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THE MESSAGE OF GOOD FRIDAY

(By the Bishop of Riverina)

What happened on Good Friday? From the point of view of the Jews, the order was put to death and a religious supremacy and of Israel was removed.

From the point of view of the good man was victimised by Jews on an issue whose merits not discern.

For the disciples of the Lord Himself, though He had told them of it, a crushing blow and an irreparable. Only later, in the light of what they were able to look back at it truly.

For the Lord Himself, Calvary was the place to which the Father sent Him. It was the meeting-place between sinful men, blind, foolish and disobedient and their loving Father. It was the place of conflict, suffering and victory. Death on the Cross did not overcome and catch Him unawares. He met it, accepted it and bore it because it was the Father's good will.

Good Friday is called, not a sad day, but a "good day." Crucified is Good News from

Human Situation.

The whole Gospel story is good news from God. The Almighty speaks to all His children and to pardon, guide and bless them. The word of God comes to meet every man. So we have the story of the gracious life of Jesus, His words and His deeds, His character and His life. There is enough blessing, guidance and guidance in these to help men with all the help they can get by way of counsel and example.

Men have a deeper need. They need their God-given freedom to place themselves in the centre of the picture in the place that belongs to God.

This self-centredness is the fundamental idolatry, the root or original sin. From it spring acts of selfishness which readily become habitual and infect the whole course of life. Men find themselves blinded and enslaved so that they forget God's will and lose the desire to do it when remembered, and the power to do it when desired. They become lost, a long way from the right path and they cannot find their own way back. They become enslaved, "tied and bound by the chain of their sins," and they cannot set themselves free. This is true of the best as of the worst of men.

What do men need in such a plight? They need more than good advice or good example. They need deliverance. This involves pardon and power. They need to be pulled out of the quagmire of evil into which sin draws them, to be set free from the bondage with which sin enslaves them. Then their feet can be set on the path of true life again.

This deliverance is the basic central crucial need.

God's Word of Deliverance.

God speaks to this situation. The Word made flesh, full of grace and truth, comes not to rebuke and exhort but to save, to deliver men out of the power of sin into the life of the children of God. "God was in Christ reconciling the world to Himself."

How is this done? To use an illustration from our beaches, the life-saver does his work of rescuing, not by shouting advice from the shore, nor by going to the place of need and saying to the one in danger, "follow me to the shore." No, the life-saver goes to where the sufferer is, deals effectively with the situation that constitutes the threat to life, and brings the victim away to safety.

So the Word of God comes to where

sin threatens human life, deals effectively with that sin, overcoming it with a power that is stronger than sin, and then brings the sinner, if he is willing, into freedom.

There is no other adequate way of dealing with sin than the way that the Lord Jesus accepted, and followed. Not by force, nor by harshness, nor by any form of evil can the power of sin be faced, grappled with and overcome, but only by the power of a love that suffers, endures and never ceases to love. Christ crucified is "the power of God and the wisdom of God."

On the Cross the sin of men and the love of God meet face to face in a crucial issue. By His going to the Cross and dying there Jesus did something for the world that the world could not do for itself. This is the heart of the Good News.

The Meaning of the Cross.

There are many theories and interpretations of the Atonement. Each has its merit and brings out some aspect of the truth. No one does justice to the fullness of the truth. Indeed the theories of Atonement that men hold are shaped and affected largely by their personal nature, temperament, circumstances and experience. On the background of these they attempt to explain in words the significance of the blessed truth that they have come to know.

The Church wisely gives us the fact of the Atonement without binding us to any theory or interpretation of it. In the Creeds we say that the Son of God came to earth "for us men and for our salvation" and that He was crucified also "for us under Pontius Pilate."

There are several aspects of the rich full meaning of the Cross that we can unmistakably point to.

When Jesus died on the Cross, this was something that God willed as the only adequate and effective way of offering men deliverance from the power of sin.

It was indeed effective, adequate, unique and final, and can never be re-

peated. In the words of the Prayer of Consecration in the Service of Holy Communion, the Lord "made there by His one oblation of Himself once offered a full, perfect and sufficient sacrifice oblation and satisfaction for the sins of the whole world."

So it was for all. The Gospel is universal, and it is God's loving desire that all shall hear it and receive it.

The Sacrifice of Christ on the Cross was not an illusion, an appearance, a pretence. "The Word made flesh" really suffered pain and agony of body and of spirit "in that dark noontide hour." It was a costly offering. He bore the burden of the sins of men. It was the revelation of absolute power at the service of perfect love.

He suffered there "for us," "in our stead," "on our behalf." Each phrase adds something to the rich treasury of meaning.

The sacrifice of Christ on the Cross was decisive and life-bringing. "It is finished" is not the despairing cry of resignation but the triumphant cry of achievement. "That which thou gavest me to do I have done."

Our Response.

What shall we do? We shall look at Jesus on the Cross and see afresh the quality of the love and the nature of the sin which have combined to put Him there. We shall see our own place in the group around the Cross and confess our own share in the sin that crucifies Him afresh.

Then we shall ask Him to pour out His life giving pardon and love upon us. We shall come to Him and receive afresh His gift of salvation and life.

For He will not force us against our will. The Love of God in Christ Crucified is offered to all men. Many do not yet hear the Gospel. Many who hear do not receive it. But when men receive it they are delivered out of the bondage of sin into "the glorious liberty of the children of God."

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Proper Psalms and Lessons

March 26. 5th Sunday in Lent.

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

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

April 2. 6th Sunday in Lent (Palm Sunday).

M.: Isa. lii 13-14 - end; Matt. xxvi. Psalms 61, 62.

E.: Ex. x 21-23 end, or Isa. lix 12; Luke xix 29 or John xii 1-19. Psalms 86, 130.

April 7. Good Friday.

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

E.: Isa. lii 13-14 end; John xix 21 or 1 Pet. ii 11. Psalms 40, 69.

April 9. Easter Day.

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

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

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CATHEDRAL MISSION.

March 26 - April 2, 1950.

Lunch hour addresses will be given by the Rev. Dr. Howard Guinness on the subject, "Hindrances to the Life of Conquest," at 12.15 p.m. and 1.15 p.m. Evening Addresses at 7.30 p.m., by the Rev. Dr. Howard Guinness and the Rev. A. E. S. Begbie on the subject, "Stooping to Conquer."

EVANGELICAL MISSIONS.

REPORT OF REV. G. REES.

St. Stephen's, Newtown—Feb. 5 - 13th.

Praise God for the many blessings manifest in this Campaign. Beginning with a very wet week-end we wondered how the people would attend. Praise God they came along quite well throughout the whole week. The children began with very small numbers on the Monday, but gradually increased to 85. They showed much enthusiasm and we hope and pray that the ministry of the Gospel will continue to be revealed in their lives. Quite a number of keen young people are getting together in this parish and with them we had an open-air meeting before the services during the week. On the final Sunday evening 70 people were in church and quite a number of them registered a decision for Christ. All told through the week, 8 adults and 10 children witnessed to their faith in Christ.

St. Stephen's, Penrith — Feb. 19th - 27th.

The Mission in this parish proved well worthwhile. The children's services, after a poor start, increased in attendances and maintained a good average of 100 throughout the rest of the week. The Keen-ites Class, from the Thursday, averaged 60, and many of these signified to their faith in Christ. The adult services were well attended on the Sunday evening, and during the week also a number gathered. There was much blessing and three witnessed to their decision for Christ.

Kingswood.

Four services were taken in this centre during the Mission at Penrith and were quite well attended.

Camp Re-union and Quarterly Box Opening. Saturday, March 4th.

The Camp Re-union took place at Manly on the Saturday morning and afternoon and quite a number attended. In spite of the vagaries of the weather—after a very warm morning a heavy storm occurred in the afternoon—everybody had an enjoyable time. After tea most of those who attended the Camp Re-union came into the Bible House for a Rally in connection with the second quarterly Box Opening. A number of other friends joined with them and there was an excellent gathering of about 80 on this occasion. Rev. R. Fillingham was chairman and the evening was a definite evangelistic challenge to those present. A number of parishes were represented, some friends coming from as far afield as Penrith. We praise God for an increased amount from the boxes at this second quarterly opening; the total amount received to date being £33 5s. 3d.

St. Alban's, Belmore—March 5th - 13th.

At the time of writing this report this Mission is in progress and things are going along very nicely. We covet your prayers for the remaining services.

Missions to be held during the Next Month.

March 19th - 28th — St. Matthew's, Windsor.

April 2nd - 10th — Nowra and the Youth Camp.

April 16th - 23rd — Gerringong and Foxground.

NOTES AND COMMENTS

Holy Week, the most solemn and sacred week in the whole year, opens with the great event of Palm Sunday, when "The King" came to the Holy City in order to accomplish the supreme task of His incarnate life in His sacrificial death. Towards the close of that week comes Good Friday, the Day of the Cross, with its uncompromising challenge and appeal. It comes with a challenge to all for a life worthy of the price paid for its redemption. If it is true that Christ bare our sins in His own body on the cross, we have no right at all to parley with sin in any of its forms. We are challenged to lives absolutely righteous, loving, pure and self-sacrificing.

It may be an easy thing to let some paltry excuse blind our eyes to the serious nature of this challenge. We may find it easier for the present to go on hugging to our bosoms our besetting sins. But as the Old Book says, "Be sure your sin will find you out"; "As a man sows, so shall he also reap." And there will surely come a time when we shall wish that we had responded worthily to our Saviour's challenge to surrender our lives to Him. Surely the contemplation of His love in thus dying for us should make the Appeal of His Cross so strong as to compel our yielding to His loving invitation to follow Him.

"Love so amazing, so divine,
Demands my soul, my life, my all."

