remember the Broughton and St. Andrew's Cathedral Centenary Pageants will have some idea of the remarkable impression such a presentation of church history can convey.

The Pageant will open with a tableau showing the death of St. John at Ephesus, after he had for the last time given assurance to his friends by his personal witness to the great redeeming facts of the life, death and resurrection of Jesus Christ.

After the tableau of the Council of Nicaea, with its affirmation of the full Deity of our Lord Jesus Christ, the Pageant passes to significant scenes of the days of the great Protestant Reformation. Here will be seen, as Dr. Sydney Carter pointed out so effectively in the last issue of this paper, that "at the Reformation the Church of England became Protestant that she might be more truly and purely Catholic."

The first scene will depict Dr. John Wycliffe, "the morning star of the Reformation," sending forth his Poor Preachers to the towns and villages of England with the saving message: "Just as Moses hoisted the adder in the desert, to heal the people by looking on him, so must the Son of Man be hoisted up upon the cross. As right looking on this adder of brass saved the people from the venom of the serpent, so right looking by full belief in Christ saves His people from sin."

Then in succession we shall see the monk Martin Luther nailing his theses to the door of the University Church at Wittenberg (All Saints Day, 1517) thereby proclaiming to a priest-dominated Europe that "Forgiveness of sins is in the power of God alone"; William Tyndale, who gave us the Bible in English, now in exile and in prison, writing for "a warmer cap . . . a warmer coat also . . . my Hebrew Bible, Hebrew Grammar and Hebrew Dictionary . . ."; Archbishop Thomas Cranmer making his profession of

faith before the University of Oxford before his martyrdom; and the presentation of the Authorised Version of the Bible, "to the Most High and Mighty Prince," King James I.

Three final scenes are glimpses of the work of three leading societies of Church of England at the present time which are bringing the Gospel to people of our own land and beyond—the Home Mission Society, the Church Missionary Society, and the Australian Board of Missions. The last of these three scenes depicts the execution of the Reverend Vivien Redlich by Japanese soldiers on the beach at Buna, New Guinea, in 1942.

We strongly urge all who can to see this Pageant. We all need to remind ourselves constantly of the faith and history of our church, especially at a time when the still unreformed Church of Rome is making a strong effort to impress her particular tenets not only on her own adherents but on the community at large. This is a time to pray that God will make his "saving health known unto all nations," and to pray, "more especially, for the good estate of the Catholic Church; that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life."

Age after age the Pilgrim Church hath trod
The path of splendid pain that leads to God,
Christ guides the van, who steadfast marched
to die,
Love's glorious victim, throned on Calvary;
Apostles, Prophets, Martyrs in his train
Bore the grim Cross, and bore it not in vain.
Brethren, arise! March with Christ's marching host,
Extolling Father, Son and Holy Ghost!

An important figure in world politics has been removed from this world.

Joseph Stalin succeeded Lenin as Controller of the Soviet in 1924. His work before that as Commander of the Soviet Army won the respect of military observers. The defeat of the White Russians was largely due to his initiative and ruthlessness combined. Stalin entered upon a reign of terror. One after another of the followers of Trotsky were eliminated. We shudder at the toll of blood which involved political and religious leaders alike and we thank God that our land has been spared such horrors.

Yet there are features to the credit of Stalin which must not be overlook-

ed in any just estimate of the man and his times. He greatly developed the economic prosperity of Russia. He added territory after territory to the already wide range of Soviet influence. He stimulated his people to a stolid and even desperate resistance to the German invaders.

The most disturbing feature in Stalin's career is the ready resort to violence to remove unwelcome opponents. Dictatorship in its most complete form of tyranny is written all over his career. Stalin was the victim of circumstances. He carried out a policy he had inherited. He put into operation the theories of Lenin and built a tower of Babel cemented with blood.

The nations of the world are slow to appreciate the consequences of their own actions. That is frequently left to the historian. The events in Russia underline the two patent facts that tyranny of any sort issues in bloodshed and that theories give place to adjustments that are often exceedingly crude. Stalin has not given Russia Communism in the Marxist interpretation of the term. His efforts to do so compelled him to liquidate the greater proportion of his leading supporters.

History will pass its final verdict on his achievements. It seems to us so near the events and with the added difficulty of seeking to peer behind the Iron Curtain that Stalin was great in his own sphere, with a greatness marred by the inevitable consequences of his enslavement to a system that found no place for the higher development of the soul of man. Had his Church met his need more fully we might have witnessed a reformation that would have brought Russia nearer to the throne of God.

How far Stalin's revolt was fully justified we cannot tell, but it is certain that the progress of the West which he decried, had been kept back in Russia by the very forms of militarism which he adopted. This is the irony of his life. We sincerely deprecate the journalistic outbursts that profess to rejoice at his death.

We deplore his unbelief and we condemn his restraints upon the freedom of men and his persecution of those who opposed his views. But we recognise that he was the head of a great State with elements of statesmanship that compelled respect. May God in His mercy guide the man who has assumed the reigns of office and save him and his people from the consequences that would follow a consistent pursuit of Soviet conceptions.

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PROGRAMME

Good Friday, April 3rd—

11 a.m.—Discussion Groups.
Theme: Repentance
3 p.m.—Dr. Paul White
7 p.m.—Mr. Frank Andersen

Saturday, April 4th—

11 a.m.—Discussion Groups
Theme: Justification
2 p.m.—Mr. Frank Andersen
3 p.m.—Recreation
7 p.m.—Dr. Paul White

Easter Sunday, April 5th—

11 a.m.—Rev. R. V. Merritt, B.D.Sc.
3 p.m.—Mr. Frank Andersen
7 p.m.—Dr. Paul White

Monday, April 6th—

11 a.m.—Discussion Groups
Theme: Consecration
2.30 p.m.—Missionary Meeting
7 p.m.—Dr. Paul White

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**PRINCIPAL HAMMOND TO
RETIRE.**

The Principal of Moore College, Archdeacon T. C. Hammond, has made it known that he will retire from the Principalship at the end of 1953. He will then have completed 50 years in the ordained ministry and 17 years as Principal of Moore College.

