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EASTER: THE PLEDGE AND PROMISE OF POWER

By the Bishop of Ballarat (The Right Rev. W. H. Johnson.)

hat I may know Him, and the power of His resurrection." (Philippians 3, 10.)

The Spirit of Our Age.

"That'll put some pep into it." So said a little boy as he poured a copious supply of petrol down the funnel of a toy engine. The boy, a true son of our age, was obsessed with the idea of power. He wanted his toy to have power. He wasn't satisfied with it as it was. It was too tame. He wanted it to vibrate, to make a noise, and to rush about with lightning speed.

Yes, this lad was a true son of our age. The world to-day is obsessed with the idea of power. Men must have faster and more powerful aeroplanes. They must have bigger and more luxurious ocean liners. As I write these words I can hear motor bicycles tearing by, emitting ear-splitting noises, as they go to enter upon races that, according to the advertisements, will be conspicuous for the power and speed of the machines taking part.

"Power Politics."

This obsession is to be found not only in the mechanical world: it has captivated politicians and dictators. It has produced what is called "Power Politics." Hitler built his regime upon Power Politics. Stalin has done the same. With huge armies, with secret police, with ruthless propaganda, with regimentation, and according to reports with 16,000,000 people in concentration camps because they wouldn't be regimented, Stalin has created a terror in Russia that has silenced all criticism and opposition. Power Politics has enslaved the people.

The Power of God.

In the midst of this power-crazed world the Church of God proclaims once more the Message of Easter. What is this message? "Ye shall receive power." Yes, the message of Easter is about power. But what a different power it is from the power that the world seeks!

The message of the Church of God is that into this troubled, distressed world the Son of God, the Second Person of the Blessed Trinity has come. He has become one with us. He has brought the life and love of God to men. He has fought our enemies and conquered them. He has passed through death and vanquished it. He had promised that the power of His victorious life can live in us. And, wonder of wonders, this promise has been fulfilled!

The striking thing about the Church's message, the arresting thing about the Church's Book, the New Testament, is that it tells of men and women who found a transforming power. St. Paul found that power. He said it was Christ in him. "I live," he said, "yet not I, but Christ liveth in me." The fact that Christ has conquered sin and death and that He was alive and that His power was working in the Church and in individual Christians—this fact is treated in the New Testament, not as a pious theory, but as a well-known fact of experience.

Nay, further, this transforming power of the Living Christ in the hearts and lives of men is one of the most certain facts of history. In every age there have been men and women who have been converted and sanctified by the power of the living Christ.

Our Need To-day.

The power of the Living Christ! What that power is we see not only when we look at the men and women of the New Testament who loved our Lord and opened their hearts that He might enter them and transform their lives. Let us remember that this thing has been happening ever since, and that it is happening in our own day. Wild men of New Guinea, who only 50 years ago were savages and cannibals, have experienced in their lives the same power that transformed the men and women of the New Testament. A wounded Canadian soldier, who experienced the tender care of these Papuan Christians, said: "The look upon their faces made you think that Christ was black." What he meant was that he saw the power of Christ alive and working in them.

Where to Begin.

This is the power that the world needs, and it is the Church's task to bring it to the world. But who among us would deny that in the Church, as it is to-day, the impression of the life and power of the risen Christ is not so full and so marked as it should be? The Church needs a new experience of the power of the Resurrection; and, remember, the Church means you and me. A million men and women truly filled with the power of the Living Christ could change the world. Well, let each one of us begin with our own life, and offer two prayers daily, one for ourself and one for the world!

For Ourselves Let Us Pray:

O God the Father of our Lord Jesus Christ, grant that I may know Him and the power of His Resurrection, that my life may be transformed and that He may work through me; this I ask through the same Jesus Christ, our Lord. Amen.

For the World Let Us Pray:

O God, whose Son Jesus Christ is the Light of the World, grant that the

hearts of men everywhere may be opened to His Spirit, that they may find the true way of life, and that the nations may come into the paths of righteousness, justice, and peace; through the same Jesus Christ our Lord. Amen.

INCREASE IN ORDINATIONS AND CONFIRMATIONS IN ENGLAND.

STATISTICS IN THE NEW YEAR BOOK.

Sidelights on the economic as well as on the religious life of almost all parts of the world, are thrown in "The Official Year-Book of the Church of England, 1950."

The number of men ordained deacon in the Church of England in 1949 was 362, as compared with 297 in 1948; 208 in 1947; and 158 in 1946. The number of children and adults confirmed in the Church of England in 1948 was 137,747, as compared with 134,159 in 1940, the last year for which the full figures for Confirmations were collected.

CHAPELS ROYAL.

Many facts not hitherto widely realised about the Chapels Royal, Collegiate Churches and other kindred institutions, are given in an enlarged section devoted to these institutions. The extra-provincial status of Westminster Abbey and the largely similar status of "The King's Free Chapel of St. George within His Castle of Windsor," are explained, and there are short notes on the two Chapels Royal in H.M. Tower of London; the Chapels Royal; the Royal College of Chaplains; the King's Chapel of the Savoy—where, as it is a private Chapel of His Majesty in right of his Duchy of Lancaster, the National Anthem is sung in the form:

"God save our Lord the King,
Long live our Noble Duke,
God save our King."

A new, long section of the Year-Book is devoted to the Ecumenical Movement, in which the Church of England is playing an important part. There are sections on the World Council of Churches, the International Missionary Council, the British Council of Churches, and the Conference of Missionary Societies in Great Britain and Ireland.

WORLD-WIDE PICTURE.

Though successful Church finance is chronicled in Wales and Scotland, the general picture of the world presented by the Year-Book is one of religious and evangelistic energy amid very difficult economic conditions. On Missions and the Anglican Communion overseas the Preface observes:—

"In the news from the Anglican Communion overseas in 1949, two features were outstanding. First, the intense interest created by the Lambeth Conference of 1948, was seen in the constant reports of discussions on the issues raised by that Conference and in the plans resulting from them. Secondly, the phenomenal fall in the value of currency in every part of the world, and especially in India and the Far East, with the rise in prices, meant that, though missionary giving was maintained in England and in some directions increased, the gifts available from the parishes here would pay for a much smaller amount of work than in previous years."

SCRIPTURES FOR MIGRANTS.

BIBLE SOCIETY PLANS.

The annual meetings of the Commonwealth Council of the British and Foreign Bible Society were held in Sydney under the Chairmanship of the Hon. Sir Frederick Richards, LL.D., from the 15th to 18th March, inclusive.

Among the more important matters discussed was the free distribution of the Scriptures among Migrants. An effort is being made to place the following letter in the hands of all new Australians—

"The British and Foreign Bible Society in Australia extends to you a cordial welcome on your arrival in the Commonwealth. We wish you a happy life among us, and trust that, in spite of possible initial difficulties, you will soon be comfortably established as a citizen of Australia."

"We are glad to offer you, on behalf of the Society, as a token of our good-will, a gift of a Bible or a New Testament. We do this because it is our conviction that many of the best elements in the British way of life which we cherish in this Commonwealth, come from the Bible."

"You will find the addresses of the Bible Society's Secretaries on the back of this folder, and you are cordially invited to call for your copy at your nearest Bible House, or, if unable to call personally, to write and ask that it be sent through the post."

Moreover, chaplains of Migrant ships are invited to call at the London Bible House where they will be supplied free with the Scriptures they need for their work.

The Commonwealth Secretary, the Rev. W. H. Rainey, B.A., F.R.G.S., announced that since 1942, when the Commonwealth accepted overseas responsibilities, Scriptures have been published in Australia in twelve New Guinea, four Solomon Island, one New Britain, three New Hebridian, one Borneo, one Malayan and five Australian aboriginal languages—a total of twenty-seven. These publications were undertaken on behalf of the New Guinea Mission, the Church Missionary Society, the Melanesian Mission (Anglican), Methodist Overseas Missions, Pres-

byterian Board of Foreign Missions, the London Missionary Society, the Lutheran Mission, the Borneo Evangelical Mission, and the South Sea Evangelical Mission.

At the closing meeting Sir Frederick Richards announced that he would retire from the Chairmanship at the 1951 meetings, and Mr. A. C. Powell, a retired Tasmanian business-man and a prominent Methodist layman, was chosen as Chairman-Elect.

EASTER MESSAGES.

"The Prince of Life"—Marcus Loane, 8/6.

"The Blood of the Cross"—Andrew Murray, 3/2.

"The Trial and Death of Jesus Christ"—F. Powell, 9/6.

"The Radiant Cross"—Paul Rees, 14/-.

"All Things New"—Mrs. Penn-Lewis, 1/9.

"The Bible and the Cross"—Campbell Morgan, 5/6.

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DON'T MISS THIS GIFTED SPEAKER Robt. A. Laidlaw, M.B.E.

Author of the "REASON WHY"
at meetings listed hereunder

ASSEMBLY HALL, Margaret St., SYDNEY

Sat., April 15—Great Youth Rally, 7.30 p.m.

Doors open 6.30

EACH WEEK NIGHT from April 17 to 29,
commencing at 7.45 p.m.



Pitt St., Congregational Church — — — Sunday, 16th, at 2.30 p.m.
Victoria Hall, Victoria St., Burwood — — Sunday, 16th, at 8.15 p.m.
Town Hall, Victoria Av., Chatswood, Sunday, 23rd, at 2.45 & 8.15 p.m.
Town Hall, Petersham — — — Sunday, 30th, at 2.30 & 8.15 p.m.

EVERYONE MADE WELCOME

NOTES AND COMMENTS

"Jesus and the Resurrection" was the dominant note of the Apostolic preaching. As St. Paul wrote to the Roman Church

The Easter Fact. Christ was declared or shown to be the Son of God by the Resurrection. It was to them the fundamental fact on which their faith and life were grounded. The Risen Christ was God's assurance to them of the truth of every promise He had made and the basis of that great Hope which ruled their lives and sustained them in the face of all the opposition and persecution by those who opposed them. Consequently the Resurrection of our Lord has been the first point of attack by unbelievers, and by many subtle arguments men have sought to explain away this very foundation fact of the Christian Faith. Right down the ages there have been the successors of those foolish Jews who thought to keep the Christ a prisoner in the tomb and in their hardened unbelief gave utterance to their puerile explanation of the vanishing of His body from the sepulchre. But just as no earthly seals could restrain the living Christ, so no human machinations of intellect can give any real satisfaction in argument, against the present life and power of the Risen Lord.

