

THE AUSTRALIAN CHURCH RECORD

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

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CHRISTIAN DISCIPLESHIP: ITS THREE CONDITIONS

Week beginning at Caesarea marked a crisis in our Lord's experience of His followers. Here at the northern Palestine they were at once confines of heathenism and foothills of Hermon. The had been now some three association with our Lord. The over was only a few months. Both He and they must be for the trial and testing of sing scenes.

mon was the scene of the ration this would be the be of a week of quiet in the out- ntry, or, as we might say in in the bush. And it is not- hat each of the three first mentions a six-day period y pass, over in silence. The of those days we are left to

ow that the week ended on t of Transfiguration, with all ed there, and we also know gan with this scene near Caes- ippi.

te tells us that here Jesus was alone." This would seem to special preparation: prepara- week we would think of spec- tion and fellowship.

all Christian truth centres in mself. He is the Truth. If Him we know the truth to us. We know the truth d and about man, and about ationship to God; and it fol- that we know the essential at man's relationship to man; f human duties and the order priorities.

ea Philippi.

rd begins by asking two ques- first of which leads up to the

second: "Who do men say that I am?" "But who say ye that I am?" It was Peter who answered this second ques- tion. And he evidently spoke for his fellow-apostles as well as for himself, when he said, "Thou art the Christ the Son of the living God."

This answer expressed the fruit of three years spent in fellowship with Christ. And this answer showed that these men were now ready for a deeper and fuller revelation of Christian things.

Thus we read: "From that time be- gan Jesus to show unto his disciples how he must go unto Jerusalem and suffer many things of the elders and chief priests and scribes and be killed." This announcement came as a shock to the disciples, and no doubt Peter is representing the others, though perhaps a little roughly, when we read of him, "And Peter took him and began to re- buke him, saying, be it far from thee Lord: this shall never be unto thee." Peter's meaning is that our Lord must save His life. He must not submit to death at the hands of the rulers. We may suppose from his words that Peter would have hindered our Lord attending the Passover if attendance meant suffering and death.

But the law enjoined attendance and Jesus must not swerve from the path of duty. Peter loved his Master.

Often it is the hands that love us that would drag us down.

But Jesus, "turning about rebuked Peter and saith get thee behind me Satan: for thou mindest not the things of God but the things of men."

It was then that our Lord uttered the memorable words in which He de- fines Christian discipleship. "He said unto all, if any man would come after me let him deny himself and take up his cross daily and follow me."

The First Condition.

These words are addressed to all—the multitude as well as the disciples. Our Lord here lays down for all men three conditions of Christian disci- ple-ship. Let us examine these one by one as carefully as space will allow.

The first is "if any man will come after me let him deny himself."

"Himself" here means his self, though we say for euphony himself. My "self" is what I am in myself apart from the grace and presence of God—my own nature.

To "deny" means to say "no" to— to refuse, to disown. The first step in Christian discipleship is to dethrone self in order that Christ may be en- throned. Our hearts must be given to Him and our wills surrendered before He can take the throne and reign.

By the laws of navigation there can- not be two Masters on one ship. One the course. This law of one Master is master only must rule the ship, and set the first law of Christian discipleship. And this law is imperative. It must be so with us because our natures are sinful.

The Apostle speaks for us all when he writes: "I know that in me that is in my flesh dwelleth no good thing . . . the mind of the flesh is enmity against God." The Apostle uses the word "flesh" where our Lord uses the word "self." But the meaning is the same. Both these expressions, "flesh" and "self" stand for our human nature, the human disposition considered in itself apart from God. Our state by nature is one of alienation from God and en- mity towards Him.

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It has been said that in every heart there is a cross and there is a throne. If Christ be on the throne then self is on the cross. But if self be on the throne then Christ is on the cross. Every believer should be able to say with the Apostle Paul, "I have been (that means I was and am)—I have been crucified with Christ, nevertheless I live and yet no longer I but Christ liveth in me."

And turning to our Lord's words we notice that He adds what seems to be an explanatory footnote: "For whosoever would save his life or soul shall lose it; but whosoever shall lose his life (or soul) for my sake the same shall save it." We may save our lives from God by withholding them from Him. In that case we lose them. But if we lose our lives in God and His will we save them both in this world and in that which is to come.

The seed that is saved in the granary is lost. The seed that is lost in the ground is saved. It is saved through death.

The Second Condition.

The next step in Christian discipleship is stated thus: "If any man will come after me let him . . . take up his cross daily." Under Roman rule the only man who carried a cross was a man condemned to die—the law compelled him to carry his cross from the starting point, his prison, to the terminal point, the place of execution. He carried it through the streets publicly. Every eye would be turned to him. His cross proclaimed his identity.

So every Christian must take up the cross of Christian witness.

That this is the meaning here seems to be confirmed by our Lord's further footnote: "For whosoever shall be ashamed of me and of my words of him shall the son of man be ashamed when he cometh in his own glory and the glory of the Father and of the holy angels."

The confession of Christ is imperative. All life must express itself or perish. Vegetable life cannot continue to live underground. If the shoots be

continually cut off it will perish no matter how strong the roots may be. Material things and spiritual things are from the same hand and are parallel in their laws. Christian witness is an essential law of the Christian life.

This would explain the definiteness of the Apostle Paul's words: "If thou shalt confess with thy mouth Jesus as Lord and shalt believe in thy heart that God hath raised him from the dead thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

The Third Condition.

That brings us to the third condition of discipleship: "Let him follow me." There is no explanatory note here. None is needed. The circumstances give vividness and meaning to the words. Peter would dissuade Christ from following the path of duty. But Christ must walk that path although the cross was already in sight. Every disciple must follow Him in this. The will of God is the only Christian path. Discipleship to Christ knows neither half measures nor hesitancy. The will of God is one. It cannot be divided. All faithful Christians, gentle and simple, have walked in this way.

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

May 14. 5th Sunday after Easter.

M.: Deut. vi or Isa lxii; Luke xx 27-xxi 4 or Acts iv 1-33. Psalms 132, 133, 134.

E.: Deut. viii or x 12-xi or Isa lxiii 7; John vi 47-69 or Rev. iii 7. Psalm 107.

May 18. Ascension Day.

M.: 2 Kings ii 1-15; Ephes. iv 1-16. Psalms 8, 21.

E.: Dan. vii 9-10, 13-14; Hebrews i. Psalms 24, 47, 110.

May 21. Sunday after the Ascension.

M.: Deut. xxvi or Isa. lxiv; John xiv 1-14 or Eph. i 3. Psalms 93, 96.

E.: Deut. xxx or xxxiv or Isa lxxv 17; John xvi 5 or Acts i 1-14. Psalms 148, 149, 150.

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NOTES AND COMMENTS

The demonstration of Christian faith in the Anzac Celebrations has been most enheartening. As one Christian

Anzac Hopes.

said to another on reading the great story in the daily press: "We are a Christian nation after all." We know all the objections that our pessimistic brethren will suggest, but there is the great fact that the outstanding feature of the celebrations in every quarter, attended by hundreds of thousands, was the Christian Service with its definite Christian message. Not only were Cathedrals overcrowded, but open air demonstrations in almost every centre in the Commonwealth took the form of Christian worship. In one well known centre a protest was made because work was carried on as usual, on an occasion which was "one for praise and worship." In spite of a general laxity regarding the observance of Sunday as a day of worship, there is deep down in the hearts of our people a sense of God which will respond on urgent occasion.

Convention or prejudice, like fire, can be "a good servant but a bad master." They both require frequent "overhauling" to make sure that they are not unreasonable in relation to a man's life. Some, of course, will be found to be worthy only of a smile; as for instance the conventions that mustard is of beneficial use with beef, but not with mutton; that goose and apple sauce belong absolutely to one another, or that red currant jelly is only to be eaten with venison or other high game. But there are conventions that have had a reasonable basis which changing times have made unreasonable. For instance when the

hours of work and shopping made Friday nights inadvisable for entertainments, and made it advisable to use Saturday nights for such purposes, we are speaking now of church functions, too often the hard working parson found himself tired out before commencing his work on Sundays. If only it had been possible to keep his Saturday clear, what a difference it would have made to his Sunday ministrations. But now the convention persists although there is no longer the basis and we still see parishioners insisting on the Saturday night function without any regard to their effect upon the Sunday ministrations of the pastor. They are giving way to a mere convention which is foolish in the extreme, and both pastor and people are suffering because of it. We Christians must take care to keep first things first.

We wonder sometimes whether churchmen, both lay as well as cleric, ever read the rubrical directions of the Book of Common Prayer. Of course some do, but we

fear the great majority do not. We remember some years ago a young cleric making the remark, "But our Church believes in Confession." "Of course," was the rejoinder, "but under what limitations?" and those limitations were quite new to him simply because he had taken for granted the knowledge of other people and had not read the rubric for himself. How often in the Communion Service rubrics are loosely regarded and the inwardness of the rite impaired. The more the rubrics are studied the more reverent and understanding becomes the administration. Again it is of advantage to remember that a whole weight of learn-

ing and thought lie behind our services and the directions concerning them.

Take again the Sacrament of Baptism. In the first place the direction as to the best time is not to be lightly disregarded otherwise our Church members lose the reminder their church designs for the strengthening of their spiritual life. Then again the godparents should be present as the rubric enjoins and their answers should be made clearly in the face of the congregation.