This announcement was made by the Archbishop at the official opening of the College term on Friday evening, March 13. The Archbishop said that he had asked Archdeacon Hammond to retain his offices of Archdeacon, Rural Dean and Rector of St. Philip's, and that he had agreed to do so. His Grace paid a very warm tribute to the generous friendship and outstanding influence of the Principal during the 16 years he had been in Sydney, and enumerated some of the impressive facts associated with the Principal's work and the progress of the College in that time.

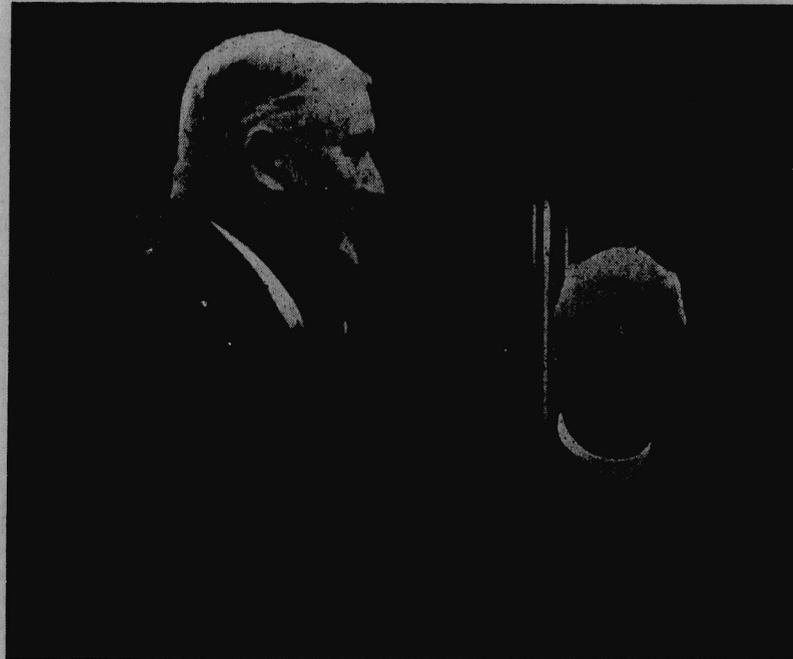
Of the 697 men who have passed through the College in the 97 years of its history,

204—nearly one third of the total—have passed through during the 16 years of Principal Hammond. About 50 of this latter group of men have taken university degrees as well, some having proceeded to further study overseas including some who have obtained doctorates at Oxford or Cambridge.

The whole course has been extended; there is now a matriculation preparation year; the course proper has been extended from two to three years; and a deacons' year has been added to complete the four years required for the Moore College diploma.

Shortly after the Principal arrived in 1936 (when there were only 13 students) all the rooms were renovated and refurnished. Since then the three new wings have been built, so that there is now ample and attractive accommodation for the 64 students in residence. The John Cash Memorial Chapel has been erected, and further property acquired for future expansion and building.

The Archbishop spoke of the Principal's scholarly and literary work, recalling that his services as a theologian had very properly been recognised by the Australian Church in 1943 when the Australian College of Theology conferred on him its Doctorate of Theology. His Grace expressed the hope that Archdeacon Hammond would long be spared to continue his so widely appreciated ministry of edification in the Church.



The Archbishop of Sydney with Archdeacon T. C. Hammond at the Kingsford Smith Airport on the arrival of the Archbishop from his visit to India last month. (Copies of this photo may be obtained at a small charge from the Youth Photographic Laboratory, 201 Castlereagh St., Sydney, by whose courtesy it is here published.)

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**SUNDAY SCHOOL TEACHERS'
SERVICE.**

The Third Annual Lenten Service for Sunday School Teachers and all interested in religious education has been arranged by the Board of Education for Friday, 27th March, at 8 p.m., in St. Andrew's Cathedral. The preacher will be the Rev. A. A. Langdon, B.A., B.D., Dip.Ed., Director of Education, Diocese of Sydney.

This service gives Sunday School Teachers the opportunity of coming together to worship, to pray for their common task, and to dedicate themselves to the Master whom they represent week by week to girls and boys in our Sunday Schools. The attendance in the two previous years has been very pleasing, and the service apparently meets a need. It is hoped it will become increasingly a source of power and encouragement in the lives of all Sunday School Teachers.

A MEMORIAL GIFT.

On Sunday morning, March 1, a Credence Table was dedicated in St. Paul's, Wahroonga (Sydney) to the memory of Flying Officer Malcolm T. W. Pain, a son of the Rector. Malcolm's plane crashed while on active service in the mountains of Burma on August 10th, 1944, a day of storm and mist. On the Sunday previous, 6th Aug., he had read the lessons at a united service in camp.

Malcolm was a very promising boy and an earnest Christian worker. On board ship he started a meeting every second night in his cabin for prayer and Bible reading which gradually grew in numbers.

The senior officers under whom he served abroad, as well as the Chaplain, testified to his helpfulness and the quiet consistency of his life.

There is no doubt the loss of boys like Malcolm has left the church greatly weakened. The first world war robbed us of many of the most promising young men of that generation and now the second world war has struck another terrific blow. Not only have so many parents been brought to grief but the Church mourns too.