Days of solemn remembrance of the sufferings and death of our Saviour are succeeded by the Easter Joy. Day of Days, which ever sounds out Christ's joyous Victory over death:

Jesus lives; thy terrors now
Can, O Death, no more appal us.
Jesus lives; by this we know

Thou, O Death! canst not enthral us,

Hallelujah!

Easter Day, and the repetition of its remembrance, every Lord's Day, give a sure foundation to the great Christian hope:

"He died for our sins, but He rose again for our justification."

There is the assurance of our forgiveness and of our Sonship in Christ.

"Christ the first fruits, then they that are Christ's at His coming."

There is the hope that laughs at death—for the Risen One holds the keys of Death and Hades.

The Resurrection calls us to fresh vision of hope and newness of life. For "if any man be in Christ he is a new creation." His life is lifted to a higher plane. His mind is set not on earthly things that pass so quickly, but on the Eternal things which know no passing or change.

What should we do without the Easter Hope? With the shadow of bereavement ever with us the only consolation we can gain comes from the great message of Easter: "He is Risen." For the Resurrection of Our Lord Jesus Christ brings to us the assurance of His Divine Sonship, and therefore guarantees the truth of all His words and promises. What truer comfort can we desire, in the presence of death, than the wonderful words of hope that Christ uttered, "I am the Resurrection and the Life; he that believeth in Me, though he were dead, yet shall he live: and he that liveth and believeth in Me shall not die eternally."

The Risen Christ still gives evidence of His wonder-working power in this world of ours. In the transformation of life He still manifests His regard for humankind.

The Australian Peace Council announces that the Dean of Canterbury has accepted their invitation to attend the forthcoming Peace Congress to be opened in Melbourne on April 16th. We question the wisdom of this invitation. The Dean of Canterbury is notoriously pro-Russian and had the hardihood to suggest, some years ago, that part of the North of Australia should be given to Japan. At any pre-war time such suggestion would not be popular, but after all that the world is suffering by the inspiration and inaction or action of Russia it would seem that such an invitation is only asking for a very hostile criticism and reception for such a visitor. We are reminded that Dr. Johnston was one of a Peace Delegation that attempted to enter the United States and was refused permission to land. Considering the troubles that the Commonwealth is suffering at the hands of the Communists, who take their orders from Russia and the Dean's strong pro-soviet sympathies we imagine that the Peace Congress authorities are only throwing down an apple of discord which they stultify all their earnest, but sometimes misguided, efforts, to bring about world peace.

A brief but interesting report has just been issued by a Committee of the Church Assembly in England appointed by the House of Laity. Its challenging title is "The Church expects every parishioner to do his duty." As a kind of motto for their report the Committee quotes some pertinent words of Frances Bacon, published in 1640: "It is a constitution of the divine law, from which human laws cannot derogate, that those who feed the flock should live of the flock. . . . that those which dispense spiritual things should reap temporal things; of which it is also an appendix, that the propor-



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ALEXANDRIA

tion of this maintenance be not small or necessitous, but plentiful and liberal." These are the words of a layman and are quoted by this Committee of laymen in order to stress the responsibility resting on all those who expect and receive to any degree the ministrations of the clergy of making due provision for their upkeep.

The committee ingenuously adds a note: "We have in mind those numerous parishioners throughout England who seem to expect always to find their parish church open, staffed and equipped for ministering to them on such occasions as weddings, baptisms, and funerals, yet regard no share of church maintenance as their own."

The Report is preliminary to a great campaign throughout the English dioceses so that a righteous and generous provision may be realised for the needs of the Church throughout the realm.

We think there is good suggestion in the report that may well be considered in our own Australian Church.

COMPULSORY RETIREMENT OF BISHOPS IN INDIA.

The Church of India, Burma and Ceylon, at the recent meeting of the General Council of the Church fixed 65 as the age for the retirement of bishops, with a possible extension to 70 in certain circumstances.

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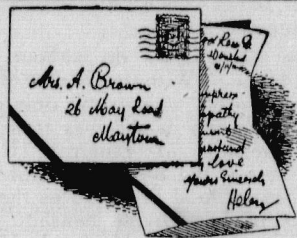
THE EVANGELIZING OF CAR NICOBAR.

A PRESENT-DAY GOSPEL EPIC.

One of the most fascinating stories of the spread of the Gospel in modern times concerns the little island of Car Nicobar in the North Indian Ocean. It has a population of nearly 10,000 persons. During the years 1897 to 1909 a Tamil catechist, Mr. V. Solomon, laboured as a missionary on the island. At the outbreak of the recent war, the Christian community numbered 100 souls. Many of them lost their lives during the Japanese occupation of the island, but now over half the population is Christian. There is every prospect that it will be completely evangelised during the next few years. Already the Gospel is spreading rapidly among the neighbouring islands.

A NEW BISHOP.

Of this movement of the Spirit, Archdeacon Bryan, of Calcutta, writes in the "Guardian":—



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"Under the hand of God this wonderful expansion has been achieved without the aid of any missionaries from outside and under the leadership of one of the islanders, Canon John Richardson, who at the moment of writing this report is in Calcutta and is to be consecrated Bishop before the month is out. The full story of Car Nicobar has yet to be told, and when it is, assuredly John Richardson will be recognised as a shining light, a modern Confessor of the Faith. He was condemned to death by the Japanese and was actually about to be executed when news arrived that the war was over. So his life was saved.

The island is so difficult of access that the appointment of a bishop is imperative. A ship calls there only once a quarter and then stays only three hours. On the last occasion that the Bishop of Rangoon visited this lona of the East he was flown in from Penang by the R.A.F., who have a radar station there. On that occasion he confirmed 756 people at a single service lasting 4½ hours, and during his visit of 36 hours he also consecrated a new church built of lovely coral and ordained Deacon Ezekiel to the Priesthood."

A BISHOP FOR NANDYAL.

When the Church of South India was inaugurated in 1947, a pocket of Anglo-Catholics in Nandyal refused to join the union. The General Council of the Church of India, Burma and Ceylon considered the situation recently and passed the following resolution: "The General Council of the Church of India, Burma, and Ceylon, after hearing an account of the state of affairs in the Nandyal area, shares with the Church of South India its abhorrence of the breakdown of Christian fellowship.

"The Council is clear that there can be no hope of peace in that area, nor of ultimate union among the Christians there, except through a real revival of spiritual life and deeper apprehension of the obligations binding on those who profess the Christian Faith. The Council is convinced that the presence of a Bishop as Father-in-God and Shepherd of souls, living in the midst of the people, is absolutely necessary if such spiritual revival is to take place.

"To that end the General Council has decided, for these purely pastoral reasons, to request the Metropolitan to appoint a Metropolitan's Commissary in Episcopal Order."

"In view of the fact that ever since the inauguration of the C.S.I. the people in the Nandyal area have been recognised as continuing Anglicans, the Council considers that it has a very special responsibility to them. The case of the congregation at Christ Church, Trivandrum, having already been dealt with, it has neither desire nor intention to recognise as continuing Anglicans other groups of people who may now or at any future date renounce their allegiance to the Church of South India."

GREAT CHRISTIAN CONTEMPORARIES.

ALBERT SCHWEITZER: MUSICIAN AND MISSIONARY

(By the Dean of Sydney.)

At the end of his epoch-making work "The Quest of the Historical Jesus," Schweitzer writes:

"He comes to us as One unknown, without a name, as of old, by the lake side. He came to those men who knew Him not. He speaks to us the same word: 'Follow you me!' and sets us to the tasks which He has to fulfil for our time. He commands. And to those who obey Him, whether they be wise or simple, He will reveal Himself in the toils, the conflicts, the sufferings which they shall pass through in His fellowship, and, as an ineffable mystery, they shall learn in their own experience Who He is."

Those words were written in 1907. They have been abundantly fulfilled in the experience of Albert Schweitzer himself. At that time he had reached the summit of fame in the fields of music, theology and philosophy. He was a world figure, acclaimed as a prodigy. And yet, in obedience to what he regarded as the divine will, he began his training as a medical missionary, so that he might serve suffering humanity in Equatorial Africa.

He was born in Kayserberg in Upper Alsace in 1875, the son of a Protestant Pastor. His musical ability was revealed at an early age. At five his father began giving him music lessons on the piano; at seven he surprised his schoolmistress by playing hymn-tunes on the harmonium with harmonics which he had supplied himself; at nine he took the place of the organist for a church service.

In 1893 he left school and entered the University of Strassburg. He was now eighteen years old, and in accordance with the laws of the State, was required to do one year's military service. He put his

Greek Testament into his haversack and continued to work on his theological studies.

From this time on his genius began to flower luxuriantly; he began to take organ lessons with C. M. Widor in Paris—which laid the foundation of a life long friendship; he continued his studies at the University, producing a series of notable theological and philosophical works, which led to his appointment as a Professor in 1902 at Strassburg; and, at the same time, he began his exacting work for the salvaging and rescuing of old organs.

These activities were all pursued at one and the same time. Under Widor's tuition he laid the foundations of his technical skill as an organist, and at Widor's suggestion, produced a volume in French on J. S. Bach. Widor had complained that all existing books on Bach in French were biographical; Schweitzer set himself to rectify the omission by preparing a volume on Bach's art and music. A German edition was also demanded; but it was felt that the work would suffer by translation. Schweitzer, therefore, set himself to write a completely new volume in German, which grew to 844 pages. He tells us himself: "I felt such joy in the work that I had it ready in two years, although my medical course, the preparation of my lectures, my preaching activities, and my concert tours, prevented me from busying myself with it continuously." It is to the dedicated enthusiasm and scholarship of Schweitzer that we owe, in a large measure, the remarkable rehabilitation of Bach in our own day.