In the service of Adult Baptism stress should be placed upon the term "publick"—the Church, following the behest of its Master, makes no provision for "hole-&-corner" baptism. We must not be ashamed to confess Christ before the congregation. Due preparation is demanded for such Adult Baptisms, and in order to ensure this the bishop is to be notified—a provision that has more reason in it than is generally considered, and one that our Fathers-in-God should most carefully enforce. In too many cases there is little or no preparation to the lasting injury of the candidate and the weakening of the Church itself. The rubrics as a whole seek to guard against formalism, the deadliest enemy of true religion and the greatest danger to a man's spiritual life.

Then again, there is the rite of Confirmation, so frequently regarded as "The Laying On of Hands." The ratifying and confirming of the promises made in Holy Baptism and the true inwardness of the service is relegated to a second place. The rite of the Laying on of Hands is the seal or pledge of the confirmation or strengthening of the spiritual life by the agency of the Holy Spirit, Who is God's gift to all those who faithfully seek the gift. The service has been very wisely and usefully made the occasion of a confirmation or ratifica-



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ALEXANDRIA

tion of those promises of consecration to Christian discipleship which have been made previously at the time of one's Baptism. The whole setting of the service demands a very careful and devotional preparation and instruction in the blessings and responsibilities of Christian discipleship. It is the bishop's responsibility to see that due preparation has been made, and the pastor's privilege to devote his whole spiritual equipment to that preparation. In other days it was the rule that candidates for confirmation had already the advantage of knowing by heart the Church Catechism, and in many cases, its explanation; but in these days, largely due to our public school system and the religious slackness so general in the homes of our children, the pastor has to start the preparation under a grave handicap which demands a much longer and difficult task, but a task that demands to be executed very patiently, prayerfully and expectantly. To hurry over such a preparation would be to fail egregiously in the fulfilment of a fundamental duty, a failure unthinkable when we remember the worth of a soul in the Saviour's estimate.

May God preserve us from conventionality in these holy concerns!

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C.M.S. "CHINA TEAM."

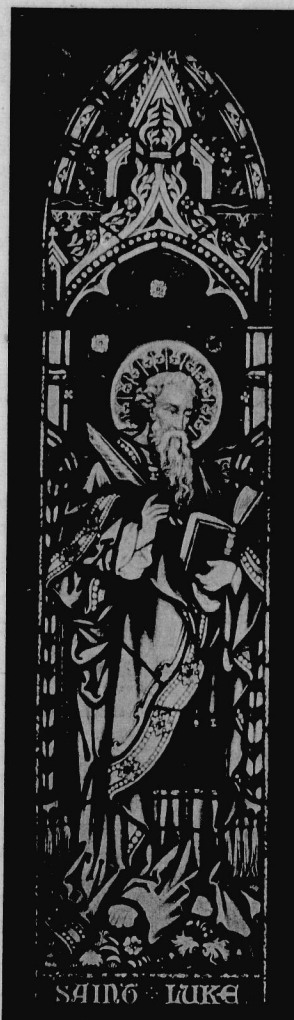
On Monday night, April 17th, at St. Philip's, Eastwood, the C.M.S. "China Team" presented a programme of four missionary plays depicting episodes from the lives of men who in obeying God's call have gone to foreign lands with the message of salvation.

Written by Rev. Gordon Smee, the plays related simply and clearly the way in which God used the lives of Henry Martin, who left Cambridge to be Chaplain to the East India Company, David Hill, who took the Gospel to China, and Alexander Mackay and Albert Schweitzer who were called to Africa.

The need of the people of these lands was clearly revealed as the plays were enacted, and could not fail to challenge those who were present.

This was the first presentation of missionary plays by the "China Team." The members of the Team are young people who are anxious to present to other young people the challenge to full time Christian service on the mission field.

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PLANS FOR CHURCH AT ROCKET RANGE

First plans have been announced for the erection of a £15,000 Anglican Church at the Woomera Rocket Range, S.A.

Three churches are to be built, each denomination paying for its own.

The Chaplain to the Range, the Rev. H. A. J. Witt, speaks of the great disadvantages under which the Church is at present working.

"The building set apart as a Church is used by all denominations on Sunday, and as a day-school during the week," he says.

"We are able to use it once on Sunday mornings for Holy Communion, and several mornings during the week for the same purpose. Other services are held in the house of the priest-in-charge.

"We are trying to overcome difficulties by publishing literature. We have invested in our own printing machine and hope to go to press monthly.

"The work here has great opportunities. We rely on your prayers a great deal."

Diocese Fixes £500 as Rector's Minimum Stipend

The Goulburn Diocesan Synod has fixed the minimum stipend for a Rector at £500 per annum.

It is understood that Goulburn is the first diocese in Australia to make such a move.

MOVE TO HELP MISSIONARY RURAL EFFORT

An organisation to promote the knowledge of rural life amongst missionaries and missionary candidates has been formed in London.

The organisation will be known as the Institute of Rural Life at Home and Overseas.

For some time a group of people with close interest in C.M.S. has been seeking to stir up interest in the question of rural life.

The great contribution made in America by Dr. Reisner's "Agricultural Missions" had shown the need for a parallel organisation in Britain. The fact is that most missionaries are townsmen, while the vast majority of people with whom they work are villagers engaged in agriculture.

The first President is Lord Tweedsmuir, and the Chairman of the Committee is the Rev. H. D. Hooper, Africa Secretary of C.M.S.

The Institute will give advice to missionaries concerned with the problems of rural life, and will give them contacts with acknowledged experts in Britain.

It will also instigate research into rural problems, publish reports and organise conferences. A library is to be built up for consultation, and advice will be given on reading.

GOULBURN DIOCESE RE-NAMED

Subject to legal approval, the Diocese of Goulburn will in future be known as the Diocese of Canberra and Goulburn.

An ordinance to this effect was passed at the recent Diocesan Synod at Yass.

Outlining the ordinance in his Presidential address, the Bishop (the Rt. Rev. E. H. Burgmann) said the measure sought "to meet a developing situation."

"This ordinance has been carefully scrutinised by our Chancellor, who assures us that it is in order, and that it is within our powers to legislate on this matter," the Bishop added.

The Bishop has temporarily withheld his consent from the ordinance, until final legal advice has been given.

Referring to the consecration last year of Bishop Clements as Assistant Bishop, the Bishop spoke of the relation of the Diocese to the Federal Capital.

He said: "The appointment of an Assistant Bishop marks a definite stage in the organisation of the diocese to meet the demands made by increasing work within the Diocese, and the rapid growth of the Capital of the Commonwealth in the very heart of the diocese."

"We are feeling our way towards fitting the Church for its present and future responsibilities in this strategic portion of the Australian continent."

CHURCH RESPONSIBILITY.

"As the population and industrial equipment grow Australia will become more and more significant in the South Western Pacific."

"If Australia is to play her part honourably, and take the strain which historical events will most surely place upon her, she will need the sort of citizen that the Christian Faith alone can produce and inspire."

"We are only at the beginning of preparing that portion of the Church for which we are directly responsible for the tasks that God in His good providence has allotted to it."

Among other matters raised at the Synod was an ordinance amendment aimed at the protection of trees on church lands.

ENGLISH VICAR APPOINTED DEAN OF NELSON: MORE CLERGY COMING

The Rev. E. A. Gowing, Vicar of Norbiton, England, has been appointed Dean of Nelson, N.Z.

The Dean-elect is one of a number of English clergy coming to the Diocese of Nelson.

The Bishop writes: "The new Dean is highly spoken of by one of the English Bishops from whom we have heard."

"While in England, I attended his church one morning and preached there in the evening. I gained the impression of a live parish with a vigorous work going on, and I look forward to the future of the Cathedral parish under his leadership and ministry."

MR. ALBERT MITCHELL.

A well-known figure in English Church circles has been removed by the homocall of Mr. Albert Mitchell. He will be greatly missed in Evangelical circles and he will also be missed by a very much wider range of members of the Church of England. Mr. Mitchell was by profession a solicitor but he was a solicitor of the old school that we regret to say seems to be rapidly disappearing from our midst. He was a man of very wide culture, a competent Greek scholar, and acquainted also with the Latin tongue. He further took great interest in the Christian architectural concept and was an ardent supporter of the peculiar Anglican tradition of our Cathedral Church Services. Readers of the former "Record" which has now been amalgamated with the "Church of England Newspaper" will no doubt remember with profit the interesting series under the title "Eusebes" that Mr. Mitchell contributed to



ALBERT MITCHELL
at the age of 77

that paper. Anyone who has read his contributions carefully will notice the skilful blending of strong devotional life and earnest evangelical conviction with a wide culture. Indeed some of his friends were rather irritated by his constant reference to the beautiful rendering of the Services in the various churches such as the Abbey and St. Paul's that he attended. But those who value a wide experience treasured the memory of that aspect of Mr. Mitchell's life.