"Vain the stone, the watch, the seal;
Christ hath burst the gates of hell;
Death in vain forbids Him rise!
Christ hath opened Paradise."

Our national vice! And one unfortunately encouraged on a large scale by some State Governments. In England a Royal Commission on gambling has been held recently, before which the Bishop of London and other churchmen appeared in protest. Representatives of

the churches were reported stressing three points:

1.—Gambling insults the dignity of man.
2.—State taxing or control of football pools would be supported only if it meant their eventual abolition.

3.—As the least deeply rooted form of gambling football pools should be dealt with vigorously and without delay.

Mrs. Edith Millns, vicar's wife and a pillar of the Mothers' Union, said:

"Football pools have taken betting into the home. Canvassers go from door to door urging women to take up this so-called form of amusement."

"Women are usually far too busy to go out and spend money getting to a dog track but the pools are an easy way out."

Mrs. Millns said the Mothers' Union made it a principle not to take betting into their homes.

Probably no vice is more hardening in its influence upon character. The urge to gain without regard to another man's loss naturally cultivates a covetousness that demoralised its devotees. The free play given to self-interest was completely subversive of that spirit of love that was manifested on the cross as the only real spirit of Christianity. Can we wonder at the grievous decline of true religion and religious profession and life?

The Convocation of Canterbury has had this perennial and thorny question before them in connection with a proposed "Canon,"

Divorce & Re-Marriage. which would make re-marriage permissible if the bishop, sitting with his chancellor, was satisfied that the first marriage, instead of being the subject of a divorce suit, could have been the subject of a nullity case.

Their Lordships came to no decision because they found that there were some difficult "cons" to be dealt with

before anything like unanimity of the episcopate could be attained. The Bishop of Truro, for instance, said:

"Are we prepared to say such a marriage is wrong? Why should we condemn a 90 per cent. innocent party to lifelong celibacy? It is better to attempt to discriminate than to refuse."

And the Archbishop of Canterbury made the deliberate statement: "The Church must do its utmost to keep them within its fellowship."

Later on the Archbishop of Canterbury, speaking at a public dinner of the medico-legal society in London stated that he was about to set up a commission of inquiry into the question of nullity of marriage. His Grace told the society that nullity raised the most difficult questions in theology, law and medicine. Quite so, and therefore the English Church fathers should beware of the Papal practice of arrogating to itself powers it does not possess. It is too fatally easy to make hard ecclesiastical rules to bind burdens upon men. Catholic customs so called, can be a hard taskmaster—but they are usually "traditions of men."

We are interested in the setting of an article in the C.E. Newspaper on this subject. Here are the headlines:

"Remarriage: The Evil of Rigorism; Realism or Romanism; Which will the Church Choose?"

The Article closes with a quotation from the late Bishop Creighton without doubt one of our most brilliant Church historians. The quotation is as follows:

"The question has always troubled the English Church, Cranmer, Andrews, Laud alike had no fixed principles . . . We, as Christians, abhor divorce; but when a divorce has been judged necessary, are we to refuse any liberty to the innocent and wronged party? It seems to me a matter for our discretion on equitable ground in each case. I could not advise any of my clergy to refuse to solemnise a marriage of an innocent party, who genuinely desired God's blessing. I prefer to err on the side of Charity."

So should we!



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RELIGIOUS FREEDOM
FOR WHOM?

Speaking before the annual meeting of the Presbyterian Synod of New York, meeting in Syracuse, Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches, reminded his hearers that the Roman Catholic conception of religious freedom represented a "decided difference" from that of Protestants. "The Roman conception," he said, "is really limited to freedom as over against the political power; it does not include freedom from ecclesiastical power. The Roman Catholic Church can be very insistent on freedom for religion in the Soviet orbit, where the obstacle to freedom is the state, but her reaction is quite otherwise when the issue is freedom—in Spain or Argentina, for example—for one group of Christians as over against a dominant ecclesiastical institution. If in the United States the practice of the Roman Catholic Church is much better than its theory that is because it is living in a country which has a different tradition, and in which Roman Catholic strength is not great enough to warrant it in pressing for its own historic pattern."

After citing the type of suppression in communist states, Dr. Cavert said: "The other type of denial of religious freedom is illustrated by Spain, where non-Catholics are permitted to practise their religion only in private. Their chapels must not display any exterior evidence of being places of worship. Bulletin boards for example, are not allowed. Several Protestant chapels have been closed in the provinces as a result of a strict interpretation of the law. Evangelistic activities are forbidden to non-Catholics. It is not even permitted to publish the Bible in a Protestant version. Protestant schools are not allowed and Protestant children must receive Catholic training in the schools. Here is a clear denial of religious freedom by a church-controlled state."—"The Churchman."

THE WORLD OF BOOKS.

Marcion and His Influence, by E. C. Blackman. S.P.C.K. 12/6. 181, pp. + x.

This is a student's book and is not at all the kind of production for even the intelligent "average reader." It is the published results of research in the work and impact upon the early church made by one of the most outstanding and interesting of heretics. Marcion's importance is at once the tribute to his convinced sincerity as well as the outcome of his dangerous ability. The author has all the time had recourse to Harnack's *Marcion: Das Evangelicum vom fremden Gott* and also to his *Neue Studien Zu Marcion*, which in any case are indispensable; but he seeks to correlate thereto a considerable amount of further study that has come into publication since Harnack's last editions and to give a reassessment of Harnack's main conclusions. The main drift of the great German scholar's views on church history are fairly well known, viz., that corruption damaged the early New Testament Gospel almost immediately after the close of the apostolic era so that the changes of the second century stands in rigid contrast to the church of the New Testament. Marcion is given an important part by Harnack in the corruption of the early church. While not subscribing to the fundamental discontinuity between the later Church ("Catholic") and the early New Testament Church, the author examines first how much truth lies in the various proofs of Marcion's influence—upon church organisation, upon the formation of the Canon of Scripture, on the purity of the New Testament text, upon the development of the creed, as well as the actual points of Marcion's teaching and the roots from which it is derived. As to his influence on organisation or on the Canon Marcion has a certain significance but Harnack has greatly overstated it. On the other hand he under-

estimated the heretics' influence on the text of Scripture although that influence still remains very small.

A special detailed study in this has been given in appendices dealing with the old Latin and Syriac texts. As to the relation of Marcion or even of Gnosticism to the Apostles' Creed the evidence is extremely nebulous and this study goes to prove only too clearly how nebulous it is. There is no proof, if proof can be spoken of with such a difficult problem, and those who would say that the Creed was articulated originally as a counterblast to Marcion or Gnosticism must feel the burden of proof upon them.

In the study of Marcion's beliefs the conclusion is reached that his faults were exaggerations of truths rather than importing alien ideas. He overstressed Hierology at the expense of cosmology not under the stress of metaphysical ideas so much as a common sense philosophy from experience; hence the dualism between a God of Love and a God of Justice. He staunchly followed the antithesis of Law and Grace as a principle received from St. Paul that, we are invited to believe, finds close succession in aspects of Protestant Evangelicalism. Some of these parallels strike one as being a little superficial on the part of the author. A certain similarity in some aspects of teaching or bias is only significant in relation to the rest of the theological position. And here it must be seen that while in some ways Marcion seemed to fumble at some big theological questions still before us, he approached them with a different presupposition and a too meagre experience.

This study has a wealth of detailed reference that a short review cannot deal with point by point. But Mr. Blackman has put students of early Christianity, and New Testament text in his debt by careful attention to an intricate subject. With its useful index and bibliography it is a valuable book for such readers.

—G. T. C. Marchant.

Nearly Fifty Missioners For
Newcastle's
Mission: "Biggest Effort Yet"

Nearly fifty missioners from twelve dioceses will take part in next month's great Newcastle Diocesan Mission.

The mission, directed by the Rev. J. S. Cowland, will be the "biggest effort yet made in the history of the Church in Diocese."

The main events of the mission will take place from May 5 to 16. Already arrangements have been made for 48 missions in the diocese.

There will be 15 missioners from the Diocese of Newcastle, ten from Sydney, four from Armidale, three each from Melbourne, Adelaide and Brisbane, and one each from Ballarat, Wangaratta, Riverina, Bathurst and Grafton.

Writing of the mission plans, Captain Cowland says:

"The Guild of the Cross has been formed, and we have about six hundred members at present. The Guild's aim is to unite those who are willing to pledge themselves to definite service.

"In preparation we are holding meetings in the large industrial works.

"We have teams of young Christians witnessing in churches and halls. We are holding cottage and lounge room meetings, to which outsiders are being invited. A team of workers then goes to tell them, in simple language, what Christ means to them.

"Radio and press appeals are being launched, and we are hoping to have teams of clergy, as well as lay people, to distribute literature. Bands of speakers are visiting parochial organisations.

"By every means available we are seeking to secure the interest of those who are outside the normal work of the Church.

"The clergy are meeting for prayer as a body, and are organising prayer groups in their own parishes."

The mission programme will commence on Friday, May 5, with a civic reception by the Lord Mayor. This will be followed by a procession to the Cathedral, and the Reception of the Missioners.

The following day the spotlight will switch to Maitland, where a similar programme will take place.

On Sunday, May 7, missions will commence in all parishes, continuing until the final services on Monday, May 16. On Tuesday, 16, there will be a final Thanksgiving and Valedictory service in Christ Church Cathedral.

Bishops as Missioners.

The missioners include the Bishop of Adelaide, the Bishop of Wangaratta, the Dean of Sydney, the Rev. Alan Begbie (St. Matthew's, Manly, Sydney), the Rev. C. E. Hulley (St. Oswald's, Haberfield, Sydney), the Rev. K. Walker (St. John's, Wilberforce, Sydney), Archdeacon C. S. Robertson (A.B.M.), Archdeacon Weston (Adelaide), Archdeacon Hardie (Brisbane), Dr. T. H. Robinson (St. John's College, Morpeth), Canon D'Arcy Collins (Rector of Dubbo, Bathurst), and the Rev. G. Sambell (Melbourne).