The preacher at the dedication service was the Rev. Donald Begbie, Chaplain R.A.A.F., who took as his text the words "He that overcometh shall thus be arrayed in white garments." The preacher took the colour white as symbolic of purity of victory and of joy, and was indeed a symbol of Christ Himself the Captain of our Salvation. He closed his address with the words: "Captain beloved battle wounds were thine, Need I then wonder if some hurt be mine! But rather Lord may my deep wonder be, That I may share a battle wound with Thee."

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- * Children's Missioner, Rev. T. G. Rees

- * March 21 to 24 — Congress Hall
- * March 25 — Wesley Chapel
- * March 26 — St. Philip's, Church Hill
- * March 27 — Pitt St. Congregational
- * Children's Afternoon, Saturday, March 28th, Pitt St. Congregational, 3 p.m.
- * Open Air Witness, Hyde Park, 12.30 to 2 p.m.

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Our Theological Colleges

RIDLEY COLLEGE.

Ridley College, Melbourne, opened on Monday, March 9, with a record enrolment of theological students.

Students are being trained for the dioceses of the Province of Victoria, as well as for the dioceses of Tasmania, Perth, and Singapore.

There are three Malayan students in residence. One student, Luke Ooi, is being sponsored by the Young Anglicans of the Diocese of Canberra and Goulburn, and another student, Charles Lee, by the Fellowship of St. John's, Latrobe, Melbourne. The third student, Ralph Daniels, is a son of the Chancellor of the Diocese of Singapore.

It is hoped that there will shortly be a student from the diocese of Coimbatore in South India.

The College makes provision for secular students as well as theological. Among this latter number are ten Asian students studying for different professions.

There are two notable athletes in residence: Christopher Turnbull, Australian champion skier, at present competing in Vienna for the World Championship, and Denis de Pyle, Victorian Junior Weight Lifting Champion. Turnbull is a son of the Minister for Health in the Tasmanian Government, and is studying engineering; de Pyle is studying for the ministry.

The teaching staff this year consists of:—
The Principal: The Reverend S. Barton Babbage, M.A., Ph.D., Th.D.

The Vice-Principal: The Reverend L. L. Morris, B.Sc., B.D., M.Th., Ph.D.

Lecturers: The Rev. C. H. Duncan, M.A., B.D.; J. A. Thompson, Esq., B.A., B.D., B.Ed., M.Sc.

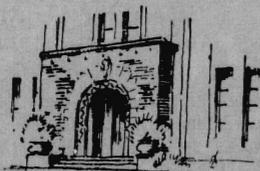
Lecturer and Librarian: The Reverend L. L. Nash, M.A., B.D.

The Organist of St. Paul's Cathedral, Mr. Lance Hardy, will be responsible for choral training and musical appreciation.

MOORE COLLEGE.

The opening of the recently completed Memorial Wing at Moore College by the Hon. K. W. Street, the Chief Justice of New South Wales, at 3 p.m., on Saturday, March 21st, will mark the completion of the providing of study-bedrooms for seventy students.

Moore College was first opened at Liverpool in 1856 in the residence of the late Thomas Moore, after whom the College is named. In 1889 the College was moved to its present site adjacent to the Sydney University by the acquiring of the old Rectory of St. Stephen's, Newtown. This building is still used and is occupied by the Vice-Principal of the College, the Rev. Canon M. L. Loane. A wing of 18 students' rooms was then erected and later the Bishop Broughton Memorial Chapel was moved from Liverpool and built on the land now occupied by the Memorial Wing. In 1944 a wing was erected to accommodate 16 students, and in 1948 a second new wing was built containing 18 study-bedrooms. These two wings together with the Memorial Wing will be dedicated by the Archbishop of Sydney on March 21.



Old Chapel Doorway as new entrance.

The Memorial Wing consists of twenty study-bedrooms, the Bishop Broughton Memorial Library, and a Common Room. The East-end stained glass window of the Bishop Broughton Memorial Chapel has been built in to the Common Room and the stone entrance of lovely Norman architecture, also from the old Chapel, forms the main entrance to the Memorial Wing. The Memorial plaques from the old Chapel are also housed in this Wing.

Whilst during the 17 years of the principalship of the Ven. Archdeacon T. C. Hammond there has been marked material progress, the increase in the number of students and the academic standard of the students is even more noticeable. On several occasions Moore College students have topped the examination lists of the Australian College of Theology, whilst many others have gained first and second class honours.

During the ninety-seven years of service that the College has rendered to the Church in Australia nearly 700 students have graduated to the Sacred Ministry. Among those who have attained to the episcopate are Bishops Henry and John Langley, G. A. D'Arcy Irvine, G. A. Chambers and S. J. Kirkby, and the Bishop elect of North Queensland, the Rev. Ian Shevill, whilst many others have attained high ecclesiastical distinction both in Australia and in other parts of the Empire.

It is interesting to notice that in three years time (1956), the College will celebrate its centenary, and it is hoped that a very worthy commemoration will mark this historical event.

The 1953 College year opened on Monday, March 9, with an enrolment of 64 students.

The teaching staff this year consists of:—

The Principal: The Ven. Archdeacon T. C. Hammond, M.A. (T.C.D.), Th.D.

The Vice-Principal: The Rev. Canon M. L. Loane, M.A. (Syd.), Th.L.

Lecturer and Librarian: The Rev. D. W. B. Robinson, B.A. (Syd.), B.A. (Cantab.)

Lecturers: The Rev. F. R. Arnott, M.A. (Oxon.), Th.D.; The Rev. H. Bates, B.Sc. (Sheffield).