Mr. Mitchell was a man who devoted his attention to the study of the principles that lay at the foundation of the Church of England and his contributions were eagerly awaited by those who valued an independent and impartial judgment. For many years he served in the Church Assembly, and his contributions were always listened to in every part of the House with the attention which his wide knowledge and courteous presentation always demanded. It is a matter of common knowledge that he enjoyed the confidence of those who did not share his particular beliefs and that many consulted him

inspiring words when among us. May God comfort those who were more intimately associated with him than we were. He was a man of strong evangelical convictions that characterised his life. It is a matter of some thankfulness that Mr. Mitchell's wide knowledge has been placed at the disposal of a large circle of readers through his publication of the interesting book entitled "This Service" which outlines for us with clearness and definiteness alike the devotional significance of the Service of Holy Communion as practised in the Anglican Church and also the historical and legal obligations which are involved by a conscious acceptance of the position laid down by the Church of England. It may be worthy of note that in these particulars Mr. Mitchell, in opposition to the judgment of many legal advisers, nevertheless with sound argument, has advocated that "the further order" which is outlined in the Uniformity Act of Elizabeth, was really taken when the Commissioners were given authority to reform abuses in the Church of England. This view has been strenuously maintained by Mr. J. T. Tomlinson and it is a matter of some interest to find his opinion confirmed by one who ranked only second to him in the careful study of original documents and the earnest prosecution of investigation. It is worth recording that Mr. Mitchell took a very prominent part in the controversies concerning the Revised Prayer Book which burst upon the Church in the years preceding 1928. He was a doughty opponent of the 1928 Book and he was behind the scenes in much that characterised the strong advocacy of Mr. Joynton Hicks (Lord Brentwood). Mr. Mitchell believed quite firmly in the historic position of the Church of England. He loyally accepted the view of the Episcopate as furnishing the best method of establishing Church order, but he was adamant in resisting any suggestion that would impair the prime significance of the Sacrifice

of the death of Christ and for that reason he opposed any proposals that would bring our Prayer Book into line with the tentative revision of 1949, and was still more opposed to any suggestion that would approximate it to the ancient Missal service that in his judgment had been corrupted from its original primitive simplicity and reflected alien views of the Gospel. An interesting fact is that he regarded "The Eastward Position" as symbolical of an Arian view of our Lord Jesus Christ, it divided the Father and Son. Mr. Mitchell in private life was urbane and courteous. Those who remember with pleasure the gathering in the National Club will recall how frequently he was the centre of an animated group who engaged in serious conversation upon matters of most vital moment. In his private life he was a humble, sincere devoted Christian. His earnest regard to the teachings and to the Person of Jesus Christ, our Lord was manifest in a life of simplicity and earnestness. Those who knew him best, knew that behind all his reading and learning there was that deep spirit of personal reverence for our Lord and Saviour that alone makes life charming and profitable, and is the guarantee of eternal blessedness. The Church will miss him in many departments of her life. We will mourn with others the removal of a great leader, but we will not cease to thank God that one who was so singularly gifted was able to use his great powers for the advancement of Christ's Kingdom, always mindful of those who differed from him, always courteous to those who had convictions that he did not share, but always definite in maintaining that the supreme object of all life is to magnify Him Who died on Calvary as the Saviour of men. We mourn his loss in Australia and remember with thankfulness his visit and his sociated with him and may we all profit from the example of a life given to the service of God.

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THE CHURCH OF THE PRESIDENTS OF THE U.S.A.

Near the White House in Washington, D.C., stands a small yellow church. Officially it is known as St. John's Episcopal Church, but it is usually called the Church of the Presidents. Since its dedication in 1816, its services have been attended by almost every American President at times during his term of office. Some of the Chief Executives have used it as a quiet retreat where they could go alone for prayer.

The church, one of the oldest in Washington, was built at a time when the Capital City was without paved streets. During heavy rains the streets became so muddy that travel over them was not only unpleasant but at times nearly impossible. For this reason, the church was built on a site selected "for the convenience of the President," ap-

In form, the church originally represented the Greek cross. At the intersection of the nave and transepts, massive pillars rose to support the cupola and lantern. The building was heated originally by wood stoves. Aisles were paved with brick. The pews were square, commodious, and had high backs.

When the church was completed, a committee was instructed to offer James A. Madison from 1809 to 1817, a choice of pews "without his being obliged to purchase same." The President, however, suggested that the committee itself make the selection. Pew 28 was chosen, and President and Mrs. Madison were its first occupants. Later, when the change was made to low-backed seats, the pews were renumbered. Pew 28 became pew 54, which has been reserved as the "Presidential pew" ever since.

The congregation of St. John's Episcopal Church had grown so by 1820 that the building was enlarged by extending the west transept and thus the shape of the structure was changed to a Latin cross. Fifty additional pews were built, raising the total to 136. A steeple and a bell were added, and the Church of the Presidents became the first church in Washington to call its people to worship by ringing a bell.

President John Quincy Adams (1825-29), although he was a Unitarian, attended the church often. He said that he could "frequent without scruple the church of any other sect and join with cheerfulness in the social world of all without subscribing implicitly to the doctrine of any."

President Adams is described as being "duly in his place in St. John's to listen carefully to the service," until the sermon began, after which he apparently fell asleep. Yet the following day, when his 15-year-old grand-daughter was required to summarise the sermon, he soon detected any important omission.

President Andrew Jackson (1829-37), who had gained a reputation of ruggedness for his military exploits, was described as attending the little church "dressed at proper seasons in rich black silk, with snow-white hair, and gentle dignity of manner." Although he was a member of the Presbyterian church, President Jackson insisted upon paying quarterly rent for his pew in St. John's Church. All his Cabinet members also attended the Church of the Presidents.

President Abraham Lincoln (1861-65), although he did not claim membership in any church, "often at Evensong and sometimes at the evening service, would slip into the last pew at the back of the church. He was always alone. Before the service was ended, he would slip out as quietly and unobtrusively as he had come and walk

across Lafayette Square to the White House."

Church records of the time recall that President Chester Alan Arthur (1881-85) was "in his pew as usual." Mr. Arthur was one of the nine Presidents who have been members of the Episcopal faith and so attended St. John's regularly.

President Theodore Roosevelt (1901-09) was a member of the Dutch Reformed Church, but he accepted the Presidential pew in St. John's and he and his wife with their four sons attended Sunday service there often.

Although President William Howard Taft (1909-13) was a Unitarian, his wife and children were members of St. John's. He often accompanied them to services there. President Woodrow Wilson (1913-21), a Presbyterian, regularly attended the Church of the Presidents. His favourite hymn, "Once to Every Man and Nation," was sung frequently when he attended the Church and it is still sung there to-day. It is based on a poem written by the American poet James Russell Lowell in 1845.

The Church of the Presidents has served as a retreat for several Chief Executives who wished to ask for divine guidance an hour or two before taking the oath of office.

President Franklin D. Roosevelt (1933-45) went to the nearby church for prayer an hour before his inauguration in 1933, 1937, and 1941. He had planned a similar pilgrimage in 1945, but was confined to the White House because of bad weather. President Harry S. Truman has continued the Roosevelt tradition. He went to the little church to pray two hours before his inauguration in January, 1949.

President Truman frequently accompanies his wife and daughter, who are members, to the church. The President is a Baptist, however. He often walks to his own church after attending the service at the church of the Presidents.

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TO AUSTRALIAN CHURCHMEN.

Where Should the Minister Stand at the Communion?

In the Roman Catholic Church the priest stands at the centre of the altar with his back to the people (The Eastward Position). In the Church of England since the Reformation the traditional position has been for the minister to stand at the north side of the Communion Table. But in the last decades a custom has grown up in many churches for the Church of England clergyman to adopt the position of the Roman Catholic priest. In the following article, the Rev. T. G. Mohan, Secretary of the Church Pastoral-Aid Society tells why he thinks the North Side is vital for an Evangelical Ministry:

We boldly and gladly affirm our conviction that the North Side is vital. Those who differ from us are not at all impressed by being told that our English Reformers introduced it, that the Prayer Book directs it, and that evangelical doctrine demands it, but they may be moved if it can be shown that the truth of the Gospel is endangered by the Eastward Position. We believe that it is.

The core of the Gospel is that we are justified by faith alone and not by works of righteousness which we have done; that man is quite unable to contribute anything towards the achievement of his own salvation, and that it is, therefore, offered to him by God as a free gift. This Gospel is in direct contradiction to human natural instincts. Consequently to the average man it savours of foolishness; pride rebels, and fear suggests that it is too good to be true. He therefore follows his natural inclination to make some attempt to satisfy a righteous God by his own efforts, and thus to deserve justification. If he is a religious man his worship will be offered to God with the hope that it will be accepted as a contribution towards his efforts to justify himself in God's sight as one who is doing his best; and he will tend to regard the Sacrament of Holy Communion as the means by which salvation is secured. This conflict between faith and effort is universal and eternal, and to see it in its true perspective we must watch its course down the centuries and notice the significance and influence of ceremonial upon the ebb and flow of the struggle.

To the first Christians the Lord's Supper was a memorial—a triumphant backward look to something already achieved by Christ for them. As the Early Church developed, the Judaizers introduced the Old Testament sacrificial significance into the rite and gradually the tendency grew to see in the Lord's Supper a sacrifice designed to achieve something in the future. This development was accelerated when for the first time the Emperor became a Christian, and there followed an influx into the church of semi-heathen who had been adherents of the "mystery religions." They looked for an equivalent "mystery" in Christianity, and thought they found it in the Holy Communion. From

this beginning there developed through the centuries the vast and elaborate pre-Reformation system designed to secure the eternal salvation of the faithful adherent. Now the focal point of that system was the Mass, which, with all its impressive, relevant and meticulous ceremonial, of which Eastward Position was an integral part, has been acknowledged for nearly 2,000 years to be the perfect expression in worship of this human attempt to satisfy a righteous God, and the most potent medium for conveying to the worshippers the idea of the achievement-sacrifice. When the dark ages closed down upon the Church, victory in the struggle went to the human substitute for the Gospel.