At the same time Schweitzer interested himself in organ building, and in 1905 he wrote an essay on this subject. Schweitzer was critical of the tone of modern organs, although he was quick to appreciate their technical gadgets and devices. He writes: "People no longer ask whether an organ has a good tone, but whether it is provided with every possible modern arrangement for altering the stops, and whether it contains the greatest possible number of stops for the smallest possible price. With an incredible blindness they tear out the beautiful old works of their organs, instead of piously restoring them with the care they deserve, and replace them with products of the factory." Schweitzer, with a prodigal expendi-

ture of time and energy, gave himself to the preservation of old organs. He records: "What eloquence I had to employ to obtain the rescinding of death sentences which had already been passed on beautiful old organs! What numbers of organists received the news that the organs which on account of their age and their ruinous condition they prized so little, were beautiful instruments and must be preserved, with the same incredulous laughter with which Sarah received the news that she was to have descendants! What a number of organists were changed from friends to foes because I was the obstacle to their plan of replacing their old organ by a factory one, or was guiltily responsible for their having to cut out three or four of the stops they wanted so that the rest might be of a better quality!"

He humourously relates that his friends used to say of him: "In Africa he saves old niggers; in Europe old organs."

But these activities were only incidental to his main academic study. His first published work (1899) was the brilliant thesis for his doctorate: "The Religious Philosophy of Kant." This was followed in 1901 by "The Problem of the Last Supper"; in 1902 by "The Secret of Messiahship and the Passion"; and in 1907 by "The Quest of the Historical Jesus." It is to Schweitzer that we owe a recovery of the eschatological note in the Gospels; an understanding of the part played by apocalyptic beliefs. In contrast to the popular liberal conception of Jesus as a gifted religious genius, we have Schweitzer's conception of Jesus derived from the eschatological setting of the Gospels. His conclusions were radical and revolutionary.

Jesus, he argues, convinced that He was the Son of Man who was to come, and convinced also of the imminence of that supernatural Messianic Kingdom which was to bring human history to an end, had seized the wheel of the world to-day to set it moving on that last, tremendous, consummating revolution. But it did not move. He flung Himself upon it; and then, ponderously, it moved and crushed Him; and, crushing Him, it destroyed with Him those same eschatological hopes and conditions that had dominated His life. "The wheel rolls onward and the mangled body of the one immeasurably great Man, who was strong enough to think of Himself as the spiritual ruler of mankind and to bind history to His purpose, is hanging upon it still. That is His victory and His reign."

It is not surprising that later the Paris Missionary Society had painful conscientious difficulties about accepting Schweitzer's orthodoxy. It was only possible for them finally to accept him on condition that he financed his own work personally, and that

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he confined himself to medical work. Even so, one member of the Council found it necessary to resign in protest.

In 1905, in the midst of these various and varied activities, he determined to become a medical missionary. He read a description of the misery and suffering endured by the African negroes in a magazine called "The Needs of the Congo Mission." He says: "It struck me as incomprehensible that I should be allowed to lead such a happy life, while I saw so many people around me wrestling with care and suffering." Again he writes: "Many a time already had I tried to settle what meaning lay hidden for me in the saying of Jesus! 'Whosoever would save his life shall lose it, and whosoever shall lose his life for My sake and the Gospels shall save it.' Now the answer was found. In addition to the outward, I now had inward happiness."

His decision caused an outburst of protests from the academic world. Many reproached him for failing to take him into their confidence. He bitterly comments: "That theological friends should outdo the others in their protests struck me as all the more preposterous, because they had, no doubt, all preached a fine sermon—perhaps a very fine one—showing how St. Paul, as he has recorded in his letter to the Galatians, conferred not with flesh and blood beforehand about what he meant to do for Jesus." He was painfully sensitive to the barrage of criticism he endured: "How much I suffered through so many people assuming a right to tear open all the doors and shutters of my inner self!" He preferred the patronising condescension of those who regarded him as mentally unbalanced: "I felt as a real kindness the action of persons who made no attempt to dig their fists into my heart, but regarded me as a precocious young man, not quite right in the head, and treated me correspondingly with affectionate mockery."

In the afternoon of Good Friday, 1913, he set out on the first stage of his journey to Africa in the company of his wife. At Lambarene, in the Congo, he began his work in an abandoned fowl house. He was immediately besieged with sick folk; after a few months it was necessary to find accommodation for forty patients together with their relatives and companions.

But in the midst of urgent and pressing medical work, Schweitzer found it possible to continue his other activities. During the first year he worked on the three last volumes of the American edition of Bach's organ music. The Paris Bach Society had presented him with a magnificent piano with pedal attachment, specially built for the Tropics. On this he had not, at the beginning, the heart to practise. One evening, however, it suddenly occurred to him that he might spend his free time perfecting and deepening his technique. He immediately began to learn by heart the work of the greatest composers.

In August, 1914, with the outbreak of war, Schweitzer and his wife were informed that they must regard themselves as prisoners of war and that all work must cease. They were placed under black guards. On the second day of his internment he began work

on his monumental "Philosophy of Civilisation." He has told us how the vast theme was suddenly illuminated for him by the discovery of a key of interpretation to the problem of living. The restrictions on his movements had been lifted, and he was travelling to visit a sick woman. "Slowly we crept upstream, laboriously feeling—it was the dry season—for the channels between the sandbanks. Lost in thought I sat on the deck of the barge, struggling to find the elementary and universal conception of the ethical which I had not discovered in any philosophy. Sheet after sheet I covered with disconnected sentences, merely to keep myself concentrated on the problem. Late on the third day, at the very moment when, at sunset, we were making our way through a herd of hippopotamuses, there flashed upon my mind, unforeseen and unsought, the phrase, 'Reverence for Life.' The iron door had yielded; the path in the thicket had become visible." This descriptive phrase was to be formative for his future thought: "A man is ethical only when life, as such, is sacred to him, that of plants and animals as that of his fellowmen, and when he devotes himself helpfully to all life that is in need of help. . . . The ethic of Reverence for life, therefore, comprehends within itself everything that can be described as love, devotion, and sympathy, whether in suffering, joy or effort."

In 1917 previous orders were rescinded, and he and his wife were taken as prisoners of war to France. He was given by a grateful patient, a small table. On this he sat down once more to write philosophy—and to practise the organ. He improvised by using the table as a manual and the floor as pedals. The next year, in an exchange of prisoners, he was sent home through Switzerland.

In the meantime the work at Lambarene was now heavily in debt. Schweitzer began undertaking concert tours and lecture engagements to raise money. He also accepted appointment as doctor at the Municipal Hospital at Strassburg and began editing Bach's three volumes of Chorale preludes for organ. At the same time he published four more books: "On the Edge of the Primeval Forest", two volumes of the "Philosophy of Civilisation," and "Memories of Childhood and Youth." In the intervals he was visiting Switzerland, Sweden, Denmark, England, and

Czechoslovakia, playing the organ and lecturing on behalf of his hospital.

In 1924 Schweitzer returned to Africa. He found a picture of desolation and decay: "All that remained of the Hospital was the small building of corrugated iron, and the hardwood skeleton of one of the big bamboo huts." He set to work himself to rebuild the hospital. The work was no sooner completed than famine and dysentery visited the Congo. Congestion in the hospital was so great that with a heavy heart the decision had to be made to rebuild the hospital in more commodious quarters in another place. The task was heroically undertaken. Schweitzer himself supervising and directing all the work of construction.

In 1927 Schweitzer returned to Europe for a further two years. His time, as before, was spent giving lectures and organ recitals. His vacation also saw the publication of "The Mysticism of Paul the Apostle." In 1929 he was back at Lambarene, where he found further buildings were required; this time for the care of the mentally afflicted.

So the routine work of unremitting work continued, with brief returns to Europe for financial support. On the outbreak of World War II he was serving his fourth period in tropical Africa. In December, 1940, Lambarene was bombed by the Free French Forces under General de Gaulle. Schweitzer escaped injury. He continued to work as before; now, however, over seventy years of age, he has been forced to leave Lambarene for the last time. Already he is giving organ recitals in England and on the continent.

What has been the motivating power in all this ceaseless sacrificial activity? He himself has written in the autobiographical sketch: "My Life and Thought." "Two perceptions cast their shadows over my existence. One consists in my realisation that the world is mysterious and full of suffering; the other in the fact that I have been born into a period of spiritual decadence in mankind. . . . I therefore stand and work in the world as one who aims at making men less shallow and morally better by making them think."

So we leave Albert Schweitzer: organist, philosopher, theologian, doctor, the humble servant of God, not only to Equatorial Africa, but to everyman.

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THE FIRST GOOD FRIDAY AND ITS PROCESSION

The execution was to take place in public. This in itself would draw a crowd. Passover time had brought people to the city from all parts. A good many of these would come from Galilee and other country districts where our Lord's works of mercy were known. In the city, too, he had healed many. All this would bring an interest of its own, an interest of sympathy and sorrow.

The Procession Begins.

Dore pictures Jesus leaving the Pretorium with an immense cross on his shoulder. The size was probably suggested to the artist by the tradition that Jesus fell beneath its weight.

So Mark tells us, "And they (the soldiers) compel one Simon, a Cyrenian, who passed by coming from the country, the father of Alexander and Rufus, to bear his cross." In Matthew we read that this took place "as they came out," presumably from the city.

"The Place which is called the Skull" in Sight.

Most modern visitors to the city who come without prejudice go away believing that the skull faced hill not far from the present Damascus gate is the site of Calvary, and the tomb cut into the same rock face, a little way to the west, is the very place of our Lord's burial. If that be accepted, as it is now by increasing numbers, the whole narrative becomes both clear and vivid. (This tomb was concealed for centuries by a mass of ruins and debris.)

The hill presents to the city a rock face with three indents that suggest the face of a skull. (The word Calvary is from a Latin word meaning skull.) The way up this hill is by a sheep path on the eastern side. From the summit which is perhaps twice the height of the present city walls there is a clear view over the city and into the distance beyond.

