

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

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

Light all the Way.

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THE LATE REV. H. G. ROBINSON.

Mr. Robinson was born in England, served in the First World War, was commissioned as an officer in the Church Army. Later he and his wife responded to the call of the late Bishop Druitt and came to the Grafton Diocese where he was ordained in 1922, and after serving in the parishes of Kyogle, Bellbrook and the Lower Macleay came to the Sydney Diocese as assistant minister of Rockdale, including Brighton-le-Sands, and later as rector of Helensburgh. From 1937 he was rector of St. Silas, Waterloo, including St. Saviour's, Redfern, until he was compelled to retire through failing health some years ago, since which he had been living in Mortdale.

The Parish Church of Mortdale was filled to overflowing on Easter Tuesday, April 11, for his funeral. Archdeacon Robinson represented and apologised for the unavoidable absence of His Grace the Archbishop, who had visited Mrs. Robinson the previous day.

The Rev. L. Gabbott, an old friend and colleague, paid a warm and loving tribute to his memory; he based his remarks on "I have fought a good fight," as words appropriate to the life and work of Mr. Robinson, who always stood firm for the truth as it is in Christ Jesus, and who by his loving sympathy and untiring service brought comfort to the sick and distressed. His kindly sense of humour also stood him in good stead.

His fight against drink and unworthy methods of raising money for Christian work, despite opposition, also won him Christian support and admiration. He was called to higher and restful service on the glorious Easter Day. The whole tone of the service was marked by a note of triumph and was concluded by the singing of the Te Deum.

Our heartfelt sympathy goes out to his beloved wife, son, and daughter-in-law and sister-in-law.

EGYPTIAN NEWS.

Mr. J. G. Logan, the oldest of the original "seven" who went to Egypt as Christian missionaries and founded the Egypt General Mission, has died at a Nursing Home in Aberdeen, Scotland. He took a deep interest in the work of the Mission till the end. Mr. Logan was the last survivor of the "seven."

Christian work in Egypt has been made much harder by the new laws compelling the Koran to be taught in all schools and forbidding the teaching of the Bible to Mohammedan children. The dragon is asserting authority in Egypt more and more. Special prayer should be made daily by all Christians for work in Mohammedan lands. There is only One who can "turn the flint stone into a springing well."

The missionaries themselves need our special prayers. Any mention of the Deity of Christ is instantly and bitterly resented by Mohammedans. The temptation therefore is to strike the rock of Mohammedanism with the rod of liberalism and humanism. This will arouse little opposition but is a useless exercise. It is only those who have first hand knowledge can understand and appreciate the subtlety of this temptation.

O, it is great, and there is no other greatness! to make some nook of God's creation a little fruitfuller, better, more worthy of God.—T. Carlyle.

GOOD FRIDAY PROCESSIONS IN SYDNEY.

The Archbishop led the procession, accompanied by the Bishop of Armidale and the two Bishops-Coadjutor. These were followed by the clergy in robes and Moore College students in gowns. The people marched mostly in their rural deaneries and with banners. The press estimated the numbers marching as four thousand. The Rev. H. N. Powys again acted as marshal. There were several thousand people standing on the footpaths and others at windows.

The nature of the procession, together with its size and the silence that prevailed, seemed to make a distinct impression on the onlookers. A short service was conducted in the Cathedral by the Archbishop, who also gave the address. This was heard in the Chapter House and in the Cathedral grounds by means of amplifiers.

The pathetic thing is that such a procession should be necessary in a Christian country like ours.

FOUR MILLION BIBLES A YEAR.

The world circulation of the Scriptures is estimated at about 18 million volumes. This is a composite figure, however, including Bibles, New Testaments and single books of the Bible (usually Gospels). The number of complete Bibles in all languages and produced by all agencies is reckoned at about four million, mostly the work of the Bible Societies of the world. In 1949 the contribution of the British and Foreign Bible Society to this output of Bibles reached the record figure of 1,281,007 in English and overseas languages. The previous record was 1939, when 819,429 complete Bibles were produced. In addition to complete Bibles, the society produced in the same period 1,556,931 Testaments and portions.

The society distributed 157,000 copies of the German Bible during 1949—the largest circulation ever achieved for one Bible in any

one year. While the Bible Societies in Germany have made a great recovery and are now able to meet at least part of the normal demand in their own country, the provision of Bibles for the thousands of displaced persons is still urgent.

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EVERYONE MADE WELCOME

NOTES AND COMMENTS

It is both interesting and encouraging to note the publicity given in the secular press to the sad and yet triumphant facts that give meaning to our Easter-tide commemoration.

We are told that there has been a very sound increase in the congregations attending the various services, and especially in the number of communicants. The Good Friday processions have been specially noticed and the great numbers of those who joined in these celebrations, both in the streets and public halls. Then again we congratulate those responsible for the daily press for the excellent tone of their Editorials dealing with the matter of religion. The leading article of the "Sydney Morning Herald," the gran-

nie of them all, on Good Friday was outstanding for its courageous insistence of the obligation to the work and witness of the Christian Church resting upon the community at large. We hope it has been widely read, and in order to emphasise its importance and give more publicity to this worth-while utterance we reprint it in another column. There can be little doubt that the civilised world is passing through a cloud, threatening and depressing, and that there is a feeling after God, who alone can lift the cloud and restore confident hope and assurance to a war-threatened world. "Should not a people seek unto their God?"

The Easter Message placards before men's eyes the transcending power of God—a power that not only did the seemingly impossible in the Resurrection of Christ our Lord and Saviour, but is still as powerfully active in human life. "The Lord of Hosts is with us, the God of Jacob is our refuge."

Wherefore let us lift up our hearts

unto the Lord for it is meet and right and wise so to do.

The observance of Anzac Memorials during Easter-tide is both relevant and comforting. "By man came death, by Man came also the Resurrection from the dead." For Anzac Day reminds us not only of the deeds of prowess done by our own kith and kin on the battlefields of Europe, but brings to many the remembrance of loved ones who bravely gave their lives on Gallipoli and in France in order to safeguard for succeeding generations those true ideals of freedom and the sacredness of personality which are proclaimed plainly wherever the Cross of Christ is preached. The value of the human soul was set out in clearest fashion by the infinite price of its redemption on Calvary, Anzac recalls us to the remembrance of those ideals, and challenges us to a readiness to sacrifice ourselves to the utmost for their preservation in the world of man and, incidentally, in our own fair land.

The Dean of Canterbury's arrival in Australia provides a disconcerting dilemma for loyal Church people who look with grateful memories to the great place in our Church origins that the

See of Canterbury has ever occupied. Not only do we regard the Archbishop of Canterbury as a kind of Patriarch of the whole Anglican Communion, but the historic Cathedral enshrines the grave and monument of that great churchman, Bishop Broughton, first and only Bishop of Australia, whose education also was under the aegis of that

Cathedral. It was with deep regret that we heard of the shattering of our Empire's central fane during the late disastrous war, and large sums of money were gladly and generously given by Australian churchmen in order to assist in the rebuilding of that which was then broken down. A long line of great Churchmen, archbishops and deans, enhances its history and stirs our grateful pride and affection. We look forward with pleasure to the coming of the Archbishop in the latter half of this year, and no doubt he will be made conscious of an enthusiastic welcome to his coming that will be quite general.

But here is our dilemma.

The Dean of Canterbury comes, invited, not by the leaders of our Church, but by a disloyal group, disloyal to our Empire and disloyal to God, to encourage by his presence and utterance a movement, subtle and relentless, for the destruction of our way of life, those ideals of life built upon the revelation of God's love in Christ Jesus.

Dean Johnson's public utterances in the place of his ministry have been such that his Diocesan, the Archbishop of Canterbury, has on two recent occasions, felt impelled to the most emphatic and public disassociation of himself from the statements of the Dean.

This indicates fairly clearly the gravity of the whole position and shows the kind of dilemma in which our leaders are placed. If things were in their usual setting, there could only have been enthusiastic welcome to a Dean of Canterbury. But when his own public utterances are of such a character, and he stands forth as a protagonist for the ideals of Soviet Russia, and, in addition, associates himself heartily and uncompromisingly, with these notorious and mischievous, if not criminal, disloyalists, we cannot extend to him that welcome which his office would nominally enthrone.



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BOOK REVIEWS.

The Revelation of St. John, by R. H. Preston and A. T. Hanlon. (Torch Commentaries S.C.M. 7/6, pp. 145.)