The Reformation marked a change in the struggle. The doctrine of justification by faith was rediscovered and at first our English reformers tried to establish it without making any changes in the ceremonial of the Mass. But they found it impossible to do so until they had remoulded the ritual and language of the Communion Service to exclude every possible suggestion of an achievement-sacrifice, and one of their changes was to substitute the North Side for the Eastward Position. The new, simplified and Scriptural form of service, and the doctrine which it expressed became the norm of the Church of England for nearly 300 years, during which period the influence of the Church upon national life reached its height. The Gospel triumphed over the human substitute.

But the struggle swayed again. The Tractarian Revival sought to recover and re-establish the pre-Reformation doctrine of the achievement-sacrifice. Like the Reformers, the Tractarians tried to establish doctrine without making any changes in ritual, but they, too, found that it could not be done until they had adopted the ritual which was the proper expression of their doctrine, and that ritual included the Eastward Position. The success of their efforts can be seen in the Church of to-day.

Now, in the light of this history, how can we accept and proclaim the doctrine of justification by faith and still use the ritual which belongs to and expresses the doctrine of justification by our own effort? It is both illogical and dangerous, because ritual is an act, a significant act, and acts speak more effectively than words. Ritual and doctrine cannot be divorced. The Bishop of Southwell says, "Worship moulds the theology of the Church's members and exhibits it to the world, far more effectively both for good and ill than any formulation of doctrine."

But a critic may say that to him Eastward Position means nothing. To which we may respond, "Then why use it?" We have no right to use meaningless forms in our worship. But how can it possibly be said that Eastward Position means nothing, when for nearly 2000 years it has proved to be the most effective way of teaching unscriptural doctrine and is still regarded as essential by millions of Roman Catholics throughout the world? How can we say that it has ceased to be effective because a comparative handful of Evangelicals have adopted it?

Which is more convincing, our lame excuses for adopting it or the reasoned arguments of the Tractarians? Listen to their reply to those who say "it doesn't matter": "We shall certainly not be prepared to say that this is a question of no importance. It is not enough to preach our doctrine in words. We must also make every act, as far as we can, conducive to the same end; winning our way to souls by other gates of sense as well as by ear. In this point of view alone we consider the position of the priest at the altar as of real consequence. It conveys far more vividly to the lookers-on that it is the place of sacrifice at which the priest is standing, and that the work he is engaged in is an act of sacrifice." (From a tract on "Worship," 1874.)

"The Eastward Position of the celebrant is an essential part of the Eucharistic Rite and is indissolubly associated with the Catholic doctrine of the real presence. It teaches symbolically the great verities of the Eucharistic Sacrifice and should therefore be practised by every priest who desires to hold fast the faith and teach it pure and undefiled by taint of Protestant heresy." ("The Primitive Position of the Celebrant," by H. Qedney.) The Anglo-Catholic offers convincing reasons for insisting on Eastward Position, but the Evangelical offers none—he only makes excuses.

To use another man's ritual and to deny his doctrine is robbery, but to say that because you have adopted it, it no longer has any significance, is robbery with violence.

The critic may go on to point to some good, keen man who is doing a splendid work on evangelical lines, yet taking Eastward Position—and what harm can there be? One individual might not do much harm, but the adoption of Eastward Position by the whole Church is bound to have its long-term cumulative results, and in fact that is just what has happened. The Church has changed its doctrinal position since it adopted the Tractarian ritual. In proportion as the Church has recovered the pre-Reformation ritual, so has she recovered the concept of an achievement-sacrifice, and weakened her hold upon justification by faith. Since the advent of the Tractarian movement, and with the growth of Anglo-Catholicism, the Church has gradually moved away from the principles outlined in her formularies; she not only ignores the Prayer Book instructions about worship, but she rejects the Prayer Book teaching on doctrine.

We would go further and say that the same influence can often be seen at work upon some Evangelicals who use Eastward Position. The process seems to follow four stages: First, they adopt Eastward Position apologetically; next they introduce it into a parish where it has not been the custom before, arguing positively in its favour. Third, they go on to adopt the language and other customs associated with the achievement-sacrifice, and finally they openly denounce Evangelical customs and those who maintain them. In discussion it will often be found that their doctrine of the Holy Communion has become uncertain and is no longer distinctively evangelical.

We believe that the Prayer Book service safeguards the truth of the Gospel. We believe that Eastward Position endangers the Gospel because, whether we like it or not, its psychological effect is to convey to those who watch it, that something is being done which completes or makes effective the Sacrifice of Christ, and thus helps to achieve their salvation.

What Shall We Do With Television?

(By R. S. Hartnell, A.M.I.R.E. (Aust.))

The announcement that television will, within the next two or three years be introduced by the Commonwealth Government into Australian cities means more than just the advent of another form of entertainment. Both in Britain and the United States where, after some years of difficult pioneering, television has suddenly "boomed" into popularity, it is having some strange effects on the lives and habits of the average citizen.

Home life is becoming more popular than at any time since the advent of the motor car.

Architects are stating that new homes will be designed having the main room a large, narrow theatre, taking the place of the conventional drawing room.

Children are watching television for from three to four hours every day. One commentator remarks "Busy mothers are pleased, but doctors are worried!"

Fifty-one per cent. of the 1,500,000 television sets in the United States are owned by people in the lower income groups. It is expected that by 1952 one fifth of the nation's entire population will be looking at, and listening to, some six million television receivers.

A few moments of due consideration will convince that television constitutes for the evangelical Christian both a threat and a challenge.

For this new miracle of modern science takes all that the radio and theatre has to offer in influence and effective education (for good or evil), effectively combines the two, and attractively carries the product into the sanctuary of a man's home.

In order to fully realise the implication of this statement, let us pause to consider just what a tremendous role both the radio and talkies play in the shaping of our modern civilisation.

No one can doubt that radio has its good points. It has enabled the world's finest culture to be presented to the masses. It has assisted through school broadcasts in the education of our children. It has afforded companionship and relaxation to many. In the United States especially, gospel broadcasting has been used to contact millions untouched by other methods of evangelism, and the Lord has blessed this medium in the salvation of many souls.

On the other hand, many broadcast programmes are proving definitely harmful, not only in that they are "worldly" and present absolutely the wrong outlook on life, but unrealised damage is being done to people's nerves by the constant distraction that radio blares into the home. This is especially the case with the endless dramatised sessions. Whether it be household duties, children's homework, or sheer valuable time, all suffer alike as the listener becomes gripped with the "real life stories" of some fashionable doctor, neurotic woman, popular sleuth, or one of the many other characters who people our daily radio fare.

Concerning the talkies, criminologists, educationalists, and others have written concerning their unwholesome effect upon our generation. Sunday school teachers especially realise the effect on children's minds of all the false glamour and portrayal of crime and lust that they so avidly absorb on their frequent visits to the talkies. The theatre is playing a definite role in undermining the morals of the world's rising generation.

Now, whereas in the past most children have had some restriction regarding their visit to the theatre, with television in the home, they can view on the screen of their home televiewer day and night, similar "fare" to that which Christians find distressing and objectionable in the picture theatres. It is going to be very difficult, even for Christians, to keep their own children away from this new channel of influence. Simply refusing to install a set in the home will not answer the problem. "Forbidden fruit is always sweetest to the taste," and a child from a receiverless home would eventually be a constant visitor to some friend's receiver where even the jurisdiction of programme selection would be denied the Christian parent.

If we could be sure that only "healthy" and educational programmes were to be televised, then the Christian would have no need to worry concerning the introduction of television to the Australasian scene. Even though our Governments will appoint censors of television programmes, yet much which the Evangelical considers "worldly" will naturally be televised. And in this lawless age, one is not surprised to hear stories from overseas of telecasts being made of scenes from

such "entertainments" as the Folies Bergeres in Paris.

We have suggested, however, that television not only offers a threat, but presents a challenge to the evangelical Christian. To explain:

Programming will always be an expensive item for the new industry. Take just a simple instance. A radio station can purchase a recording of Bing Crosby, and, for a small broadcasting fee, can play that disc over the air one hundred times or more. But even the most ardent Crosby fan would tire of seeing their favourite star croon any song more than half a dozen times. So new material will constantly be needed by the television station.

Note, too, that a broadcast play, or serial needs no more than a small soundproof studio, a sound effects man, and a competent caste, who, grouped around the microphone, can transcribe episode after episode without having more than one or two brief rehearsals. The same play in telecasting would need a complicated soundproof studio with moving scenery and walls, costumes for the artists who must memorise their parts, at least three telecameras, boom microphones, Klieg lights and hours of rehearsal.

In the early days of broadcasting some twenty years ago, stations were anxious for material, and free time was gladly offered to religious bodies. A recent statement made in private by an executive of the Australian Broadcasting Commission confirms our belief that this will be the case again with television, providing that the material prepared by the Churches is up to standard, for television certainly cannot afford to televise anything that is amateurish or makeshift.

If we are going to take advantage of the marvellous facilities which television will offer for portraying the gospel to people in their homes, now is the time for us to begin preparation.

Writing in a recent issue of "Christian Life," Clarence W. Jones, pioneer of missionary broadcasting, says: "If evangelical Christianity misses the boat with Television as we so largely did with radio, it will be entirely our own fault, and an unforgivable lack of vision and courage."

It is a significant fact that a British company, with television connections, recently established offices and equipment in the same premises as the Lord has placed the C.R.M.F., at 590 George Street, Sydney.

As much as time will allow, we are gathering ideas for Gospel television programmes, and are meeting others to

whom the Lord is giving the vision of Gospel Television.