Since January a monthly newspaper, "The Clarion Call," has been published in con-

nection with the Mission, and will be continued until the conclusion of the Mission.

Commending the Mission, the Bishop of Newcastle (Rt. Rev. E. De Witt Batty) says:

"The Missioners will come to us from different parts of Australia. They will, perhaps, differ in age, experience and outlook. But their message will be in all essentials the same.

"They will come to tell us two things: First, that we need God, and second, that God needs us."

Special Mission services, which will commence on April 28, will precede the general Mission. These will be held in the Cathedral.

'TRANSPORT SERVICE'
FOR BUSMEN

When the Rector of Eastwood Parish Church, Notts, England, recently conducted a "Transport Service," the Church was decorated with the radiator of a double-decker bus, conductors' cash bags, and ticket punchers.

The largest congregation for 25 years—about 1000—heard the Nottingham City Transport Band accompany the choir of thirty.

The Rector, the Rev. Peter Caporn, commented: "This is not a 'stunt' service. We have already had one 'Harvest of the Mines' service, and in April will hold an industrial service, when I will try and decorate the church with appliances used in industry."

The Rector recently received a vote of confidence from his parishioners after 28 members of the parish council had resigned as a protest against the services.

SYNOD TO JOIN IN
YASS CENTENARY

The Goulburn Diocesan Synod will this year be held at Yass, as part of the celebrations of the centenary of the opening of St. Clement's Church.

Synod will be held from April 17 to 19. This is the first time a Synod meeting has taken place outside Goulburn.

The whole of the month of April will be given over to the centenary celebrations. A very comprehensive programme of services and functions has been arranged.

The celebrations began on Friday, March 31, with a conversation. The Bishop, the Co-adjutor Bishop, and numbers of clergy were present.

Palm Sunday was observed as a day of thanksgiving. The Bishop preached at all services, and the 11 a.m. service was broadcast over the National network.

Visitors for other Sundays will include the Bishop of Armidale, Bishop G. H. Cranswick, Canon D. E. K. Blanche (immediate past Rector) and others.

Partly in preparation for the centenary, and partly through necessity, extensive repairs and renovations have been made to St. Clement's. The work has not been completed for the celebrations, and the total expenditure, together with that for new furnishings and appointments, is estimated at £2,500.

It is planned to build a new and larger parish hall as soon as possible. The Rector (the Rev. H. P. Reynolds) writes that for all this and other work there is a generous spirit abroad in the parish.

Parish History.

Yass is the second-oldest parish in the Diocese of Goulburn. The Rev. John Vincent took services there from Sutton Forest prior to 1838, in which year the Rev. Robert Cartwright was licensed as priest-in-charge.

The first rector, the Rev. C. F. Brigstocke, was appointed in 1839. He died in Yass in 1859, and is buried beside the church, a few feet from the entrance to the vestries.

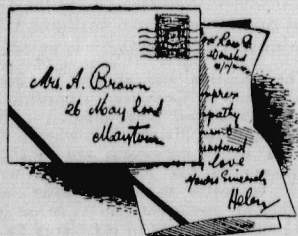
The church building was commenced in 1847, to a design by Mr. E. T. Blackett. The foundation-stone was laid by Bishop Broughton. Subsequent additions were the tower and spire (1857) and the present south aisle (1878). The latter work was not carried out according to Blackett's plans, and, while a good deal of extra space was provided, it was at the expense of architectural balance and general convenience.

Nevertheless, St. Clement's has the charm of homeliness, and a certain atmosphere which the passing of time and a constant use for worship have enhanced. It is beautifully set in a cluster of trees, and in large grounds.

One of the most interesting features of the church is its peal of five bells, installed in 1869. So far as is known, it is the only peal in an Australian country town. The bells are now in full use, after being completely neglected for many years. A sixth bell has been ordered from England, and will be installed before the end of the year.

A special centenary souvenir edition of the parish paper, "St. Clement's Chimes," has been published. It contains historical articles, and is profusely illustrated, partly in colour. The centenary programme is set out in full. Copies (one shilling plus postage) may be obtained from Miss F. Crowe, Adele Street, Yass.

Intending visitors who have not arranged for accommodation, and need assistance, should write to the Rector, the Rev. H. P. Reynolds, Box 25, Yass, N.S.W.



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CAMBRIDGE NOTES.

The week past brought the first real burst of Spring to Cambridge. In the Backs, especially along the avenues of King's and Trinity, the crocuses, gold, blue and white, were in full bloom, and here and there in the vast crop of green spring shoots a daffodil had already appeared. The horse chestnut tree between King's Chapel and King's Parade had a carpet of blue and white crocuses beneath it, and the flowerstalls in the Market Square were a mass of colour. Very soon the blossoms will be out everywhere.

New Regius Professor.

Canon Raven has retired from the Regius Professorship of Divinity, and has been appointed warden of Maddingley Hall—recently acquired by the University as a hostel—for five years. His successor in the Regius chair is Canon A. M. Ramsey of Durham University, who is a B.D. of Magdalen College, and the author of a number of books on New Testament themes, including "The Resurrection of Christ" (1945) and "The Glory of God and the Transfiguration of Christ" (1949). Professor Ramsey was chairman of the group of 14 leading Anglo-Catholics who in 1947 presented a Report to the Archbishop of Canterbury which was printed under the title of "Catholicity — A Study in the Conflict of Christian Traditions with West."

Death of Dr. W. L. Knox.

During the term Canon W. L. Knox, D.D. died after an illness. He was the third son of the well-known Evangelical Bishop of Manchester, E. A. Knox, and a brother of Monsignor Ronald Knox and E. V. Knox, well known to readers of "Punch." Canon Knox was described to me by my supervisor as "incredibly learned," and was unrivalled in his knowledge of Hellenistic literature and thought. His many books endeavour to throw light on the New Testament from this quarter. It was interesting to hear him in discussion with Professor C. H. Dodd at the latter's New Testament seminar. Professor Dodd, by the way, went to the U.S.A. for six months after his retirement, but is expected to return to live in Cambridge shortly. His Norris-Hulsean chair was filled by Professor H. Farmer, the distinguished Presbyterian theologian.

Ancient Manuscripts.

On Tuesday last I listened to Professor Sukenik, Head of the Department of Archaeology in the Hebrew University at Jerusalem, who was one of the main recipients of the recently discovered Hebrew scrolls. His English was often quaint, and one of our Hebraists remarked that it was practically word for word modern Hebrew. Of special interest were Dr. Sukenik's views about the nature of the scrolls, and their date. In the first place, he holds—though he has, he says, "the entire learned world against him"—that the hidden scrolls formed a genuine "Genizah", that is, a place where wornout scrolls, especially scriptures, could safely be left to perish, rather than be deliberately destroyed. His evidence for this is that the scrolls were already torn when put away, thus disqualifying them for further religious use. Other scholars think that they were so packed in the jars as to ensure their preservation. But if Sukenik is right, the scrolls must be considerably older than the date of their being put in the cave.

As to date, Sukenik does not stand alone in placing them early. He has, as Prof. Winton Thomas said, in his chairman's re-

marks, "considerable support." Sukenik told us that within ten minutes of first seeing the scrolls, he knew not only that they weren't forgeries, but that they antedated the Fall of Jerusalem in 70 A.D. Later he came to the conclusion that they were all written prior to the Maccabean age, that is prior to C. 200 B.C. Paleography is Sukenik's special qualification, but he doesn't base his conclusion on that alone, even though he has handled about 200 inscriptions and dealt with some 40 tombs around Palestine which all provide evidence of style of writing in these centuries. His second ground is that there is no trace, in any of the writings, of the Maccabean revolt, whereas there are signs of opposition to the Macedonians and the Hellenized Jews. This would date them under Macedonian or Seleucid rule. Thirdly, there is the evidence of the cave itself. The jars in which the scrolls were found are not of usual form, and their fabric is exactly the same as that of Seleucid pottery. It is true that there are a few Roman remains, but these are probably from a burglary of the cave, later, and 98 per cent. of the evidence in the cave is of the Hellenistic period. The scrolls could not, on the other hand, be earlier than Alexander's conquest, because both Seleucids and Ptolemaids are mentioned. In the light of all this, it is perhaps of special interest to know that there is a fragment of Daniel among the contents!

Dr. Sukenik also told of a second MS of Isaiah which was unrolled only a few months ago. Neither shows any trace of a break between chapters 39 and 40, though it was known from Ben Sira that the book was one at this time anyhow. What is more interesting is, that the second MS shows no sign of the scripta plena which characterises the earlier MS, but is in its spelling, close to the Massoretic text as we know it. What is the explanation of this? Sukenik's suggestion is, that the scripta defecta of the 2nd MS is the older, revered spelling, but was hard to read even in the 3rd century B.C. and so other copies were produced with the fuller spelling to aid pronunciation and reading. Thus Isaiah A, the first MS found represents a "Qeri" (i.e., indicating how to read) and Isaiah B, the second MS, represents a "Kethiv" (i.e., indicating how to write). By the time of the Messora, however, the pronunciation had changed. One is reminded of the present day analogy, in which a modern Hebrew uses an unpointed text in the synagogue, but an ordinary pointed text in his regular reading.

A New Society.

Yesterday was the inaugural meeting of the Cranmer Society, a new student society aiming to encourage the study of Church of England doctrine in accordance with the Book of Common Prayer. The President is John Taylor, of Christ's, son of the Bishop of Sodor of Man. The first speaker was the Rev. L. F. E. Wilkinson, Principal of Oak Hill Theological College. Among other things he pointed out how church doctrine at different times has affected ecclesiastical architecture, and the importance of giving constructive thinking and planning to this matter in the future, instead of following slavishly the often unedifying traditions of former generations. He especially contrasted the long chancels and chancel screens of the medieval churches, reflecting the great reverence accorded to the elements in the Mass, with the very open apical east ends in the Wren churches, reflecting the congregational emphasis in Reformation and post-Reformation worship.

—D. W. B. ROBINSON.

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"THE CRISIS IN THE
UNIVERSITY."

Sir Walter Moberley, Chairman of the University Grants Committee, and a Member of the Christian Frontiers, has written a penetrating study of the ills and maladies that affect the universities to-day. It needs to be said at once that this book is stronger in diagnosis than in prescription. Nevertheless, there will be no effective prescription without accurate diagnosis in the first place, and we can be grateful to the author for analysing and revealing the hidden and unconscious presuppositions that vitiate so much of our university activity.

