

UNIVERSITY EVANGELISM.

Dr. Douglas Johnson, Secretary of the Inter-Varsity Fellowship for Great Britain, in a letter from London, dated 5th December, invites us to rejoice with I.V.F. at home at the success of the recent mission at Oxford, where well over 100 conversions resulted from the mission itself, and the quashes leading up to the mission.

At the early sessions, when most of the results were gathered, the principal speaker was the Bishop of Barking. At the concluding meetings his place was taken by Dr. Lloyd Jones, "who was able to plough up a vast amount of new territory in quite a different public." The meetings continued for a week with an average attendance of from 700 to 800, and the magnitude of this response called for comment even from the London press.

During the term I.V.F. has been very active in other universities also. Although Cambridge has had no mission, it has done a great deal each week-end to emulate Oxford, and there have been conversions almost each week-end. Elsewhere in Belfast, Cardiff, Birmingham, Glasgow, and other universities there have been most encouraging meetings also.

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Jan. 20. 2nd Sunday after Epiphany.

M.: Isa. xlix 1-13; Luke iv 16-30 or James i. Psalms 27, 36.

E.: Isa. xlix 14 or I, 4-10; John xii 20 or I Thes. i 1-ii 12. Psalm 68.

Jan. 27. 3rd Sunday after Epiphany.

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E.: Hosea xiv or Joel ii 15; John vi 22-40 or Gal. i. Psalms 33, 34.

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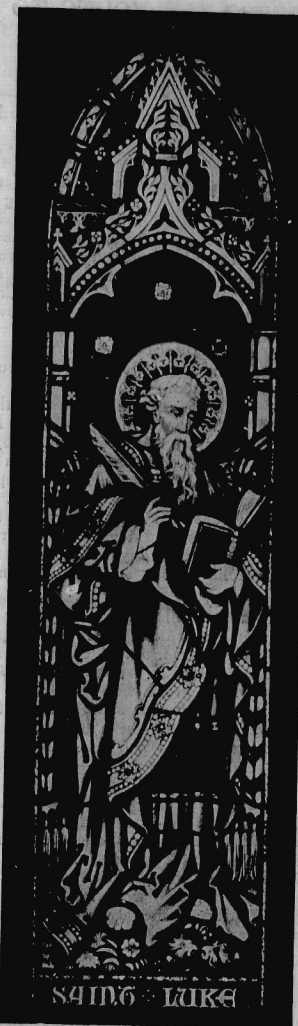
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SAMUEL MARSDEN
PIONEER, CHURCHMAN and PATRIOT

At a time when we are celebrating the anniversary of the first Christian Service on Australian soil, it is appropriate that our thoughts should turn to those apostolic men, Richard Johnson and Samuel Marsden, who were the pioneers of the Church in Australia. This article will concern itself with Samuel Marsden.

He is indeed an outstanding figure in the history of this land and made notable contributions to the life and development of the young community in a number of directions; the Australian nation owes more to him than can be set down in cold print. It is worth while reminding ourselves of this fact in a day when we sometimes meet a type of person lacking in a sense of proportion and appreciation of his historical background, who seeks to detract from the splendour of his service whereas an honest consideration of the mind and motives of the man, the circumstances of his day, and the outstanding quality and national value of his work, are for people of discernment a sufficient rebuke to such little-minded criticism.

Marsden came to the Colony on the 10th March, 1794, when he was 30 years of age and acted as assistant to Richard Johnson, upon whose retirement in 1800 he became the senior Chaplain to the Settlement. Fired with missionary zeal, and attracted by the prospect of exercising it in the infant Colony so many thousand miles away, he sacrificed his University degree in his eagerness to begin, became ordained and set out for the new land. He was stationed at Parramatta, which for the next 44 years till his death on 12th May, 1838, became the centre of his activities. He arrived at a time of great difficulty, and with a vigour and initiative that were remarkable, he flung himself into the life and work of the community. His primary responsibility, of course, was the ministry to

the spiritual needs of the people committed to his care, and most diligently and admirably that duty was fulfilled in circumstances that were strenuous and difficult.

There was no Church in Parramatta at that time, and he used the Barrack Square each Sunday for Divine Worship. Later he was able to convert two cottages into a suitable building, and under his direction the erection of a Church was commenced in 1798 and consecrated in 1803, part of the foundations of which are in the present western towers erected in 1815. On Sundays he preached in Sydney in the morning and at Parramatta in the evening, covering the intervening distance on horseback, and during each week visited one or other of the outlying districts in order to minister to the people settled there.

In 1802 Governor King divided the community into two parishes, St. Phillip's, Sydney, and St. John's, Parramatta, the names being chosen in honour of the first Governor Phillip and his successor, Captain John Hunter. Marsden became the first incumbent of the latter parish.

As has already been implied, the situation when he arrived in Australia was far from promising. The Lieutenant-Governor Grose and the Chaplain Johnson were openly at enmity. Johnson was thoroughly discouraged and showing marks of physical breakdown. The moral state of the community was little short of appalling. In a report asked for by Governor Hunter in 1798, Marsden, referring to this period, states that "gambling and drunkenness and robberies and murders were common crimes . . . the Colony was deluged with every species of sin and iniquity for several months after you landed at Port Jackson. On my arrival in Sydney in March, 1794, I found my colleague, the Reverend Richard Johnson, involved in a serious

quarrel with the Commander-in-Chief. My colleague represented also the licentious state of the Colony and the small hopes he entertained of any success in the reformation of the unfortunate prisoners, in consequence of the total neglect of religion and the great contempt cast upon his sacred office. I had not been long in the Settlement before I was convinced of the immoral state of the inhabitants, and that my colleague's representation was but too well founded."

To this situation he addressed himself with faithfulness and vigour as the development of the succeeding forty years abundantly testifies.

While not neglecting his primary duty, Marsden gave himself to other works for the welfare of the community. In accordance with the practice of the day, he was appointed a magistrate, and as was characteristic of the man, he took his duties seriously. Adverse comment has sometimes been made upon the severity of his sentences, but we have to remember the severity of the Penal Code of his day, which he, as an official of the State, had to administer—flogging was common both in the Army and in the Navy, and slavery existed in British Colonies—and the lawless condition of the country in which he exercised his function. It is of the highest importance to any community that it should not endure defiance of the principle of authority or disregard its laws, without a proper respect for law and order no society can be firmly established.

He was also Superintendent of Public Works at Parramatta, a position of importance and responsibility which made demands upon his time and energy.

It was of considerable benefit to the community of that day that Marsden put so much of his skill and energy into the work of farming, and the character and success of his efforts in this department contributed largely to the establishment of that Wool Industry, which has played such a vital role in the growth of Australia's material prosperity and economic development. By 1801 he was the holder of 326

acres, one-third of which was sown with wheat, and a year later he owned the third largest flock in the Colony; One of the Governors described him as "the best practical farmer in the Colony." He early perceived the suitability of the country for the breeding of Merino sheep, and by 1811 he was sending between 4000 and 5000 pounds of such wool to London. His success in these matters led some to accuse him of neglecting his spiritual duties in order to further his temporal affairs, but this is contrary to the facts for we must remember not only the development in the church life of the community, the establishment of Sunday Schools and of such institutions as orphanages, and the Missionary activities which went on simultaneously with this work, but also that it was the custom to augment the meagre stipend of the Chaplains by grants of land and assigning of convict labour, and that these activities were highly necessary in the economic condition of the Colony.