Other lectures are given by Bishop Pilcher, Bishop Hilliard, Archdeacon R. B. Robinson, the Revs. K. N. Shelley and R. S. R. Meyer.

PERSONAL

A farewell by parishioners of St. Aidan's, Annandale, Sydney, was given to the Rev. and Mrs. J. F. G. Olds on March 12th on the occasion of their departure for the parish of St. John's, Glebe. Presentations were made to the Rector and Mrs. Olds. Mr. Olds is to be inducted to-night as Rector of Glebe.

Miss Monica Farrell is returning to Sydney on March 20th. She has been abroad for several years.

The Rev. and Mrs. P. J. Dryland, of St. John's, Glebe, Sydney, were farewelled on March 7th at a gathering arranged by a combined Committee of Glebe citizens in the form of a social evening and presentation. It was the occasion of Mr. Dryland's retirement from the parish where he had been Rector since 1928. Presentations were made to Mr. and Mrs. Dryland. They will live in retirement at Concord.

We are pleased to know that Mrs. R. C. M. Long, of the Rectory, Gladesville, Sydney, has returned to her home after an operation in hospital.

We sympathise with the Rev. Rex Meyer, of St. Thomas', Rozelle, Sydney whose son is seriously ill in Sydney Hospital.

The Rev. A. J. Glennon, Curate of St. John's, Darlinghurst, is leaving Sydney this week for England. He will be Curate to Canon Bryan Green in Birmingham.

A number of recent ordinands who had graduated at Moore College received their diplomas upon completing the full Moore College course, on Friday night, March 13th. They were presented by the Archbishop of Sydney at the opening of term. The recipients of the diplomas are entitled to wear the Moore College hood.

Dr. Leon Morris will conduct a quiet day for Melbourne clergy on Thursday, March 19th, at Holy Trinity, East Melbourne.

The Dean of Melbourne, it is announced, will retire from the full time ministry from June 30th.

Mr. V. K. Brown, Senior Master at Brighton Grammar School, Vic., has been appointed Director of the General Board of Religious Education in succession to the Rev. D. E. Taylor, who was recently appointed Dean of Brisbane.

We learn with much regret that Matron Shaw has undergone a further operation in Adelaide. We would send to her the assurance of our prayers.

The Ven. Archdeacon Benn, of Maffra, writes: "The sudden death of Mr. Trevor Harvey, M.L.C., came as a great shock to many. He was given a State funeral from St. John's, Maffra, at which the Bishop of Gippsland officiated. The occasion gave clear evidence of the great esteem in which he had been held and which he had so richly earned by his devotion to duty."

The new Central President of the Mothers' Union is to be Dr. Dorothy Roberts, wife of Bishop B. C. Roberts, Secretary of the S.P.G. Dr. Roberts was a missionary in Malaya in 1922 and was created an O.B.E. for her medical work in Singapore.

The Rev. A. C. H. Yuill commenced his duties in the Provisional District of Berowra (N.S.W.) on Sunday. A service of Recognition was conducted by the Ven. Archdeacon Wade.

Miss Freda Claydon, Hon. Sec. of the C.M.S. Women's Executive, has recently been in hospital for an operation, and we are glad to hear that she is making satisfactory progress.

The Rev. Donald Macrae has been appointed as a chaplain at the University of Melbourne. This is not an official appointment within the University, but has been arranged after consultation with the Vice-Chancellor.

The Rev. Norman and Mrs. Gelding, who have been on furlough from Tanganyika, have arranged to leave Sydney for their work by "The Stratheden" on the 27th.

The Rev. Ralph and Mrs. Fraser, new recruits, will travel by the same boat. Mr. and Mrs. Fraser were farewelled in the Eastwood (Sydney) Parish Hall on the evening of the 12th, when a presentation was made. The meeting was preceded by a service of Holy Communion in the Church.

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QUESTION BOX

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

Two questions about the dress of a clergyman.

1. I have noticed, particularly among the younger clergy, some ministers wearing grey stocks. Is there any doctrinal or other significance in this?

The use of the stock with the clerical collar as a distinguishing badge of a clergyman has, like Topsy, simply grown. There is no tradition or law in the Church of England that orders it. Grey stocks have been worn in England for some time, and the custom has recently been introduced into Australia. There is no special significance attached to it. It is usually worn to blend better with the particular shade of clothing worn by the person concerned.

2. Are "clerical" collars a necessary part of the outdoor garb of an Anglican clergyman? What is the origin?

The modern clerical collar had its advent with the disappearance last century, of the old cravat and high-necked waistcoat. It seems to have been worn by the clergy of the Roman Catholic Church first and the idea was borrowed from them. There does not appear to be any authority for their use but they are necessary when the modern stock is worn. Some clergy have never accepted them and instead have worn a white tie, which is used instead of the cravat.

In some Churches the lectern is in the shape of an eagle. What is the reason for this?

There are different reasons given for the use of an eagle on the Lectern. The most generally accepted is that it symbolises the spreading of the Gospel over all the world. Some claim that it was mistakenly developed from the pelican, whose religious significance based on the mistaken idea that it fed its young with its own blood, is well known. To some people the eagle lectern is the symbol of St. John the Evangelist who is, par excellence, the bearer of the apostolic Gospel. This type of lectern certainly combines the artistic with the practical.

WORLD OF BOOKS

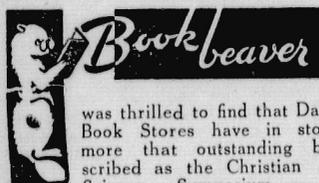
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William Lloyd, Bishop, Politician, Author
and Prophet, 1627-1717. S.P.C.K. 30/-
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The Church Historical Society (in co-
operation with S.P.C.K.) is making an in-
creasing number of volumes on historical
subjects available to the general public. It
is to be congratulated on and warmly com-
mended for its enterprise.