It would be a natural thing for the soldiers at sight of the hill to exercise their right and impress Simon of Cyrene for the duty of carrying the cross of Jesus. In the event, a happy happening for him if, as the narrative would suggest, two of his sons became well known members of the Church. Perhaps the boys were with him on that first Good Friday. And all three may have owed their conversion to the experiences of that day. Many a

boy and girl has lived to bless the day they were taken, though reluctantly, to church. John Wesley was a young clergyman of our church at home from the Mission Field. He went reluctantly to a meeting in Aldergate St., London. At that meeting he felt his heart "strangely warmed." He then and there entered into an experience that changed his life and shaped his whole subsequent career.

Simon carried the cross "after Jesus." If the lads were with him that day all three had a close up view of Jesus on the cross. Jesus still preaches from the cross.

And it is this preaching that the Holy Spirit will use to "warm" the heart and to melt the stone of unbelief within. "I will take away the stony heart out of your flesh." "We preach Christ crucified," writes the Apostle. All is contained in this. It is this message that turneth "the hard rock into a standing water, the flint stone into a spring well."

What is that other word given by the prophet? "I will work and who shall let it." An evangelist of the Sydney Diocese and one of long experience said recently and very reverently, "it is wonderful to see God work."

There are Women Walking.

But now to return to our procession. St. Luke tells us there were women walking there. This is after his manner. There could have been few men we would think in the early church with wider sympathies or of a more generous humanity than "Luke the beloved physician." And perhaps his gentile upbringing helped to keep him from some of the prejudices of his day. He had never been taught to recite at his morning prayers those hard words in which the Jew daily thanked God he was not born a woman. It is in Luke we read of "certain women who had been healed of evil spirits and infirmities." Names are given, and it is added there were "many others." Many women had received blessing into their hearts and homes through the grace of Christ. And they had acknowledged it. They had helped the kingdom as they were able by ministering to our Lord and his apostles "of their substance." And we later read that "many" of these women witnessed the crucifixion "from afar."

The Lamentation of the Women.

Among the "great multitude" then that made up this procession were a number of these women. They probably formed a group. Their earlier experiences, their common grief, and the circumstances of the present occasion would draw them together. They "bemoaned and lamented him." Wailing women are still a feature at funerals in the Middle East. But in this case genuine tears mingled with their cries. The Crown of Thorns, the scourging and the nails of the cross were cruel things. But the injustice and seeming futility of it all added special bitterness to their tears. Why should one so young and whose life was already enriched by so much goodness and with a future so full of promise be thus cut off?

"But Jesus turning unto them said, 'daughters of Jerusalem weep not for me but weep for yourselves and for your children.'"

Reasons suggest themselves at once why these women may not weep for Jesus. His death though brought about by man's wicked intention was in its nature voluntary. "I lay down my life that I may take it again . . . I lay it down of myself." His death was purposeful. "The Son of Man came . . . to give his life a ransom for many." And in his case death was the gate of a fuller life. "Who for the joy that was set before him endured the cross."

Other Causes for Weeping.

But why were they bidden to weep for themselves and for their children? We know some of the reasons. Judgment was impending on that nation. What was the meaning of this procession passing out through the gate of the city? The nation had refused God's word; they had rejected God's Son, and were now casting Him out of the vineyard. The house of which the city was the guardian was now empty. Their city would perish. Something of the intensity of the suffering and the magnitude of the horrors witnessed in that city only forty years later may be gathered from the pages of Josephus, the Jewish historian. And the tale of Jewish suffering they continued down the ages, has been climaxed — by the unspeakable barbarities and atrocities deliberately carried out in our day and under our very eyes. Well might our Lord say, "Weep for yourselves and for your children."

TO AUSTRALIAN CHURCHMEN.

THE QUESTION OF INFANT BAPTISM

II.

The evidence from silence is not as convincing as some opponents of Infant Baptism would lead us to assume. But there are other considerations which greatly strengthen the conviction that the argument from silence ought not to be allowed the weight that is sometimes given to it. It has frequently been pointed out that a repeal of a positive enactment requires to be very explicit. Children were admitted into the covenant made by God with Abraham. Children were admitted again into the covenant made by God with the children of Israel through Moses. If this long continued principle were to be abrogated it is natural to expect a definite declaration of this change. There is such a definite declaration with regard to Old Testament sacrifices. The statement is made "For it is not possible that the blood of bulls and of goats should take away sins" (Heb. x: 4). There is a similar definitive statement about our Lord's intransmissible priesthood. The mere recital of fourteen instances of baptisms falls far short of these positive declarations as a deterrent to a particular practice.

This argument derives added force from the fact that the practice of baptism is introduced abruptly without any explanation. The whole circumstances point to a well known usage. The question of the Pharisees to John the Baptist "Why baptisest thou then, if thou be not that Christ, nor Elias, nor one of the prophets?" indicated indeed a change of attitude, but evidently it did not indicate that the practice of baptism was wholly new. The Talmud which reached completion about the close of the fifth century embodies the Mishnah which was compiled about 200 A.D. It embodies very old elements, and bears witness to the custom of the Jews to baptise as well as circumcise the proselytes from other religions together with their children. If we accept the view that this practice prevailed in the time of our Lord, it explains the two facts:

(1) That baptism is accepted in the narratives as a matter of course without any explanation;

(2) That the baptism of Jews was a new departure which in the judgment of the Pharisees required the sanction of a prophet. John the Baptist in his reply, "He shall baptise you with the Holy Ghost and with fire" plainly in-

timated that the sanction they demanded would be forthcoming. If this suggestion be rejected we are left with a wholly unexplained ceremony thrust upon our notice without any hint as to its character, and this is unlike the habits observable in New Testament writers. Failing a better explanation the one put forward should be allowed to hold the field.

But we are still in the region of conjecture though it is contended it is a region of reasonable conjecture.

There is still very much more in the New Testament to which sufficient attention has not been paid. St. Peter is addressing a company of Jewish converts. All their lives they had been accustomed to the practice of welcoming children of eight days old into the Covenant and giving them the outward seal of circumcision. In response to the enquiry: "Brethren, what shall we do?" Peter said: "Repent ye and be baptised every one of you . . . unto the remission of your sins; and ye shall receive the gift of the Holy Ghost. For to you is the promise, and to your children and to all that are afar off, even as many as the Lord our God shall call unto Him." (Acts 2: 37-39.)

It has been contended that the words "And to your children" are the usual method of saying "and to your posterity." That may be true as a general rule, but even so it does not preclude, but rather enforces the idea that children who were born to members within God's covenant were made partakers of the blessing of the covenant. Peter's hearers would have been familiar with the words in Deuteronomy: "The things that are revealed belong unto us and to our children forever" (29:29). They would have remembered the words: "Ye stand this day all of you before the Lord your God; your heads, your tribes, your elders, and your officers, even all the men of Israel, your little ones, your wives, and thy stranger that is in the midst of thy camps, from the hewer of thy wood unto the drawer of thy water; That thou shouldest enter into the covenant of the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day" (29:10-12). It would be well nigh impossible for men so taught to draw any other inference from Peter's words than that the new covenant was a covenant with

them and with their children to establish them that day for a people unto Himself.

If they had any doubt upon the point the distinction made between their children and them that were afar off would dispel it. Throughout the whole of the Old Testament and likewise in the New Testament the terms "far off" and "strangers" are used to describe those who are remote from God and from the knowledge of God (see Ephes. 2:13; Ps. 22:1; 119:155; Prov. 15:29; Matt. 15:8; Ps. 58:3). Why the two-fold distinction if there is no difference between them that are afar off and the children of those who were about to submit to baptism? The very fact that the distinction is made would confirm the hearers in the well established conviction that the acceptance of the message of Jehovah had racial as well as individual significance and that "the children of the kingdom" even though they might be cast into outer darkness had still some special place as children though they had despised their birthright.

Nor can it be said that the advocates of Infant Baptism are building too much on an isolated and variously interpreted text. St. Paul had a message for the Philippian jailer, "Believe on the Lord Jesus Christ and thou shalt be saved and thy house." Again commonsense seems to dictate that if St. Paul merely meant "And thy house shall be saved if they also believe" he could have refrained from stating the obvious. Indeed it is not characteristic of St. Paul to utter platitudes. But if he meant that the acceptance of the Gospel by the Philippian jailer meant a new relation to God for his whole house the pertinence of the message becomes immediately apparent.

That there was such a conception, based on the form of the covenant of God with which Paul was familiar is made clear by his message to the Corinthians. An acute problem had risen in the Church at Corinth. Was a believer required to abandon a union entered into when both parties were heathen? Was it a condition of maintaining the union that both parties should embrace the Gospel? These were urgent questions and they were answered directly. He wrote: "For the unbelieving husband is sanctified in the wife and the unbelieving wife is sanctified in the husband; else were your children unclean, but now are they holy." (1 Cor. 7:14.) It is worth noticing that the verb and adjective used in this text are the usual words for holiness or sanctification. Does the mere fact of marriage with a believer make an un-

believer holy in the full New Testament signification of that word? That would be to put too great a strain upon the passage. Evidently what the Apostle meant is that the fact that even one partner regarded the marriage relation as an appointment of God was sufficient to invest that relation with a sacredness that it would not otherwise possess. But he goes on to state that this very fact brings the children into a new status; they were "holy." Again it cannot mean that all children of a mixed marriage are saints in the accepted New Testament sense of that word. But the word "holy" is applied to both persons and things to imply that they are in a special relation to God. The marriage relation is sanctified, that is, brought into special connection with God, by the faith of one partner. Similarly the children of such marriages are brought into a special relation to God. But in the Old Testament that special relation is spoken of as the covenant of God, and was imposed upon children who were thereby required to fulfil certain obligations once they were understood. Such passages throw a flood of light on the baptisms of households which, as we have seen, occupy so large a place in the record of baptisms, limited as it is, found in the New Testament.