To write on the Apocalypse involves adopting some "key" interpretation; and, apart from the devotional use, there have been three main approaches: the futurist, which relates most of it to the Parousia and consummation of the age; the historicist, which applies it to the unfolding history of the Church; and the preterist, which believes that its main reference is to the first century of the Church's life.

Of these, the present volume adopts the third approach. It relates the book to the background of Jewish apocalypses, and makes it a tract for bad times. While the concluding chapters have a reference in the author's mind to the consummation of the age, it is held that the main value for us is to see the basic principles and Christian assertions applied to the stresses of that day as still applicable for ours. The devotional use of the book is limited to parts of chapters 1-3, and the songs in the book, and the last two chapters. No doubt there is an understandable reaction here against "cranks," but we wonder whether Farrer's "Rebirth of Images" will have any influence upon this sober literary approach.

This commentary tends to adopt without much application the view that St. John's Apocalypse is essentially of the same type as the Jewish apocalypses, though of course with Christian theology. It has "easily assumed that the several paragraphs of the book could be interpreted piecemeal and by what was outside St. John's own work" (Farrer). And it rather too readily represents St. John's mind as "a sort of rag-bag which had got stuffed with all sorts of contents" from Biblical, Babylonian and pagan sources. A caveat on p. 93 about this wide reference to sources might well have come earlier!

In some places the interpretation creaks. While it forcibly rebuts Dr. C. H. Dodd's view, its general thesis involves it in complaining that aspects of "realised eschatology" are noticeably absent from the Apocalypse. Similarly, the consideration of chapters 1-16 may infer that if they present us with something that seems de trop in a book that symbolically delineates Christian affirmations, it is hardly sufficient to say that St. John wanted to include all from his sources. To have a considerable residue that our interpretation cannot satisfactorily deal with should force a more rigorous testing of the interpretation.

There is good work done in relating the message to other Biblical passages; though it is surely a sweeping assertion to say that "the Millennium is peculiar in the N.T. to Revelation, with the doubtful exception of 1 Cor. xv 24" (pp. 124-5). This Pauline passage has true consistency with Revelation xx, but so has Acts iii 19-21.

Altogether the commentary gives the student an insight into apocalyptic background, and brings before him the question that ought to be raised with regard to this most difficult book.

Holy Communion in the Church of England, by R. R. Osborn. (Lutterworth Press, 8/6, pp. 155.)

The stimulation to Prayer Book studies given by Dom Gregory Dix's book, "The Shape of the Liturgy" continues in the succession of smaller books dealing with the issues he raised. This book, which is one such, is divided into three parts dealing first of all with Cranmer's work in revising the Prayer Book, then with modern revision and

finally with a suggestion about revision in the future.

The first part naturally takes up the major portion of the book and covers fairly familiar ground in tracing Cranmer's theological position in his writings and the expression of this in the various liturgies. Although in Cranmer's teaching memorialism is given a considerable place in the devout receiving of the sacrament, there is more to it than that, for Cranmer did emphasise that such remembrance "leads irresistibly into a true communion with Christ." The conclusion on p. 89 is one to be pondered by those who charge Cranmer with Zwinglianism: "Whereas in 1549 no sacramentarian could read sacramentarianism into the Liturgy, according to Hooper, now no believer in Transubstantiation could find that doctrine in the 1552 book. But just as it had never been the intention of Cranmer that people should find Transubstantiation in the old rite, no more was it his desire that they should find memorialism in the new."

The second part of the book examines the more serious criticisms of Cranmer's work, in the movement culminating in the 1928 book and the preference for the 1549 rite rather than the 1552. The argument for the 1552 is balanced and sane, and the need for "epiklesis" is discussed temperately and without polemic. The position of the Prayer of Oblation and the Lord's Prayer, and the Prayer of Humble Access, are treated also in relation to the questions raised against them. In all, the conclusion is drawn that Cranmer's liturgy omits no part of the liturgy that is primitive (i.e., New Testament). The whole of redemption is commemorated through the service, the cross being focal in consecration, while the action of the Holy Spirit is rightly invoked on the worshippers. Thus Cranmer's work is of such value as not to warrant a major revision—but not therefore sacrosanct!

The third part of the book deals with improvements in modernising or simplifying details of the present use. This part ends with

some good thoughts on the preparation which our present rite requires, and includes in it some notes on the relation of the Sermon to the Sacrament. An appendix comparing the 1549 and 1552 completes the book.

It is no doubt inevitable that not all the results will command acceptance, but they—and the whole of the book—deserve careful consideration.—G. J. C. Marchant.

A "Theology Occasional Paper," which was first printed in 1948 and provoked a very lively argument, chiefly between its author and Dom Gregory Dix, has been re-printed. It is **The Church of England and Non-Episcopal Churches in the Sixteenth and Seventeenth Centuries**, by Professor Norman Sykes (S.P.C.K., 1/6, pp. 46). Dr. Sykes is a very learned Church-historian indeed, especially in the Reformation period and the following century. His account of the relations between the Church of England and the other reformed Churches is of the utmost importance. Most chiefly in this, that he asserts that the attitude of the Church of England towards the "other" Churches of that day was expressed in "the refusal to unchurch those foreign churches which lacked" episcopacy. On the other hand, the Church of England stood most firmly by episcopacy for itself, as the form of government consonant with Scripture and the history of the Church.

"It is in this combination of a positive affirmation of the value of episcopacy and of a refusal to assert for it an exclusive claim that the differentia of the Anglican tradition consists. In this, as in other respects, the Anglican tradition is that of a via media. In defence of its own history and position, the Church of England stands firmly by its retention of episcopacy; in looking forward to the possibility of ecclesiastical re-union, it affirms that such union must find its indispensable basis in the episcopal form of church polity; and at the same time it refuses to unchurch non-episcopal churches and preserves an historical tradition of communion with them" (p. 45).—T. H. L. Parker.

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"Red Dean" to Preach New Service Seeks Full Understanding of Baptism

The Dean of Canterbury (Dr. Hewlett Johnson) will preach at Evening Prayer in St. Andrew's Cathedral, Sydney, on April 30.

His subject will be the Restoration of Canterbury Cathedral.

Dr. Johnson, known as the "Red Dean," is visiting Australia in order to attend a World Peace Congress in Melbourne.

The Sydney City Council has refused the use of the Town Hall Basement for a public meeting at which the Dean was to be the principal speaker.

The application for the use of the hall was made by Mrs. Jessie Street, on behalf of the Dean of Canterbury Reception Committee.

The application was refused on the grounds that the Council had previously decided not to let the hall to the Communist Party or any of its auxiliaries.

The Archbishop of Melbourne, writing in his Diocesan Magazine before the Dean's arrival, says:

"I have been asked a good many questions about the coming visit of the Dean of Canterbury. The only information I have is gained from the Press.

"No one with any authority from the Diocese has made any approach to him, and, if he is really proposing to come, it is either at his own wish or at the request of some non-Church organisation.

"If he comes into the Diocese as suggested, he will not speak in the name of the Church of England, but for himself, and perhaps for the organisations which have invited him."

LAMBETH TALKS.

The Archbishop proceeds to refer to the discussions on Communism at the Lambeth Conference. He says:

"I found my own conviction strengthened that Marxian Communism is a bitter enemy of the Christian Church, and a very ruthless master in its relationships with members of the Communist Party, with its thinkers, its workers, and its subordinate states and allies.

"We must pray and hope that the trend of Russian Communism will change, and at the same time support every forward movement to bring justice, co-operation, and goodwill into the whole of the relationships between man and man, and race and race."

Dr. Johnson was ordained in 1905, in the same year becoming a member of the British Independent Labour Party.

He became Dean of Manchester in 1924, and of Canterbury in 1931. His book, "The Socialist Sixth of the World" is estimated to have sold 500,000 copies.

The Archbishop of Canterbury recently issued a statement on the Dean's political views. In it he said:

"In his public utterances upon current affairs, the Dean speaks, and indeed claims to speak, only for himself, and not at all for me or for the Chapter of Canterbury Cathedral or for the Church of England.

"It is a matter of great regret that the Dean should advocate views which are so insensitive to the true facts of the situation."

In an effort to bring about a greater understanding and appreciation of Baptism, the Rector of Albury, N.S.W., has introduced a Monthly Public Baptism Service.

The Rector (Archdeacon F. M. Hill) says the service is held in an endeavour to keep in step with resolutions of the last Lambeth Conference.

The Conference welcomed the "growing and widespread concern in many parts of our Communion about matters connected with the present administration of Baptism."

"In Albury, 'private baptism,' so often administered on a week-day in the absence of fathers, is discouraged.

A guild of ladies now visits the local maternity hospitals weekly, and there discuss with mothers the matter of the baptism of their child.