Those who desire to pursue further the study of the life and work of this remarkable man are advised to read Archdeacon Johnstone's scholarly and interesting biography; we ourselves have space left only for a brief notice of his missionary labours, both here and in New Zealand. He was a great friend to the London Missionary Society, established an Auxiliary of the Church Missionary Society in Sydney in 1825, and, notwithstanding statements sometimes made to the contrary, showed interest in the evangelisation of the aboriginal inhabitants of Australia. But his great missionary work is associated with the Maoris and New Zealand. He established at Parramatta an institution for the training in farming of the sons of Maori Chiefs, and made seven missionary journeys to New Zealand. On Christmas Day, 1814, the Maori people first heard the gospel preached and they heard from the lips of Samuel Mars-

den. He not only brought to them the treasures of the Christian revelation, but also the arts of civilisation, and his name has become a legend in that land. His last journey, not long before his death, had the character of a triumphal procession. At the time of the centenary of his death, the Maori Christians sent a large piece of New Zealand green stone in a brass frame to be placed in Marsden's Church at Parramatta, and on it is this inscription:—

"This piece of greenstone is the gift of the Maori Church, to serve as a link between New Zealand and Parramatta, and a perpetual witness of the gratitude of the Maori Christians for the Gospel first proclaimed in their country by Rev. Samuel Marsden, at that time rector of this Parish."

A people that has just been celebrating the jubilee of its united nationhood which grew out of the struggles and achievements of the preceding century does well to remember its sturdy pioneers, and not the least among these giants is the subject of this article.

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—Oswald Chambers: "Action," 15/11/51.

CHURCHILL AND THE BIBLE.

Winston Churchill, in his book "Thoughts and Adventures," published in 1932, had this to say regarding the Bible:

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"We remain unmoved by the tomes of Professor Gradgrind and Drysdust. We may be sure that all these things happened just as they were set out according to Holy Writ. We may believe that they happened to people not so very different from ourselves and that the impressions those people received were faithfully recorded and have been transmitted across the centuries with far more accuracy than many of the telegraphed accounts we read of the goings-on of to-day. In the words of a forgotten work of Mr. Gladstone, "we rest with assurance upon the impregnable Rock of Holy Scripture."

"Let the men of science and of learning expand their knowledge and prove with their researches every detail of the records which have been preserved to us from these dim ages. All they will do is to fortify the grand simplicity and essential accuracy of the recorded truths which have lighted so far the Pilgrimage of Man."

COPY of LETTER from DAVID SHEPPARD to Christian Friends in Australia.

[David Sheppard was a member of the last English Cricket Eleven to visit Australia. The "John" referred to in the letter is John Dewes, the English batsman. Both David and John made many friends during the tours of Australia and N.Z.]

I am afraid that this may arrive a little late, but it comes with John's and my Christmas greetings and our good wishes for the New Year. I must thank so many of you for your letters and hope that you will forgive our using this method to try to keep in touch.

We do not see so much of each other now. John stayed at home when we (Sussex) played Middlesex in August, and he caught me out with an extremely good catch! We had a fortnight together down in Dorset at "Camp" in September when we had an excellent time. John is enjoying his schoolmastering at Tonbridge very much. Next term he has to do more Latin and Greek and less Geography which will involve some hard work. But there are great opportunities: a number of boys from Tonbridge come to Camp already. He played cricket only in August but did very well and made a lot of runs.

I had six weeks after I arrived home to do the year's work before my exams at the end of May; so the nose was put very firmly to the grindstone. In the end I managed to pass in the same class as the previous year—which does not say much for my work of the previous year! After that, solid cricket—for Cambridge until early July, and for Sussex until the end of August. We did very badly against Oxford who were a much worse side than we, but beat us by 20 runs. I had the best season I have had yet, making over 2000 runs for the first time, and enjoyed my cricket a lot. I strained my back towards the end of the season and am not allowed to do something energetic this winter.

I have seen something of Leon Morris (known to Melbourne and Sydney) who gave the C.I.C.C.U. an excellent Bible Reading a week or two back. I think he will be on his way home soon. And I have seen quite a lot of Bruce Reed who has been having a wonderful time as Chaplain of Fitzwilliam House. He has "roped me in" once or twice to talk to some of his men. "Some of these Australians really are worth all the trouble, we went to in starting the colony! There are wonderful opportunities for us in

Cambridge; many really want to know about the Lord Jesus Christ, and a steady trickle come to know Him week by week. Please pray for me with these contacts up here. And then, of course, there is some work to be done, too!

It is such a joy to hear from you: I should love to be able to get out to Australia and New Zealand again one day. Incidentally, we should love to hear news of the Mission to Sydney University.

I do not know what my future is yet, although some of our newspapers seem to have decided for me! I shall be at Cambridge until March, 1953, anyway, and probably playing cricket at least until August, 1953. For what follows I can trust and wait.

We follow the West Indies tour with great interest; it seems to have been a very close thing in the first Test Match.

With our best wishes,

Yours sincerely,

(Signed) DAVID SHEPPARD.

THE AUSTRALIAN CHURCH RECORD LTD.

18th ANNUAL MEETING.

NOTICE is hereby given that the Ordinary General Meeting of the Shareholders of the Australian Church Record Ltd. is duly called for Friday, 15th February, 1952, at 4 p.m. at the Company's Office, Diocesan Church House, George Street, Sydney.

The Annual Balance Sheet will be presented at the meeting and an election of officers for the ensuing year will duly follow.



The Rev. RICHARD JOHNSON, B.A.,
Australia's First Clergyman.

The Rev. Richard Johnson, a graduate of Cambridge University, arrived with the First Fleet, and on Sunday, February 3rd, 1788, conducted the first Christian service in Sydney under a great tree on the shores of the harbour. He preached from the text Psalm 116, 12. The Bible and Prayer Book used at this service are kept at St. Philip's, Church Hill, and are used on special occasions only.

The commemoration of the first Anniversary Service will be held in St. Philip's, Church Hill, Sydney, on Sunday 3rd February at 3 p.m. The Dean of Sydney will be the preacher and representatives from other churches will be present.

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The Bible Society and the Aborigines

(L. J. Harris, Acting General Secretary, British and Foreign Bible Society in New South Wales.)

Australia Day turns our minds towards our vast Commonwealth and perhaps our thoughts go out to those primitive nomads, original owners of this land, who must always be a responsibility to the white invaders and to whom we must give Christianity in all its fullness.

It is estimated that there have been some 72 different Aboriginal dialects and the British and Foreign Bible Society has printed for Aborigines in seven different languages. In sequence of time they are as follows:—

1. Narrinyer (1864).
2. Dieri (1897).
3. Aranda (1928).
4. Worora (1930).
5. Pitjantjatjara (1948).
6. Gunwinggu (1942).
7. Nunggubuyu (1947).

1. Narrinyeri (1864).

This is the language of Aboriginal tribes inhabiting districts near the Lakes and the lower Murray River, South Australia.

Selections from Scripture were published by the South Australian Auxiliary of the British and Foreign Bible Society in 1864. The translator was George Taplin, a missionary agent of the Aborigines Friends Society. "Many of these books were put into the hands of native evangelists as they went on their rounds. These helped them wonderfully in their work, for through this medium they were able to convey to darkened minds the significance of the Gospel of redeeming

love."—Sexton on "Australian Aborigines."

2. Dieri (1897).

The New Testament was translated into the language of an Aboriginal tribe living in the neighbourhood of Kopperamana or Cooper's district, South Australia, by Pastors J. G. Reuther and G. F. T. Strehlow of the Lutheran Mission. The Bible Society defrayed the entire cost of the edition of 750 copies. The tribe is now extinct.