We can carry the argument one step further. In the Early Christian Church a powerful party contended that entrance to the Church must be by the door of Judaism. It professed to have the authority of the mother Church of Jerusalem and sent emissaries to the Gentile communities teaching "Except ye be circumcised after the custom of Moses ye cannot be saved." Paul deals with this problem at length in the Epistle to the Galatians. The defenders of infant baptism can here produce a remarkable argument from silence. St. Paul never once points out that circumcision after the custom of Moses applied to infants. If the new covenant was unmistakably a covenant made with professing believers only, that would be a very cogent argument. But, as we know, it is never once employed. But there is more than an argument from silence to be drawn from the Epistle to the Galatians. St. Paul with great skill separates the component parts of his adversaries' contention. He points out that there are really two points in the contention which he is resisting. There is the demand that new converts be circumcised and that they be commanded to keep the law of Moses. His first contention is that circumcision was not, in its first institution, connected with the law of

Moses. On the contrary, it was the seal of a promise made to Abraham: "In thy seed shall all the families of the earth be blessed." Paul uses very remarkable expressions in developing his argument. He tells the Galatians that "The Scripture, foreseeing that God would justify the Gentiles by faith preached the Gospel beforehand unto Abraham" and adds: "So then they which be of faith are blessed with the faithful Abraham". The first plank in the Judaizers' platform is thus ripped away. Circumcision is "a seal of the righteousness of faith" and the law which came in "aside" four hundred years after could not disannul the covenant of grace to make it of none effect. (Gal. 3:8-19.)

Not only so, but Paul insists that the Galatian Gentile converts and the believing Jews alike are as "Isaac was the children of promise" (4:28). It is perfectly evident that Isaac as a child of promise received the seal of the covenant when he was eight days old. Having thus disposed of the fiction that circumcision was a sign of law he assures the Galatians: "For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptised into Christ did put on Christ" (3:26, 27). He thereby identifies the promise to Abraham, completely fulfilled in our Lord Jesus Christ, with the Gospel which he had preached, the Gospel of justification by faith and not by works. He contends that the seal of circumcision was a seal of faith and not a sign of salvation by works. He tells the Galatians that they were children of promise even as Isaac was, and then having developed his argument he concludes that as many as were baptised into Christ did put on Christ. It is impossible to avoid this sustained argument which insists on the continuity of the Abrahamic Covenant with the covenant made with our Lord Jesus Christ. "The seed," we are told distinctly, was not Abraham's descendants collectively, but the One Great Descendant, Jesus Christ; the ground of salvation is the same reliance on the promise of God which is accounted for righteousness. The seal is changed, and that is the only change, and the seal is baptism. To contend that the Christian covenant restricted the compass of its gracious promise is to argue against the whole tenor of the Apostle's argument.

Nor is this argument confined to the Epistle to the Galatians. In Colossians, writing to a Gentile people, St. Paul is able to tell them that they have been circumcised with a circumcision not made with hands . . . buried with

Him in baptism." Writing to the Philippians another Gentile community, he gives a warning against "the concision," coining a word to express what he regards as a perversion of the true spirit of the Gospel, and immediately adds: "For we are the circumcision who worship by the Spirit of God and glory in Christ Jesus." How could the converts at Caesarea Philippi be called "The circumcision"? Only if they recognised that the promise to Abraham was theirs. But the promise to Abraham included the giving of a seal to young children, and therefore we are justified in saying "The baptism of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ."

A MODERN CHURCHMAN'S CREED.

In the words of an ancient churchman.

We believe that God is Spirit, and they that worship Him must worship Him in spirit and in truth.

We believe that God is Light, and that if we walk in the light, as He is in the light, we have fellowship one with another.

We believe that God is Love, and that everyone that loveth is born of God and knoweth God.

We believe that Jesus is the Son of God, and that God hath given to us eternal life, and this life is in His Son.

We believe that we are children of God, and that He hath given us of His Spirit.

We believe that if we confess our sins He is faithful and just to forgive us our sins.

We believe that the world passeth away and the lust thereof, but that he that doeth the will of God abideth for ever. AMEN.—Selected.

A.C.R. SUBSCRIPTIONS.

The following amounts have been received. If amounts of 10/- and under have not been acknowledged within a month, kindly write to the Sec., C.R. Office. Miss Abell 10/-; Mr. H. Tuck 10/-; Mrs. F. Evans 15/-; Mrs. W. J. G. Mann 10/-; Mrs. R. B. Trindall 10/-; W. A. Dowe, Esq., 10/-; Mrs. Scott 10/-; Deaconess Tress 10/-; Mr. R. T. Knox 10/6; Miss Buzzard 10/-; Rev. C. W. T. Rogers 10/6; Deaconess Bostock 10/-; Mr. P. W. Gledhill 10/-; Rev. H. S. Brown 10/-; Rev. W. G. Nisbet 10/-; Rev. G. B. Simmons 10/-; Mrs. A. Coney 10/-; Mr. R. J. Thomas 10/-; Mr. J. E. Dalton 10/-; Rev. S. G. Stewart 10/-; Miss N. Hamilton 5/-; Mr. W. Moin £1/10/-; Rev. F. Smith 10/-; Mr. E. J. Leaney 10/-; Mr. W. Bush 10/-; Rev. L. S. Ball 10/-; Mr. A. Thollar 10/-; Mrs. E. Merrett 10/-; Mr. J. L. Deasey 10/-; Mr. W. Peters 10/-; Rev. G. W. Simondson 10/6; Rev. G. T. Earp 10/-; Rev. C. Burgess 8/-; Rev. N. MacLeod 10/6; Rev. E. C. Madgwick 5/-; Mrs. E. E. Morton 10/-.

PERSONAL

At a special meeting of the Rural Deanery of Cook's River, held on Monday, Feb. 27, the Rural Dean, the Rev. W. K. Deasey, was farewelled by the Clergy. The Rev. R. G. Langshaw and the Rev. J. A. Dahl spoke in appreciative terms of the energetic and progressive leadership which Mr. Deasey had displayed and of his ever ready and happy co-operation with the Clergy of the Rural Deanery. The Chapter Clerk, the Rev. M. C. Newth, made a presentation on behalf of the Rural Deanery and wished Mr. Deasey every blessing in his new sphere of ministry at Balgowlah.

The Rev. and Mrs. Eric Bellingham returned to Sydney from Hyderabad, India, on furlough on March 9th.

A party of missionaries will be leaving for C.M.S. stations in the Northern Territory by plane on Monday, April 3rd. These will include Miss Nancy Drew, Mr. and Mrs. J. Smith, and Miss E. R. Louis, a member of the office staff, who will visit the various stations of C.M.S.

March 13th marked the 16th anniversary of the Enthronement of the Archbishop of Sydney in St. Andrew's Cathedral. A service of Holy Communion was held in the Cathedral at which the Archbishop officiated. At the close of the service the Archbishop entertained a large number of retired clergy and their wives of the diocese, to morning tea in the Chapter House. This has been an annual gathering since the coming of the Archbishop and Mrs. Mowll to Sydney and is a gesture very greatly appreciated.

Rev. J. B. Montgomerie, C.M.S. Secretary for Aborigines, visited Tasmania last month for the C.M.S. Summer Schools at Launceston and Hobart. Included in the tour was a series of deputations on behalf of the Aboriginal Mission work of the Society. He had a complete programme of coloured moving pictures of life and work on the society's missions in North Australia which were very well received during the tour.

Sister J. E. Halse is about to take her first furlough for two years. She has laboured at the Oenpelli Mission in North Australia having treated successfully an epidemic of measles and other complaints. Her furlough will be spent in Western Australia.

Rev. R. V. Nash has been appointed Chaplain to Groote Eylandt and Roper River Mission stations.

Rev. T. F. McKnight, and Miss U. Lambell, of Kongwa, will be married when Miss Lambell returns to Tanganyika later in the year. She is at present on furlough in Victoria.

We regret to note that Canon R. J. Hewett, the Federal Secretary of the Church Missionary Society has been ill in hospital. He is a patient in St. Ives Hospital, North Sydney, and we trust he will have a speedy recovery.

Mr. H. M. Burcher, for a number of years the Minister's Warden at St. Stephen's, Willoughby, Sydney, died last week. Mr. Burcher was a parochial nominator and in other

ways took a keen interest in his parish church. We extend to Mrs. Burcher and family our prayerful sympathy.

The Rev. C. E. A. Reynolds, Rector of Wentworthville, has been appointed to St. John's, East Willoughby, Diocese of Sydney.

The death is announced of Dr. Charles James Taylor, of Ayr, N.Q., youngest son of the late Canon Robert Taylor, of St. Stephen's, Newtown, N.S.W.

News has been received from England of the death of the Rev. H. Earnshaw Smith, the Vicar of All Souls, Langham Place, London. He had been in poor health for some time. Mr. Earnshaw Smith was a Graduate of Cambridge University and proceeded to Nigeria, West Africa as a Missionary of the Church Missionary Society. After being invalidated home he became Vicar of several churches in England. During the war, All Souls, Langham Place, was destroyed by enemy bombs and just prior to his death, Mr. Earnshaw Smith received word that it was one of the London Churches to be rebuilt. He was noted for the work he did among young people and was also a well known visitor to the Keswick Convention and often spoke from its platform. Mr. Earnshaw Smith will be greatly missed in Evangelical circles in England.

We offer sympathy to Archdeacon Denham, Rector of Katoomba, who has received news of the death of his father in England. Also to Mrs. T. C. Hammond, of Moore College, who has received news of the death of her sister in Ireland.

B.C.A. APPOINTMENTS.

Dr. R. Rogers, of Mosman, New South Wales, has been appointed B.C.A. medical officer at Wudinna, S.A.