The monthly service is held on the first Sunday at 4 p.m. Application forms are

lodged at the Rectory beforehand, and thus certificates are completed and handed to the parents immediately after the service.

The Boys' Choir is always in attendance and sings three hymns and the responses. The Rector gives a short address, and all present join in the service of reception.

Archdeacon Hill writes that the local press has given much publicity to the venture.

"We know we have yet much to accomplish in our teaching on Baptism," he adds. "There still remains much superstition regarding its administration, and parents are yet to be educated in the importance of this great social act, and to regard the solemn promises they made on behalf of the child to be obligatory upon them.

"But we have made a start, and our parishioners have welcomed it. It is our hope that when we can organise the necessary 'follow-up' to these services, much good will come from them.

"Parents will need help in the supervision of the young child's religious education. Lack of manpower prevents this at present, but as church-people realise the tremendous possibilities that are ahead, we hope they will rise to the occasion and thus regard the sacred rite of Holy Baptism as the beginning of a vital membership in the Fellowship of the Church."

NEWCASTLE MISSION IN ACTION

(By the Rev. J. S. Cowland.)

On Wednesday afternoon of last week ten Anglican clergy met at St. Andrews' Church, Mayfield, for the purpose of an intensive home visiting campaign in preparation for the forthcoming Diocesan Mission in which St. Andrew's shares as one of the parishes.

The rector, Rev. Harold Marshall, had made careful preparation and, after prayers, distributed lists of Church of England people in the area. The clergy resolved not to be enticed by offers of afternoon tea but to visit as many people as possible. When they returned for afternoon tea at 4.45, kindly provided by Mrs. Marshall, the rector's wife, each gave an account of his visitation.

About 300 houses had been visited in the course of the afternoon by the 10 clergy, including the Archdeacon of Maitland, Ven. Archdeacon A. N. Williamson, and the Very Rev. the Dean of Newcastle Cathedral.

The reports were varied and interesting. Very few of the people visited were hostile to religion or the Church. Some wanted to know more about the "Red Dean," whilst

BISHOP ON WELCOME TO NEW AUSTRALIANS.

The Bishop of Adelaide has appealed to Church-people to make "new Australians" feel more welcome.

He writes: "There must be 'new Australians' now in almost every parish in the diocese.

"The Good Neighbour Council of our State finds that there is an obvious reluctance of many citizens to accept them, and suggests that Christians might well take a lead.

"Several of our clergy are doing splendid work for and among them, and there are many congregations that might perhaps make a corporate gesture of welcome.

"I shall be glad if our clergy will think about this and encourage the people to do so too."

others very generously offered to contribute to the funds. It was amusing to find that in cases where men came to answer the door, they immediately wanted to pass the clergy over to the tender mercy of their wives lest they themselves should get caught in the machinery of Church organisation.

The ultimate result was that quite 50 per cent. of those visited made definite promises to attend the mission service. This team of clergy are visiting different parishes in turn. The preparation work for this vast effort in 51 parishes is now being intensified. Bands of young people are visiting in their own parishes and distributing literature. Arrangements are being made to visit works entrances, stations, bus stops and cinemas. Slides will appear on the screens of every picture house in the city and suburbs.

The mission will commence in the Cathedral parish on April 28, and in all other parishes on May 7. By the time the missions commence 100,000 broadsheets, called the "Clarion Call," will have been distributed and about 60,000 handbills and programmes and 1000 posters will have been broadcast and displayed. As one business man was heard to say, "The Church shows definite signs of life and knows how to put its message over."

"UNTO THE GLORY OF GOD."

On the southern wall of St. Andrew's Cathedral, Sydney, can be seen a memorial tablet to one who was literally a friend to the world. That he was such followed inevitably upon a fact that was the foremost passion of his life: He was also a friend of God. Many remember one of his most frequent sayings:

"In the heart of man, a cry;
In the Heart of God, supply."

Bishop Taylor-Smith lived to prove that precious truth, and to lead many others into that place of utter confidence in the promises of God.

God's Word is starred throughout with His clear assurances. Yet, in spite of them all, how many of His children are hesitant and doubtful to accept Him at His Word! "All the promises of God in Him are yea, and in Him, Amen, unto the glory of God by us." (2 Cor. 1:20.) He does answer prayer. His Glory is at stake, and Christ's name is the infallible guarantee of gracious response.

We must remember, though, that, speaking generally, there are four separate "lines" which link God's children with the abundance of His divine supply.

1. Answers to prayer may be, and often are direct. We see the great and rugged Elijah on Mount Carmel. The prophets of Baal have spent the day in frenzied assault upon the deaf ears of unresponsive heathen deities,

but there is "neither voice, nor any to answer" (1 Kings 18:29). Elijah, calm, dignified and assured, lifts up his voice and calls to Jehovah to vindicate His Name, to act for His glory, and the fire of the Lord falls and consumes the sacrifice. Elijah receives exactly what he has asked, and for many a saint down the ages God's response to believing prayer has been the same. The answer has been direct.

2. Answers to prayer are often delayed. We must not forget that we are also enjoined to "wait patiently" for the Lord (Psa. 37/7).

It is not easy to go on year after year, hoping against hope, praying, praying for something which we are sure lies in the Will of God, while the windows of heaven seem closed against us, and we are tempted to wonder why God is silent. Is His ear heavy that He cannot hear? God forbid!

Once again we turn to God's Word, and we see two weeping women in their bereaved home. Lazarus is dead (St. John 11). An urgent message has been sent to the Lord Jesus and He has not come. At last, on His belated arrival, both Martha and Mary greet Him out of burdened and sorrowing hearts with the same words: "Lord, if Thou hadst been here, my brother had not died." Oh, that human "if"! How often we let its doubting cadence come to the ears of our tender, yet omnipotent Father, quite forgetting that

"He knows! He loves! He cares!
Nothing this truth can dim.
He gives the very best to those
Who leave the choice with Him."

Christ's delay meant for Lazarus the glorious miracle of resurrection; for Martha a revelation far beyond all her deepest dreams, and for Mary the vindication of her beloved Lord in all His utter trustworthiness and love. And for God, the delay meant the manifestation of His glory.

If the answer tarry, be still and know that He is God!

3. Once again we must remember that God's answer to our prayer may be different. We are so apt to dictate to our Heavenly Father, and tell Him just what we think should be the right and proper thing for Him to do.

Shadrach, Meshach, and Abed-nego prayed to be delivered from the burning fiery furnace (Daniel 3). They were delivered, but in a manner very different from their imagined deliver-

ance. Their faith was as radiant as the fire that threatened them—"But if not—" they said. When the flames leaped up to consume them, there standing beside them in the midst of the fire was their Lord. Only their bonds were destroyed. The glory of God shielded them and He was magnified in the eyes of the heathen world. "Blessed be the God of Shadrach, Meshach and Abed-nego" said Nebuchadnezzar.

This experience can be ours if so be we are willing to say: "But if not—"! Deliverance may be not from but in the fire.

4. Lastly, there is an answer to prayer which God's love gives — the answer which we will call denial. Maybe only to those whom God can fully trust to manifest His glory does God say, "No, My child!" The closing words of the story of Erma Pieczynska, "Radiant Freedom" read thus: "Her life was illuminated by those things of which she was deprived. She made magnificent bouquets of the refusals of God." What a testimony! St. Paul besought His Lord that the thorn which was lacerating his flesh should be removed. We remember God's answer: "My grace is sufficient for thee: for My strength is made perfect in weakness" (2 Cor. 12:9). St. Paul's response was: "Most gladly therefore" (note especially the "most gladly") "will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure" (not merely passive endurance, but active joy) "in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake." Can there be greater blessing than that of the power of Christ resting upon our weakness?

So when we come to prayer, let us come in the realisation that we draw near to a Father of perfect understanding, absolute omnipotence, and infinite love. In its deepest and highest implications it is even as our Lord Jesus Himself taught us: "When ye pray, say, Our Father!"

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EASTER CHALLENGES THE MODERN WORLD.

The return of the Easter season raises the most fundamental issues which are to-day confronting society and our personal lives. It breaks in upon day to day happenings, and calls for a re-assessment of the motives by which we move. It challenges us to test again the foundations on which we are building our whole way of life. It offers opportunity for quiet reflection on what life is for, for a renewal of purpose, for a recovery of poise and strength.

There is little that gives cause for satisfaction as we look out upon the world or focus our eyes on the narrower Australian scene. Peace, in spite of intense longing for it by people everywhere, eludes us while economic problems of deep intensity remain. The plain fact is that the will to achieve in the democracies has slackened. Since the war's end no positive purpose sufficient to give unity and a strong sense of direction has taken the place of the negative aim of defeating an enemy.