He points out that universities to-day tend to shirk the really fundamental questions. "The taboo is due to a characteristic ingrained in our national temperament. We have a semi-instinctive disposition to shy away sharply like a nervous horse from any question arousing strong emotion or likely to involve a commitment at a deep level. But a praiseworthy reticence in the expression of one's innermost convictions is one thing; to have no such convictions to express is another . . . We like to think that ours is the religion of all sensible men and that sensible men do not ask themselves too closely what that may be. How much of the creed of the Church to which we outwardly conform do we actually believe? Why that, as Newman says ironically, is a question delicate to ask and imprudent to answer. When pressed on such matters, we feel uncomfortable, embarrassed, and resentful. In its extreme form, at least, this is a form of infantilism . . . It is a trait which those who live the academic life share in full measure with their countrymen." Sir Walter pungently comments: "Whatever its causes or excuses, such a taboo is disastrous and indefensible. It confines university education to the use of means as opposed to the choice of ends, to training in the acquisition of

tools as opposed to appreciation and criticism of the larger purpose for which those tools are to be used. It abjures any contribution to answering the master-question: How shall a man live?"

No reader can fail to be profoundly disturbed and challenged by the author's ruthless and relentless revelation of our evasive moral ambiguities and false neutralities. To ignore the importance and relevance of spiritual values by which alone men can truly live is not academic impartiality but pusillanimous abdication. The University, in the present situation, "can give help and guidance in all things subsidiary but not in the attainment of the one thing needful." Sir Walter Moberley, scathingly condemns the arguments which are advanced to defend this so-called ideal of academic detachment. "That ideal," he says, "is indicted on two main counts: first, as frivolous and irresponsible; and secondly, as bogus and hypocritical." These are strong words, but the author is ready to substantiate his arguments with disconcerting and unanswerable logic. "Thought divorced from responsible action is sterile, and a purely theoretical analysis is liable to lead to impotence. On practical affairs the academic mind is prone to reach a state of permanently suspended judgment, of conscientious indecision." Like certain of old time they are ever learning and never able to come to the knowledge of the truth. Such indecisiveness in moral matters surely reveals serious personal defects of character.

The author catalogues what he terms "spurious remedies," with an assessment of the relative truth which each contains. From this he proceeds to 66.

a discussion of the true aim and basis of a university, which is followed by an illuminating chapter on "Freedom and Integration."

This must suffice to suggest the quality of this profound study of one of our most formative educational establishments. The argument, it seems to us, is irrefutable; the question is whether it will lead to a repentance not to be repented of.—S.B.B.

Proper Psalms and
Lessons

April 7. Good Friday.

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

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

April 9. Easter Day.

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

E.: Isa. li 1-6 or Exod. xiv; John xx 1-23 or Rom. vi 1-13. Psalms 113, 114, 118.

April 16. 1st Sunday after Easter.

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

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

April 23. 2nd Sunday after Easter.

M.: Ex. xvi 2-15 or Isa. lv; John v 19-29 or 1 Cor. xv 35. Psalms 120, 121, 122, 123.

E.: Ex. xxxii or xxxiii 7 or Isa. 58 1-8; John xxi or Phil. iii 7. Psalms 65, 66.

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TO AUSTRALIAN CHURCHMEN.

THE MESSAGE OF EASTER

Human experience is necessarily personal and factual. As I (a self-conscious person) make my way across my little allotted span of time and space upon this planet I am constantly "meeting things" which I accumulate in my growing store of knowledge as facts of experience. But I quickly discover that these facts don't match, and I soon find myself up against what causes surprise, wonder and discomfort, namely, the devastating fact of Paradox: Light and Darkness, Truth and Falsehood, Goodness and Wickedness, Beauty and Ugliness, Strength and Weakness, Success and Failure, and finally most disquieting of all—Life and Death. Milton in his early days clothed this last great paradox in the language of poetic imagery:

Last came and last did go,

The pilot of the Galilean lake.

Two massy keys he bore of metals twain,

The golden opes, the iron sheets amain.

(Lycidas.)

Universal Experience.

And when one passes out into the wider field of universal experience, which we call history, we find the philosophy of all time, wrestling with this baffling problem for the past six thousand years, but discovering no final, satisfying solution. Hegel, the German philosopher, upon whose teaching Karl Marx built up his new creed for human betterment, held that between Thesis and Antithesis there must come somewhere, somehow, sometime a synthesis, which Marx interprets as a crash, a collision of opponent forces which will result (we are told to hope), in the birth of a new and better order of human society. But does this satisfy the instincts of the human heart? And, if so, at what cost to humanity will the new order come? Against such a prospect what is

The Message of Easter?

Is it factual or is it fanciful? Is it prospective or retrospective? Is it built on anticipation or upon realization? The answer is clear cut and simple. The message is based not upon something that may happen, nor even upon something that will surely happen, but upon something which has happened, a fact as capable of proof according to the accepted laws of evi-

dence as any event in the past history of mankind. Moreover, it is a unique fact in our Christian Creed.

The Only Fact of Its Kind.

To understand the message of Bethlehem, or of Calvary or of the Ascension to Glory or of the Return in Power I must find an interpretation and that can only be given me by the Holy Spirit through revelation. But to be assured of the fact of the resurrection of Jesus Christ from the dead I have only to examine the available evidence intelligently and without prejudice—a process which is open to every thoughtful person, as a preliminary to faith. And herein we find the true synthesis of the apparent paradox between life and death. Having taken our humanity upon Him our Lord had, for specific reasons (which are not our present concern) to be offered for us sacrificially upon the Cross, but having made that "our sacrifice oblation and satisfaction," the only way home for the Eternal Son of God to the glory which He had with the Father before all worlds was by death. It was not Life in spite of death, it was Life through Death.

Life by Way of Death.

Life, not resulting from a violent collision of antagonistic forces, but Life by penetration through death because He could not be held by it, as Peter said, (Acts 2:24), as Milton describes it—"like sleep,

A gentle wafting to immortal life."
(*"Paradise Lost,"* Bk. xii.)

So death becomes the portal to eternal life and the Victor signals back from the further side,

"I am the Living One. I was dead and behold,

I am alive for evermore, and I have the keys of Hades and of death."
(Rev. 1:15.)

Apostolic Preaching.

And so, as a study of the Acts of the Apostles will show, the first Apostolic preachers based all their messages upon

The Faith of a Risen Lord.

staking the truth of these good tidings upon this fact alone, which none of their contemporaries could challenge or gainsay. Should not the preacher

of to-day come back more often and more confidently to this basic theme?

The Church at large, alas, is singularly ignorant of the proofs. There is another message to be told, or rather, there is a sequel to this great story, and its title is—

The Promise of Easter.

—C. H. Nash.

Church's Big Chance In Radio

The Church has not even begun to exploit the possibilities of radio evangelism, Mr. R. J. F. Boyer said recently.

Mr. Boyer, Chairman of the Australian Broadcasting Commission, was speaking at a Moore College Students' Union Forum on religious broadcasting.

He added: "The church has not taken up to twenty per cent. of the opportunities it has in radio.

"The A.B.C. is most anxious to co-operate with the churches in producing effective religious broadcasting.

"The Churches, for the most part, have regarded the sum total of religious broadcasting as merely bringing a microphone into a church. We dispute that.

"The secret of broadcasting is its intimacy. The listener is in his own home, with all its distractions. Broadcasting carries with it none of the atmosphere and reverence of a church building.

Mr. Boyer emphasised that the A.B.C. encouraged religious broadcasting from the studio. The technique of a religious radio talk was quite different to that of a sermon, he said.

"The radio broadcaster must completely forget his audience, and talk as if he were addressing one man privately. You don't deliver a sermon—you just talk.

"Churchill and Roosevelt are examples of two men who proved this technique to be correct. They saw that oratory had only a relatively minor place in broadcasting.

"In our Sunday evening session, 'Plain Christianity for Everyman,' we seek to do ourselves what we hoped the Church would do.

"We choose the men to conduct the session, and offer them all our facilities. We say to them, 'Visualise that you're going to talk to people, ninety per cent. of whom are not conditioned to church-going—people who know nothing of ecclesiastical terminology.

"To my mind," said Mr. Boyer, "the great task of the church in religious broadcasting is to contact the vast mass of people who see quite adequate salvation outside the Church, and who have no belief in a future life.

"At the same time, the A.B.C. quite sees the need for the broadcasting of normal Church services, for the benefit of those church-people unable to attend. We make provision for this in our Sunday morning Broadcasts."

THE RISEN LORD

(By the Rev. C. A. Baker.)

"The Lord is risen indeed!" What a wealth of meaning is to be found in those few vibrant words uttered so feelingly by the Apostles on the day of the Resurrection. Their joy was full to overflowing. The incredible had happened—their beloved Master Who had died now lived again. This seemingly impossible event had become a reality borne out by incontestable facts, "by many infallible proofs." We catch something of the wonder and joy of it in the exclamation of Mary, "O Master"; in the words of the two disciples of Emmaus, "Did not our heart burn within us while He talked with us"; in the description of the Apostles that "They yet believed not for joy, and wondered"; "Then were the disciples glad when they saw the Lord"; in the deep conviction that came to Thomas when he said, "My Lord and my God"; in the excited ejaculation of Peter when he saw Jesus a week later on the Galilean shore, and cried, "It is the Lord." Their hearts sang with jubilation, and well may we sing our Easter hymn, "Jesus Christ is risen to-day. Hallelujah."

Let us consider three great facts about the Resurrection of Jesus Christ.

It was A Real Resurrection.

A thorough examination of the Bible records reveals abundant testimony to the truth of it. To mention some of the evidences, there was first of all the empty tomb and the words of the heavenly messengers preceded by the rolling away of the stone. Then there were the many appearances made by Christ during the forty days up to the Ascension, on one occasion to five hundred people. There was also the extraordinary change in the Apostles who were transformed from dejected, disappointed men into men alive with confidence and purpose; new men. The Resurrection was also a fulfilment of prophecy and of our Lord's own words, and therefore was to be expected. His resurrected body was real; "Behold My hands and My feet, that it is I myself; handle Me, and see; for a ghost hath not flesh and bones, as ye see Me have." Yet there was a new quality and power in His body, for He passed through the grave clothes, and shut doors, appeared and vanished suddenly and finally ascended from the earth. Furthermore He was later seen by St. Paul and John after the Ascension, one of these

instances leading to Paul's conversion, a remarkable event. The Bible records are to be relied upon, and so also is the fact that through personal faith in Him we are conscious of His living reality in our hearts and lives.