The Rev. John Greenwood, who is to be N.S.W. Secretary of B.C.A., will arrive in Sydney on March 24th.

Miss Burchnell, of England, is now on her way to Port Lincoln, S.A., where she will join the B.C.A. Hostel staff.

The annual Rally of B.C.A. will be held in the Chapter House, Sydney, on Friday, September 1st, at 7.45 p.m.

The B.C.A. has received a number of urgent requests for clergy to staff outback missions. Both clergy and laity are invited to remember this need in their private and public prayers.

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THE SMITTEN ROCK

A MEDITATION FOR GOOD FRIDAY

(By Archdeacon H. S. Begbie.)

In I Corinthians, Chap. x, St. Paul alludes to the experience of the Israelites at Rephidim, journeying from Egypt to the promised land, as related in Exodus xvii, when murmuring arose because there was no water to drink. In Exodus xvi there had been much murmuring also. Then they had accused Moses of bringing them into the wilderness to die of hunger—but in answer to Moses' prayer, God sent them bread from Heaven, and supplied their need.

But as is so often the case, after a blessing, comes a trial. It was so in this case. "There was no water for the people to drink". Surely they would have learnt the lesson of trusting God, Who had so miraculously supplied their need of food when He sent Manna. But no! They refused to trust God and were loud in their expressions of unbelief, "Is the Lord among us or not?" And in their unbelief, they were ready to stone Moses to death.

Moses' Prayer.

Moses cried unto God in this difficulty. The answer came. He was to proceed to the rocky side of the valley and take his rod, and the promise and command were given, "Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it that the people may drink." "And," says the Apostle, referring to this incident, "And that rock was Christ."

What a striking picture of

God's Great Plan of Salvation.

"He smote the Rock"—but who, think you deserved the Rod? Surely the unbelieving, murmuring Israelites. But the command was "Smite the Rock." The sinners were spared, the rod fell upon the rock, their thirst was quenched, and St. Paul states, "That rock was Christ."

Man has wandered far from God! He is in the "wilderness of Sin." He has become alienated from the living God—rebellious, stained with sin—having no hope and without God in this world. Yet he finds himself filled with an unquenchable thirst, and in his desperation has hewn out for himself cisterns, broken cisterns that can hold no water, having forsaken the Fountain of living water. He longs

for joy, peace and rest, but he finds them not! He longs for the knowledge of sin forgiven—for the assurance of Eternal Life. There comes a cry from his inmost soul, "What must I do to be saved?"

God's answer to this cry from the heart is "Believe on the Lord Jesus Christ and thou shalt be saved and thy house." In other words he points to the Smitten Rock from Whom alone comes all the spiritual satisfactions for which man longs.

What do we deserve for our sins? Surely nothing but the Rod of God's wrath. But in His love for the sinner, the Rod is turned upon the Son of His love. Who Himself "bare our sins in His Own Body on the tree." "He hath laid upon Him the iniquity of us all! The O.T. Prophets are full of this glorious truth!

In Lam. 3.1 we read, "I am the Man Who hast seen affliction by the Rod of His wrath"—and in Isaiah 53 come those wonderful words, "He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed." Was not He a smitten Rock? Yes! "And that Rock was Christ." And the smitten rock not only received the Rod of God, smiting Him instead of us sinners, but there gushed forth from that Rock streams of living water for perishing souls.

The Rock must be not Smitten Twice.

"As it is appointed unto man once to die, and, after this the judgment, so Christ was once offered to bear the sins of many." Oh ye who fear because of your sin, think you that the

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smitten Rock will be heedless of your voice if you truly seek Him? If He was smitten for your offences—smitten in your stead—think you that He will turn away from you because of your sin? Nay! A thousand times nay! Try Him! "Speak to the Rock." Put your whole trust in Him Who loves you and waits to be gracious, and you will surely find pardon, peace and everlasting life. He hath said, "He that believeth on the son of God hath everlasting life."

The brackish waters of the world can never satisfy. "Thou should'st have asked of Him and He would have given thee living Water." Ask Him now!

The same Good Friday message comes to all true believers. Speak to the Rock! Is your life barren? Does your way seem hard and stony? Do you find yourself in the Valley of Baca? Speak to the Rock, and you will be able to use the valley of Baca "as a well." Do the heavens seem closed? Are you at your wit's end? Speak to the Rock, and you will find that the waters will gush out, and the streams flow withal. Oh! Speak much to the Rock! He knows your every need and is pledged to supply it.

"A man shall be as the shadow of a great Rock in a weary land" (Isa. xxxii. 2). Is not Christ as a shadow of a great rock in a weary land? Are we not able to rest under His shadow with great delight and find His fruit sweet to our taste? Speak to the Rock continually! That Rock once smitten for our offences, now lives to bless and strengthen us, and fit us for service for Him. He gives courage, power, wisdom, strength and all needed grace.

He Never Fails.

A heavily laden train was on the point of descending a decline in the Alleghany Mountains. The steam was turned off—the train rushed on, impelled by no power but that of the unseen force of gravitation. Suddenly a shock was felt. The brakes had been put hard on—but in vain, for the train dashed on. Passengers looked out and then held their breath, for they saw what the driver had seen just before. A curve—two walls of solid rock rising on either side—and there on the rails was a little girl playing with her baby brother. The train rushed on, but the child had seen it, and taking her baby brother she quickly found a place in the rocky side where a portion had been blasted

away; and as the train dashed past, the passengers heard the girl's clear voice crying, "Cling close to the rock, Johnny, cling close to the rock."

When the train reached its destination, a father and son alighted, to part for a long time. It was a time of deep emotion for them both. At last, they parted, as the father said, "Cling close to the Rock, my son, cling close to the Rock."

That is the message of Good Friday. Cling close to the Rock, the Rock of Ages—the Rock smitten for our sakes, from which also flows abundant streams of living water to every thirsty, unsatisfied sinner.

So shall we know more fully the meaning of the Apostle's words, "And that Rock was Christ."

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CORRESPONDENCE.

"DOCTORS NEEDED IN COUNTRY."
(The Editor, "Australian Church Record.")

Dear Sir,

I must thank Dr. J. H. Priestley for his letter in your issue of March 9th, 1950, and for his statement of the facts with regard to the B.M.A. and the registration of foreign doctors.

I am happy to state that recently two doctors applied for the position at Wudinna Hospital, and that the position has now been filled.

Yours faithfully,

D. G. LIVINGSTONE,
Actg. Organising Missioner.

10th March, 1950.

THE TERM "MASS."

(The Editor, "Australian Church Record.")

Dear Sir,

In the current issue of the "Church Standard" (3/3/50), there is a very full report of a recent conference of the staff of the New Guinea Mission. The report purports to have been written by "Our Correspondent."

I cannot believe that the Editor of the "Church Standard" would publish this report unless he felt that it was substantially correct but I am sure that in the form in which it was published it contains matter calculated to wound the feeling of loyal sons of the Church of England and to do damage to the cause of the Australian Board of Missions which finances the New Guinea Mission.

I refer to the paragraph beginning: "The solemnisation of the marriage of the Rev. Stanley T. Purcell and Miss Margaret M. Griffiths, followed by the Nuptial Mass . . ." I can only hope that this report is the jaundiced account of some rash partizan spirit and not indicative of the doctrines propagated by the A.B.M. and its missionaries. Article 31 of our Church very rightly calls Masses and the doctrines associated with them "blasphemous fables and dangerous deceits."

Yours faithfully,

R. S. R. MEYER.

The MacLaurin School, Leura, N.S.W.

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Phone: Kat. 772.

C. H. Lloyd, M.A. (Camb.), Headmaster

TH.SOC. DEGREE.

(The Editor, "Australian Church Record.")

Dear Sir,

I read in the "Record" of Feb. 9th, 1950, under the heading of "The New Dean of Sale" that Dr. Alexander and Bishop Hart were the only two Australians to gain the Degree of Th.D. of the College of Theology by examination. I think that is incorrect, as my late husband, Rev. Canon Geo. Watson held the Degree from 1914, and at the time of his death in 1927; Bishop Hart and he were the only two who held the Degree of Th.Soc. by examination. I understand it has been changed to Th.D. since.

With kindest regards,

Yours very sincerely,

FLORENCE E. WATSON.

BROADCAST FROM THE CATHEDRAL.

(The Editor, "Australian Church Record.")

Dear Sir,

The Dean of Sydney has asked me to reply to a letter written to the "Church Record" by Mr. Alban Kirkby, published in the issue of the 9th March, criticising the 9.30 a.m. broadcast from the Cathedral on February 12 last.

Mr. Kirkby's criticism suggests that the broadcast service was uninspiring and unregional and that it failed to give to the radio audience the evangelical message. The impression which one gathers is that Mr. Kirkby was expecting a congregational service of an almost evangelistic character and that he was disappointed that the service was not of the kind for which he had been looking.

I am naturally sorry for Mr. Kirkby's disappointment. I should like, however, to point out to him a few counter-balancing facts.

1. The 9.30 a.m. broadcast from St. Andrew's Cathedral is for all intents and purposes a studio broadcast. No congregation is present. In a practically empty Cathedral, the service is broadcast into the microphones.

2. The whole idea of the service from the Cathedral is to give to the radio audience the traditional Church of England Cathedral worship and music. On the morning of February 12 the choir had just returned from their holidays. In spite of this, the chanting of the boys and the organ accompaniment might have been heard in any English Cathedral. I was interested to learn that one of our new Australians whose English is at present far from perfect, and who was listening to the broadcast, said: "That is very nice! It is like Europe!"