As a result too many of us have turned to an almost exclusive pre-occupation with our own selfish concerns and the nation is in peril of being riven asunder by competing pressure groups. There is a failure to match a demand for rights with the voluntary acceptance of duties in a spirit of public service. The idea of citizenship in a responsible society has seized all too few of our minds.

In view of this the time has come to consider once again the extent to which a democratic society is dependent on a strong and living Christian faith among the people. While it is wrong to equate Christianity with any form of government, or ordering of society, the link between Christianity and democracy is real and intimate. Respect for individual life and liberty, freedom of conscience, the establishment of diversified centres of power within society,

have all emerged in a religious context. In England the local congregation of Christians can be said to have been the very seed-bed of democracy as we know it. All of which surely dictates the question whether democracy can survive if it ceases to draw its strength from the soil from which it has sprung.

The most urgent and difficult of our problems are not political and economic but are moral and spiritual in nature. Take for example the ever-rising cost of living. It is individual and group selfishness which is restricting production and reducing the output per man-hour. Likewise the disorder or society does not come from lack of intelligence or inadequacy in planning but from moral impotence. We simply do not possess the moral purpose or power to implement our plans or turn dreams into facts.

Into this kind of world comes the Easter message. Its relevance is startling, for at its heart is the promise of renewal and recovery for men and society. The Man who died outside the city of Jerusalem points the way to deliverance. He has become the world's supreme symbol of the spirit of sacrifice, of complete dedication to the welfare of all men. He stands for that charity, that forgiveness, which cast out the demons of hatred and bitterness. He proves that there is a power which even when evil does its worst can turn the tables on it, bringing light from darkness. In the spirit of the cross, the sacrifice of Jesus, lies the hope of the democracies and the world.

But Easter is more than Good Friday. Its full message is only grasped as we allow our minds to move for-

ward to Sunday, the day of resurrection. Easter Sunday vindicates all trust in goodness and truth. It declares that within reach of us all there are flowing God's waters of quickening, cleansing, and renewal. It proclaims that there is no good that shall not have its resurrection. It offers new life to society and to all people who in trust and ready allegiance will accept the Easter challenge.—"Sydney Morning Herald," Good Friday, 7th April, 1950.

Proper Psalms and Lessons

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.

April 30. 3rd Sunday after Easter.
M.: Numb. xxii 1-35 or Isa. lvii 15; Mark v 21 or Acts ii 22. Psalms 124, 125, 126, 127.

E.: Numb. xxii 36-xxiii 26 or xxiii 27-xxiv end or Isa. lix; John xi 1-44 or Rev. ii 1-17. Psalms 81 84.

May 7. 4th Sunday after Easter.
M.: Deut. iv 1-24 or Isa. lx; Luke xvi 19 or Acts iii. Psalms 128, 129, 130, 131.

E.: Deut. iv 25-40 or v or Isa. lxi; Luke vii 1-35 or Rev. ii 18-iii 6. Psalms 145, 146.

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TO AUSTRALIAN CHURCHMEN.

ANZAC DAWN

(Archdeacon F. O. Hulme-Moir.)

Three and a half decades ago, two streams of manhood were poured into the common crucible of war, and from that blending emerged a glorious name—a symbolic name—a word which in the years that have followed has shone in the pages of subsequent history. That word, ANZAC, which was first spelt on the ribbon of sand and the barren shores of Gallipoli in blood, and carnage, and pain, is now transmuted in golden letters which speak of courage, sacrifice, endurance and selflessness.

On this day, as we see the blanket of night quietly rolled back, we remember those who fell and those who served. We recall with pride that the sons of those men, and even some of that generation, when the call of duty sounded again, were able to preserve such traditions as had been handed to them.

The Call to Consider.

We might well remember that the spirit of selfishness—a thing inimical to ANZAC—soon smashed the unity of brotherhood which has been forged in common sacrifice. Men and nations drew apart. The ways we followed were at variance with God's plan for man. Men are never flattered by being shown that there has been a difference of purpose between the Almighty and themselves. To deny it, however, in this case, is to deny that there is a God governing the world. We are His chief instruments for the upholding of His Government. If the servants are corrupt good cannot result. Selfishness can only be banished from our hearts by holding love to be the supreme virtue. Our men and women sacrificed in both conflicts to eliminate the selfishness, the racial pride and brutal arrogance of the enemy. What scornful contempt for their sacrifice would be ours if we again pursued selfish ends rather than citizenship of the world. This thought alone should foster in us a hate of selfishness. Those energies and passions which helped us in battle to master the enemy let us now gather together, and hurl in relentless attack against the moral evils which would make us lose the fruits of victory. Humility in the recognition of our common dependence as common sons of a common Father, alone, will give us the unanimity necessary for administering the much hoped for and much fought for peace.

Let us therefore administer peace with "malice towards none," and with

energy and sleepless vigilance go forward to the double victory of mastering ourselves through Jesus Christ our Lord. It has been said that "He conquers twice who upon victory conquers self." With firmness in the right, strive to establish universal peace in the hearts of all men. After all, there is but one race—humanity—and Faith, Hope and Love—these make humanity; these are its sign and note and character.

It is fitting that we should be grateful for our victory, even on a day of National mourning. We had hoped, upon gaining victory in the second World War, to have seen the end of fear and that state when humanity suffered physical violence. How hardly can humanity maintain spiritual values and virtues by material confidences. Man to have peace and good-will must seek the secret in spiritual power. John tells us after a life of long conflict—"This is the victory which overcometh the world, even our faith." The great morrow has dawned when again we could plan a happy future as we stand by the bench, as we labour in the fields, or work on our ledgers, or sell in the market, but only by planning with God.

Therefore, let us all remember the men and women who have given and suffered. In common things, the law of sacrifice takes the form of positive duty. Never preferring themselves to others, they readily gave all, and from many all was taken. Great men are the gifts of a kind heaven to our poor world; instruments by which God can complete His design; giving guidance and blessing to the travellers of time. Because gratitude is the memory of the heart, well may we remember them with solemn pride. They laid so costly a sacrifice upon the altar of freedom. These sought no profit but the profit of their fellows. They held that the blood of men should never be shed but to redeem the blood of man. It is well shed for our family, for our friends, for our God, for our country, for all humanity. Other aims are false, other aims are sinful. Yes, we shall fondly remember them even to the going down of the sun.

The Challenge to Serve.

Finally, with the responsibility of bringing lasting peace to this world let

us labour to uphold by freedom in thought, word and worship, that individual rights are an endowment from God; that discrimination between peoples because of their race, creed or colour must be abolished; that the fruits of this earth are provided by God to satisfy the needs of all people; that full employment is essential to the dignity of all men, and that the scourges of death, disease and suffering must be put to their lowest levels. And, that man must be given the right to commensurate time for recreation and rest.

These are the inalienable rights of man. These are the conditions men and women have suffered and died for these many years. These were the ideals our pioneering fathers hoped for in struggling against the perversities of nature and the rule of tyrants. To give them to this age and the generations of our children is the challenge of this momentous sacrifice. It is our duty; never let us fear the length of the path of duty. For God's sake and for man's sake do not fail. We have not been so much fighting to preserve a Christian civilisation, as for the opportunity to make one, under God's good hand. Unless we ask God to possess us with the supreme ideals of His Son, we must again fail the widows and fatherless, the mothers and fathers and ourselves. Now that the veil of peace has been drawn over the pain and distress of these years of war, let us dedicate ourselves to the heritage bought with the blood of good men, and women, knowing that freedom is maintained only by spiritual fortitude. The Cross of Suffering gave life to Liberty and Love. The Spirit of this world breathes pride, envy, hatred, malice, and all uncharitableness. "Choose ye this day whom you will serve." On our answer depends our personal salvation and the final greatness of all humanity. Let us have faith that right makes might; and in that faith, God helping us, let us to the end dare to do our duty as we understand it.

A.C.R. SUBSCRIPTIONS.

The following amounts have been received. If amounts of 10/- and under have not been acknowledged within a month, kindly write to the Secretary, Church Record Office:—Mrs. L. Marden, 10/-; Rev. A. R. Morrisby, 10/-; Rev. A. A. Mutton, 10/-; Mrs. R. Michael, 10/-; Mr. W. J. Stevens, £1.

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

This can be the Finest Hour for Evangelicalism

(By the Rt. Rev. Hugh R. Gough, O.B.E., Bishop of Barking, England.)