We are also in close touch with the United States where there is a strong stirring of interest amongst Christian leaders as they set about making full use of this new field for evangelisation. The following rather pertinent anecdote may explain their urgency.

"Two young teen-agers are sitting up at the bar of a beer tavern, sipping their liquor and watching the television screen. 'Ain't it wonderful!' remarks the barman sanctimoniously.

"Keeps the kids off the street, it does!"

The Salvation Army, Y.M.C.A. and various Youth Groups in the States are now equipping their halls with television sets to keep the youths out of the bars!

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PERSONAL

Mrs. St. John, wife of Canon F. de P. St. John, of Quirindi (N.S.W.), passed away at Gloucester House Hospital, Sydney, on April 12. Deep sympathy is felt for her husband and family in their sorrow.

The Archbishop of Sydney presided at a farewell meeting to Rev. A. J. A. Fraser in the Chapter House on April 19. Rt. Rev. Bishop Moyes, of Armidale, and Archdeacon C. S. Robertson, Chairman of the Australian Board of Missions, were the speakers. Mr. Fraser's successor, Rev. Norman Cook, was welcomed as the incoming secretary of the A.B.M.

We are glad to note that the Rev. F. D. Coggan, D.D., Principal of St. John's Hall, London, and a noted Evangelical leader, topped the poll in the recent election of Proctors for the Diocese of London in Convocation.

The Primate presided this week in Sydney at the Federal Council of C.M.S. Representatives from the various branches in Australia were present.

Canon M. L. Loane, Vice Principal of Moore College, Sydney, who is at present in England, intends to visit East Africa before returning to Australia; he expects to be back in November.

Rev. C. G. B. Chambers, General Secretary of the Victorian Branch of C.M.S., has accepted nomination to the Parish of Belmont, Victoria, and will take up his duties in August.

Rev. T. E. Whiting has taken up duties in the Parish of Bega, N.S.W.

We offer our congratulations to Rev. H. W. Baker, who has succeeded in obtaining the M.A. Degree at Sydney University with First Class Honours. Mr. Baker is Chaplain at The King's School, Parramatta, N.S.W.

The Archbishop of Sydney and Primate will visit New Zealand this month for the Church Congress to be held at Christchurch at the invitation of the Archbishop of New Zealand.

Rev. R. W. Hemming, of Carlton, Sydney, has accepted nomination to the Parish of Wentworthville, N.S.W.

We are pleased to learn that the Rev. F. Taplin is recovering after an attack of pneumonia.

B.C.A. NEWS.

Rev. J. and Mrs. Shilton, of Victoria, who were married recently have taken up work at Cann River.

The new utility truck for the Rev. W. Mitchell, of Menindee, is in the hands of the body builders and should soon be ready to join the B.C.A. team of vans.

Miss Birtchnall, of England, arrived at Easter time to assist Miss Stokes at Port Lincoln Girls' Hostel.

Young people of St. Augustine's, Neutral Bay, have given a good lead in providing £18 towards the cost of the urgently needed Mail Bag Sunday School Van.

The Rev. D. G. Livingstone, Assistant Organising Missioner, will be visiting Cann River next week.

The Rev. J. R. Greenwood has now assumed office as N.S.W. Secretary and is available for deputations and meetings. He has available film strips and slides to illustrate the work.

The Rev. J. and Mrs. Johnston, formerly of Wahroonga, have commenced duties at Denmark, W.A. Severe bush fires greeted them during their first few days of service.

Miss M. Farr, who has done such good work at Wilcannia Hostel has now joined the B.C.A. family in S.A.

Dr. R. and Mrs. Rogers have now undertaken the medical practice at Wudinna, S.A.

AFRICA CALLING

"Ethiopia and the Evangel," by A. G. H. Quinton of the Sudan Interior Mission. 2/6.

"Black Radiance," Ivor Powell, 5/6.

"With the Bible in North Africa," Dugald Campbell, F.R.S.G.S., 15/3.

"Aflame for God," A story of pioneering among Cannibals. Eva S. Watt, 4/9.

"Trekking Among Moroccan Tribes," James Haldane, 23/6.

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BISHOP BERGGRAV: PRISONER OF THE NAZIS

(By the Dean of Sydney.)

After the conclusion of World War II, a great ecumenical service was held in St. Peter's Cathedral, Geneva, at which Bishop Berggrav was the preacher. In the course of his sermon, recounting his war-time experiences, he said:—

"Strangely enough, it was precisely in our isolation when all legal communication with the outside world was strictly forbidden, that we in Norway really learned for the first time the meaning of 'ecumenical,' which is the living inner fellowship of Christians in the world. There we sat surrounded by walls. But we knew that over the sea in England, in America, in Canada, on the other side of the mountains in Sweden, south of us in Denmark, all over Europe, and right down here in Geneva, hearts were beating for us, prayer were being offered for us. Illegally we heard: 'We are praying for you.' I received a letter from Geneva: 'Take comfort. Your friends in the churches all over the world are praying for Norwegians, too.' We thanked God then.

"I must tell you about an incident that happened while I was in prison. A peasant woman wanted to bring me a bottle of milk. She succeeded in getting past the guards and handed me the bottle through the kitchen window. She then whispered: 'Bishop, my husband listened yesterday to the forbidden radio. The Archbishop of Canterbury has prayed for you.' She ran quickly away, but the news remained. It was as if God had suddenly broken all the walls asunder, and heaven and earth were open and there was free air and Christian fellowship.

Who was this man who could inspire so many Christians everywhere to intercessory prayer on his behalf? And what was the nature of his witness that made it a symbol of resistance?

From early youth he was marked out as a leader of men, as a man of tireless energy and of practical ability, as a man of vision and of courage.

He was born on October 25, 1884, at Stavanger in Norway, the son of a noted Bishop. Eivind Berggrav wanted to be an engineer. Odd Godal, a Norwegian writer, regards this fact as both typical and prophetic: "In all the work he does he remains a practical man; and the same note of realism marks his choice of words and his preaching. He chooses words as fit instruments to do the work for which they were intended. Thus his words become deeds."

In 1908 Berggrav graduated from the University of Oslo, with honours. It was the custom for most students to do their post-graduate study in Germany; Berggrav, however, went to England. The practical genius of the English people appealed to him.

In 1909 Berggrav married (he has five sons) and launched himself on a dual career as an editor and high school teacher. He taught in the National High School, which was inspired by the great Danish leader, Grundtvig. Its aim was to give a general education, based on the Christian faith, to young people from the country districts. Its method was education for living; not education for a career or education for examination. Here Berggrav developed his great gifts as a teacher; and here he learnt to answer the real questions which are asked by young

men and women from the countryside as a result of their experience of life.

In 1919 he offered himself for ordination. He was immensely popular in his parish. He understood men's doubts, for he had faced them himself. His work for ten years in the High School had developed intuitive sympathy with young people of every social grade. Men and women responded to his fun, and where there was a practical job of work to be done—the vicar was there to do it.

In 1925 he became Chaplain to a prison in Oslo for men serving long sentences. A book entitled, "The Prisoner's Soul and Our Own" gives glimpses of this prison work, and emphasises, by its very title, his love for these men whom many find it hard to love. The same year he took his degree of Doctor of Divinity with a thesis on a psychological subject, "The Threshold of Religion." In this thesis he formulated a famous definition of religion: the tendency in man to break through all limitations, to overleap frontiers.

In 1929 Berggrav was consecrated Bishop of Haalogaland. High in the Arctic, at the northern tip of Norway, the diocese was a vast tract of scattered parishes, the parishioners rugged trappers, seamen and fishermen, whose lives were an unceasing struggle for existence. Travelling among them Berggrav learned to endure with them their hardships and loneliness in the Arctic night. Gay and friendly, an expert hunter and fisherman, he won and returned his people's love. He wrote a book, which became a best-seller, "The Land of Suspense," which not only tells the life of the north, but is a moving act of homage to the people.

In 1937 Berggrav was nominated to the diocese of Oslo. From this time events moved rapidly. He was a leader in the Church in Norway, now his international reputation began to grow. He was elected Vice-Chairman of the World Alliance for Friendship through the Churches. In September, 1939, just before the outbreak of war, he went to England, Germany and France, in order to make a last attempt, through negotiations, to avert war.

With the outbreak of war Norway proclaimed its neutrality. This, however, did not save it from German invasion. The Nazis declared that they would protect "the fundamental value of Christianity," and that they would not interfere with the Church so long as it abstained from "political formulations." There was no immediate attack upon the Church or the Christian faith. For the moment, therefore, the Church leaders felt that they must await developments. Berggrav subsequently told an English audience:

"It was clear that the Church could not join battle—more precisely that it would not be able to muster all its forces, rank and file, in an effectual combat on Christian ground, unless essential Christianity were in evident danger. Within the Church there was also fear lest we should be involved in a political struggle. What made the situation clear was a quite unexpected issue: Justice."

The Norwegians were not long left in doubt concerning the Germans' plans and intentions. Quisling was appointed a sort of sub-dictator. The situation rapidly deteriorated. Berggrav circulated a pastoral indicting the Nazis, for

their interference with Church courts and schools, their efforts to make pastors break their oath of silence on matters confided to them, and the systematic terror of the Nazi Storm Troopers.

Berggrav was summoned before Quisling. "You triple traitor," Quisling shouted, "You ought to have been shot a hundred times!" To which Berggrav calmly replied: "Well, here I am."

Events now moved rapidly. Berggrav said: "When the truth becomes something sacred for us, it is then that it can create martyrs."