3. The service that was broadcast was a shortened form of Morning Prayer. It is difficult to see why the Benedictus with its joyful evangelical message, or the 139th Psalm, one of the most beautiful psalms of the whole Psalter, should be considered as uninspiring. The hymns which were sung were Keble's well-known hymn, "Blest are the pure in heart" and Lyte's popular and inspiring hymn, "Praise my soul the King of Heaven." The words of the anthem, exquisitely sung by the boys, consisted of the Collect for Sexagesima. Why should such well-known and outstanding hymns, sung to the regular congregational tunes, be called dull and uninteresting?

Finally, I would point out, that the service was simply the Church of England Service of Morning Prayer in an abbreviated form.

It is rather strange to find a member of the Church of England regarding the traditional Service of his Church as unevangelical and lacking in devotion. In contrast to Mr. Kirkby's opinion, a very capable critic commented on this particular broadcast with the words: "I felt the spirit of real devotion."

If St. Andrew's Cathedral can broadcast a service which is at once Anglican, beautiful and devotional, it is surely not failing in its duty to Churchmen in Australia.

Yours sincerely,

C. VENN PILCHER.

PRIMATE VISITS BROKEN HILL.

On Monday evening, March 6th, the Primate of Australia and Mrs. Mowll visited Broken Hill to dedicate the new hostel opened by the Bush Church Aid Society.

The ceremony was held in the Hostel grounds on a beautiful evening. A large crowd joined in the service in which the Archbishop was assisted by the Bishop of Riverina, Canon Harling, The Rev. E. W. Fisher-Johnson, and the Assistant Organising Missioner. Afterwards, the Hostel was thrown open for inspection.

At present the building will accommodate about 15 boys, but it is expected that many more will be accommodated next year. When he introduced the Archbishop, the Bishop of Riverina paid a striking tribute to the work of B.C.A. in the diocese and in other parts of the Australian Church. In his address the Primate also paid a fine tribute to the society's work and amongst other things referred to the work of the late Bishop Kirkby, whom he described as "great Australian and a great Churchman." Dr. Mowll also expressed his admiration for Mrs. Mann who for so long was matron of Wilcannia Hostel and in later years of Coorah Hostel at Wentworth Falls. The resignation of Mrs. Mann has been announced. She has served the Church through B.C.A. for 25 years and she will be sorely missed from the ranks of the Society.

SYDNEY SYNOD STANDING COMMITTEE.

DATE OF SYNOD.

The following are some of the matters dealt with by the Standing Committee at its meeting held on 27th February, 1950.

The Most Reverend the Archbishop informed the Standing Committee that he proposes to call the Sydney Diocesan Synod on Monday, 25th September, 1950.

Mr. E. A. Deans, Chartered Accountant, has been called to Synod under the XIV Constitutions.

Mr. S. Moxham and Mr. E. A. J. Pont have been elected to the Standing Committee.

Mr. W. A. R. Kerle has been elected to the Panel of Triers.

The St. Andrew's Parish of Sans Souci Mortgaging Ordinance of 1950 was passed through all its stages.

The Bargo Application Ordinance of 1950 was also passed through all its stages.

Mr. Vincent Charles Fairfax, B.A. (Oxon) was elected a Trustee of the Church of England Property Trust Diocese of Sydney in the place of Sir Hugh Edward Poynter, Bart., resigned.

Mr. W. J. Williams, M.B.E., B.Sc., has resigned as a member of the Committee of Moore Theological College.

THE FRIENDLY HOUR.

With the aim of promoting friendliness among the members of our church congregations we asked the Rector of Holy Trinity, Adelaide, to tell us something of what is being done in this way at that church. He writes as follows:—

"A few months ago in the "Record" there was given an account of how the Church folk at Kiama (N.S.W.) met after evening service, in order that parishioners worshipping in the one church might get to know one another.

"The idea we have put into practice at Holy Trinity, Adelaide, may be of benefit to some parishes. In most parishes greater fellowship and friendliness is undoubtedly needed. Here each fifth Sunday, we have after the evening service—the friendly hour. The folk who have been to the service are invited to come to the parish hall. A cup of tea and light refreshments are provided—these are usually given by the members of the Women's Guild, but other organisations gladly help with provisions.

The parishioners here literally come from all points of the compass. East, west, north and south, so this does afford a good way for people to get to know one another. As little ceremony as possible is used. Some information of interest to most parishioners can usually be found and given on these occasions—adding to the interest of the gathering.

"The folk are then asked to shake hands one with another and to talk to each other—some may be newcomers. As far as possible introductions are made and the time spent has been generally accorded "A Friendly Hour."

Applications are invited for position of

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YOUTH PAGE

RECORDED MUSICAL EVENINGS.

The Australian Youth Committee, in conjunction with the Australian Broadcasting Commission has kindly arranged to conduct in the Library of the C.E.N.E.F. Memorial Centre four evenings of recorded music. The dates of these are—

1.—Wednesday, 26th April.—"Recipe for an Orchestra." (An introduction to the instruments.)

2.—Wednesday, 7th June. — "Then and Now." (A short history of Music from Bach to present day.)

3.—Wednesday, 19th July.—"A Calvalcade of Musical Style." (A study of various forms of compositions — symphonies, overtures, etc.)

4.—Wednesday, 30th August.—"Concert Platform." (Programme of recorded music.)

These programmes should prove of tremendous interest to young people generally, and we hope that the members of the various organisations of the Church will avail themselves of the opportunity of hearing these recitals.

For further information, please contact the organiser of the evenings, Mr. Alan Zeigler at BL 1064, or the Church of England Youth Department MA 1942.

CHRISTIAN YOUTH LEADERS TRAINING COURSE—1950.

On Thursday, 20th April, the first year of a two-year Youth Leaders' Training Course, arranged by the Church of England Youth Department, will commence at the C.E.N.E.F. Memorial Centre.

There will be examinations at the end of each year, and those who are successful will be awarded certificates. The Christian Youth Leaders' Training Course is designed to assist leaders and potential youth leaders of our Church, and has as its aim, primarily the character of the leader. It is not a theological course, but aims rather to give a background of Biblical knowledge, and the particular faith of our Church that will enable the leader to be more efficient in his work.

A leaders' training week-end will be held during the course, when members who attend will be expected to play a leading part in the conducting of the same.

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MR. H. J. HANNAH, 23 Warrigal Place, Heidelberg, Melbourne.

MR. F. L. D. HOMAN, Victoria Road, Camberwell.

MR. A. G. HOOKE, F.C.A. (Honorary Treasurer), 400 Collins Street, Melbourne.

MR. W. M. BUNTINE, M.A. (Honorary Secretary), 181 Kooyong Road, Toorak, Melbourne.

Property left by Will, or Gifts towards Christian Work may be placed in the hands of the Trust for Administration.

The fee for the whole course is 10/6. The course may be done by correspondence, or single lectures may be taken at the rate of 1/- per night.

The syllabus for the course is as follows:—
YOUTH LEADERS' TRAINING COURSE, 1950.

(part only)

Vital Facts of our Faith.

Principles of Leadership.

Thursday, 20th April.—5.30 p.m., Tea. 6.30 p.m., The Holy Trinity (Article 1).—Dr. S. B. Babbage. 7.30 p.m., Character of a Christian Youth Leader.—Dr. Paul White.

Thursday, 27th April.—5.30 p.m., Tea. 6.30 p.m., The Person of Christ (Articles 2 and 15), and The Incarnation.—Rev. D. B. Knox. 7.30 p.m., Approach to young people (A).—Mr. W. Anderson.

Thursday, 4th May.—5.30 p.m., Tea. 6.30 p.m., The Resurrection (Articles 3 and 4).—Dr. S. B. Babbage. 7.30 p.m., Approach to young people (B).—Mr. W. Anderson.

Thursday, 11th May.—5.30 p.m., Tea. 6.30 p.m., The Holy Ghost (Article 5).—Rev. A. Deane. 7.30 p.m., Youth Bible Study Group.—Rev. G. R. Delbridge.

Thursday, 18th May.—5.30 p.m., Tea. 6.30 p.m., The Holy Scriptures (Articles 6 and 7).—Rev. A. Deane. 7.30 p.m., The right perspective of the "4 square programme."—Mr. G. Turner.

Thursday, 25th May.—5.30 p.m., Tea. 6.30 p.m., The Three Creeds (Article 8).—Archd. T. C. Hammond. 7.30 p.m., The Business Meeting.—Mr. F. L. Hedges.

Thursday, 1st June.—5.30 p.m., Tea. 6.30 p.m., Original Sin (Article 9). 7.30 p.m., Making the most of your Fellowship Tea.—Mr. T. McCaskill and Mr. A. Patrick.

Thursday, 8th June.—5.30 p.m., Tea. 6.30 p.m., Free Will (Article 10). 7.30 p.m.,

(1) Programme planning for girls.—Miss D. Newmarch; (2) Programme planning for boys.—Mr. J. Allcorn.

Thursday, 15th June. — 5.30 p.m., Tea. 6.30 p.m., Justification (Articles 11 and 18).—Rev. Basil Williams. 7.30 p.m., Publicity and Advertising Youth Work.

Thursday, 22nd June. — 5.30 p.m., Tea. 6.30 p.m., Good Works (Articles 12, 13, 14).—Rev. Basil Williams. 7.30 p.m., Parish Youth Papers.—Mosman Young People and Mr. C. Muston.

Thursday, 29th June. — 5.30 p.m., Tea. 6.30 p.m., Sin after Baptism (Article 16).—Rev. R. Walker. 7.30 p.m., Personal Work.—Dr. Howard Guinness.

Thursday, 6th July. — 5.30 p.m., Tea. 6.30 p.m., Predestination and Election (Article 17).—Rev. C. K. Hammond. 7.30 p.m., Possibilities of handicraft in youth work Y.M.C.A. (Mixed Groups included).—Mr. C. T. Turnbull.

Thursday, 13th July. — 5.30 p.m., Tea. 6.30 p.m., The Church (Articles 19, 20, 21).—Archd. R. B. Robinson. 7.30 p.m., Christian Drama (A). (Melbourne). 1 week's course.—Rev. R. Dann.