3. Aranda (1928).

This dialect is spoken in Central Australia, especially in the neighbourhood of the Lutheran Mission at Hermannsburg, about 70 miles from Alice Springs. Before his death the Rev. C. F. T. Strehlow completed the New Testament.

The four Gospels were published by the Bible Society in 1928. The remainder of the New Testament was revised by Mr. F. G. H. Strehlow, M.A., the translator's son. The full New Testament is now being printed.

4. Worora (1930).

The Wororas are a virile people living near Derby in the North West of Western Australia. They get their living by fishing and hunting.

The late Rt. Rev. J. R. B. Love, M.C., M.A., translated the four Gospels into their tongue. St. Mark's Gos-

pel was printed by the British and Foreign Bible Society in 1930. A revised St. Mark and St. Luke were published in 1943.

5. Pitjantjatjara (1948).

The language is spoken over a wide area in Central Australia and is the language used at the Presbyterian Mission at Ernabella.

The translators of St. Mark's Gospel (1948) were the late Right Rev. J. R. B. Love, M.C., M.A., and Mr. Ronald Trudinger, B.A., both of the Presbyterian Mission.

6. Gunwinggu (1942).

This language is centralised at the C.M.S. Oenpelli Mission on the East Alligator River in Arnhem Land. From the mission 30 miles over to the North Coast and on to Goulburn Island Methodist Mission Gunwinggu is spoken and the language is found even at Katherine and along the Railway Line.

The translator is Mrs. G. R. Harris, who in her single days was a Public School teacher in New South Wales, and after her marriage spent many years with C.M.S. at Oenpelli. Her main helpers were the young Aboriginal women of Oenpelli. Many had acquired some knowledge of written and spoken English. It was while these folk were sweeping, cooking, etc., that Mrs. Harris would ask them for words and sentences and gradually over the months St. Mark's Gospel was completed.

The arrival of Dr. A. Capell at the Oenpelli Mission gave added stimulus to language study and he himself completed the translation of the First Epistle of John. This Epistle and St. Mark's Gospel are combined in the one book printed by the British and Foreign Bible Society in 1944.

The Rev. L. J. Harris was at Oenpelli when the books arrived from the British and Foreign Bible Society and he read the Gunwinggu each morning at the Mission Chapel Service. He also revised Matins in Gunwinggu each morning at the Mission Chapel Service. He also revised Matins in Gunwinggu and the Church Service was held entirely in the Aboriginal dialect. This action created tremendous interest in spiritual things and the old Aboriginal people in particular received much blessing.

7. Nunggubuyu (1947).

Although Rose River on the East Coast of Arnhem Land is the centre of this language it is spoken from the mouth of the Roper River up to Cale-

don Bay and even up the Roper River to the present C.M.S. Mission Station. During the war Nunggubuyu speaking natives worked at Katherine and some have even been found in Darwin. It was during his seventh and last year as C.M.S. Chaplain in North Australia from March till September, 1945, that the Rev. L. J. Harris completed a translation of St. Mark's Gospel and St. James Epistle into Nunggubuyu and it was printed by the British and Foreign Bible Society in 1947.

The two chief aboriginal helpers were Grace and Bidigainj. Grace had been at the Mission School for a while in her early years and had acquired some knowledge of English. She was a communicant member of the Church of England and until her death last year was a spiritual leader of her people. She was well versed in knowledge of Holy Scriptures and led in extemporaneous prayer at any meetings most beautifully. It was her special request that the first three chapters of Genesis be translated into Nunggubuyu so that her people might get the story of the Creation.

Bidigainj speaks little English but is very fluent in Nunggubuyu. She was the final check on any pronunciation as she was not likely to be influenced by any English vowel or consonant sounds.

The accuracy of these two good women was verified when the Rev. L. J. Harris took the opportunity of reading a chapter each night to a group of some 150 aborigines on the banks of the Roper River. He asked for corrections and suggestions and had only two corrections in the whole 16 chapters of Mark's Gospel.

I have been asked why I worked on James Epistle rather than any of the other Epistles. My answer is that my experience of Aborigines tends to make me believe that many profess Christianity for the benefits that might ensue on the mission but their works are not in keeping with such profession of faith. It is in James Epistle that we have the famous text "Faith without work is dead," and such teaching is most challenging. During the translation of this Epistle Grace once said to me "these words hit proper hard!"

The Future.

It is interesting to observe the emphasis that all Missionary Societies are now placing on translation work. The advent of the Wycliffe School of Linguistics in Australia is an important event. How grand it is to know that many candidates are attending this

Linguistic school and going out into the field scientifically prepared to "break into the language." The Translators of King James Version in their address "to the Reader" 16 11 wrote:—"Translation it is that openeth the window, to let in the light; that breaketh the shell, that we may eat the kernel; that putteth aside the curtain, that we may look into the most Holy Place." Thank God many of our darker brothers are now looking into the most Holy Place.

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CONFIRMATION.

Kept by the Power of God.

1 Peter i. 5.

O Jesus Christ enthroned in Heaven
At Thy baptismal sign
Upon my brow a pledge was given
In token I was Thine.

Now in the prime of youthful days
I make that pledge my own,
And promise through life's dangerous
maze

To follow Thee alone.

All the good gifts I now enjoy,
Games, laughter, friends and sport,
My strength of limb, do Thou employ
To serve Thee as I ought.

The truest freedom I can have
Is found in serving Thee;
Help me to live, to love and save
That others may be free.

I dare not ask for ease and fame
For Thou hast died for me,
Give me some hard and dangerous
game
Spending my life for Thee.

So may I fight until at last
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—H.G.

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NOTES AND COMMENTS

This is our National Birthday, and it opens a year of national life in which we are to have the special joy of seeing the Heir-apparent to our British throne and her consort on their visit to and tour of Australia. Our intense disappointment that their gracious majesties the King and Queen are not able to make the tour is modified by the great and well deserved popularity of H.R.H. Princess Elizabeth and the Duke of Edinburgh, as well as by the very great relief that has come to all loyal subjects by the King's restoration to health after his serious illness. It would, we are sure, satisfy a loyal sentiment if a special prayer were authorised by the Archbishops and Bishops of our Australian Church relevant to the safe conduct of our royal visitors and the true success of their long and arduous, though interesting, undertaking.

"Well begun is half done," is an old adage that may have some relevance to the whole new year of national life. Let us seek to take our privileges and responsibilities as citizens more solemnly than is our wont, and, in view of the sufferings and sorrows of the Korean war and the vices that besmirch our national life and hinder our national witness, specially pray for the renewal of our spiritual life as a people, that we may be "a people fearing God and doing righteousness."

Here we are set as a people, confessedly a Christian people, in the midst of millions of men and women living in the midst of ignorance and sin to be a light to lighten those who are living in darkness. What is the value of our witness for God, as a people!

Once again the attention of our congregations is drawn to our responsibilities to the Aborigines of our country. They have a very real claim upon our prayers and sympathetic ministry of that Gospel which knows no colour line. We are glad to know that the policy of segregation is not to be tolerated but that a distinct policy of inclusion in the social life and privilege of Australian citizenship is to be followed. Let us hope that the Church

in its widest sense, will earnestly and eagerly embrace the opportunities this new state policy affords them. We have no reason to be satisfied with past achievements. Outstanding characters among our dark brethren suggest that it is high time that an unconscious colour prejudice should no longer debar them from partaking in the ministry of the gospel among their own brethren. In numbers of cases now the Church has had aborigines within its influence for Christian training from infancy and yet the late James Noble stands alone amongst his own race as a sharer in the Sacred Ministry and even he was not advanced to the priesthood of our church. Something still seems to be lacking in their training all the while professions such as the ministry, nursing and teaching include so few of our aboriginal brethren and sisters in their ranks. What are the implications of such failure?