In Norway the Lutheran Church is a State Church, and the clergy perform many of the functions which are in the hands of registrars and other local Government officials. In February, 1942, Berggrav resigned his office as Bishop of Oslo and Primate of Norway as a protest against further coercive measures. The six other bishops immediately followed his lead and resigned in a body, stating that they could not carry on their work while the Quisling Government continued to co-operate with the enemy. The new decree, to which strong exception was taken, was the decree compelling the children between 10 and 18 to join the Nazi Youth organisation. Berggrav described this decree as a menace to the influence of the home and to the Church's work amongst youth. The teachers of Norway rallied to his lead, and when they were further required to join a Nazi union, went on strike and closed every Norwegian school.

In the meantime a pastoral had been prepared which was read from practically every Norwegian pulpit on Easter Sunday, 1942. It was entitled: "The Foundations of the Church: A Confession and a Declaration." It was a moving document. "The servants of the Church are not able to accept directions from outside as to how God's word should be interpreted in a given situation." It continued: "A true Evangelical Church must oppose any coercion of the conscience, and cannot be unconcerned for the welfare of its separate limbs who may be arbitrarily selected and made to suffer for that which is the considered conviction of their colleagues. Through such an attack the body of Christ is wounded and the whole law of brotherhood is sinned against. We testify to our solidarity with all the limbs of the Church." The fourth paragraph dealt with the special threat directed against parents and teachers by the Nazis. "We testify that every Christian father and mother has the right and duty to bring up their children in the faith of the Church and in the Christian life. The Church would fail in its duty and in its Christian responsibility for education if it had calmly looked on while worldly authority organised the moral education of children and of the people independently of the Christian view of life. Parents and teachers may not be driven into conflict with their own consciences and leave their children to an upbringing which will revolutionise their minds and introduce them to a philosophy of life which is alien to Christianity."

It concluded with this magnificent declaration of spiritual freedom: "Although our Church is bound up with the State, it is nevertheless the Church of Jesus Christ, sovereignly and spiritually free in all matters pertaining to God. . . . We cleave to the Church of Jesus Christ in its spiritual freedom and will co-operate with that authority which orders and defends the Church in accordance with God's Word and testimony."

The Confession was signed by 797 clergy who held official posts out of a total of 861, and forwarded to the Minister for Church Affairs, together with this declaration: "We

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ordained men in the parish of subscribe with free conviction to the foregoing Confession on the Foundations of the Church, and, in so far as we hold office in the State Church, declare that we herewith, for reasons of conscience, lay down our offices, but intend to continue to perform all the duties and services to our flock which can be performed by a non-official person, in keeping with Holy Writ, the Church's Confession, and the Service Book of the Norwegian Church."

The act of resignation was no formal thing. It was a decision which demanded great courage. By this act they cut themselves off from their state-provided livelihood, denied themselves the use of their churches, and left themselves open to the concentration camp or death.

Bishop Berggrav was arrested. He was interned in a concentration camp behind barbed wire. His guards were constantly changed, lest his persuasive Christianity corrupt them. Once a month he was allowed a few heavily censored books, and once a week a letter from his wife. Once a week he was permitted to send an answering letter, which his wife was compelled to read at Gestapo headquarters.

Berggrav's spirit remained indomitable. "God's peace," he said, "is not something finished and done with . . . nor ours to keep forever. The peace is won by accompanying God into the battle. It is then it grows, becomes new and real. It is in battle we feel this peace."

Berggrav's witness continued to inspire in his countrymen the spirit of resistance. His fervent words and unyielding courage became a beacon to the patriots of occupied but unconquered Norway. In neighbouring Sweden Bishop Aulen proclaimed: "Bishop Berggrav's spirit has gone free through closed doors and has witnessed that God's words bear no chains."

In prison, unable to perform administrative work, he turned to academic work. He wrote a book called "State and Man," an analysis of the development of the modern state. He wrote another called "Church Profiles," a series about prominent Church leaders at the beginning of the century. And he wrote another, "When the War Came," a description of his work during the first years of the occupation. It is typical of him, this engineer turned bishop, that he cannot rest, and that he is always active in doing.

After the termination of hostilities he has thrown himself, despite failing health, into the formidable tasks of re-construction. He has been pre-occupied with a new form of Church order which shall incorporate the lessons learned during the war and the whole development of the modern age. But amidst these matters of domestic concern, Berggrav has taken his place as one of the acknowledged leaders in the life of the World Council of Churches. He belongs essentially to the Church of Jesus Christ. At Geneva in 1946 he said—and with this we conclude—

"I have a confession to make: I wondered anxiously what it would be like to meet to-day with friends from all the different parts of the Christian world. The surprise, for me at any rate, was that it was no surprise: it was quite natural. Natural because we have lived together more closely during the five years than we did when we could communicate with the outside world. . . . The time is past when Christian fellowship in the world was a groping experiment. Christ has said to us during the war: 'My Christians, you are one.'"

RISEN WITH CHRIST

The resurrection of Jesus Christ, as an historical fact, is clearly taught or positively assumed on every page of the New Testament after the Gospel accounts. While the Cross, and the Cross alone, is the very centre of the Gospel of forgiveness, the resurrection set the seal upon Calvary. Had Christ not risen there would have been no proof available for us that His death was any more than that of a martyr dying for his ideals. "If Christ be not risen, then is our preaching vain, and your faith is also vain." (1 Cor. 15:14.)

But the historical fact alone is of no more value to the individual Christian than the historical fact of the death of Christ is to the world. The Christian Church has its foundations laid firmly upon facts but it is built rather with the personal experience of the Risen Saviour.

NOT A SPECTACLE.

The resurrection of Jesus Christ was not made a spectacle to the world. The Cross was in the open. Jesus was crucified when Jerusalem was crowded with Jews, proselytes and Romans. Through sympathy or from hatred; from idle curiosity or as the result of bigoted opposition; to weep or to scoff, one can hardly doubt that great crowds would come to witness some part of the tragic events of Good Friday when the Son of God was "lifted up" to die.

On the first day of the week, however, and at subsequent appearances, there is absolutely no evidence of the Lord being seen of any but His disciples. We can never tire of reading of Mary before the empty tomb; of the two on the way to Emmaus; of the fishermen who saw the figure standing on the shore of Galilee; of the upper room. But we look in vain for any mention of appearing to Pilate, to the High Priests or the Sanhedrin, or to the Roman soldiers. Clearly they were passed over.

The message of the resurrection is a message to the Church and not to the world; to the believers and not to the multitude. The entrance to the narrow way which leadeth to eternal life is a Cross. The way of reconciliation with God is through the blood shed there but after the Cross is the Risen Saviour. "It is Christ that died, yea rather, that is risen again." (Romans 8, 34.) The Lamb must be slain before it is eaten. The blood must be sprinkled upon the door posts and the lintel before the feast is spread. And the feast was spread on the first day of the week.

OUR RISING — POSITIONAL.

Scripture speaks of the unbeliever as "dead in trespasses and sins," dead unto God. But it also refers to the believer, born again by the Holy Spirit, as being dead. Now he is dead, not unto God, but, unto the world. The believer is identified with a crucified Saviour in His death. In like manner he is also identified with the risen Lord in His life. "For ye are dead, and your life is hid with Christ in God." "Buried with Him in baptism, wherein also we are risen with Him through the faith of the operation of God." Colossians 3: 3, 2:12.) The Christian does not belong to the world. His citizenship is in heaven. He is as a stranger and a pilgrim. Just as the resurrected Christ was in the world and yet so obviously not of the world so, in their actual standing be-

fore God, believers are a heavenly people. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me." (Galatians 2:20.)

OUR RISING—PRACTICAL.

It is unfortunately true that there may be a great gap between a believers' actual position before God and the practical realisation of his state. A spiritual millionaire may live as a pauper. A child of the King of Kings may live the years of his earthly pilgrimage knowing little of the assurance of salvation, of the "joy of the Lord," of the peace which only the Saviour gives and which the world can never take away. For this reason we are bidden (Colossians 3:1 and 2.) "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth." And on these verses Bishop Lightfoot, the eminent New Testament scholar, has written a paraphrase, "If this be so; if ye were raised with Christ, if ye were translated into heaven, what follows? Why, you must realise the change. All your aims must centre in heaven, where reigns the Christ who has thus exalted you, enthroned on God's right hand. All your thoughts must abide in heaven, not on the earth. For, I say it once again, you have nothing to do with mundane things: you died, died once for all to the world; you are living another life. This life is hidden now; it has no outward splendour as men count splendour; for, it is a life with Christ, a life in God."

HIGHER OR NORMAL?

A phrase has come into being in relatively recent years which shows very clearly and sadly the gap between the believer's actual position and his practical appropriation of the unsearchable riches which are his. Christian Conventions and devotional books speak of the "Higher Christian Life." In actual practice, the phrase is a very necessary one. It is needful that some should remind us that the norm shown by the average Christian is far lower than what we should expect from the Word of God. But the tragedy is that the normal Christian life of the New Testament, the life of joy in the Lord, of peace, of power, of love, the risen life in Christ, is not recognised as such. It would be far nearer to the Scriptural pattern if we spoke of the "Lower Christian Life" which is so evident to-day.

Christ did not die that we should live our lives surrounded by the darkness of doubts and fears and uncertainties. He did not rise again in order that the Church, the blessed company of all faithful people, should bear an existence of lifeless orthodoxy. The Gospel of Jesus Christ is a living Gospel because it is the Gospel of the Living Lord Who dwells in the hearts of those who have put their trust in Him. A Christian hymn-writer has well expressed the believer's privileges and calling:

"Dying with Jesus, by death reckoned mine;
Living with Jesus a new life divine;
Looking to Jesus till glory doth shine;
Moment by moment, O Lord, I am thine."
—H. R. Smith.