GOOD FRIDAY PROCESSION.

The Archbishop of Sydney's Good Friday Procession will assemble in the Domain at the rear of the Mitchell Library at 4 p.m. Church people, will, as far as possible, march with their own Rural Deaneries. The Procession will move off at 4.20 p.m., and proceed via Macquarie Street, Martin Place, and George Street to the Cathedral, where a short service will be held. Amplifiers will be used at this service to enable those standing in the Cathedral grounds to take part.

The Bush Church Aid Society

invites all

CLERGY

to consider the manpower needs of the Church Outback. The Society has been invited to staff missions in New South Wales, Victoria, Tasmania, South Australia and Western Australia. In some of these places there has been no ministry of the Church for many years. In others, there is NO CHRISTIAN MINISTRY WHATSOEVER. Will the Clergy please consider these needs?

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THE BUSH CHURCH AID SOCIETY,

Diocesan Church House,

George Street, SYDNEY

AUSTRALIAN CHURCH NEWS

NEW SOUTH WALES.

DIOCESE OF SYDNEY.

NEW RECTOR.

REV. W. K. DEASEY INDUCTED.

Under the guidance of the Archbishop of Sydney, Mr. Deasey was installed in the Parish of West Manly on Wednesday, 1st March, in the presence of an overflowing congregation. The service was most inspiring and augurs well for the future of the parish. Following the service a public welcome was tendered to Mr. and Mrs. Deasey, at which the Archbishop expressed his faith in Mr. Deasey and his hope that the Parish of West Manly would become one of the most important parishes in the Diocese.

All parts of the Parish took part, Balgowlah being represented by Mr. McDougall (Churchwarden), Mrs. Freeman (song), Seaford sent Mr. V. A. Colgan (Churchwarden) and Rev. Canon West, (Assistant Minister), Manly Vale by Mr. Benson (Churchwarden), and Miss Beryl Krause (song). Mr. E. D. Darby, M.L.A., welcomed Mr. Deasey to his electorate.

On behalf of the parishioners Judith Roberts presented Mrs. Deasey with a gift of flowers, and welcomed her and the family.

Responding, Mr. Deasey said his policy was simply that he and the parishioners were labourers together with God, and jointly they must attempt great things for God and expect great things from God.

(The new postal address of the Rev. W. K. Deasey is the Rectory, 269 Sydney Rd., Balgowlah. Phone XJ 1997.)

S.C.P.U.

The next meeting of the Sydney Clerical Prayer Union will be held on 3rd April at 11 a.m. in the Board room of Bible House, 95 Bathurst Street, Sydney. The Guest Speaker will be Mr. D. Deasey, of Papua. Enquiries, please contact Rev. H. E. Cierckeko. UB 1630.

MEMORIAL DOOR AT ARNCLIFFE.

A door at the choir entrance to St. David's Church, Arncliffe, was dedicated recently in memory of the Rev. R. H. Pitt-Owen, Rector from 1906 to 1947.

The work has been carried out by the firm of Ernest Mills and Sons Pty. Ltd., who also designed the imposing chairs in the Sanctuary. Not a few suggestions as to a suitable memorial were made to the Parish Council, but the one adopted won the support of all. As a matter of interest, the suggestion came from Mr. H. A. Butterworth.

The dedication was performed by the Rev. W. J. Siddens, Rector of St. Thomas', North Sydney, who also delivered a short address. Mr. Siddens served as Catechist at St. David's in 1920 and 1921 under Mr. Pitt-Owen, and has maintained an active interest in St. David's since. From 1929 to 1945 he was Rector of Penshurst. The Rev. Albert Pitt-Owen also assisted in the service.

It seems appropriate that the dedication should have taken place at the 8 o'clock service, for the dignified manner in which that service is held is most characteristic of Mr. Pitt-Owen. An "Order of Service" was printed for the occasion.

OUTSTANDING MEN'S SPEAKERS.

The Church of England Men's Society at St. Alban's, Lindfield, recently had as a Social Hour Speaker Sir James Bissett former

Commander of the liners "Queen Mary" and "Queen Elizabeth."

Sir James, who was accompanied by Lady Bissett, gave reminiscences of his fifty years at sea.

The speaker at the next Social Hour (March 24) will be Mr. Charles P. Mountford, Leader of the Arnhem Land Expedition.

DIOCESE OF NEWCASTLE.

GUILD PLANS FOR MISSION.

The Guild of the Cross, an organisation specially planned to prepare laymen for their part in the coming Newcastle Diocesan Mission, is now forming branches in different parts of the diocese.

The first branch of the Guild of the Cross was formed in the Cathedral parish. On Sunday, February 12th, seventy-eight members were enrolled at Evensong. Those presenting themselves for membership walked up to the Chancel steps where they received their cross-emblem and a blessing.

On the following day a complete list, names and addresses, were sent to the Organiser, together with a cheque to cover the cost of the badges.

Branches at Adamstown, Mayfield and several other parishes are in the course of formation as we go to press.

Please get your branch formed and ready for work at the earliest possible moment.

The Youth Director (the Rev. F. Standen) has formed a News Team which visited the parish of Mayfield on Ash Wednesday for their first public effort. This and other teams will be ready to accept invitations from the

various parishes to speak to congregations or parochial organisations.

Whilst we shall be happy to enrol members of the Guild, we would strongly urge all intending members to join their own local branch of the Guild.

The Bishop and Executive Committee are very pleased to learn of the success and progress of the Guild.

A team of men have already offered to visit the local works for dinner hour services and arrangements will be made accordingly.

We hope the country parishes will now begin to form their branches of the Guild in preparation for their missions in September and October. Missioners are now being appointed and particulars will be sent to the Rectors as soon as possible.

DIOCESE OF GOULEURN.

EXTENSIVE RENOVATIONS COMPLETED.

Extensive renovations to the beautiful church of St. James', Greenethorpe, in the Parish of Koorawatha, are now complete.

The interior has been entirely re-painted, and the sanctuary partly re-modelled, making it much larger than previously. The exterior has been re-faced.

For the first service in the re-modelled church—the Harvest Festival—the Church was packed to capacity. The preacher was the Deacon-in-charge, the Rev. E. G. Buckle.

Plans are now under way for the erection of a stone fence to completely surround the church of St. Saviour's, landra, in the same parish.

MANY DIOCESAN MOVES.

There have been a large number of recent personnel changes in the Diocese of Goulburn.

The Rev. John Rose has been inducted to the parish of Queanbeyan, and the Rev. W. J.

The Gospel Cannot Wait

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Conran, formerly of Berridale, to the Parish of Tumut.

The Rev. T. E. Whiting, of Binda, has moved to Bega, vacated by the Rev. Dr. C. B. Alexander, who resigned to become Dean of Sale. The Rev. David Orange has been appointed to Cobargo, and the Rev. E. M. Cutcliffe to Braidwood. The Rev. T. J. O'Brien has resigned from the parish of Cobargo.

VICTORIA.

DIOCESE OF MELBOURNE.

ANNUAL ORDINATION SERVICE.

The Ordination was held in St. Paul's Cathedral on the 5th March. Bishop Baker preached a sermon in which he set before us all the challenging example of Athanasius. One of the Church's leaders is being remembered at the Cathedral each Sunday during the Season of Lent.

The following were made Deacons:—Gordon Allan Brown, B.A., Th.L.; Phillip Revett Cooke, Th.L.; Stanley Charles Moss, B.A.; George William Phillips, Th.L.; David Thomas Pritchard, Th.L.; Bruce Herbert Reddrop, B.A., Th.L.; John Leslie Richards, Th.L.; Jock Lugton Ryan, Th.L.; Geoffrey William Simondson, Th.L.; Samuel Donald Smith, Th.L.

These four were advanced to the Priesthood:—John Burbury Moroney, Th.L.; Richard Hain Pidgeon, B.A., Th.L.; Lancelot Rupert Shilton, Th.L.; Hilary Alfred Warner-Bishop, Th.L.

NEW NAVAL CHAPEL.

The foundation stone of a new memorial chapel which is to be erected at the Flinders Naval Depot, Crib Point (Vic.), was laid by the Governor-General (Mr. McKell) recently. The chapel will be built from public donations, including a bequest of 10,000 under the will of the late Mrs. Alice Maude Keilora Treacy, in memory of her husband, the late Paymaster Captain Alfred Martin Treacy, R.A.N.

It will commemorate officers and men of the Protestant denominations who lost their lives as members of the Royal Australian Navy in the First and Second World Wars.

Of very handsome modern Gothic design, it will be constructed in accordance with plans prepared by Mr. Louis R. Williams, F.R.A.I.A., who is architect for the new Bathurst Cathedral in New South Wales and has also been architect for numerous beautiful churches built in Perth, Adelaide, Brisbane, Townsville and the Melbourne metropolitan area in recent years. Quarry-faced autumn-tinted stone will be the principal material used and the roof will consist of mellow-toned tiles.

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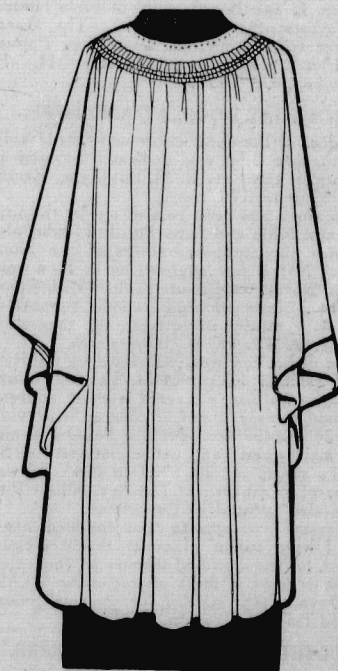
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