The published works are, in the majority
of cases, theses written for higher degrees.
It is particularly important that these re-
searches should not remain secreted away in
MS form, but that they should be made
available to a wider constituency. Publica-
tion ensures the wider dissemination of his-
torical knowledge.

The work before us is a typical publica-
tion of the Church Historical Society. It
does not modify, in any important particu-
lar, our knowledge of the life of the Church
during the period of James II and William
and Anne; it does, however, amplify and
expand that knowledge.

This volume provides useful illustrative
material concerning the life of the times.
It was essentially a period of transition, dur-
ing which the non-jurors were followed by
the latitudinarians. William Lloyd (who was
successively bishop of St. Asaph, Lichfield,
and Worcester) was a typical representative
of the rising school of thought.

William Lloyd was not a formative char-
acter in the history of the period; he was,
however, a representative, and from some
points of view, an influential figure. He
was learned beyond most of his contempor-
aries; he was, as a bishop, hardworking,
diligent, and authoritarian; he was an ardent
supporter of the Hanoverian succession, and
a firm believer in toleration. Nevertheless he
was also petty, touchy, and vindictive; he
was a place-seeker and a nepotist; he was
credulous and gullible.

The author, Dr. A. Tindal Hart, has writ-
ten his book, not only with literary grace,
but also with meticulous care; it reflects
the accurate scholarship and historical eru-
dication which we have learnt to expect from
the work of those trained at the feet of
Canon Norman Sykes.—S.

The Reformed Theological Review, vol. xii,
No. 1, February, 1953. 3/-.

Englishmen have the reputation for being
able to "muddle through." They are adepts
at the art of improvisation. Similarly, in the
realm of thought, it is characteristic of En-
glishmen that they distrust abstract thought
and the validity of broad generalisations;
they prefer, typically, to "muddle through."
In the political realm it is customary to call
this policy "practical opportunism."

But what is undoubtedly true in the poli-
tical field is also true in the theological; no
Englishman has yet produced a systematic
theology. It is often pointed out that the
only theologian that England has produced

is Pelagius, and that he was a heretic! En-
glishmen, in matters of theology, prefer an
approach which is more empirical and (dare
we say it) more humanist.

It is, therefore, a matter of considerable
interest that a journal called "The Reformed
Theological Review" should be published
here in Australia. The issue before us is of
a high standard. The Reverend Professor
G. A. Knight writes on "The Virgin and
the Old Testament." Professor Knight is a
world figure in the field of biblical studies,
and this present article is a fine example of
the new theological approach to biblical sub-
jects. The concept of the Virgin in the Old
Testament is shown to represent ideally the
Remnant and therefore the Church, and is
related to the fulfilment in the person of the
Blessed Virgin Mary.

It is an unusual and stimulating study, and
one which is full of fresh and arresting
insights.

The Rev. M. W. J. Geursen of the Univer-
sity of Utrecht (who is now resident in Aus-
tralia) writes on "Karl Barth's Theology."
Barth, who is par excellence the greatest
living theologian to-day, has often lamented
his failure to enter into a fruitful and fer-
tilising exchange of views with Anglican the-
ologians; this informative introductory article
may help towards some understand of Karl
Barth and his message. This issue contains
numerous reviews on important books, to-
gether with a section containing shorter
notices.

We would warmly commend "The Reformed
Theological Review" as itself a significant
sign of the times, and as a valuable medium
for theological "conversation."

Dr. S. Barton Babbage, Principal of Rid-
ley College, is joint Editor of the Review. —S.

OUR SALE.

The date is Friday, June 12th. The
next meeting to further arrangements
will be held at the "Record" office on
Thursday, March 26th, at 2.15. All
friends of the "Record" who can come
are invited to this meeting. Our ef-
fort is divided between the Mainte-
nance Fund and the Endowment Fund.

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Christianity and Nervous Breakdowns

5.—A CLERGYMAN'S VIEWPOINT.

As a clergyman, I am naturally
concerned with the actual impact of
the message of Christianity on those
who are suffering from tensions and
strains and may be candidates for a
breakdown.

The first effect of the Christian mes-
sage on the individual is unexpected.
In point of fact, it increases tension.

Increased Tension.

This is due to a variety of reasons:

1. The appeal to the conscience of
the Christian ethic makes the indivi-
dual feel that he is worse than he
should be.

2. The appeal of the Gospel to the
human spirit, challenging it with its
wrong relationship with God, creates
a still bigger tension. This concerns
the fundamental fact of sin—the in-
dependence of the human spirit from
God. When an individual becomes
vividly aware of his separation from
God it may result in very acute misery,
followed sometimes by sleeplessness.

3. The appeal to supreme loyalty
to Christ in the Christian life often
brings division, and, therefore, tension.
Christ said that in our human relation-
ships He came not only to bring peace
but a sword. It should be and may be
linked with a deep inner peace and
poise created and maintained by trust
in the Lord Jesus and a knowledge
that we are doing His Will. But it is
most important that we should also do
all in our power to close the gap
between ourselves and those from
whom we differ through the influence
of Christian love.

False Tension.

1. In the over-conscientious person
a false tension can easily be created
by introspection. This is the type of
individual whom the "Accuser of the
brethren" delights to attack.

2. Half-truths also cause false ten-
sion. An exaggerated claim for the
Gospel when not substantiated in the
experience of the seeker leads to great
doubt and unhappiness.