In the "Northern Churchman" for January there appears a quaint note concerning "the Australian Church Union" which is an offshoot of the notorious English Church Union

Humour—
Conscious or
Unconscious.
which, by the way, has dropped the term English. The North Queensland secretary writes, "I have been asked to explain that the name 'Union' does not imply that the C.U., or in Australia, the A.C.N., are bodies bent on what is called 'Christian Re-union.' Evidently not for the E.C.U. has been the cause of great division in the Anglican church. The late Earl of Selbourne, a High Churchman, wrote of it, 'But its tendency was not towards union; it was a disintegrating not a cementing power,' and the late Archbishop Benson, another High Churchman, wrote, 'I cannot help feeling still that in the party (E.C.U.) its aims, tactics, opinion of itself, style of criticism, motives, there is something that is far from heavenliness or Apostolicity.' The only Re-union it is keen about is Re-union with idolatrous Rome, and it is very forward to frustrate, as far as it can, all movements towards Re-union with the other Protestant Churches. Its attitude towards the Church of South India is in strict line with its unchristian attitude.

FLOUTING RELIGIOUS CONVICTIONS

The trend of politics in the McGirr administration is giving serious people considerable anxiety. We are all prepared to recognise and respect the broad lines of party politics. It is portion of our inheritance from the Mother of Parliaments that we should acknowledge the rule of the majority on grave issues that have been submitted to the will of the people or are well defined through years of experience.

But we are now confronted with a new circumstance: Mr. McGirr announced that his cabinet had decided to grant a charter to a Roman Catholic University thus throwing the mantle of the State over a purely sectarian institution. The wave of opposition which this aroused has caused the project to be shelved for the present. But the principle of forcing unwelcome experiments on an ill-informed public has not been abandoned. We have now to face the unpleasant fact that a majority returned to power on a particular question may use its caucus methods to bind unpleasant legislation on a community without consulting its wishes. The second stage in this disagreeable revelation has been reached. We are informed that the Government intends to promote a bill to legalise the opening of cinema theatres on the Lord's Day. This follows on the wake of a flagrant ignoring of existing law by the present Chief Secretary, Mr. Clive Evatt. Remonstrance to the Premier poured in in vain. He declined to rebuke his minister although convictions in the court against a syndicate that availed itself of the Chief Secretary's permission to open on Sunday at least suggested that there was a prima facie case against the legality of the permission given. Until the appeal has been decided it ought to be a rule of Government procedure that the decision even of a lower court should be recognised.

Now we are told that the law will be altered. It will be altered, apparently, as a dying spasm of a Government soon to terminate its existence. We hope that immediate steps will be taken to register an emphatic protest against two evils.

The first evil is this abuse of majority power. Controversial measures involving the dearest convictions of, it may be, a minority are being hurried through Parliament at the whim of a passing majority. That method is fatal

to true freedom. The second evil is that at the very time when we are confronted with a threat of atheistic Communism, the very body that is hotly protesting its unalterable hostility to any such mode of life is weakening one of the surest buttresses against this assault. The lesson of the French Revolution is lost on men like those who constitute our present Government. It was the regular worship of God on His Holy Day that saved England from the blood-red horrors that devastated France. Nero fiddled while Rome burned. Mr. McGirr and his colleagues are fiddling while the bush fires are threatening the stability of our nation.

We hope if this mischievous proposal is put into operation that every lover of the sanctity of the Lord's Day will make it his or her business to scan the voting lists and make sure that the agent of this destruction shall not acquire his or her sanction at the General Election. The Government we hope will at the last moment see reason. But we have been given a challenge which we hope every God-fearing citizen of every party will take up. Minorities have power. Let us exercise the power we have.

REMEMBER PERSIA.

During the past months, when Persia has continued to provide front-page news, we have been reminded afresh how fatally easy it is, in a world of power politics, for economic and political factors to dominate our thinking. For the general newspaper reader, Persia and oil have become synonymous terms; and a glance at the map shows that this strategic centre in the Middle East is one of the critical meeting-places to-day between the Communist and Western worlds. It also occupies a unique position in the world of Islam. Underlying to-day's political and economic conflict we can trace a far-reaching spiritual conflict.

"It is therefore increasingly clear," writes our West Asia Secretary, "that in Persia the Church is, in the most literal sense, in the front line in a peculiarly complex struggle both between religious and anti-religious ideas and also between the great historic religions themselves. Against this almost terrifying background the missionaries, and indeed the whole Church, looks at first sight hopelessly insignificant; but we believe that God to-day, no less

than of old, is able to save by many or by few, and this situation should surely be a challenge to us to be more than ever faithful in our prayers for our friends in Persia and in doing all we can to strengthen their hands."

Let Us Pray.

As we remember them in the midst of that difficult and uncertain situation we can first give thanks; that as a result of the faithful witness to Christ given through the years in hospital, school, and Christian worship, the four C.M.S. stations, Isfahan, Kerman, Yezd, and Shiraz, have each grown into centres of organised Christian congregations. We give thanks for many signs of spiritual vigour in the Church; for the growing spirit of worship and evangelistic effort, especially among young people, and the campaign to increase the output of Christian literature. We remember the spiritual opportunity of the newly completed Church centre at Kerman (described in the May "Outlook"); and the plans now in progress for rebuilding the church in Yezd destroyed by flood ten years ago.

As we try to picture the immense evangelistic task facing the young Church we serve in the southern half of Persia (an area three times the size of Great Britain), we think of the urgent need for strengthening its leadership. We remember the very few leaders, and pray for a more adequate supply of clergy for the pastoral care of congregations and the strengthening of evangelistic effort. And amid the troubled conditions in the oil-fields in the south-west we pray that the Church may be enabled to respond to such spiritual opportunities as may open up.

Grant, O Lord, to Thy Church in Persia an abiding sense of Thy presence and Thy power; that so amid the changes and chances of these uncertain days its members may be a sure witness to Thy unchanging purpose of love, and to the fellowship of love's Kingdom.

(C.M.S. "Outlook.")

HOPE.

"Hope" is related to "Faith" as the energetic activity of life is related to life. Through hope the power of faith is seen in regard to the future. Hope gives distinctness to the objects of faith Hope gives a definite shape to the absolute confidence of Faith. Faith reposes completely in the love of God. Hope vividly anticipates that God will fulfil his promises a particular way.—Westcott: Hebrews p. 78: 323.

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C.M.S. at Work in Arnheim Land.

(By the Rev. J. B. Montgomerie, Th.L., C.M.S. Secretary for Aborigines.)

An interesting feature about Missionary Work amongst the Aborigines of Arnheim Land, in North Australia, is the variety of workers who are able to find a sense of vocation in such a difficult field. In an endeavour to equip them for the assimilation which must inevitably come upon them, the Church Missionary Society has a splendid team for the task. It has built up an army of lay-workers who are attempting to bridge the gulf between a nomadic race of people, skilled in their own way of life, and the civilisation which is fast overtaking them.

In a team of forty-two workers, there are only two clergymen, one of whom is responsible for the Society's administration, and the other, a Chaplain in the Field. The remainder are laymen and women, who are rendering a magnificent service in a land where difficulties are beyond imagination, and the problems are acute.