AUSTRALIAN CHURCH NEWS

NEW SOUTH WALES.

DIOCESE OF SYDNEY.

TRENDS IN BRITAIN AND EUROPE.

The Rev. E. J. Davidson will give a series of luncheon addresses on consecutive Wednesdays beginning from Wednesday, May 3.

The titles of the addresses are:

"Christianity faces Communism," "East-west tensions in Berlin," "Church and Labor in Britain and Europe," "Future for Britain?"

Mr. Davidson has only recently returned from Europe where he has had an opportunity to study these problems at first hand.

Anyone desirous of attending the luncheons is asked to contact the sponsors, The Christian Social Order Movement, 72 Pitt Street, BW 7723, at least two days before the date concerned.

THE WORLD COUNCIL FELLOWSHIP.

At a civic reception at the Sydney Town Hall, Bishop Cranswick launched the New South Wales campaign for the formation of the World Council Fellowship.

In his address Bishop Cranswick referred to the two great world movements that have emerged in the last 40 years. One is the movement in which men are drifting away from one another; they have interest only in their own affairs, their trust is placed in themselves and in the material things of the world. This trend has resulted in strife and warfare.

The other movement is that by which the churches of the world have been coming closer together. This has been on a world wide scale embracing Christians of all colors, tongues, and traditions, leading to a far greater understanding church for church.

A New Brotherhood.

The Bishop went on to say that the churches now have a new attitude to each other. They seek to learn from each other in the spirit of trust not of criticism. No longer is there an attitude of judgment one from another, but rather there is a huge world wide brotherhood which has its components in smaller national brotherhoods.

This Thing is of God.

There were two main reasons for believing that this movement is of God. Firstly, it has meant that the theologians of all churches have come together to present a unified front to the world. Secondly, much good work had been done by the movement such as the work among displaced persons, and among migrants. These things go to prove that the World Council of Churches has a part, a vital part to play in the world to-day and has been raised by God for the purpose.

The Part of the World Council Fellowship.

The problem that now faces us, the Bishop said, is how to get this influence spread throughout our own country.

For this purpose the World Council Fellowship was being inaugurated by the Australian Council of the World Council of Churches. This was to be a fellowship of men and women who are convinced that this is true religion and who wish to know more about it by means of the Bulletin and prayer outline that are issued. No cause could be more vital and if all Christians would come into the Fellowship it would prove a blessing to our Church life, our local and national governments.

JUBILEE BOOKLET.

A Jubilee Booklet has been prepared in connection with the jubilee celebrations of All Saint's, Nowra.

The booklet is the work of Mr. Reuben King, and the Rector, the Rev. H. E. S. Doyle, and contains the history of the early days of the Church in the Parish of Nowra.

UNITED SERVICE AT CHATSWOOD.

The first united service arranged by the Chatswood-Willoughby Ministers' Fraternal was held in Chatswood Town Hall on Good Friday evening.

The attendance was about 300 and the speaker was Dr. Ron. Winton. The film, "The First Easter" was also shown.

SERVICE OF REMEMBRANCE.

The Trustees of the Church of England section of the Manly Cemetery, Hill St., Manly, invite readers to the Service of Remembrance which will be held in the Cemetery on Mothers' Day, May 14 at 3 p.m.

The service will be conducted by the Rev. Alan Begbie, and the special speakers will be Mr. Gledhill, Chairman of the Trustees, and Aubrey Halloran, B.A., LL.B.

"EDWARD GLANVILLE CRANSWICK PRIZE."

For many years, the late Canon Edward Glanville Cranswick was the Chaplain of the Church of England Homes when they functioned within the Parish of St. John's Church, Bishopsthorpe, Leeds, of which he was then the Rector. During this time, he cared for the spiritual needs of the Homes in a loving way, took services weekly in the Chapel and annually prepared children for the Rite of Confirmation. In addition to this he was the able Chairman of the Committee and in this position ever gave wise guidance in the early and difficult stages of building up a great work. The Prayer, composed by him for the opening of each meeting of the Committee, has been used for this purpose ever since.

It was fitting that when the son of the late Edward Glanville Cranswick, Bishop G. H. Cranswick, recently sought to create a memorial of a tangible kind of his father he looked towards the work of the Church of England Homes, so dear to his father and in which he took so large a part. The memorial is a sum of money, the interest on which will provide annually, for all time, a valuable prize to be known as the "Edward Glanville Cranswick Prize."

able prize to be known as the "Edward Glanville Cranswick Prize."

It will be presented to that Senior Boy or Girl of the Homes who wins the largest number of votes from the members of the staff and from the scholars of the Senior Department (all voting together) for (1) Christian example, (2) uprightness and constancy of character, and (3) for qualities of self-forgetfulness and leadership manifested in the life of the Homes and the Playing Fields.

The prize money will be used by the winner as he or she wishes either (a) in purchasing some article as will be helpful in the carrying out an ideal, a vocation, or a hobby already manifested, or (b) in placing a Savings Bank Deposit in the Bank for a specific purpose.

The late Canon Cranswick ever gave encouragement to children in following their Lord and in shaping their lives in a way in which they might glorify Him and the memorial will certainly be a continuation of that splendid encouragement. "And through it he being dead yet speaketh" (Heb. 11, 4).

Mrs. Cranswick, the widow of the Canon, so well-known in Church circles, joined the Committee of the Homes with her husband and has been active ever since. She holds the record in years of membership and is the greatly esteemed and able chairwoman of the House Committee of the Rosebank-Waratah Home for Elderly Ladies, a branch of the work of the Homes. Her many friends will rejoice with her in this thoughtful memorial.—F.W.T.

DIOCESE OF GRAFTON.

C.E.Y.M.S. CONSTITUTION.

It is reported that the Youth Committee of the Diocese of Grafton has accepted unanimously the Queensland C.E.Y.M.S. Constitution. This move will not become operative until the Bishop of Grafton has formerly given his approval.

The Brisbane C.E.Y.M.S. authorities say that if one more Diocese acts as the Grafton Diocese has, they will set in motion a movement for the Australian Synod to adopt a National C.E.Y.M.S. Constitution.

DIOCESE OF NEWCASTLE.

NEW ORATORIO.

A large congregation assembled at St. Luke's Church, Scone, for the first rendering of Dr. Jarman's Passion Oratorio by the combined choirs of St. Luke's and All Saints', Singleton, under the direction of the composer who also played the important organ part of his work.

The reverential entry of the choir of some 60 voices led by Mr. H. R. Barwick, set a beautiful atmosphere of devotion, which was only intensified as the oratorio developed in theme to the tragic end set forth in the simple phrase "And there they crucified Him." To conclude the rendering the choir sang the hymn "The Love of Jesus."

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CORRESPONDENCE.

BISHOP OF AUSTRALIA.

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

In your sub-leader, "An Uncomfortable Dilemma" ("A.C.R. 20/4/50), you refer to "that great churchman, Bishop Broughton, first and only Bishop of Australia."

That Bishop Broughton was the first Bishop of Australia is well known to all Australians. That he was the "only Bishop of Australia" is surely an historical error.

In the Letters Patent of Bishop Broughton (vide "William Grant Broughton," by F. T. Whittington), it is expressly stated: "We do by these presents give and grant to the said William Grant Broughton and his successors, bishops of Australia, full power and authority . . ."

None will question that the present Archbishop of Sydney is the successor of Bishop Broughton. Although the title is not claimed to-day, surely it would be correct to claim for Broughton's successor that he is, ipso facto, "Bishop of Australia."

Yours sincerely,

HAROLD E. S. DOYLE.

Nowra.

CATHEDRAL SERVICES.

(The Editor, "Australian Church Record.")

Dear Sir,

I thank the Bishop Coadjutor for his reply to the former part of my recent letter.

He is, of course, quite right and yet to me he seems to have missed the points I was endeavouring to make. I had thought I had made it clear that I had no quarrel with the text of the broadcasts but rather with the manner of their presentation. It is not only what is said but the way in which it is said or sung that has a varying effect on the listener.

I am still to be convinced that the effect of a considerable part of the service was other than to sound "very nice" and does its likeness to a cathedral service in Europe prove that it was achieving what I imagine would be its main purpose—to bring the radio audience to a closer knowledge and love of God through Jesus Christ our Lord.

I admit that I am more impressed by the comments of the "very capable critic." On the other hand I know of a prominent member of the Sydney clergy who has found the Cathedral service far from conducive to sincere worship, being lacking in spirit, fervour and inspiration. He has found the sermon the only redeeming feature. If that is the impression gained by personal attendance what is the effect on the radio listener for I think it will be agreed that broadcasts have their limitations in the transmission of "atmosphere." I would humbly add that I have found myself far from alone in my opinions on this matter.

In conclusion may I emphasise what was intended to be the main burden of my previous letter—that the Sydney Diocese face up to the challenge of the opportunities for witness and service beyond its own borders.

Yours sincerely,

ALBAN KIRKBY.

7 Ruthven Av., Glandore, S.A.
15/4/50.

SYDNEY YOUTH NEWS

CHURCH OF ENGLAND BOYS' SOCIETY.