The Resurrection was Necessary.

St. Paul states this very clearly in I Corinthians when he says, "If in this life only we have hope in Christ, we are of all men most miserable. If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. But now is Christ risen from the dead." The Resurrection of Christ gives effect to His redeeming work on the Cross, and the circumstances demand that mankind should have a living Saviour, dwelling in men's hearts, saving them from sin and its consequences, enabling them to overcome sin. The Christian Church is not primarily an institution, a system, a philosophy, an ideal, an organisation, but a living organism with Christ living in the life of each true member. If the Atonement on the Cross was necessary, and it was, so also was His Resurrection as a corollary to it.

First, that God accepted the death of His Son as a sacrifice for the sins of men. "The God of our fathers raised up Jesus, to be a Saviour, to give repentance, and forgiveness of sins." "He was delivered for our offences, and was raised again for our justification."

Secondly, the Resurrection of Christ assures us that despite death we, too, shall be resurrected. "He that believeth on the Son hath everlasting life." "Because I live, ye shall live also," said Jesus. Paul puts it another way when he says, "Death is swallowed in victory, through our Lord Jesus Christ." Christ has overcome death, like the light overcomes the darkness, or as the summer succeeds the winter bringing new life with it. Everything to do with Christ has something to do with life. One has only to think of His many miracles of healing, when He brought new life to diseased bodies and minds. He actually raised the daughter of Jairus, the son of the widow of Nain, and Lazarus, to life. He fed the five thousand. He spoke of Himself as "the living bread which came down from heaven; if any man

eat of this bread, he shall live for ever. The words that I speak unto you, they are spirit, and they are life." Peter was moved to say to our Lord, "Thou hast the words of eternal life. And we believe and are sure that Thou art that Christ, the Son of the living God." Our Lord also made that glorious statement, "I am the Resurrection, and the life; he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die." The Cross and the Resurrection effectively deal with the major problems of man, namely, sin and death. And so Christ brings life to men. He said, "I am come that they might have life, and that they might have it more abundantly." His Resurrection is the pledge that we have life that is eternal and full through faith in Him. It assures us that life in this world is worthwhile after all.

The disciples though rejoicing in the Resurrection of their Master were to pass through deep waters, persecutions, and trials, but they did so secure in the knowledge that their Redeemer lived, for He had said, "Lo, I am with you always, even unto the end of the age." They could say with St. Paul, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy."

We, too, must face the difficulties and ordeals of life in this world, but with the assurance that a living Saviour and Master is with us and in us, renewing our life daily. May each one of us completely place our personal trust in Him in this way, and be able to say with the great apostle, "I live; and yet no longer I, but Christ liveth in me; and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, Who loved me, and gave Himself up for me."

THE PLIGHT OF ARAB REFUGEES

We are told in a letter just to hand from the Secretary of "The Holy Land Arab Refugees Fund" that there are 800,000 Arab refugees in Palestine who "are still destitute and reduced to a state of existence almost comparable to the living conditions of pre-historic man."

In the January number of "Under Syrian Skies" Miss P. M. Ballantyne writes from Tyre, in Syria: "There are still over 34,000 refugees (from Palestine) around us, and their burden is becoming heavier as the months pass. The hope of their return to their homes has vanished, despair has entered their hearts, their rations are less (they barely receive half the necessary calories) their bodies are visibly shrinking. Those who had a little money and were able to rent a room have now spent it and hundreds are homeless, many living in the open with tree branches for a roof. What will happen when the winter rains come?"

PERSONAL

The Archbishop of Canterbury, who will be visiting Australia in October and November of this year will preach the General Synod Sermon in St. Andrew's Cathedral, Sydney, on November 23rd. The Archbishop is expected to arrive in Fremantle on Oct. 16th and after visiting the various states will leave for New Zealand on November 24. The Primate has announced that the Archbishop of York will visit Australia next year.

The presiding Bishop in Japan of the Anglican Church Bishop Yashiro will visit Australia at the end of May after attending the Church Congress at Christchurch, New Zealand. He attended the Lambeth Conference in 1948.

The Rev. E. A. Gowing, Vicar of Norbiton, Surrey, England, has been appointed Dean of Nelson, N.Z. The dean elect was formerly on the staff of Trinity Grammar School, Sydney, and resided at Lindfield.

The Rev. A. W. Stewart, Secretary of the N.S.W. Auxiliary of the British and Foreign Bible Society, will shortly visit England. He will travel via Canada and the United States. We understand he will be away for about six months.

Miss Monica Farrell, who is leaving for England shortly was farewelled at a largely attended meeting in St. Philip's Hall, Sydney, on March 21st. Archdeacon T. C. Hammond presided. Miss Farrell expects to be absent for about twelve months and will lecture in England at the invitation of the National Union of Protestants.

The Bishop of Gippsland (Vic.) installed the new Dean of St. Paul's Cathedral, Sale, Dr. C. B. Alexander, on March 9.

Canon P. St. J. and Mrs. Wilson, of Victoria, have left for a brief visit to England. Mr. R. N. Muntz will be acting headmaster of Brighton Grammar School, Victoria, and the Rev. D. Redding, acting chaplain.

After seven years as chaplain at the Royal Melbourne Hospital, the Rev. A. M. Levick, is now chaplain at the Alfred Hospital, in Prahran.

We are sorry to learn of the recent death of Canon J. T. Baglin, of Melbourne. He was rural dean of Melbourne North, 1917-34, Canon of St. Paul's Cathedral, 1919-1946 and a member of most of the important committees of the dioceses, the Council of the Social Questions Committee, of which he was chairman for many years, and a representative in General and Provincial Synods. A largely attended service was held at the Cathedral on Monday, March 20, conducted by the Dean, at which Bishop Baker read the lesson, Bishop McKie the prayers, and the Archbishop paid tribute to his life and work.

News has been received by cable of the death of Mr. Albert Mitchell, the well known evangelical churchman, at his home in the south of England. We hope to publish an appreciation of his work in our next issue.

We regret to note the death of the Rev. C. W. Wood of Melbourne. He rendered valuable service to the Council of the Diocese and its finance committee. The Dean conducted the service and the Archbishop gave the address.

We offer our congratulations to the Rev. and Mrs. B. G. Judd, on the birth of a daughter, and the Rev. and Mrs. L. Harris, of Blacktown on the birth of a son.

We offer our congratulations to the Rev. and Mrs. N. Woodhart, of The Oaks, N.S.W., on the birth of a son, Paul.

BELL FOR BOMBED HIROSHIMA.

From 1939 to 1946, H.M.S. "Speedy" did strenuous service as a fleet minesweeper—in home waters, on the North Russia convoy route, on the Malta run, and in Second Front operations.

Now her ship's bell has been sent by the Admiralty to the Church Missionary Society's headquarters in Salisbury Square, London, E.C.4, and is temporarily on exhibition there.

It is destined for atom-bombed Hiroshima. Rebuilding of the Church of the Resurrection, Hiroshima, started in March, 1949, with the help of the C.M.S., has just been completed—but the belfry stands empty. Soon the "Speedy's" bell will be hung there, and will call the local Japanese people to worship.

With them is C.M.S. Missionary Miss Stella Doubleday. In 1947 she returned to Japan (she first went there in 1928), and has been helping the people of Hiroshima to build new life out of the ruins. She hopes that it will soon be possible to open a Fellowship Centre, towards the cost of which the Diocese of Wakefield has given £500.

A N.Z. VISITOR.

Mr. R. A. Laidlaw, author of "The Reason Why," will speak in the Assembly Hall, Margaret St. each week night, April 15 to 28. Opening night, 7.30, other evenings 7.45.

SYDNEY MISSIONARY AND BIBLE COLLEGE.

41 Badminton Road, Croydon, N.S.W.
Principal: Rev. J. T. H. Kerr, B.A.

The College was founded in 1916 by the late Rev. C. Benson Barnett, one-time member of the China Inland Mission, as an inter-denominational institution.

The Curriculum includes study of the text of the Bible as a whole with detailed study of Gospels, Acts, Epistles; Bible Doctrine, Historical Background of the Old Testament, Prophetic Movement, major movements in Church History, English, Homiletics, Comparative Religion, Evangelism, Practical Psychology, and Apologetics. N.T. Greek is optional. Tropical Medicine and Hygiene may be taken at the University for one term a year.

Visiting speakers from many parts of the world keep students in touch with present day needs and movements in Christian work. Ample provision is made for practical work.

Fees are £60 a year. Students can undertake part-time work.

Useful correspondence courses may be had. Past students are working with many societies, including the C.M.S.

CORRESPONDENCE.

DRAMA IN THE CHURCH.

(The Editor, "Australian Church Record.")

Dear Sir,

What part, if any, can dramatic art play in and for the Christian Church to-day? History informs us that, for centuries, miracle and morality plays have been almost liturgical in their acceptance in, for example, the English and German churches; but to-day? Serious thought, both ecclesiastical and lay, has of late, been directed to this matter, and, by and large, the consensus of opinion is that modern play-acting may indeed prove to be a worthy article for conveying the Christian Message, if presented skilfully and in good and discreet taste. Opinions are divided concerning the advisability of presenting modern drama actually within the dedicated and hallowed walls of churches, chapels and cathedrals.

It is widely felt, too, that modern "message-carrying" plays are preferable to Biblical Adaptations—except in the cases of Church Festivals.

The question stands . . . why not experimenting in this direction?

The answer comes . . . we are experimenting in this direction. Within the Diocese of Sydney, a comparatively small but eager group of young people have banded into the new official "Church of England Youth Dramatic Society" to function primarily for the purpose of "presenting the Christian Gospel" through drama. Unhappily, suitable plays are not in abundance; even so, the society has presented two modern religious plays "The Pathfinder" and "The First Commandment" to appreciative audiences. A certain amount of inter-parish work and a missionary play have also been undertaken.