A Missionary to the Aborigines needs to be somewhat versatile, for he never knows what he may be called upon to do next. So, the School-teacher who has a knowledge of mechanics may find himself called from his school teaching to effect some difficult repair in the mechanical realm, while the nurse will have to be surgeon, chemist, dispenser and cook as well.

In our staff, we have a well trained team of workers to meet all requirements. They include teachers, nurses, diesel engineers, carpenters and cabinet makers, typists, men of the sea, electrical engineers, agriculturists, metal workers, builders, saw-millers, cattle-men, linguists, dressmakers and domestic workers. Each one is making his or her big contribution to the task of "Building a Better World" amongst the Aborigines of Arnheim Land.

One important feature of the work is that of Language Translation. A definite attempt is being made to break into the languages of the various tribes and to reduce them to alphabet, dictionary, grammar, and construction of sentences. While this has been attempted spasmodically in the past, the Society now has a concerted plan whereby Missionaries in the days ahead will be able to learn the languages, and so converse with the natives intelligently in their own tongue. Likewise, the programme includes the translation of the Scriptures

into the dialects of the respective tribes. No less than nine members of the aboriginal staff are at present attending the Wycliffe School for Linguistics at Berwick, Victoria, with a view to making language translation a definite part of the work of the future.

It can at once be visualised that an Aboriginal Mission Station is a veritable hive of industry. After Chapel Services in the early morning, men, women, and children can be seen moving off to their respective tasks, and doing it without murmur or dissent. Some go into the Fields to work among the crops, which include peanuts, cassava, papaw, sweet potatoes, pineapples and other tropical crops. Others go into the vegetable garden. One team will go into the bush for timber, while another works at the Saw-mills. There are mechanical tasks for those who have a bent in this direction, while others attend to sundry jobs around the village. There are the haulage and carting tasks which are continuous.

Different teams of workers set off on their varied occupations so that you see the cattle-men moving off on their

horses for a muster, or to erect fences and to maintain them. Carpenters and builders are much in demand, because a growing population requires houses and furniture. A very busy centre of activity is the hospital, for much care and attention is being paid to the health of the people.

Some men are working at the boats, for they have to be kept in good condition and require constant attention. Engines have to be kept in first class repair, and the vessels painted. We have three sea-going vessels, and they are kept in continual work.

Particular attention is paid to the children. Not only is there the constant inspection of the little ones by the Nursing Sister, but there are the daily baths, followed by the Kindergarten session. Qualified school teachers have the children of school age, and a very good standard of education is maintained on all the missions. Not only do they learn the usual subjects taught in school, but technical classes are provided where the boys are taught leather work, saddlery and harness repairs, painting, woodwork, gardening and other useful activities. There are the sewing classes for the girls, as well as the care of the vegetable garden.

Women also have their part to play. Some are in the vegetable garden, while others are at the wash tub or the ironing board. Others still are at

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the sewing machines, making garments, for the aboriginee has to be clothed on a Mission Station. So the work goes on in an ever increasing capacity.

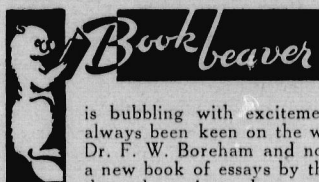
With the rapid expansion of the work, the cost of maintaining a modern Mission Station is completely beyond the means of the C.M.S. Government financial assistance has been made available on a scale not even imagined a few years ago. Grants for developmental work, teaching and hospitals have been made to the Society in such a way that a fresh impetus has been given to the work.

Homes are being erected for the natives. Sales Stores on a large scale have been opened, the natives are taught the use of money by receiving a weekly allowance, and they are buying wisely and well, especially for their homes.

One of the very big problems of the past has been the supplying of the Oenpelli Mission with provisions. Owing to the excessive floods, the Mission is accessible by land transport for about six months of the year. The East Alligator River is very treacherous, and has caused many a heartache in the past years. During the last few months the conditions have improved vastly. Thanks to Government assistance, it was possible to procure a Fordson Crawler Diesel Tractor, and two seven ton trailers. A Darwin sea trader now delivers all our supplies to the mouth of the river, and the tractor and trailers meet him on arrival, and the goods are thus conveyed direct to the mission. To those who know the appalling conditions under which Missionaries have worked here in the past, there will be much rejoicing at the vastly improved conditions which now prevail.

It is most gratifying to the Society to have so many applicants for service amongst the Aborigines. But it is sad that there are no offers of clergymen. There is a need for a chaplain at both Roper River and Oenpelli, and while the lay workers are rendering excel-

lent service, there is a very definite need for clergymen. Not at any time in the Society's history in its work amongst the Aborigines of Arnheim Land has there been such a large body of workers, but the missionaries themselves would gladly welcome a clergyman and his wife in their midst. A vigorous spiritual ministry is being maintained, but ordained men are needed to-day in full time service for the administration of the Sacraments, and the training of future Aboriginal leaders in the Church of God. It is the hope of the Society that Aborigines may be raised up who will become evangelists to their own people working on the cattle stations of the Northern Territory.



is bubbling with excitement. He's always been keen on the writings of Dr. F. W. Boreham and now there's a new book of essays by this author that has just been published, "Arrows of Desire," and it's on sale at Dalrymple's Book Depot, in Goulburn St. for only 6/6.

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HALLELUJAH!

(By the Rev. J. R. W. Scott, M.A.,
Rector of All Souls', Langham Place,
London.)

"Praise ye the Lord." (Psalm 117. 2)

"This Psalm is short and sweet, wrote Matthew Henry in his famous Bible commentary begun in 1704, "I doubt the reason why we sing it so often as we do, is for the shortness of it, but if we rightly understood and considered it, we would sing it oftener for the sweetness of it . . ." Psalm 117 is certainly short, consisting of only two verses. Indeed it is the shortest in the Psalter, as Psalm 119 is the longest. It is possible that it was used as a Hebrew doxology after other Psalms (like our Gloria) or as an exhortation at the conclusion of the Temple services.

It is particularly the last phrase in the Psalm which is to occupy us. It consists of four words: Praise ye the Lord. In Hebrew this is only one word: Hallelujah. This compound word occurs at the beginning of 10 Psalms and at the end of 12 Psalms. The last five Psalms in the Psalter (146-150) have it at both the beginning and the end.

What does it mean? Although it is not perhaps a word often on our lips, we may as well familiarise ourselves with it as we shall often sing it in Heaven! Read Rev. xix 1-6. The word Hallelujah is a simple summary of Divine worship. It presupposes certain elementary truths concerning Christian worship of which we need constantly to be reminding ourselves, and which we can see illustrated in our Book of Common Prayer.

Reverent Worship.

(1) Hallelujah is an Invitation to Praise—It is easier to witness than to worship, easier to pray than to praise. Yet worship is the Christian's chief duty and delight. It is the duty of man as man, and it is the duty of man as redeemed sinner. It is the proper attitude of a man to his Maker and of a sinner to his Saviour. It is the humble admission of creaturely, sinfully dependence upon God. Active worship is an expression of the fear of

the Lord which is the beginning of wisdom. To live without reference to Him is not noble independence but sinful pride. A man on his knees is a grand and glorious sight. God is the high and lofty One who inhabits eternity. It is He who sits upon the circle of the earth, and the inhabitants thereof are as grasshoppers. It is He who stretches out the Heavens as a curtain. It is He who is the creator of the ends of the earth. It is He who dwells in unapproachable light. With what hush of lowly devotion should we then approach Him! With what trembling sense of His surpassing majesty should we draw near to Him, before whom even angels veil their sight!