Evangelicals are known as members of a party within the Church of England and are often criticised for showing a "party spirit" and for adopting an attitude and policy which are always negative and obstructive. In actual fact, Evangelicals can (and should) claim to represent the true doctrine and practice of the Church of England. For our doctrine is most certainly that of the Thirty-nine Articles and our worship is in accordance with the Prayer Book liturgy and rubrics. We strongly resent, therefore, being regarded as a "non-conformist party" within the Anglican Church, for in reality it is we who conform and it is the Anglo-Catholics who are the "non-conformists," many of them not conforming either to the doctrine or the liturgy of the Church of England. If members of other denominations wish to know what the teaching and practice of the Anglican Church is they should consult Evangelicals, for Evangelicalism is the Church of England in its purest form.

Positive Presentation.

Evangelicals rejoice in the name of "Protestant" for a Protestant is one who primarily "protests," witnesses, on behalf of the Gospel of Christ. (Cf. the literal meaning of the Latin word "protestor"—one who bears witness to). If at times this may involve protesting against those who (as St. Paul puts it) preach another Gospel, the blame belongs to those whose conduct makes such action necessary. But the primary emphasis in Evangelicalism is a positive one. Evangelicals affirm the truth of the Gospel in all its purity, unobscured by sacerdotalism and unadulterated by scepticism (sometimes wrongly called "modernism"). It is this positive presentation of the full Gospel that is the crying need of the hour. Amidst the confusion and tragedies of the present, and confronted with the impenetrable fog of the future, many thinking men are turning to the Church with a sincere enquiry as to whether "after all" Christianity may not contain the answer to world dilemma. So often their enquiry is met with a "milk and water" answer, given in an apologetic tone and with hesitancy of speech and with complete lack of conviction. Quite naturally they turn in despair from such. They are starving for the Bread of Life and they

are offered "milk and water"! But where they receive an answer given with the authority of the Word of God and with a certainty based upon experience, an answer which is a Divine Revelation of Truth and not an opinion of human reasoning, they are impressed and encouraged to pursue their enquiry. If given the Bread of Life they thankfully receive it. The word which the Church of England needs to get back into its vocabulary is the word "know," a key word of the New Testament and the hall-mark of a true Christian who "knows" that he has eternal life.

Our Opportunity.

This may well prove to be the era of the Church's greatest opportunity and under God it can become her "finest hour." It is the hour of a crisis which only the Evangelical message can meet. If Evangelicals will accept the challenge and go forward in the power of the Holy Spirit this new half-century will witness another Evangelical Revival, nay, rather a Revival of the whole Church throughout the world.

Ours is the opportunity. Ours is the responsibility. Can we bear it? In spite of all our glorious heritage we recognise we have often failed, failed in doctrine and in character, to both of which St. Paul bids Timothy take heed (1 Timothy iv 16).

In doctrine we have often failed through an unbalanced theology and exaggerated emphasis on one point to the belittling of another, through neglect of building up into a worshipping life and community those who have been converted, through unscriptural theories of holiness, through dogmatic detailed interpretation of prophecy which has brought the whole glorious truth of the Coming Again of our Lord into disrepute.

In character, too, we have often failed, so much so that Evangelicals are in certain quarters known for their bumptiousness and self-complacency (in reality a product of an inferiority complex), for their rudeness and obstinacy (which we like to regard as courage of conviction, but which is really a symptom of a self-centred life) for their individualism and refusal to co-operate even with their fellow Evangelicals (an example of liberty becoming corrupted into licence to do as one

likes). Rightly or wrongly that is the kind of reputation we have, partly through the conduct of those extremists amongst us whose method of contending for the Faith brings dishonour to the Name of Christ, and partly through the failure of us all to live up to our heritage and to practise what we preach. "English Churchmen" must be men of faith and courage but we must also be men of prayer and deep spirituality, men of love and humility, men of Christ-like character who "walk humbly" with their God and with their fellow men.

Humility and Faith.

Let us go forward in the Spirit of humility and of that Faith which worketh by Love. So shall we be enabled to rise to the glorious opportunity of the present hour and to lead our loved Church of England in a great forward movement of Evangelism and to prepare the peoples of the world for the Coming of the King.—The English Churchman.

SYDNEY SYNOD.

STANDING COMMITTEE.

The following are some of the important matters dealt with by the Standing Committee on March 27, 1950:—

A sub-committee was appointed to help the Most Rev. the Archbishop in carrying out plans made in connection with the visit of the Archbishop of Canterbury.

The Rev. Dr. Howard Guinness, rector of St. Barnabas, Sydney, was appointed, ad interim, a Clerical Governor of The King's School.

Mr. J. Williams was appointed, ad interim, a member of the committee of management of Moore Theological College.

The Flemington with Homebush Mortgage Ordinance 1950 was passed through all its stages. This is an Ordinance permitting the mortgaging of certain land for the purpose of building a clergyman's residence at Flemington.

The Standing Committee was informed that Parliament has passed the Church of England Trust Property (Amendment) Act 1950 and the Most Rev. the Archbishop was respectfully asked to convey the Hon. the Minister of Justice and his colleague the Attorney-General the appreciation of the Standing Committee for their considerate and helpful action in initiating in Parliament the recently passed Act by which a burdensome anomaly has been rectified. The Standing Committee was also appreciative of the part played by the Parliamentary Draughtsmen in the matter. Advice has since been received that this Bill has been assented to.

The committee having been informed of the proposed early departure of Mr. J. E. Paynter for England for an indeterminate period in order to receive further treatment in England, thereupon passed a resolution expressing its warm appreciation of the great amount of voluntary service given by him in various diocesan activities.

PERSONAL

We regret to note the death of the Rev. Edwin Shipley, of Sydney. Mr. Shipley had recently retired from the parish of St. Stephen's, Bellevue Hill, where he had been rector since 1927, and previously curate-in-charge of the Provisional District of Edgecliff and Bellevue Hill from 1924 to 1927. Ordained in Sydney in 1908, Mr. Shipley had served all his ministry in the diocese. Bishop Hilliard preached at the memorial service at St. Stephen's Church on Sunday morning last.

Great sympathy will be felt with Mr. Leslie, Headmaster of Barker College, Hornsby, N.S.W., on the death of Mrs. Leslie, which occurred last week.

A large congregation attended the service at St. Marks', Darling Point, Sydney, of the late Mrs. R. C. Teece. The service was conducted by the Rev. D. C. Hayes, and the Ven. Archdeacon F. O. Hulme-Moir, who delivered the address, emphasised the Christian home which was an example to all. He spoke of Mrs. Teece's long association with charitable institutions, such as the District Nursing Association, of which she was a life member; a former president of the Woollahra Women's Voluntary Services, which supplied so many comforts to the troops during the war; the Girl Guides' Association, to which she gave such a lead in Christian principles; and her association with St. Mark's parish church. Mrs. Teece was present at Holy Communion at 8 o'clock on Easter Day and died suddenly after some years of illness on the Tuesday. Many friends expressed their high esteem of her winsome character. We offer sympathy with Mr. Teece in his sad loss.

We regret to learn that Deaconess Florence Telfer passed away at her home at Northmead on April 12. Deaconess Telfer had been working at St. Michael's, Flinders Street, Sydney. We extend our sincere sympathy to her relatives.

Rev. F. Taplin, rector of Sutton Forest, N.S.W., has accepted nomination to the parish of Blacktown with Prospect and Seven Hills, Diocese of Sydney.

Mr. J. E. Paynter, rehabilitation officer in connection with the Children's Court, Sydney, left on the "Stratheden" on Friday last for England for further medical treatment. A representative gathering was held at CENEFCentre at which the Archbishop of Sydney presided. A presentation of a cheque was made to Mr. Paynter. Mr. Paynter's work at the Children's Court and in the rehabilitation of boys has received praise from magistrates and others.

Rev. H. M. Arrowsmith, Th.L., Commonwealth Secretary-elect of the British and Foreign Bible Society, preached to a large congregation in St. Paul's Cathedral, London, on the morning of Easter Day. Moreover, he will be the guest speaker at the official Anzac Day Service to be held in St. Martin's-in-the-Fields, on Sunday, April 23. Among his many engagements are the annual meeting of the Bible Society, to be held on the first Wednesday in May, and the Swanwick Conference, which he shares with Miss Mildred Cable, Pastor Niemoller, and Toyohiko Kagawa.

Rev. R. G. Porter, of the Anglican Mission, Samarai, Papua, and Mr. J. P. Boyle, of Colaroy, N.S.W., have been elected members of the Australian Branch of the John Mason Neale Society (Camb., Eng.).