Examples of this might be—

1. An unqualified promise that im-
mediate peace of mind will be given
to those who trust Christ.

2. That complete victory over sin
with the death of the old nature will
immediately follow faith.

The Christian life is one of receiving
His spirit into our lives so that He
changes us moment by moment mak-
ing us more like Him in spirit. Thus
under His control, we begin to express
His Spirit to the utmost of our capa-
city.

The Gospel Resolves Tension

William James in his "Varieties of
Religious Experience" describes con-
version as—

"The process, gradual or sudden, by
which a self hitherto divided, and con-
sciously wrong, inferior and unhappy,
becomes unified and consciously right,
superior and happy."

The promise of the Lord Jesus is, "I
will give you rest," and the experience
of countless Christians down the ages
has proved that promise true.

Jung wrote in 1932—

"During the past thirty years, people from
all the civilised countries of the earth have
consulted me . . . Among all my patients
in the second half of life—that is to say,

over thirty-five — there has not been one
whose problem in the last resort was not
that of finding a religious outlook on life.
It is safe to say that every one of them
fell ill because he had lost that which the
living religions of every age have given to
their followers, and none of them has been
really healed who did not regain this re-
ligious outlook." . . .

"Here then the clergyman stands before
a vast horizon. But it would seem as if no
one had noticed it . . . It is indeed high time
for the clergyman and the psychotherapist
to join forces to meet this great spiritual
task" (to "cope with the urgent psychic
tasks of our age").

Let me give you some recent
examples of the fact that the Gospel
resolves tension and brings peace:

A student, age 20, from a Christian
home consulted a number of doctors
and psychiatrists in an attempt to cure
his insomnia. He was told by two
Psychiatrists that he had sexual re-
pression and that the best treatment
would be for him to indulge in sex
experience. However, having Chris-
tian convictions he refused their ad-
vice.

Not long afterwards he started to
read the Gospels and almost imme-
diately found that he was beginning to
get more sleep. Months after, when,
through a Christian friend, he was able
to discover Christ as a Living Saviour
and surrender his whole self to Him

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The General Secretary,
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he was cured completely. The very first night he slept like a child.

Christianity wakes most people up: it put him to sleep!

A non-Christian surgeon of 45 years of age was an alcoholic. Every help that modern medicine and psychiatry could offer was given to him without any positive result. As a consequence he lost his position as Consultant Surgeon to a famous hospital. He also lost his wife, his home and his practice. He left the country hoping to find the answer abroad. No answer was discovered until, on returning home, he had an encounter with the Living God through meeting a Christian friend who was able to introduce him to the Christian Gospel.

He was cured of his alcoholism instantaneously and was never even tempted to drink any more from that moment on. I narrate this fact with the full knowledge that many alcoholics only gain and maintain a freedom from their obsession in the face of constant temptation.

A business man of 22 who came from a non-Christian background had an anxiety state. He was given shock treatment which helped him but did not cure him. He was still left with a good deal of anxiety coupled with a very unstable emotional life. His friendships with the other sex were of no help either to him or to them.

He became interested in Christianity through a Christian friend and started to pray the Atheist's prayer, "Oh God, if there be a God, give me your Holy Spirit, if there is a Holy Spirit, and help me to understand the Bible." This sincere prayer was answered almost immediately by the gift of moral strength to come to grips with evil in his life. This gave him the deep conviction that there was a God, that he was morally responsible to that God, and that Jesus Christ was offering him release from his sins. He accepted that offer and found the answer to his condition. Both friends at business and parents at home began to remark on his changed appearance both in health and happiness. He is now happily married to a Christian girl.

I want you to notice that certain things were common in each of these cases:

1. They had come to the end of themselves.
2. They had given up their right to themselves.
3. They had accepted God's forgiveness through Christ's Cross.

4. They had made restitution where necessary for wrongs done to other people.

5. Their lives had been re-orientated around Christ, the Bible and the Church.

6. They had given their lives in practical service for Christ.

I do not want to give the impression that the Gospel is a simple cure-all for all sick people. This is not true. Some are too sick to respond to it. Only recently a man in middle age was unable to respond to the Gospel and to discover peace until he had first received insulin treatment at a hospital. He was then able to respond, finding God's peace. I believe it to be very important that Clergy and Christian Psychiatrists should cooperate in meeting the immense need of our time.

Some, of course, do not wish to respond to the Christian Gospel, so that this means an approach is closed to

them. And all of us should heed the warning of Dr. C. S. Lewis who advises us not to treat God as we treat the doctor or the plumber. When his job is done we show him the door.

The Cross is the Key to Health.

Both for physician and patient, for saint and sinner, for good samaritan and social derelict, there is only one key to peace with God and man. It is the tree. "The leaves of the tree were for the healing of the nations."

On one occasion, we are told, Archbishop le Fanu, of Western Australia, was sitting in his study at work. His small son came in (as small sons will) to be with his father and quietly to enjoy himself looking around. Going to the desk he saw a small silver cross lying there which he picked up with great interest. "Daddy," he said, "is this a key?" "Yes, my son," his father replied, "it is a key."

(This is the last article in this series.)

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CORRESPONDENCE

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

THE LORD'S SUPPER.

(The Editor, "Australian Church Record.")
Dear Sir,

I would strongly support Canon Loane's letter in your last issue recommending Mr. Norman Deck's book, "Our Lord's Appointed Feast," as an answer to the Roman claims emphasised and reiterated at each Eucharistic Congress.

The foundation of Romanism as a system of religion is the doctrine of Transubstantiation. We who deny the truth of that doctrine (see Article 28) cannot believe that in the Mass an effective sacrifice is made for the sins of the living and the dead and that man who offers this supposed sacrifice belongs to a separate order of sacrificing priests within the Church; men set apart to offer daily to God in sacrifice upon an altar the very body and blood of his Eternal Son.