Is our worship in Church reverent? Our Reformers intended that it should be so. In the first Prayer Book of 1549 Morning Prayer began with the Lord's Prayer, but in 1552, the second Prayer Book, on which all later revisions were modelled, added the Penitential Introduction (Scripture Sentence, Exhortation, Confession and Absolution). Thus, we do not rush helter-skelter into God's holy presence, out of breath and unprepared. We draw near first as sinners, not worshippers. The practical application of this to Church is that we should come early and be quiet. We shall never make the most of this time unless we have been sitting quietly beforehand. For twenty minutes before each service begins the devil seeks to busy our minds with a thousand trivialities.

Reasonable Worship.

(2) Hallelujah is an Invitation to Praise the Lord.—Worship is not an irrational practice. It is not an affair of the heart into which the head does not enter. It is our "reasonable worship" (Rom. xii 1) which God seeks. We must worship "truth" (John iv 24). If we do not know God, we cannot worship Him. Consequently, the worship of man depends on the revelation of God. Our worship needs to be aroused. The worship of God is evoked by the Word of God. Hence, the invitation is to worship The Lord, Jehovah, the God of revelation and grace. The Psalm goes on to speak of His mercy and truth. Again, our Reformers intended just this. In the Exhortation the Minister

reminds the congregation that they are assembled "to set forth His most worthy praise, to hear His most holy word." The Bible was restored to its rightful place in public worship. The reading and preaching of the Word are essential because they draw out the congregation's praise. They are a continuous Hallelujah, inviting the worship of Jehovah.

(3) Hallelujah is an Invitation to Praise the Lord Together. — It is a plural word. "Praise ye the Lord." Now there is a real place for individualism in the Christian life. Each of us must be able to say with Thomas "my Lord and my God." Nevertheless the prayer the Saviour gave us was "Our Father." The Christian life is Family life. Although He sets His love upon each, His heart reaches out to all. This Psalm invites all the nations to swell the chorus of praise. Christian worship is essentially congregational.

Once again, our Reformers intended that it should be so. Before the Reformation, congregational worship had for years been impossible. The services were many, disorderly and in Latin. Our Reformers produced a Book of Common Prayer in English, with services in which there was an ordered sequence of thought and in which the congregation could join. It is our responsibility then to see that the worship in our Church is truly congregational, as the people join in the hymns, psalms, prayers and amens. The presentation of the offerings is also a congregational act to be shared and not only watched.

We have now seen the three principles of Christian worship implicit in the word Hallelujah. Our worship is to be:

- (1) Devotional, inspired by the Fear of God.
- (2) Scriptural, aroused by the Word of God.
- (3) Congregational, shared by the People of God.

So shall we school ourselves for Heaven where His servants shall worship Him, where they shall see His face and sing His praises day and night in His temple. Praise ye the Lord!

—Reprinted from "All Souls," the magazine of All Souls, Langham Place, London.

Apostolic Teaching: The Final Phase.

(Continued)

(By the Rev. C. H. Nash, M.A.)

THE THIRD EPISTLE OF JOHN.

In these studies this letter is placed first in order of time of the five writings of the Apostle John under review because it breathes a freer atmosphere and speaks in less guarded and cautious terms than the second letter. It may well have been written by the Apostle in the course of his ministrations as Superintendent of the groups of churches of which Ephesus was the Metropolitan centre, and during the period (A.D. 70-81) when the churches were still free to engage in evangelistic enterprises. The Apostle writes without reserve, using personal names, to his "very dear friend Gaius," who was evidently one of his own former pupils and now minister in charge of a daughter church. In a graphic picture of the life of that church the different attitudes of two prominent officers is vigorously and unsparingly contrasted. (We still have their counterparts to this present day!) and we can see also a company of missionaries welcomed by the church and hear their selfless devotion to "The Name" commended as worthy of all this is when we look below the surface! The aged Apostle must have written many "occasional" letters of this kind, little friendly notes to his associate ministers, many of whom no doubt he had himself trained for their life work, as Paul trained Timothy and Titus. How grateful we should be that in the wisdom of the Holy Spirit such a cameo of primitive church life should have been preserved for the edification of the church of all time! God has a permanent use for the little things and a permanent interest in the little people as well as in the great.

The Second Epistle of John.

This second letter reveals a noticeably different situation. In place of the frank, personal outspokenness of the earlier one there is a tone of caution, of reserve, almost of secrecy, which has puzzled commentators, and has led to widely differing lines of interpretation. Some, taking its language literally have understood it as addressed by the Apostle to some particular Christian lady and her family, troubled (as is not uncommon) by the pretensions of false teachers. Others (and as, I think, rightly), with deeper

penetration have seen in this letter, a guarded word of counsel from the aged Apostolic overseer (we should call him an Archbishop nowadays) of the churches in the province to a little community of believers, beset by "advanced" teachers (see verse 9 in R.V.) in darkening days of testing and possible persecution by high authority which made such a method of concealment by personification advisable.

Such days fell upon the churches throughout the Roman Empire under the world-sovereignty of Domitian for fifteen years (A.D. 81-96), the only such imperial persecution of Christianity between Nero in the middle of the first century and Decius in the middle of the third. It may well have happened therefore that the Apostolic writer found himself, not long after writing this letter, confined in a "concentration camp" in the barren island of Patmos, where he was to receive the immortal vision of his glorified Master preserved for all time in the Book of Revelation for the consolation and cheer of all Christian believers who through succeeding centuries, should be called upon to endure like sufferings and persecution in "the tribulation and kingdom and patience of Jesus Christ." (Rev. i 9.) That book will be our next subject of study.

(To be continued)

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Evangelism in Britain.

(F. Roy Cattell, Secretary, World's Evangelical Alliance)

The interest aroused in the Evangelistic Campaign sponsored by the Evangelical Alliance during the Festival of Britain was reflected in the great audiences which filled the Central Hall, Westminster, night by night, and the sight was a most inspiring one. There were probably some who doubted the possibility of success at such a time as the present, but there were others who were confident that prayer would be answered, and they were not disappointed.

The most striking feature was the large percentage of young people who attended, truly an encouraging sign to those who are prone to be pessimistic about the present religious situation in the nation's life; and many of the older folks present must have looked with interest upon these young people, with all the possibilities of their life-service before them. To have maintained the interest right through the Campaign by the simplest of methods, indicates that there is still a yearning on the part of men and women for spiritual things, notwithstanding the complaints that are frequently made that materialism is gradually stifling the spiritual life of the nation.

The meetings were marked by spiritual power. Just the atmosphere in which people can think quietly about Christ and His claims. And they were wonderful too, because of the wonder of the theme on which the speakers dwelt—the power of God to change hearts and lives. No attempt was made to bring men and women to decision for Christ by the force of an emotional outburst. But when He is lifted up, those on the verge of decision cannot hold back. The fact that there were obviously present a large proportion of Christians need not necessarily give ground for discouragement; for they, in their daily lives are brought into contact with the unconverted, and they have wonderful opportunities of reaching and winning them. That, undoubtedly, will be one of the abiding results of the Campaign,

for as a result of the meetings God's own people were given power to witness more effectively for Him in the days ahead.