At the moment, a modern, non-religious play is in course of production . . . A. A. Milne's Classic Comedy, "Mr. Pim Passes By." While this is not the type most desired by the group, it is affording valuable training; the dialogue itself has been slightly adapted to render the play wholly acceptable to all tastes and ages.

C.E.Y.D.S. uses the C.E.N.E.F. Auditorium as headquarters, which is not, in reality, in line with minimum theatre standards and requirements—particularly in the matters of

acoustics, dressing room, design, lighting and scenery facilities.

However, the society is gradually overcoming some of these difficulties although in the words of one of its members the other day "we're now spent up to the hilt."

It would surely, then, be an encouraging gesture to these hard-working young Anglicans (many of them Youth Leaders), if members of the Diocese would support their efforts, at least to the extent of attending their performances—and in particular "Mr. Pim Passes By." Tickets are now available at the Enquiry Desk in the C.E.N.E.F. Building.

The date? Saturday, April 29th, at 8 p.m.

Yours faithfully,

H. BENNETT.

14 Punch St., Artarmon, N.S.W.

A.B.C. EASTER PROGRAMMES.

Good Friday, 7th April.

Good Friday, will open with half an hour of sacred music on the Interstate programme at 7.00 a.m., followed by sacred music on the National programme at 7.30 a.m. This will later be followed at 9.30 a.m. by a Service on the Interstate programme broadcast from St. Paul's Church of England, Adelaide, by the Rev. W. R. Ray. The 11.00 a.m. Church Service on the National Programme, N.S.W., will be taken from the Maroubra Presbyterian Church, the preacher being the Rev. J. Peter, and the organist, Mrs. R. G. Holland.

On Good Friday afternoon, at 2.00 p.m., on the National programme, listeners may hear the complete recording of "The Dream of Gerontius" by the Huddersfield Choral Society and the Liverpool Philharmonic Orchestra with soloists Gladys Ripley, Heddie Nash, Dennis Noble and Norman Walker. This was conducted by Sir Malcolm Sargent, and recorded under the auspices of the British Council. At 3.00 p.m. a feature will be presented on the Interstate programme entitled "At This Season," by Harry Reidy; this is a broadcast comprising music, poetry and reflection suitable for the occasion.

At 3.45 p.m. on the National programme a talk by the Rev. Stephen Yarnold, of Melbourne, entitled "The Cross in the Old Testament." At 5.00 p.m. also on the National

programme, a special B.B.C. production entitled "An Easter Anthology" will be broadcast. This is half an hour of poetry, prose, and music on the story of Good Friday.

At 8.00 p.m. on the National programme "St. Matthew Passion" by Bach will be presented by the Melbourne Royal Philharmonic Society and the Melbourne Symphony Orchestra from the Melbourne Town Hall. This great work offers a profound spiritual as well as a musical experience. The entire performance is to be broadcast over the National network, commencing from 8.00 p.m. to 9.00 p.m. and from 9.15 p.m. to 10.30 p.m.

Also on the Interstate programme at 8.00 the play "Good Friday" by John Masefield will be presented.

Easter Eve.

On Saturday, 8th April, at 5.00 p.m. on the National programme, the Rev. Frank Borland, of Melbourne, will continue his talks "Can I Help You?" A special Easter message will be broadcast on the National programme at 10.30 p.m. by the Bishop of Adelaide, the Right Rev. B. P. Robin.

Easter Sunday.

Easter Sunday morning, 9th April, will commence with sacred music from 7.00 a.m. to 8.00 a.m., followed later at 9.30 a.m. on the Interstate programme by a group studio service conducted by the Rev. Cliff Wright, of Melbourne, and a group of young people.

At 11.00 a.m. on the National programme the service will come from St. Andrew's, Sydney, the preacher being the Primate of Australia, Dr. H. W. K. Mowll. In the afternoon at 3.30 p.m. on the National programme Dean Matthews will continue his recorded talks on the great words of religion, on this occasion speaking on "Resurrection."

At 5.30 p.m. on the National programme a half-hour session for children and young people, will be broadcast, followed at 6.30 p.m. on the Interstate programme by the broadcasting of Community Hymn Singing by the Welsh Community from the Congregational Church, Brisbane, where the Minister is the Rev. Rees Thomas. Also at 6.30 p.m. on the National programme a descriptive feature entitled "Easter Among the Nations" by Stephen Kelen will be broadcast, giving glimpses of Easter celebrations in many lands.

At 7.15 p.m. on the National programme the Westminster Madrigal Singers of Melbourne will present the session "Prelude", followed at 7.30 p.m. by "Plain Christianity" conducted by the Rev. Frank Coaldrake, who is on furlough after three years spent as a missionary in Japan working for the Australian Board of Missions. The title of his broadcast will be "Christ Among our Ex-enemies."

ARCHDEACONS' CONFERENCE SPONSORS NEW ANTHEM.

As a result of a conference of Bishops, Archdeacons and Rural Deans, which was recently held at Gilbulla, Menangle, steps are being taken to launch a new Easter Anthem, "Christ is Risen." Copies of the words and music are being made available by MacDougall's Pty. Ltd., Sydney.

COPIES OF "100 TEXTS" are now available at the Church Record Office, 3d. each, or 2/6 per dozen.

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MORE BIBLE TEACHING NEEDED.

ARCHBISHOP OF YORK'S STATEMENT.

"I am afraid it is true that in Great Britain there are an increasing number of those who never read the Bible, who do not possess it, and who are ignorant of its nature and its contents; verses familiar from childhood to those of an older generation are no longer recognised when quoted," the Archbishop of York writes in his Diocesan Leaflet.

"In the past, the influence of the Bible on national character has been very great; it has helped millions to realise the unseen spiritual world, to gain some knowledge of the Living God, and to love righteousness and hate injustice. But to-day, though the circulation of the Bible throughout the world is still phenomenal; in our country ignorance of it is as widespread as it is deplorable. The 'News Chronicle' through a recent Gallup poll discovered that out of every five Britons questioned there were two who could not even give the names of the four Gospels, and, what is more serious in the lowest age group of those questioned (the twenty-nines and under) eighty out of every hundred failed to name even one of the Gospels.

The causes of neglect of Bible reading are many. Once it was the only book accessible to all; to-day it is one among the many which week by week are poured on the world by the publishers. The nature and purpose of the Bible are also widely misunderstood, and because it does not teach science it is treated as out of date or even as untrue. It is difficult to understand why the teaching of the Bible in our schools has not had greater influence, though it must be remembered that there had been in the case of many of those questioned a lapse of several years since they left school. After such a long lapse much which was once learnt is forgotten unless it has become part of life. I am afraid that often the Bible has been taught simply as a lesson, in isolation both from worship and from the Church which has preserved and treasured it. The Bible is bound to be forgotten unless it is used as well as learnt.

It is important to remedy this ignorance. Evangelistic appeals will largely fail when addressed to a nation which is unacquainted with the Bible. We need more sermons and more courses of instruction addressed to adults on the Bible in the light of modern knowledge and the relevance of its message

to contemporary life. There are many of our Churchpeople who are quite unfamiliar with the history and purpose of the books of the Bible; they should learn to love the Bible with their understanding as well as with their hearts. Everything must be done to encourage the intelligent teaching of the Bible to the children in all our schools. Christian parents should realise the duty of reading the Bible regularly and of encouraging their children to do so. It is useless to expect a return to the Bible simply by exhorting people to read it; they must be given help to understand it, and the reasons why the Church still believes the Bible is the Word of God and a lantern to our feet on the way to life eternal. Continued and widespread neglect of the Bible would be nothing less than a national disaster."

NO CHURCH POLITICAL PARTY.

I am thankful that we have no Church Party. It would be a misfortune both to the Church and State if such a party were ever created. In each of the political parties there are many Churchmen; they should carry into the political field their Christian ideals and convictions, but a Church party would mean that the Church would have to adopt ordinary electioneering methods often to the injury of its spiritual influence and would be suspected and disliked by the other parties; much of the hostility to the Roman Catholic Church on the Continent is largely due to its active intervention in party politics. The bitter cry "clericalism is the enemy" was the result of the Church of France intervening actively in foreign politics. But while no attempt should be made to form a Church party, the abstention of Christians from all politics would be the betrayal of a responsibility and the loss of a great opportunity. If the Christian takes no part in politics he is leaving them to the secularist. The Christian should look upon his vote as a trust and use it deliberately and thoughtfully. It has been pointed out that the outcome of the election will depend not so much on the good party men who always vote for the same party under all circumstances, but on the minority of men and women who are not bound by party ties, who are capable of distinguishing reason from propaganda argument from rhetoric, and who will vote as they think right, notwithstanding all frantic appeals. The Christian should use his vote as a responsibility to God and man.

DON'T DRIFT!

Once I was travelling in China and came to a river in full flood. While I was waiting for the ferry to take me across, the corpse of a drowned man was swept by in the swiftly flowing current. It was obvious that he had been dead for some days and of course nothing could be done to help him, although some men raced along the bank with long bamboo poles trying, but unsuccessfully, to recover the dead body. I have often thought since that any poor old corpse can float downstream. It takes a real live man with a backbone to fight his way upstream, against the current.

What numbers of people have drifted in religious things! They are not antagonistic to God; they have not joined some religion other than Christianity, they have not become Mohammedans or idolaters; they have drifted. Drift is fatal. People can drift from God without any intention of doing so. There is a deadly undercurrent in this life and people are caught in it unawares. The undercurrent is called the World, the Flesh and Devil. The World, with its myriad activities organised apart from God and forgetful of Him, may be wonderfully attractive; the Flesh may clamour for indulgence; the Devil may lie and deceive till you imagine that black is white, that evil is good, that sin is pleasant, and that drift is unimportant, but, believe me, this unholy trio is definitely anti-God, and all their force is pulling you downstream to perdition. To be a true Christian means that you must struggle upstream against the current of this world's fashion, against habit, often against desire, often against public opinion, against profit and worldly advantage. It can only be done in the strength of Christ. Three times I have visited Niagara and have stood and gazed at the mighty falls, the stupendous flow of water over the edge and the sudden drop into the seething cauldron of water down below. And each time I have thought of the incredible folly of the Bristol barber who put himself into a padded barrel and then let himself drift downstream and was swept over the falls and never seen again. And yet he did make some sort of preparation. His barrel was padded. What about the folly of those who let themselves drift from God and make no sort of preparation? Some little way up the river above the falls is a place called "Danger Point." Nobody drifting past this point has ever been known to be saved. You who are drifting — have you reached Danger Point yet? You think there is no danger of that. Well, here is a simple test. See how much effort is required for you to come to Church next Sunday. Now think again of that poor corpse floating downstream. Imagine that the Lord Christ stops it, gives it life, turns it round and empowers it to fight its way upstream again. A miracle! Yes, just such a miracle as is needed for some who read this, and just such a miracle as the Lord is waiting to work, maybe, for you personally.