We are sorry to note the death, on Saturday last, of Mr. F. P. J. Gray, of Drumoyne, Sydney. Mr. Gray was a well-known churchman and a member of a number of committees in the diocese. We express sympathy with Mrs. Gray and family. In our next issue we hope to publish a fuller account of Mr. Gray's life and work.

Rev. G. A. Hook, formerly rector of St. James', Croydon, and later St. Stephen's, Willoughby, has accepted nomination to the parish of Bowral, N.S.W. This was announced by the Archbishop of Sydney, preaching on Sunday morning last at St. Jude's, Bowral.

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CORRESPONDENCE.

FLYING DOCTOR MEMORIAL.

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

The B.C.A. has received many tributes to the memory of the first Flying Doctor of the Church, the late Dr. Roy Gibson, and to the great work which he did at Ceduna and through the outback country beyond that area.

The Council of the Society has launched an appeal in order to provide an opportunity to pay practical tribute to the doctor's work by the erection of a permanent memorial. After consultation with his relatives and co-workers it has been decided to fulfil an often expressed wish of Dr. Roy, that the Church where he worshipped for so long should be beautified by the installation of suitable Communion Table and other furniture.

We feel sure that this appeal will meet with a widespread response from all church people. Contributions should be sent to the Bush Church Aid Society, Church House, George Street, Sydney.

Yours faithfully,

DAVID LIVINGSTONE.

Acting Organising Missioner.

GOSPEL BROADCASTING.

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

The statement made by the Chairman of the Australian Broadcasting Commission to the Moore College Students Union Forum ("Australian Church Record," 6/4/59) that "the church has not taken up to twenty per cent. of the opportunities it has in radio,"

constitutes a tremendous challenge. But it is a challenge that becomes an indictment against the Church if the present apathy towards the full use of the radio continues.

Perhaps a reason for this apathy is the ineffectiveness of most religious broadcasts. And Gospel Broadcasting will remain ineffective until it is recognised that it is a specialised ministry. Although the broadcasting of church services and religious talks have their place, it is a fact that ninety per cent. of the listening public refuse to stay tuned-in to such sessions. A different programme technique will have to be developed.

Close on four years ago the Christian Radio Missionary Fellowship was formed in Australasia in order to help undertake this very task.

The Fellowship also plans to provide radio and electronic facilities to the Church for the speedier propagation of the gospel in both Australasia and the foreign field, the C.R.M.F. having as its ultimate objective the establishment of a powerful international radio transmitter for the "coverage" of the millions of unevangelised peoples, particularly of South-East Asia, who are not being reached with the gospel by existing means.

Under the guidance and hand of God remarkable progress has been made by the Fellowship since its inception.

A large quantity of equipment has been obtained, mainly from disposal sales. In this connection, it has also acted as adviser and buying agent regarding electronic equipment for the C.M.S. and other Missionary Societies.

A workshop has been established in Sydney for the building of public address and deaf-aid systems for installation in churches and halls, radio communication equipment for mission stations, and amplifying equipment for use in the open air both at home and on the foreign field. This equipment,

using the latest circuits and component parts, is provided to the Church at a basic price.

In 1947, two of its members spent some months gaining practical experience on the staff of the pioneer and missionary broadcasting station (HCJB) in Ecuador. Later an intensive survey was made of gospel broadcasting in the United States, where religious sessions have listening fields of as high as 53 per cent., as against the low 10 per cent. field "commanded" by the average religious broadcaster in Australia.

The Fellowship recently establish Australia's first Christian recording studio at 590 George Street, Sydney. Its first production, a programme featuring Dr. Hyman Appelmann, is already being broadcast over its 14th country station, and has now reached an estimated 1,130,000 listeners who would not have otherwise had the opportunity of hearing this world-famous evangelist. The studios also provide a workshop wherein the Fellowship staff can experiment with new programme ideas, utilising experience gained in the United States, and from observation of audience re-actance which has been studied throughout the eastern states of Australia during the past two years.

The Fellowship is seeking the co-operation of the Church in its programme. One denomination, with a group of young people similar to the Church of England Youth Dramatic Society, has turned its attention towards radio and has been using the studios for auditioning talent, learning microphone technique, programming, etc., in preparation for a ministry of dramatising the gospel on the air.

As soon as time permits, the Fellowship hopes to conduct short-term schools of Christian radio such as are held periodically in the United States, so that Ministers and others with the opportunity of broadcasting, can study and put into practice the latest broadcasting technique.

Meanwhile, the Fellowship welcomes use of all the facilities that its studios and workshop can provide. Full information regarding the work and plans of the C.R.M.F. is gladly supplied on writing to the General Secretary, Christian Radio Missionary Fellowship, 590 George St., Sydney.

R. S. HARTNELL, A.M.I.R.E.

C/o Christian Radio Missionary Fellowship,
590 George St., Sydney.

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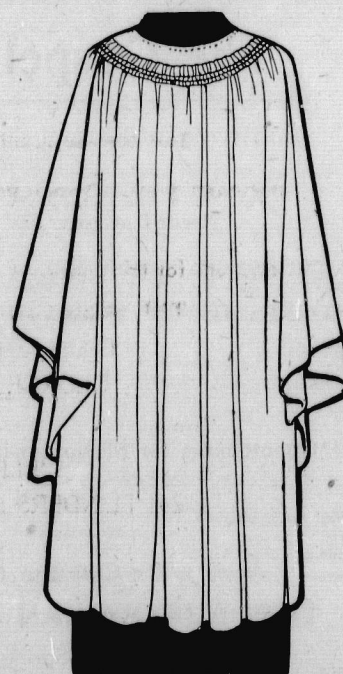
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ENGLAND'S GREAT HOME MISSION SOCIETY

(By the Rev. T. G. Mohan, Secretary of C.P.A.S.)

The Church Pastoral-Aid Society was founded in 1836 in the Committee Room of C.M.S., to meet the spiritual destitution in England and Wales. Today, the Patron is H.M. the King; the President is Lt.-Col. Sir Arthur Smith, and the Treasurer, Viscount Caldecote. C.P.A.S. is the oldest Home Missionary Society and the only Society making grants for curates, lay agents and women workers. Grants available at March 31, 1949, amounting to £39,155, were for 386 curates, 62 lay agents and 191 women workers, in 448 parishes with a total population of 3,760,085.

Grants are made for evangelical workers to parishes where the incumbent is loyal to the Book of Common Prayer and the north side position is taken at Holy Communion as directed by the rubric. Parishes associated with us are helped by regular prayer. A monthly fellowship paper is published in which some subject of interest to Christian workers is discussed.

The Ladies' Home Mission Union is the women's branch of the Society, with 22,000 members; the L.H.M.U. supports more than 100 workers in the parishes.

The Recruits' and Girls' Union, besides supporting their "Own Missionaries" in some parishes, plan continuous camps for poor children in three places from May to September; and a holiday home for girls and young women, lasting for a month. Last year there were 813 children in camp, and 165 girls at the holiday home, with a total of 240 officers, and much spiritual blessing resulted. Four camps were run by men from Cambridge University.

Ordination Candidates.

The Ordination Fund has helped hundreds of men into the ministry, and is at present helping 35 men at Oxford, Cambridge, and at Evangelical Theological Colleges. Each year a conference is held for those being helped, when leading evangelicals give talks. The society keeps men in touch with suitable curacies.

In the course of its history evangelicals have committed to the Society trust and special funds amounting to over £200,000 for the forwarding of

evangelical work in the parishes or to safeguard the continuance of an evangelical ministry. Every year more trusts are committed to the Society.

A Minimum Stipend.

The Society has an Evangelical Patronage Trust with 176 benefices in its gift. During the last two years the incomes were increased where necessary to a minimum of £500 p.a., and grants were made for improvements to vicarage houses, often making an evangelical ministry possible where otherwise it would be impossible.

An Evangelical Society.

The Society is looked upon as a bulwark of evangelicalism, consequently many of its activities are not directly connected with the Society, and a great deal of its work is for the evangelical cause in general. Many private patrons, not excluding bishops, consult the Society as to suitable men for evangelical parishes. Officers of the Society serve on the governing bodies of Evangelical Theological Colleges and

Schools and are concerned in patronage not directly in the gift of the Society. Much of its activities behind the scenes is of great strategic importance, but because of its very nature cannot be given publicity.