There is no doubt this doctrine if believed (or even if only outwardly accepted) gives to such a priesthood unique position and authority. But this doctrine is only based on tradition. It is contradicted in the New Testament and is not found in the Apostolic Church.

Mr. Deck's book is clearly and plainly written and carefully examines the Doctrine of Transubstantiation in the light of Holy Scripture.

In your issue for Nov. 27 you recommend the formation of study circles in Parish Halls and private homes with this book as a basis of study taking "six pages at a time breaking at pages 10, 16, 22, etc., the appendixes to be treated either separately or as they occur in the book." This method would mean six weeks' study and it would certainly be worth while; and I would think with the interest aroused by the Congress such classes could be formed and the positive doctrine and meaning of the Lord's Supper carefully examined.

Mr. Deck's book only costs 2/-, being published by the Church of England Evangelical Trust (N.S.W.) and is procurable from book-sellers or at the office of the Record. The only other book needed in class is the Bible. Young People's Fellowships as well as older people would profit by reading this book. Already I know of people who have received copies as a gift from friends. There is no time to be lost if protestant people are to be protected from false propaganda.

Yours, etc.,

FELLOW-WORKER.

Sydney.
8/3/53.

GOOD FRIDAY SERVICES.

(The Editor, "Australian Church Record.")
Dear Sir,

Our Prayer Book provides a collect, epistle and gospel for Good Friday and the intention of the reformers must have been that services of Holy Communion should be held on this as on other days for which this provision has been made. Throughout my ministry I have found that without exception, Churchmen appreciate the opportunity to gather around the Lord's Table to remember the sacrifice of Christ's death on this

solemn anniversary of that death. My experience is that the number of communicants on this day far exceeds the number on any other day except Christmas and Easter Day.

I am aware that many Evangelicals do hold Communion services on Good Friday and I write in the hope of encouraging others to do so. I cannot see what justification there is for substituting the Ante-Communion Morning Prayer and even the Litany for the full service of Holy Communion. Good Friday is fraught with the most sublime significance for Christians and Evangelicals should surely unite in observing it by partaking of those precious tokens of His death and passion.

Yours faithfully,

"EVANGELICAL RECTOR."

GOOD FRIDAY PROCESSION.

(The Editor, "Australian Church Record.")

Dear Sir,

As one who has taken part in the Sydney procession almost every year since its commencement may I make some suggestions which I think will, if adopted, assist in making it more the type of witness which its organisers and supporters will certainly desire.

First, I trust that the note of protest against the Royal Show will be dropped. A positive witness to the great love of God manifested in the crucifixion and the resurrection will do more to influence the public than a mere protest against something. Although the Show provided the stimulus which produced the procession the negative aspect can surely be forgotten in the face of such an all-powerful evangelistic message as the tragedy and victory of the Cross.

Then I feel that we should add to the strength of the witness by appropriate signs and banners and carefully chosen music. The parish banners are suitable and impressive, and placards with forceful messages appropriate to the occasion should be encouraged, e.g., "While we were yet sinners Christ died for us." There is plenty of appropriate and appealing music for the bands.

Yours, etc.,

W. A. DOWE.

Lakemba.
3/3/53.

(We do not share our correspondent's view expressed in his second paragraph, that the protest against the holding of the Royal Show on Good Friday should be eliminated from the Procession of Witness. Nor do we regard as necessarily unimportant or unworthy what he describes as "a mere protest against something." The commandment "Thou shalt not commit adultery" might similarly be called "a mere protest against something," but it is part of the law of God, and no amount of Christian teaching on love gives us leave to "forget the negative aspect."—Ed.)

THE MOMENT OF MARRIAGE.

(The Editor, "Australian Church Record.")

Dear Sir,

May I comment, briefly and finally, on the four points of your full and courteous footnote to my letter?

1. There being no rubric between "Let us pray," and the "Amen" to the Blessing, all ought to be, and usually are, kneeling when the Declaration of Marriage is interposed.

2. The first (repeated) handclasp historically marks "betrothal," or "engagement," a ceremony which, frequently in the primitive Church and occasionally in England as late as 1633, could occur long before the marriage itself. With due respect to Barry, is "pre-Christian usage" a good guide to the P.B.?

3. The preface says, "Into which holy estate these two come now to be joined", not, "to join themselves." Has anything at all been "done to the couple," by God or His minister, before the prayer, "O Eternal God"?

4. Granted that the joining of hands, and Christ's words, came in 1549 from Hermann's "Consultation," presumably it was done to remove this very ambiguity from the mediaeval service — to provide a positive "moment of marriage" linking the act and purpose of all concerned with that of God Himself. The fuller wording of Hermann's book makes it clear that the immediately prior joining of hands by the priest is meant by the declaration.

The various roles in Confirmation provide a close parallel. Surely the "moment" in this rite is the ministerial imposition of hands and not the candidate's affirmation, essential though the latter is?

Yours faithfully,

RALPH OGDEN.

The Rectory, Milson's Pt.
6/3/53.

[We leave our readers to judge between our correspondent and ourselves.

Apparently the P.B. service is not so unambiguous as either Mr. Ogden or we might desire.

But we adhere to our original view that a man and woman may be regarded as married when they have "consented together in holy wedlock," which is when they have separately replied, "I will" to the question addressed to them by the minister.—Ed.]