It was, indeed, significant that on the last two Saturdays of the Campaign three centres of Christian worship in Westminster—The Abbey, the Central Hall, and Westminster Chapel—should have been filled to capacity. The Services at the Abbey were made possible by the kindness of the Dean and Chapter, and the autumn sun shining through the stained-glass windows has seldom rested on a larger congregation than that which filled the Abbey long before the Services were timed to commence, and it was impossible for anyone to have taken part in them without an uplift of heart.

In the various members of the team, led so effectively by the Bishop of Barking, God found His own chosen instruments for this important work. The witness of the guest-speakers, who supported them, to the saving and keeping power of Christ, brought inspiration to the gatherings, and to those who attended them. The presentation of the Gospel message night by night was marked by simplicity and clarity. The speakers were not endeavouring to create emotion, but conviction. They dealt, not in trifles, but in vital things.

They dealt in a heart-searching manner with the grim reality of sin, its enslaving power, and the cleansing of its stains by the atoning Blood of Christ. They were the apostles of a glorious Gospel, powerfully preached. The power of the Gospel, so faithfully proclaimed, drove men and women to seek Christ. The method adopted in dealing with enquirers was to invite those who were conscious of their spiritual need to remain behind for further instruction and counsel designed to help them to come to a definite decision, and many responded to the invitation, the percentage of young people being marked.

How much the meetings have accomplished it is impossible to say, for it is only after a Campaign is over that its real work begins. But if the gatherings have accomplished the purpose for which they were intended, then the Churches, and the world at large are going to feel the influence of them in the days to come.

The "United Evangelical Exhibition" which was open during the first three weeks of the Campaign, proved to make a far greater contribution to the whole united witness than was at first anticipated. Indeed, over 85,000 people visited the Exhibition, and many were greatly impressed with the spirit of unity and good will which prevailed.

Perhaps the greatest value of the Exhibition was, however, that it brought together into one place so many different Christian Societies all working to the same end in their own particular spheres. Many have testified to the great benefit that they have received from the fellowship and opportunity of getting to know personally others working for the same purpose.

Many suggestions have been made that such an Exhibition should be repeated, either annually in London, or in many provincial cities. It is too early yet for definite plans to be announced, but it is quite clear that the Exhibition was a unique event in the history of Evangelical Societies, and very much lasting good must result.

—"United Evangelical Action."

THE QUEEN'S MESSAGE.

It was to this Exhibition that the Queen sent her great message with regard to the Bible in which she said, "I can truly say that the King and I long to see the Bible where it ought to be, as a guide and comfort in the homes and lives of our people. From our experience we know what the Bible can mean for personal life." The full text of this message was published in a recent issue of our paper.

DEVOTIONAL

THIRD SUNDAY AFTER EPIPHANY—JANUARY 27th.

The thought that Christ is the only healer of moral and spiritual diseases is brought before us on the Third Sunday after the Epiphany. In the Gospel (St. Matt. viii, 1-13), we have the record of two of the Lord's miracles, which were also acted parables, teaching us about His spiritual work.

The leper was a type of the loathsomeness of sin. He was an outcast from his fellows, compelled to cry "unclean, unclean." All avoided him and kept him at a distance. But the Lord was the one great exception to this rule. "Jesus put forth His hand and touched him, and immediately his leprosy was cleansed." Others by touching the leper would have been defiled, but when the Lord touched him it brought Him no defilement, but by that touch the leprosy was cleansed. So in Him is no defilement. So is it still to-day. All are defiled by the leprosy of sin, loathsome and unclean. Humanly speaking, there is no cure for sin, and the sinner as such, cannot enter heaven, for "there shall in no wise enter unto it anything that defileth," but when the sinner comes to the Lord, He still stretches forth His "right hand to help," and says, "I will be thou clean," and the leprosy of sin is cleansed.

The other miracle, which tells of the healing of the paralytic, emphasises another aspect of the Lord's healing power. Sin not only brings defilement, but also weakness. The sinner cannot walk upright, and is unable to obey God's law. He needs not only cleansing, but strength. And this the Lord is willing to supply. "Go thy way," Jesus said to the centurion, "and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour." — paralysed no more, but vigorous and active to carry on his daily duties. So it is still to-day. The call of God to holiness and service echoes in our ears. We are morally and spiritually weak — paralysed. We ask, "Who is sufficient for these things?" And the reply comes, "Our sufficiency is of God." "I can do all things through Christ which strengtheneth me."

All over the world where the Gospel is preached, sinners are coming to the great Healer, being cleansed from their guilt by His precious blood, and

through the power of His Holy Spirit, their weakness is overcome, and they are enabled to walk worthy of the vocation wherewith they are called. Surely we, who personally know the cleansing and healing power of the Lord, should never rest until all for whom He died have an adequate opportunity of hearing the glad message of redemption.

FOURTH SUNDAY AFTER EPIPHANY—3rd FEBRUARY.

On this Sunday we have Christ manifested to us as a Saviour in times of danger—bodily and spiritual. The Gospel describes Him as delivering His disciples from drowning, and the dæmoniac from his spiritual foes. In the narrative of the ship tossed by the storm the Church has ever delighted to find a parable of herself launched on the stormy sea of time and tossed about

by trials and persecutions; but safe, because Jesus is in the ship.

The confession of the Collect — that, by reason of our natural frailty, we sometimes fall — is illustrated by the fact that the disciples, being in danger of death, were tempted to show a want of faith. But in their crying to Jesus to save them we have also an encouragement to use the supplication of the Collect for the strength and protection that we need.

The Epistle has no very obvious bearing either on Collect or Gospel. In 1549, the Epistle for this Sunday was Rom. xiii., 8-11; but, as this partly coincided with the Epistle for Advent Sunday, the Reformers considered it advisable to select another. They chose Rom. xiii, 1-8, a continuation of the Epistle for the Third Sunday.

—Rev. J. Kyle.

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Diocesan News

SYDNEY

● Opening of Church of St. Dunstan, Denistone East.

On Saturday, 22nd December last, His Grace the Archbishop of Sydney opened and dedicated the Church of St. Dunstan, Denistone East, within the Parish of St. Philip, Eastwood. The little church stands on land fronting North Road, Eastwood, and there are in all four large blocks of land, having a frontage of 100 feet to North Road, and 100 feet to Lovell Road. There will be sufficient land for a church, school hall, kindergarten hall and rectory, for it seems likely that some day in the not-too-distant future, there will be a Parish of St. Dunstan, Denistone East.

The church itself was purchased from Mr. and Mrs. D. T. Nicholson, of Ryde, and had been used as a Sunday School for many years. It is built of redwood weatherboards and lined with caneite and masonite. Mr. & Mrs. Nicholson gave the excellent folding chairs as a gift to go with the church. Residents of the area have worked hard to get the church into first-date order, and have constructed a small kitchenette, complete with electric urn, stainless steel sink, cupboards, etc.

Six years ago, practically the whole of the area which will be served by the church was open green paddocks. Now it is becoming increasingly difficult to buy a block of land in the area.

When the Ryde Council commenced its No. 2 building project in Blaxland Road, the rector of the parish foresaw that this new area would need a church, and as soon as people moved into their new houses, they received a call from the Rev. Ron Patfield, then assistant curate at Eastwood. In July, 1949, there was a meeting of parishioners at the home of Mr. and Mrs. Ireland, and at this meeting the rector and churchwardens of St. Philip's, Eastwood, were authorised to negotiate the purchase of lots 21 and 22, North Road, Ryde. During August a temporary men's committee was elected, and a Women's Guild was formed. The Guild has raised well over £200 since its inception, largely by organising street stalls, in addition to doing the district visiting in the area.