The C.E.B.S. Annual Corporate Communion Service held each year in St. Andrew's Cathedral on Anzac Day, was attended this year by 110 boys. The Archbishop of Sydney, who was celebrant at the service, was assisted by Rev. H. Dixon and Rev. G. R. Delbridge and Rev. R. Freeman.

Following the service a breakfast was held in the C.E.N.E.F. Memorial Centre for Youth, and the Rev. Dr. A. W. Morton was the speaker.

A wreath was placed on the Cenotaph by members of the C.E.B.S. before the Service.

C.M.S. LEAGUE OF YOUTH.

The next Central Meeting of the C.M.S. League of Youth will be held at C.M.S. House, 93 Bathurst Street, Sydney, on Monday, 15th May, commencing with a Fellowship Tea at 5.45 p.m. Singing at 6.30 p.m. The speaker at the meeting, which will commence at 7 p.m., is to be Mrs. H. S. Kidner, on furlough from Tanganyika. All young people welcome.

League members are reminded of the Quiet Day to be held on Saturday, 27th May, at St. John's, Willoughby. Further details will be announced later.

SOUTH AUSTRALIA.

DIOCESE OF ADELAIDE.

MEN'S FELLOWSHIP.

A men's fellowship, arising out of the men's gatherings with Dr. Harold Anderson and Canon Warren, was officially formed at a tea-time meeting with Archdeacon Kidner in April.

The officers elected were Mr. C. D. McMartin, Chairman, Mr. F. Warner, Secretary, and Mr. Ling, treasurer.

ENGLISH NEWS.

The quarterly paper issued by The Fellowship of Evangelical Churchmen (England), and dated April, 1950, contains an informative article by Canon M. L. Loane, on The Titles and Vestments Ordinance 1949 (Sydney).

Canon Loane is now in England.

There has been much misunderstanding in England on this subject, not to speak of gross misrepresentation in some quarters.

As flowers and fruit and the day itself acquire a bright tint before they fall, so the year near its setting.—H. D. Thoreau.

¶ "And so all Israel shall be saved."—Romans, 12:26.

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It will not fail, but as yet multitudes of Jews are without God and without hope in the world

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BRUNNER'S DOGMATICS.

NEW ENGLISH BOOKS

by the Rev. T. H. L. Parker, B.D.,
Vicar of Brothertoft, Lincs.

Dr. Emil Brunner is the second best known continental theologian of to-day; and his work, most of which is available in English, has never lacked English admirers. The publication of the first volume of his "Dogmatics," under the title of "The Christian Doctrine of God" (Lutterworth Press, 21/-, pp. xi, 361. Lutterworth Library, vol. xxxv), is something that deserves our gratitude to Dr. Olive Wyon, the translator, and the publishers, who between them have given us all but one of Dr. Brunner's major works so far translated. This is a great achievement, and one which has had, and which will continue to have, a large influence upon British theology.

Karl Barth's commentary on the Epistle to the Romans in 1918 "burst," we are told, "like a bomb in the playground of the theologians". Theologians in Europe were forced to pay attention, hostile or sympathetic, to this new voice. In the theological movement which resulted, four men were early prominent; Karl Barth himself, his close friend Eduard Thurneysen, who deserves to be better known in England, Emil Brunner and Friedrich Gogarten. This band of fellow-workers was broken up by the middle of the nineteen-thirties. First to break away was Gogarten, who joined the "German-Christians," the semi-Nazi movement in the Church, and pursued a vacillating course during the years of the Church conflict. Not long after came the fierce controversy between Barth and Brunner over natural theology. From that time Dr. Brunner has so to speak, made it clear that he stands upon his own feet. He has further developed his distinctive outlook in two volumes, "Revelation and Reason," and this first volume of his "Dogmatics."

It is inevitable that comparison should be made between this "Dogmatics" and that of Dr. Barth; and indeed, Dr. Brunner invites comparison by his frequent references to the other work. The reader who is familiar with both will find comparison interesting and instructive. All that we need say at present is that there can be no comparison between the magnitude of the two works. Dr. Brunner plans to complete his "Dogmatics" in two or three more volumes of, I suppose, about the

same size as the first volume, while Barth's "Dogmatik" is already enormous, with four more half-volumes to follow.

This volume is in two parts. The first is prolegomena, and in the second is the doctrine of God. The prolegomena is concerned with "The Basis and Task of Dogmatics," and deals principally, from various angles, with the nature of dogmatics and its relation to faith. "Dogmatics—to put it so for the moment—is the science of Christian teaching or doctrine." (p. 4.) As such, it is "believing thinking" (p. 5), but it is to be sharply distinguished, says Dr. Brunner, from faith itself. The norm of dogmatics is the Bible; yet not the Bible considered at all as verbally inspired or as a source-book of Christian theology, but the Bible regarded as witness to Jesus Christ. While we agree with the thought underlying Dr. Brunner's teaching on this point, we must confess that he seems rather more fierce than necessary against verbal inspiration, and states a thought so one-sidedly as to make it false: "The Word of Scripture is not the final court of appeal, since Jesus Christ Himself alone is this ultimate authority" (p. 47). Yes, indeed He is; but where do we hear the voice of this ultimate authority? If in the Scripture alone, does that not make Scripture the final authority for us, as the

only place where we may hear this voice? (But see pp. 107-113 for a fuller treatment.)

The "dogmatics" proper in this volume deal in two sections with the doctrine of God under the title "The Eternal Foundation of the Divine Self-Communication." The first section treats of "The Nature of God and His Attributes," and the second of "The Will of God."

1. In order to know who God is, we must listen to what He Himself tells us about Himself. The Being of God is secret to us, and therefore, if we would know Him, we must let God Himself impart this secret to us. In the Scripture God tells us His Name, and reveals His Nature as the Lord, as the Holy One and as Love. The self-revelation of God and the historical defence of the Faith against heresy provoked theological reflection upon the relationship between the Father who reveals Himself in the Son and the Son who reveals the Father in Himself. At this point, therefore, the doctrine of the Trinity is considered. Thereafter, Dr. Brunner goes on to speak of the Divine "Attributes" of omnipotence, omniscience, omnipresence, etc.

2. Under "The Will of God" is considered the doctrine of election. Election is election in Jesus Christ and

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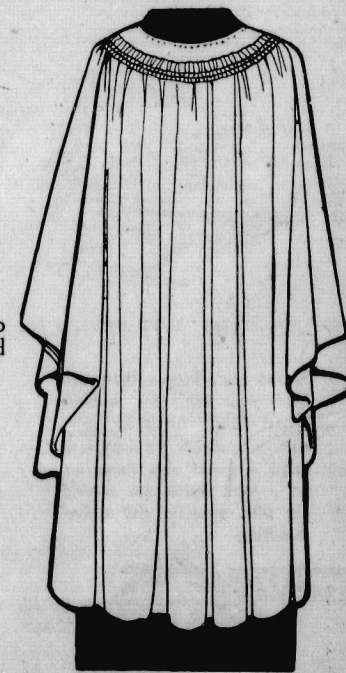
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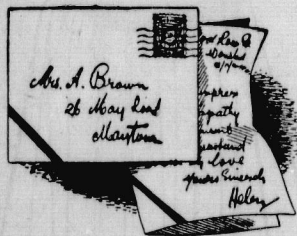


is not to be thought of as in any way apart from Him. But, Dr. Brunner asserts, the Bible does not teach double predestination, though in one or two places it comes close to doing so.

Several appendices deal with the doctrines historically, e.g., "On the Place of the Doctrine of the Trinity and its History," or "On the History of the Doctrine of Predestination." Those who are familiar with the other large works of Dr. Brunner will know how valuable these historical excursions are.

Finally, two general points. It is one of Dr. Brunner's most marked characteristics that he writes not only for theologians and Christians, but for "others" also. His work is written under the compulsion of sympathy for the stricken perplexed world. Secondly, he is one of the most lucid writers among modern theologians. All his work is well-ordered and most clearly expressed. Many will disagree with this or that position or judgment. But we should be very dull and hide-bound mortals indeed if we did not find this book illuminative and suggestive, as well as extremely useful for the study of theology and the history of doctrines.

The shortness of life is bound up with its fullness. It is to him who is most active, always thinking, feeling, working, caring for people and for things, that life seems short. Strip a life empty, and it will seem long enough.—Phillips Brooks.



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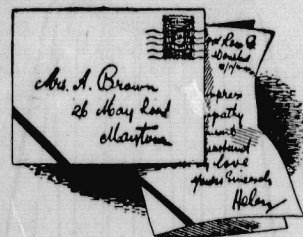
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is not to be thought of as in any way apart from Him. But, Dr. Brunner asserts, the Bible does not teach double predestination, though in one or two places it comes close to doing so.

Several appendices deal with the doctrines historically, e.g., "On the Place of the Doctrine of the Trinity and its History," or "On the History of the Doctrine of Predestination." Those who are familiar with the other large works of Dr. Brunner will know how valuable these historical excursions are.

Finally, two general points. It is one of Dr. Brunner's most marked characteristics that he writes not only for theologians and Christians, but for "others" also. His work is written under the compulsion of sympathy for the stricken perplexed world. Secondly, he is one of the most lucid writers among modern theologians. All his work is well-ordered and most clearly expressed. Many will disagree with this or that position or judgment. But we should be very dull and hide-bound mortals indeed if we did not find this book illuminative and suggestive, as well as extremely useful for the study of theology and the history of doctrines.

The shortness of life is bound up with its fullness. It is to him who is most active, always thinking, feeling, working, caring for people and for things, that life seems short. Strip a life empty, and it will seem long enough.—Phillips Brooks.



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