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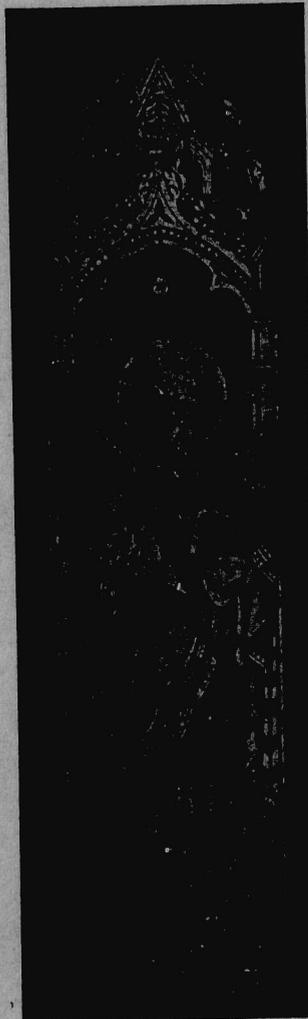
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E.: Exod. iv 1-23 or iv 27-vi 1; Mark xv 22 or 2 Cor. xi 16-xii 10. Psalm 51.

March 29. 6th Sunday in Lent. (Palm Sunday)

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

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

April 3. Good Friday.

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

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

April 5. Easter Day.

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

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

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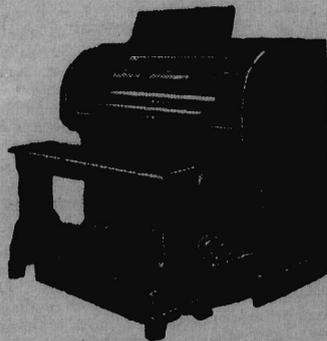
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APRIL 2, 1953

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THE CROSS STILL STANDS

(By the Bishop of Gippsland.)

Good Friday sorts us out. It divides us into one of two groups—enemies or friends of the Cross. Where do we stand? We as Christians should be lifting up the Christ upon the Cross to all around us. But are we?

We learn from St. Paul that the Cross of Christ was to the Greeks foolishness. There are many "Greeks" among us here in Australia to-day. Men say "don't be a fool" and take up that poorly paid work of the ministry or volunteer and go as a missionary to under-privileged people, whether in our cities, countryside, or among so-called heathen peoples abroad. Worldly parents discourage their fine young boys and girls from taking up any work that does not seem to pay well and give an easy comfortable life.

We find these enemies of the Cross even among our church members. Self sacrifice is unpopular. Still rings true Our Lord's Paradox, "He that would save his life shall lose it, and he that would lose his life for my sake, shall find it."

The Cross divides us, the selfish and the self sacrificing.

One cannot but be distressed at the unwillingness of many of our Church members to make any sacrifice, even in their ordinary avocations. "Does it pay?" "Where do I come in on this?" "Do you take me for a fool?" Such questions, often on the lips of our young folk to-day reveal a perilous condition. Have we superseded the Cross, the leadership of our Divine Lord?

But we must remember the Cross is also a judgment seat. There reigns a King and a Judge, Who sifts out all men.

We can catch a glimpse of how Christ is judging our Australian way of life to-day.

Take our building trade. It is in danger of strangling itself. When there

was the tremendous demand for houses and plenty of money about, our builders, many of them at any rate, made a welter of it. Poor work, short and shorter hours of real work, take it or leave it attitude, demands for more and more pay—slacking during orthodox hours and demands for overtime and scotching.

Where was any reflection of the ideal of Christian service, let alone honest value for money received? It was a case of seek your own and you will find it. But no. Our Lord says you will lose it. And isn't this happening? These enemies of the Cross are being judged and are beginning to feel the pinch.

Or take our noble nursing profession. It was a vocation, a calling, a ministry. But with the self seeking, the antithesis of the Cross, our hospitals threaten to break down. Shorter hours and bigger pay have made it a trade, not a vocation. We are told nurses see so little of their patients, with so many hours off that they have lost that personal touch. Hospitals are Christian institutes in origin and they will not work without the Christian spirit, that is the spirit of the Cross of self-sacrificing, loving devotion.

We see this revealed in all its stark nakedness in Moslem countries, where government sponsored hospitals work side by side with our Church Missionary Hospital. The contrast is appalling and revealing. Our very Red Cross, the emblem of healing and service, reminds us there must be the spirit of the Cross of Christ in this healing work or it will fail.

Here is a warning to Australia. All is not well with our hospitals and

health services. Christ is a judge as well as a Saviour.

But the **Glory of the Cross is that it does work.** Christ does save, if we embrace His Cross and take His Spirit of giving all, losing life, for His sake. So shall we find it.

The glory of the Cross was exemplified for us by the way Londoners looked up each morning after the blitz—during the bad days of 1940-42, and felt the security when they saw it still stood over St. Paul's Cathedral.

Let us in this year recall that the Crown to be placed on the head of our young queen is surmounted too by a Cross. And the Orb to be handed to her in this great religious ceremony, representing the world dominion of the Crown—is also surmounted by the Cross.

Are we friends or enemies of the Cross of Christ? Are we willing to lose our lives for His sake and to promote His glory?

We must reveal the marks of the Cross, not only in our everyday lives of unselfish service, but in the life of our Church and congregation.

Are we as a Church doing anything really self-sacrificing for others, for God's glory? Here is the test of all time. Herein lies the **deep significance of Good Friday.**

Embracing the Cross, individually, as a Church, as a nation, so shall we enter into the fullness of life and victory we shall in the Risen Lord.

EUCCHARISTIC CONGRESS

We strongly urge all Sydney churchmen to support the United Campaign of Witness and the 4-night Convention to be held in the Pitt St. Congregational Church, Tuesday to Friday, April 14 to 17. (Advertisement on page 9.)

Read the information concerning the Roman Catholic Eucharistic Congress on page 6.