Have done with drifting. While there is time to repent. Turn round and be saved. Be a true man, a true woman, and by the grace of God fight your way up again. —G.T.D.

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CHURCH GOING AND PUBLIC WORSHIP.

By the Rev. W. F. Pyke, B.D.

This subject is of vital importance to all who profess and call themselves Christians. Unbelievers and atheists are not interested. I am concerned with those who profess Christianity either on the Census Paper as Church of England, or those who have had their children baptised. Those who have been confirmed, married in the church; who come to the Services on Christmas, Easter or Anzac Day, or when there is a National danger as War, or Victory. At these times their hearts are stirred and the words of the Bible or Prayer Book spring to life as they join with others in praise and thanks to Almighty God.

There are very many in our parishes who used to go regularly but have "somehow given it up," or who say "it doesn't make any difference." To such people church-going was not really worth much — it was more fashion than conviction. They are like the seed in the parable that "had no depth of earth and withered away."

We hear a lot of emphasis on the need of a "community" spirit and this spirit shows itself in our corporate worship when we come to church on Sunday. Yet in other pursuits people re-

gularly recognise this "bond of community." They attend "the old Boys' Dinner, the divisional Reunion and the family occasion. This meeting together creates a spirit which is more than the sum total of all their individual characters. In this we recognise a truth — so in religion.

A heightened sense of community will bring us into the Church Services as a simple and natural thing. After all the Church is not a Museum of Saints but a School for Sinners. We are all equal here.

Why do so many people adopt a critical and anti-church attitude? Many when asked why they do not go to church to which they outwardly profess to belong give all sorts of answers. (1) I see nothing in religion, so why go to Church? Well, Christianity has had a boundless influence in the world and cannot be so lightly dismissed by those who have no knowledge of it.

(2) Why should we go to church on Sunday because the Jews kept the Sabbath? We should read what Christ has said about the Sabbath and what happened on the first Easter Day. The Day of Resurrection was the first Sunday.

(3) Sunday is a day of rest. Why not rest and do what we like? Doing what we like often means work for other people. If there had been no Sunday tradition we would be work-

ing seven days a week like pagan people do to-day.

(5) I can worship better under the "blue dome of heaven" than in a stuffy church. May be—but do you?

These are some of the reasons given why people do not go to church on Sunday. Are they sincere? Of course with the ever shortening of the hours of labour and the long week-end, what we do with our leisure becomes more important than ever.

Why do so many people go to Church? Because they have a sense of duty to God. They go to worship Him, to give Him their adoration and thanksgiving. They love the Bible and the prayers of the Prayer Book. Above all there is a sense of the Presence of God and a dependence upon Him. "I will arise and go to my Father."

Of course if Church Services are merely a matter of sitting still in a pew and taking what is given to us, they can be monotonous and uninteresting. But to those who are sincere the Church Services draw us to the love of God that will not let us go unbled.

What does our Lord Jesus Christ expect of us? He demands a personal answer. When people who profess the Christian faith stay away from their Church there is usually something going wrong with their spiritual lives.

And all who attend Church must see to it that they are sincere in their daily lives and witness to the faith that they profess. A consistent Christian life will do more than anything else to draw others to follow the Master, first outside the church and then across the threshold into the Sanctuary of God.

"Here may we prove the power of prayer,
To strengthen faith and sweeten care;
To teach our faint desires to rise,
And bring all heaven before our eyes."

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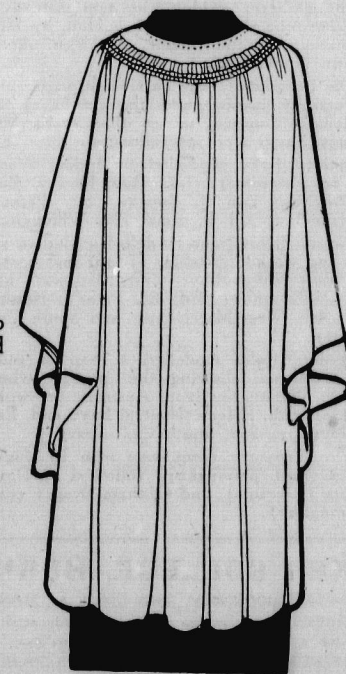
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The MacLaurin School, Gladstone Road, Leura

Phone: Kat. 772.

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

YOUTH PAGE

CHURCH OF ENGLAND BOYS' SOCIETY.

Annual Swimming Carnival.

The Swimming Carnival which was held this year at North Sydney Olympic Swimming Baths was successful from every aspect. Thirty-one branches participated. Results for the various divisions were as follows:—

Under 14 years, Rose Bay; under 12 years, Balgowlah; under 16 years, Balgowlah; under 19 years, Balgowlah.

Aggregate points for the night were: Balgowlah 98, Rose Bay 61, Manly 53, Manly Vale 33.

The members of the Swimming Carnival Committee very much appreciated the assistance of the starter, Mr. Hereford, and all those who helped to make the night successful.

Procession of Witness.

The Church of England Boys' Society is again taking its place with other youth organisations of the Church of England in the Good Friday United Procession of Witness. C.E.B.S. are asked to wear uniform and to assemble in the Domain with branch banners and flags in time to move off at 4.20 p.m.

C.E.B.S. will again form the Guard of Honour at the Town Hall steps in the evening to receive the State Governor.

Annual Corporate Communion.

The Annual Corporate Communion Service for members of the society will be conducted by His Grace the Archbishop in St. Andrew's Cathedral at 8 a.m. on Anzac Day, Tuesday, 25th April. A Communion break-fast will follow at the C.E.N.E.F. Centre.

GIRLS' FRIENDLY SOCIETY.

The Secretary recently visited branches on the South Coast, namely: Wollongong, West Wollongong, Jamberoo, Nowra and Kangaroo Valley, where in most cases there were groups of very keen young members. Films of G.F.S. activity were shown, giving some idea of what is going on in the city. Milton was also visited, where a new branch was formed; the young folk there seemed most enthusiastic under the leadership of the Rector's wife.

C.E.N.E.F. YOUTH LIBRARY.

Quite a number of theological books from the Evangelical Library in London have been received by C.E.N.E.F. Library over the past few weeks. These books have been placed on the Library shelves for circulation among members.

Among the new books added to the Library shelves are those dealing with Youth Club activities, programme planning, etc. To mention a few—"Youth Club Activities," by

Sid Hedges, "Indoor and Community Games," Junior Club Handbook, "Youth Club Epilogues," "Things to Make," "How to Conduct Meetings."

The Library is on the Third Floor of the C.E.N.E.F. Memorial Centre for Youth, and is open to the public between the hours of 12.0 and 2 p.m., and 4 p.m. and 8 p.m.

CHURCH OF ENGLAND FELLOWSHIP, DIOCESE OF SYDNEY.

Annual Swimming Carnival.

On March 17 the Annual Swimming Carnival was held at Enfield Baths. Of the ten branches who participated, Manly obtained first place, Concord West second, and Enfield third.

Quarterly Rally.

The next Quarterly Rally will be held in C.E.N.E.F. Auditorium on Saturday, 29th April, at 7 p.m. Rev. W. Newmarch will be the speaker, and during the evening the Swimming Carnival trophies will be presented.

Annual Conference.

The Annual Conference of the Fellowship will take place on 19th May in the C.E.N.E.F. Auditorium at 7 p.m. All fellowship members are asked to make a note of the date, and come with their friends.

C.M.S. YOUNG PEOPLE'S UNION.

Heavy rain prevented our Annual Beach Rally being held at Balmoral recently, but did not dampen the enthusiasm of some members, for twelve branches were represented at the gathering which was held instead in St. Clement's, Mosman, Parish Hall, by kind permission of the Rector, the Ven. Archdeacon Hulme Moir.

The programme was carried through quite successfully indoors and the results of the Modelling Competition on this year's Missionary Study were as follows:—

Juniors (who modelled an Indian Water Pot in plasticine): 1st, Ray Howes, East Willoughby; 2nd, J. Bourke, St. Peter's, Neutral Bay; 3rd, B. Lund, East Willoughby.

Intermediates (who modelled an Indian village and worked in teams of four members): 1st, East Willoughby; 2nd, Beecroft and East Willoughby; 3rd, St. Peter's, Neutral Bay; 4th, West Marrickville and South Canterbury.

Seniors (who modelled a map of India and Pakistan, showing the places where C.M.S. Missionaries from Australia are working): 1st, St. Peter's, Neutral Bay; 2nd, East Willoughby; 3rd, South Canterbury.

The Treasure Hunt was won by Judith Short (East Willoughby) followed by David White (Beecroft), and Graham Draper (East Willoughby).

After the Treasure Hunt one of our Vice-Presidents, the Rev. R. Bosanquet, led us in some Chorus singing, and then Mr. W. R. Palmer, who recently returned from the Roper River Mission Station, gave a short talk about folk who are like the jellyfish and have no backbone, but if we want to really be used in the extension of the Kingdom of God we must go forward in His strength, not just float along with the tide.

Everyone enjoyed the next item which was afternoon tea, and then we went home, feeling that it was good to have been at the Rally where we had such grand fellowship with each other and with Him Who loved us and gave Himself for us.

C.M.S. YOUNG PEOPLE'S UNION.

The Annual Conference of Leaders of Y.P.U. Branches and Sunday Schools affiliated with the Y.P.U. Sunday Schools' Plan was held recently and was a most inspiring and well attended gathering.