The following is the memorandum sent out to grantee rectors concerning methods in parochial work:—

The committee is fully aware of the increasing pressure being brought to bear upon clergy to-day to allow dances, whist drives and theatricals as regular activities in church life with, or without, the purpose of raising money. The committee is aware that these activities often predominate in the life of a parish so as to stifle spiritual ambition and severely hamper the incumbent's ministry. Whereas the Church should consecrate and Christianise the life and activities of the world, the world is often allowed to secularise and de-Christianise the life and activities of the Church. The committee has no authority nor wish to dictate to grantee incumbents the methods of their ministry, but would assure all those who are resisting the inroads of "worldliness" of its full support and prayerful good wishes, and would reaffirm its view that only the best is good enough for this high calling and that positive activities for the evangelisation of the outsider, the deepening of the spiritual life of the congregation and the growth of the Church into the measure of the stature of the fullness of Christ, while including social fellowship between the members, will seek to restrain the exaggerated craze for amusement which is to-day sapping the life of the nation and rendering us unfit for our high destiny. The committee would therefore call the Society's supporters to united and continued prayer for the sanctification of all the Church's activities, that it may be unhampered in its task of winning our country for Jesus Christ.

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AUSTRALIAN CHURCH NEWS

NEW SOUTH WALES.

DIOCESE OF SYDNEY.

LITHGOW VISITS MANLY.

About 20 young people of Lithgow Church were the guests of the Manly C. of E. Fellowship over Easter.

The rector of Manly, the Rev. A. Begbie, was formerly rector of Lithgow, and a strong link of Christian fellowship is being forged between these two parishes in this way.

The programme for the week-end included attendance at morning service and Procession of Witness on Good Friday, surfing and meeting on Saturday, Easter Day Services on Sunday and a launch picnic on Monday.

CARLINGFORD HOMES.

An appeal by the Rev. Canon F. W. Tugwell reveals the desperate need of the Carlingford Homes, especially with regard to staff.

Canon Tugwell appeals for men and women who have the desire to build up the Kingdom of God to offer for this service.

Inquiries may be made by contacting Mr. J. H. D. Woodhouse, C. of E. Boys' Homes, Carlingford.

WINGECARRIBEE.

Rev. R. H. Palmer reports that the local newspaper, "The Four Mails," has agreed to a suggestion of the Fraternal to print a report of one of the sermons preached in the local churches.

A similar suggestion was made to the editor of the "Moss Vale Post," to which he agreed.

PARISH IN THE NEVER-NEVER.

"A Romance of the Outback, or a Parish on the fringe of the Never-Never," was the title of a vivid and instructive lecture by Mr. P. W. Gledhill to the people of St. Andrew's, Summer Hill, recently.

Slides were shown of the early pioneers, both in the church life and the general life of the colony.

An illuminating insight was gained of the hardships and difficulties of life in the outback.

The Women's Auxiliary of the BUSH CHURCH AID SOCIETY invite you and your friends to be present on

FRIDAY, MAY 5th, 1950

at their Annual Meeting in the Bible House, Bathurst Street, Sydney, at 2.30 p.m.

Chairman: The Archbishop of Sydney.

Speaker: The Rev. John Greenwood.

Collection will go to fund for purchasing a Deaconess' Van for Deaconess P. Spry and Deaconess B. Clarke in Far Western N.S.W.

AFTERNOON TEA

As a result of the evening a sum of four pounds was sent to the B.C.A. towards the expense of erecting St. Barnabas', Tiboburra, and a similar amount was donated to the funds of C.M.S.

DIOCESE OF GOULBURN.

ADAMINABY DAM PROJECT.

With so much attention being drawn to the Snowy Mountains project, it is interesting to read the report of the Rev. G. F. D. Smith, the rector of Adaminaby, of a visit to the camp.

The rector visited the three-mile camp behind Kiandra, where a warm welcome was extended. After an excellent meal the secretary of the A.W.U. called the men together and Mr. Smith addressed them. At the conclusion of the address he led them in evening prayer. When leaving, Mr. Smith had many requests to return to the camp again.

Mr. Smith reports that when the camps were first formed there were some who were only out for good wages without much work. This resulted in the camps' bad name. Now, however, the cleanliness and orderliness of the camp makes it equal to any of its kind in the world that Mr. Smith has visited.

YASS CENTENARY.

Much discussion has led to the decision that a stained glass window would be placed in St. Clement's Church, Yass, to mark the centenary.

A motion was passed at the annual meeting authorising the opening of a subscription list for the purpose, as it was thought that, although the Parochial Council could provide the money for the work, many parishioners would like the opportunity of subscribing.

DIOCESE OF GRAFTON.

LISMORE CONVENTION.

The announcement has been made that the Rev. Captain Cowland, the Head of the

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

Church Army in Australia, will conduct a Parish Convention in Lismore parish from October 7 to 15.

VISIT TO SYDNEY YOUTH LEADER.

The Rev. J. V. Robinson, Rector of Casino, reports that much help was gained from the visit of Don Noble to the Grafton Diocese.

Mr. Robinson, who is the Vice-Chairman, Youth Committee, says Mr. Noble was able to give much valuable advice on the problems of youth work.

VICTORIA.

DIOCESE OF MELBOURNE.

MANPOWER SHORTAGE.

Only six theology students commenced studies at Ridley College, Melbourne, this year.

The situation is even more desperate than even this small figure indicates, as three of the men are from other States, one is a student from the C.M.S., and another is a student from B.C.A. In other words, there is only one new student studying for ordination to the Victorian Province.

DIOCESE OF BALLARAT.

CHURCHMAN MEMBER.

The Bishop of Ballarat reports that the Member of Parliament for Ballarat, Mr. Alan Pittard, is a churchman of prominence in his diocese.

Mr. Pittard succeeded the late Albert Stubbs as chairman of committees in the Synod of the diocese. The Bishop records parts of Mr. Pittard's maiden speech which is of interest to all:

"I ask Honorable Members of this House to remember the date on which this Nineteenth Parliament of the Commonwealth of Australia began its life. It was the 22nd of February, which happened to be Ash Wednesday. That is the day on which the Christian Church calls for self-examination and renewal of faith and of obedience to God."

QUEENSLAND.

DIOCESE OF BRISBANE.

An organised drive has begun to make possible the completion of St. John's Cathedral, Brisbane.

The organising secretary, Mr. J. B. Carthew, has devised the novel means of raising money in the £1 Badge Contribution Scheme. In this way all those who are earning may contribute.

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YOUTH PAGE

EASTER HOUSE-PARTIES.

Sydney and Grafton Dioceses.

Port Hacking:

About 80 young people from many of the parishes around the city, and down the coast as far as Koorawatha, in the Goulburn Diocese, attended the Youth Department's house-party at Port Hacking over the Easter weekend.

Both "Rathane" and "Chaldercot" were used for sleeping quarters, while all studies, meals, and various house-party activities were at "Chaldercot."

A wonderful time of Christian fellowship was enjoyed by all who participated, and many came to know and accept the Lord Jesus Christ as their Saviour and Lord. All who were present felt that He was in the midst.

The house-party was led jointly by Mr. Ray Wheeler, and Mr. Doug Abbott. We were privileged on Saturday afternoon to have as our guest the Rev. Dr. Howard Guinness, who spoke on the reality of the Christian life. On Easter Sunday morning the Rev. R. Fillingham very kindly came down to "Chaldercot" to conduct the service of Holy Communion in the chapel. Studies for the week-end were on the Easter message. Despite the fact that the ground was very wet, a camp fire was held on Saturday night, when everyone sat round the fire on a tarpaulin loaned for the purpose.

When the time came for the camp to end, we returned to our various occupations supplied with new courage, love and faith to serve our Master Jesus Christ.

Grafton:

The Youth Department Staff Worker, Mr. D. W. Noble, was invited to the Grafton Diocese to lead the Youth Camp held in Grafton. With him as a team went Miss June Kerr and Mr. Don Lawrence.

There were 60 campers who came from all parts of the Grafton Diocese. The studies were taken by Mrs. Storrs, Miss Monica Storrs (the sister of the Bishop of Grafton) and the team from the Youth Department.

Particular interest was shown by the campers in the Bible Reading Fellowship. The theme of the camp was "The Church and Youth." Altogether a very enjoyable time was spent, many of the campers saying it was the best camp that they had attended to date, and looking forward with interest to the Lismore camp in May, and the Dorriggo camp in June.

Nowra:

After eight hours' travelling through floods and rain, about one hundred young people arrived at Nowra in the small hours of Good Friday morning, to be met by the Chaplain of the camp, Rev. George Rees, who informed us that trains had not been expected to get through. After very hurried unpacking, pal-

liasses were filled, stretchers were erected, and the parish hall of All Saints' Church of England and the school buildings next door, somewhat resembled hospital wards, except that there were no serious casualties.