Commencing with a Service of Holy Communion in St. Andrew's Cathedral the Conference was continued in C.M.S. House when the Annual Report was read and the following Committee for 1950 elected—The Ven. Archdeacon H. S. Begbie (President), the Revs. K. L. Walker and R. Bosanquet (Vice-Presidents), Mrs. Ashby Dray (South Canterbury), Mrs. Preston (Hurstville), Misses Bashford (Mill Hill), Darnley (Leichhardt), Sayer (League of Youth), Sutton (Lone Members' Branch), B. Short (East Willoughby), and Messrs. F. Bowman and G. Emanuel (Sunday Schools).

The programme for this year was arranged and includes a Beach Rally, District Rally at Windsor, Camp, Demonstration, Work and Written Competitions for the members, and a Quiet Day and Quarterly Conferences for the Leaders.

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AUSTRALIAN CHURCH NEWS

NEW SOUTH WALES.

DIOCESE OF SYDNEY.

NOWRA'S JUBILEE.

Tuesday, April 18 marks the Golden Jubilee of All Saints' Church, Nowra.

Special services and meetings have been arranged. The Jubilee itself will be celebrated at a Tea Meeting and Concert on April 18. Special films, including "St. Paul's Cathedral," will be screened.

On the previous Sunday, April 16, special Jubilee Services will be held.

WESTERN SUBURBS YOUTH GATHERING

A combined youth tea has been arranged for the Western Suburbs Churches on Sunday, April 30, in the Parish Hall of St. Paul's, Burwood.

The tea has been arranged by the newly formed Young Peoples Fellowship group of St. Paul's.

The tea will commence at 5 p.m. and the visiting speaker will be the Rev. Captain J. S. Cowland, the chief of the Church Army in Australia.

PROCESSION OF WITNESS.

The annual Procession of Witness will leave the Domain on Good Friday afternoon at 4.20.

The Procession will proceed to St. Andrew's Cathedral where a short service will be held.

In the evening there will be a United Service of Witness in the Sydney Town Hall. The community praise service will commence at 7.15, and the main service at 7.45, in the presence of His Excellency the Governor.

The speakers will be the Rev. James McLeod and Rev. Dr. Howard Guinness. The Sydney City Mission Choir, augmented by the choir of St. Paul's, Sydney, will render excerpts from "The Messiah." The organist will be Audley Lang.

MISSION ZONE FUND.

The Secretary of the Mission Zone Fund, the Rev. B. G. Judd, is appealing for workers to begin selling Rose Day buttons as soon as they become available about two months before Rose Day.

Those willing to assist in this way are asked to contact Mr. Judd at St. Peter's Rectory, Forbes Street, East Sydney.

CHRISTIAN NURSES, with two Certificates, are urgently needed for the Outback Missions Hospitals of the Bush Church Aid Society. This is an excellent opportunity for vital Christian Service.

Enquiries should be addressed to—
Organising Missioner,
BUSH CHURCH AID SOCIETY,
Diocesan Church House,
George Street,
Sydney
Telephone: M 3164

ST. MARY'S.

A new stained glass window was unveiled in the Parish Church of St. Mary's, on Saturday, February 26.

DIOCESE OF RIVERINA.

THE NEED OF DIOCESAN HOUSES.

The Bishop writes:—

For years the various societies in our Church life have known the advantages of Summer Schools, then of holiday camps, "house parties" and permanent camp sites and buildings. With the growth of the Retreat Movement we have the establishment of Retreat Houses, notably at Belair in South Australia and Cheltenham in Victoria. These are in constant use for retreats, quiet days, conferences and gatherings of many kinds, from which many of our keenest Church people, young and old, go out refreshed, inspired and equipped to lead the Church in the local centres where they live.

Now the Diocese of Sydney, which already has seaside houses for gatherings of young Church people and the magnificent Youth Centre at C.E.N.E.F. in Castlereagh Street, has purchased "Gilbulla" as a Retreat and Conference House. It is admirably suited for its purpose, and those who attended the Annual Meeting of the Australian Council of the World Council of Churches were enthusiastic in its praise and have asked if we may meet there again.

In Riverina the former spacious Bishop's Lodge at Hay was a centre for the clergy in conference and retreat. More recently we have been using Riverina House, our Girls' Hostel, in conjunction with the Pro-Cathedral, for those purposes, and the younger clergy have been meeting the Bishop for study, fellowship and devotion in the smaller though elastic-sided Bishop's Lodge.

Recently some of our clergy and laity have had experience of summer schools, "workshops" and conferences, in other dioceses, which they have attended and sometimes had a hand in leading. It is being borne in

upon us that we need to be able to take our Sunday School teachers, youth leaders, lay readers and other similar groups, apart for a few days for intensive training and inspiration, sending them back to their parishes and their daily life with fresh vision and power.

"Liberty Hall" at Narrandera, which is the property of the diocese, may some day be useful in this connection. Meanwhile we want our church people to realise that if we are to be, as the Archbishop of York suggests, aggressively evangelistic, we must first of all go apart, with God and with each other, and be strengthened and united for the task.

TASMANIA.

CHURCH ARMY BOYS' CAMP.

The sixth Annual Camp for boys was held recently at the permanent Camp site, Gowrie Park, ten miles from Sheffield.

Thirty-five boys attended representing 11 parishes of the diocese. The camp, which was run on the basis of Moral, Physical, and Spiritual development, was visited by the Bishop of Tasmania, his wife and son.

The camp was a great success and the spirit of co-operation and friendship was very evident.

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W. S. LESLIE, M.A., Headmaster.

QUEENSLAND.**DIOCESE OF BRISBANE.****TOOWOOMBA CONFERENCE.**

During February last, the Church of England Men's Society held their conference at Toowoomba.

The conference proper began at 9 a.m. with an address from Canon Shand, the Rector of St. Luke's, on "The Church and Communism."

Canon Shand stressed the fact that the Church should take up any challenge that the Communists may issue and that by every means in our power to withstand their influence in our midst.

VICTORIA.**R. A. LAIDLAW'S VISIT.**

Reports from Melbourne where Mr. Laidlaw's campaign commenced last week, indicate a rapidly increasing interest.

Collins Street Baptist Church was packed for the United Youth Rally and it is apparent that the organisers will be hard put to it to find room for those desirous to hear this gifted speaker.

Mr. Laidlaw's addresses are packed with telling illustrations drawn from personal experiences in contacts with people in all walks of life and in all parts of the world.

Our readers will be well advised to attend as many of these meetings as possible and to do all within their power to bring others under the powerful influence of his all embracing ministry.

Mr. Laidlaw's own words are:—"Don't invite your friends to hear me but bring them that I might have the privilege of giving them a personal introduction to their Saviour, Jesus Christ."

See advertisement re list of meetings.

POLYNESIA.**APPEAL FOR NEW CATHEDRAL.**

Fifty years ago the Rector of Suva, Fiji, drew attention to the decaying condition of the wooden Church building which then served as Pro-Cathedral for the Diocese of Polynesia.

That same building serves its original purpose. Thirty years ago an appeal was launched by the first Bishop in Polynesia for funds for a Cathedral for this Pacific Dio-

cese of many lands. At present the fund stands at £16,000.

The present Bishop now appeals for a further £10,000 to enable work to proceed on the new Cathedral of modern design, which will rise worthily on an elevated site near the sea-front at Suva. Given this help, it is expected that sufficient building can proceed to provide for the immediate future.

The resources of the Diocese of Polynesia are very limited. The building can proceed only with the help of the Church beyond.

Subscriptions may be forwarded either to the Treasurer, Anglican Cathedral Fund, P.O. Box 35, Suva, Fiji Islands; or through the Registrar, P.O. Box 189, Goulburn.

DIOCESE OF NEW GUINEA.**CONFERENCE REPORT.**

The Bishop and staff of the Diocese of New Guinea assembled recently in conference at Dogura. In his Presidential Address the Bishop reviewed the work of the church since 1947, when the last Conference was held. This showed that there has been a gain in numbers on the staff, and that we have been able to extend our work in several directions.

The addition of two doctors to the staff has meant a great deal to the medical side of the work. For the future we were much encouraged by the announcement that the Community of the Holy Name proposes to open a branch house in the Diocese in the near future. We feel that this will, under the guidance of God, strengthen and advance our work for the women of Papua, and by their life of prayer and devotion, the whole work of the diocese will be helped.

During the Conference many interesting reports were given and plans for future development submitted and approved. The report on education showed that big strides have been made since our last conference. Then we were just emerging from the influence of the war years, and the standard in the schools was comparatively low. At the end of 1949 we have regained much of the lost ground, and our schools are on about a par with 1939.

But not only has the standard of education improved, but many new schools in new districts have been opened. The highlight of our achievement is in the establishment of the Martyrs Memorial School at Sangara. When this was planned in 1947 we hardly dared to hope that much more than the ground work would be achieved before the next conference, but thanks to the energy and wise planning of the Rev. Dennis Taylor and Miss Margaret de Bibra, the school was a reality by February, 1948, six months after conference ended.

This year conference has decided to extend the influence of the school by setting up a boarding and day school for girls at Gona for secondary education. At the same time it is planned to re-open the girls boarding school at Dogura.

Under the direction of the Rev. Alfred Clint and the Rev. James Benson of Gona, the Christian Co-operative Movement has made big strides in the north, and is gradually extending to other parts of the diocese. In connection with this work Co-operative Evangelists are being trained, and have already done valuable work, not only in extending the Co-operative principle, but have also brought new areas under instruction in the Christian faith.

Another encouraging feature of the work in New Guinea is the introduction of the Mothers' Union to the Diocese. The Mothers' Union in England has generously sent out Mrs. Cruttwell to be our advisor and leader in this work. Under her guidance a constitution and syllabus has been drawn up. Many women have been preparing for over two years, and admission services will take place on Mothering Sunday. The old Guild of St. Mary will now become a society for single girls, with their own office and admission.

At the close of conference the Rev. Geoffrey David Hand, M.A., Bishop Coadjutor elect, was collated as Archdeacon of Northern New Guinea, and installed as a member of the Chapter of the Cathedral of St. Peter and St. Paul.

On the first Sunday of conference the Rev. Lyle Young was ordained priest, and will continue his duties as assistant on the staff of St. Aidan's Training College, where over forty students are in residence.

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