In spite of the torrential rain that fell during the night, the weather on Friday brightened up as the day went on, and from the afternoon onwards it could not have been better.

The young people attended the Easter services at All Saints' on Friday, and joined in the local Procession of Witness and open-air meeting in the town before the evening meeting in the church, when the film "The Prodigal Son," was screened.

Free time on Sunday afternoon was spent in exploring the near-by country, and some of the local fellowshippers joined us in Fellowship Tea. At the services afterwards, taken by Rev. G. R. Delbridge, commandant of the camp, a number of boys and girls signified the fact that they had accepted the Lord Jesus as their Saviour.

Bible Study groups were taken by a team of young leaders, on Psalms 22, 23 and 24. These groups of seven or eight gave a valuable opening for discussion.

The last meeting on Monday morning was taken in the little old Union Church at Greenwell Point, and many testified to a deeper knowledge of the things of God, and a fuller experience of what it means to be called to God's service—showing that the aim of the camp was fulfilled—that the Lord might be uplifted and owned as King.

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PETER AND ROME

(By Archdeacon T. C. Hammond.)

There are three questions which are often confused regarding the relation of Saint Peter to the Church of Rome. For clearness we set them out as follows:—

1. Was St. Peter ever at Rome?
2. Was St. Peter Bishop of Rome?
3. Was St. Peter Prince of the Apostles and Bishop over all Bishops?

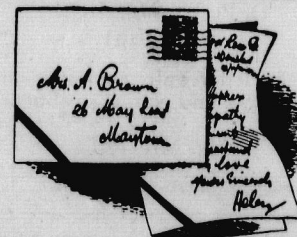
Concerning (1), there is a very old tradition which is entitled to respect. Clement, writing from Rome, makes mention of the martyrdom of Peter and Paul. He mentions no place. We know Paul died at Rome, and so it is fair to conclude that Peter suffered there also. Dionysius, Bishop of Corinth about 170 A.D., mentions Italy as the place of martyrdom of Peter and Paul. Caius, the Roman presbyter, speaks of the Apostles' tombs about A.D. 200. We need not dispute the truth of that tradition. But Peter must have been martyred at Rome late in the Apostolic period. There is no mention of a message to him in Paul's letter to the Romans. There are no greetings from Peter in any of Paul's Epistles from Rome. If Peter were at Rome it must have been after Paul's second Epistle to Timothy, which Monsignor

Knox fixes at A.D. 66. Monsignor Knox fixes Peter's death in A.D. 67. This explodes the idea of a Roman Episcopate if we accept the silence of all the New Testament Epistles on this point as conclusive.

This brings us to question (2). Was St. Peter Bishop of Rome? There is consistent silence on this point in the New Testament and early writers alike. Iraenus tells us: "The blessed Apostle having founded and built the Church, committed the episcopal office to Linus" (Ad Hev. iii 3). So that in 180 A.D., over one hundred years after Peter's martyrdom (if we place it in A.D. 67 with Monsignor Knox, or even at 80 A.D. with Sir William Ramsay), there was no fixed opinion that Peter had been Bishop of Rome. Yet we might expect a disciple of Polycarp, the disciple of St. John, would have accurate information on a subject of such importance. The first account of Peter's Episcopate is found in the Clementine Romance. In one of the earliest forms of this admittedly unhistorical book, James is regarded as bishop of bishops and Peter's superior. The Clementine Romances date from the very end of the second century and are valueless as a source of sound tradition.

None of the Apostles were bishops in the sense of taking supervision and control of a single church or dwelling permanently in a single city. The only instance in the New Testament is that which represents them as a body remaining for some time in Jerusalem. After that they undertook, as St. Paul expresses it, "The care of all the churches." The theory is inconsistent with the whole tenor of the Acts of the Apostles.

The historic evidence leads us to conclude that it is probable Peter resided for some time in Rome at the close of the Apostolic period and suffered martyrdom there. The historic evidence on which reliance can be placed is altogether against the idea that he was bishop of Rome. Of course if St. Peter was never a local bishop there is no foundation for the theory that he was Bishop of Bishops. But it is confidently claimed that he was Prince of the Apostles. There are three main proofs offered from Scripture, St. Matthew xvi 18; St. Luke xxii 31, 32; St. John xxi 15-18. No one of them or all three together will stand



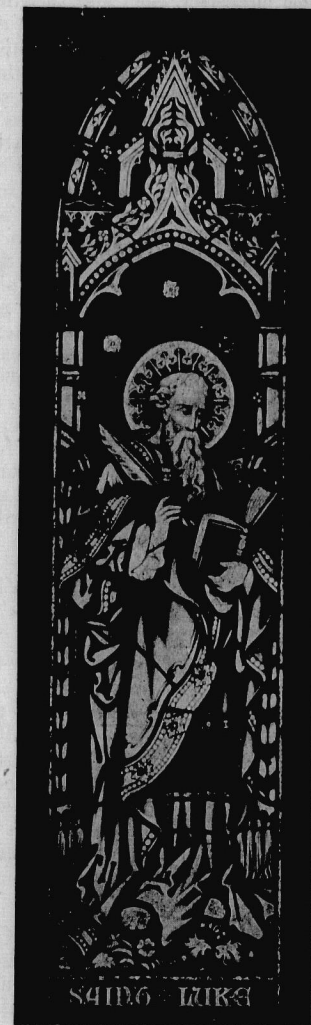
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the strain put upon them by this interpretation. There is no hint anywhere in the New Testament that such an interpretation had been gathered from these texts. Paul felt he could withstand Peter to the face of an equal and offers no apology which would be requisite had he so understood the prerogative conferred on Peter. Nor is there any hint in any of the texts that Peter had power to transfer his authority to a successor. They are all three personal prerogatives without any suggestion of a long line of sharers in them, stretching from the Apostles' days to our time. Nor does Peter himself in either of his Epistles indicate that any one person or any succession of persons will succeed to the privileges bestowed on him. Nor does the Church tradition bear unbroken witness to this interpretation now sought to be fastened on the texts. Maldonatus, a distinguished Jesuit, tells us: "There are among ancient authors some who interpret 'on this rock' (St. Matt. xvi 18), that is, 'on this faith,' or 'on this confession of faith in which thou hast called me the Son of the living God,' as Hilary, and Gregory Nyssen, and Chrysostom, and Cyril of Alexandria. St. Augustine, going still further away from the true sense, interprets 'on this rock,' that is, 'on Myself, Christ,' because Christ was the Rock. But Origen, 'on this rock,' that is to say, 'on all men who have the same faith.'"

If the text had read, "On thee (Peter) I will build my Church," all ambiguity would have disappeared. The fact that the words are addressed to Peter personally and that the word "Rock" is capable of more than one interpretation in the context, makes the text unsuitable as a charter of authority for all time.

In order to prove the Roman Catholic contention it would be necessary to establish (1) That our Lord made Peter an exclusive foundation of the Church. This is contradicted by Ephes.

ii 20, "And art built upon the foundation of the Apostles and prophets Jesus Christ Himself being the chief cornerstone." (2) That Peter was given authority to transmit his privileges to those who succeeded him. There is no hint in the text of any such authority to transmit privileges to a successor. There is no example of an Apostle transmitting his direct authority to another. It is contrary to the requirement in Acts i 22, which required personal knowledge "Beginning at the baptism of John." (3) That the Bishop of Rome is the successor of St. Peter. Rome is not mentioned in the text, and as St. Peter no more than any other Apostle, was never a local bishop and was not Bishop of Rome, such proof is wholly lacking.

The other texts are even less convincing. The words addressed to St. Peter, "I have prayed for thee," had direct reference to Peter's fall. The contrast is significant, "Satan hath desired to have you all but I have prayed for thee." Peter needed special prayer and special encouragement because he openly denied our Lord. Chrysostom writes: "He said this, sharply reproving him, and showing that his fall was more grievous than that of the others, and needed greater assistance."

The command, "Feed my sheep" in John xxi 15-18, is applied by St. Paul to the elders of Ephesus, Acts xx 28. "Take heed therefore unto yourselves and to all the flock . . . to feed the Church of God." The earlier interpretation of the text sees in it a threefold restoration because of Peter's threefold denial, and lays emphasis on the words, "Peter was grieved because He said unto him the third time, 'lovest thou Me?'"

So we conclude there is no evidence either in Scripture or tradition to justify the claims made regarding either the prerogatives of Peter or the right of the Church of Rome to exercise any of them to-day.

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