The first church service was held in the home of Mr. and Mrs. Clifford Pain, on Sunday, 16th October, 1949, each month there has been a service in a home on the third Sunday evening. The average congregation has been 20 persons, with as many as 35 on several occasions.

In April, 1950, arrangements were made to purchase the building at a cost of £450; removal to its new site was to cost £175. But the abnormally wet weather delayed the removal operations till November.

In October, 1950, it was resolved to purchase lots 3 and 4, Lovell Road, and the transfer was completed in April, 1951. The total cost of the land held for the church now totalled just over £1100.

His Grace the Archbishop signified his approval to the church being dedicated in the name of St. Dunstan of Canterbury in March, 1951. Eight months of regular working bees and hard work by a small group of enthusiasts followed, and the church was ready to be opened late in December.

The Parish Church of St. Philip, through its wardens and church committee has helped most generously in the establishment of this new daughter church; help was also received from the Church property trust and the new Church's Building Loan Fund. Local business men did a good deal of the work entailed in arranging for the removal, and refused to accept payment for their services; legal work, surveying, architects' supervision, and the removal and replacing of tiles — all these essential tasks were done without cost.

His Grace the Archbishop dedicated the following gifts during the dedication service:

Holy Communion Table.—Table gift of an anonymous donor; stand for vases made by Mr. Clifford Pain; vases given by Mr. and Mrs. Sawtell in memory of their respective fathers.

Holy Communion Plate and Linen.—Chalice and paten given by St. Dunstan's Women's Guild; box for bread given by Mr. and Mrs. Blackadder; linen given by Mrs. Rolfe, made up and embroidered by Mrs. Mortimer and Mrs. Podmore; linen cloth, etc. given by Miss Firkin.

Organ.—Gift of the rector, but repaired at the cost of the church.

Books.—Prayer Book and lectern Bible, given by Mrs. Dumbrell and her grandchildren, in memory of her daughter-in-law and their mother; Sunday School Bible, a presentation to Mr. and Mrs. D. T. Nicholson as a thanksgiving for the work of their Sunday School, and given by them for the use of St. Dunstan's Sunday School; Prayer and Hymn Books given by St. Dunstan's Women's Guild; large psalter for use of the organist, given by Mrs. Bohle.

Baptismal Bowl.—The gift of Mr. and Mrs. I. S. Henry.

Offertory Plates.—Made and given by Mr. Clifford Pain.

In his address at the dedication service, His Grace the Archbishop, gave a resume of the work which had led to the establishing of the new church, and also a brief account of the life and work of St. Dunstan. His Grace drew the attention of all present to the occasional lesson, Hebrews X 19/25, with its three injunctions to Christian worshippers—

1. Let us draw near with a true heart in full assurance of faith.
2. Let us hold fast the profession of our faith without wavering.
3. Let us consider one another to provoke unto love and to good works.

The people of Denistone East are seeking to make these three injunctions their watchword in the years ahead, as they seek to make their church a reflection of the Light of the World, and to witness a good confession for the Lord Jesus Christ.

● Churches Cricket Union.

The New South Wales Churches Cricket Union is now playing its fiftieth season and to mark the occasion a Reunion Jubilee Dinner will be held in the Petersham Town Hall on

Thursday, 28th February, 1952.

Prominent ex-playing members of the Union, including Internationals Sid Barnes and Bert Oldfield and Test Umpire Herb. Elphinstone are expected to be present. Past players are invited to the dinner to meet old friends and talk over games and incidents of former years.

Tickets are now available at 15/- each and may be obtained from the Assistant Secretary, Mr. Don McKechnie, Tel. LA 3321 or LM 4768, or the Chairman of the Executive Committee, Mr. Harry Alderton, MX 0411 or LL 3837, or by writing to the Union at Box 2996, G.P.O., Sydney.

● Beecroft.—A Magnificent Gift.

Arden Church of England School, Beecroft, has now acquired a fine house to which it will move in the new year. This has been made possible by the generosity of Mr. C. O. Nelson, of Dundas, who gave the school £3,000 as a memorial to his late wife, Mrs. Lydia Gertrude Nelson. For many years Mr. and Mrs. Nelson were actively engaged in Church work in several parishes of the Diocese of Sydney, and in the country. Mrs. Nelson was leader of a girls' Bible Class at St. Paul's, Carlingford, as well as an active District Visitor of that Parish, in recent years. Mr. Nelson is also a generous supporter of the Church of England Homes and other Christian institutions.

For the past 6 years, Arden has been a Church of England Diocesan School and has been housed in the Parish Hall. This has not been an ideal arrangement, either for the school or the church, but it has enabled us to meet a real need. The school will be able to expand at 69, Railway Parade, in a way which was not possible in the Parish Hall.

A piano will be needed for the school, and it may be that some reader can help us to meet this need. Such a gift would be much appreciated.

● St. Michael's, Wollongong, Parish Mission.

Dr. Howard Guinness is to conduct a mission in the parish from the 1st to the 9th of March. The Rector writes in the current issue of the parish paper:

"The visit of Dr. Howard Guinness and the Rev. George Rees is now only nine weeks away, and it is hoped that all readers of this Parish Paper have already put aside the nine days, 1st to 9th March, so that they will be free from all other engagements in order to join in this special, concentrated effort to build up the spiritual life of the parish.

"This Mission is being called a Mission for the want of a better name, and we do want the parishioners of St. Michael's, to regard the effort as their own particular campaign within the life of St. Michael's itself. The meetings in the evenings will be held in the Parish Hall, and will be designed to be as informal as possible, allowing opportunity for discussion and the asking of questions over a cup of tea at the close of each gathering.

In regard to the time of preparation now drawing rapidly to its end, the main item by way of preparation is still Prayer, and more Prayer. Perhaps there may be another family or two, or even more, who would like to open their homes for an hour of prayer one evening. The Rector would be delighted to hear from you if you would."

CANBERRA AND GOULBURN

● Christmas in the Snowy Mountains

From the Chaplain, Rev. E. G. Buckle.

Christmas here as elsewhere, brought with it an air of expectancy and excitement. To the majority of the men it was "expectancy of going home for Christmas and all the excitement that is natural with homecomings.

However, to others in the camps, Christmas brought a great homesickness. For example, I think of one, though his story is typical of many.

Ernie, I call him, I first met him one afternoon when I called in at his camp, all the camp were out playing Volley Ball (there are nine of them in this camp). To even up the teams I joined in, Ernie was on the other side, my opponent. I was attracted by his ready smile and laughing blue eyes.

I next called in at this camp one evening just before Christmas. I had some Christmas cake for our supper. Naturally the conversation soon rested on the expected Christmas break. I asked Ernie what he intended to do.

"Oh, stop here, I have no where else to go."

"Family?" I asked. "Dead." "Married?" "No," the eyes no longer laughed as he said, "I was engaged once." "Once," I queried. "My fiancée was in Czechoslovakia, where I come from, she cannot get out ever, and I cannot get in, so all I can do is try to forget, because now maybe I never see her again." Perhaps we can understand why Ernie was not at church on Christmas morning; he apologised later—he had been trying to forget too much on Christmas Eve.

Ernie's Christmas was a solemn testimony to the fact that man has failed to accept God's gift of Peace.

And yet in the midst of such sadness there shone out a great light proclaiming to all and sundry that such peace was possible. How I would have loved to have others sharing in the following experience to realise afresh as I did, that Peace on earth is no fable.

From a parson's point of view, Christmas is associated with Churches beautifully decorated, all pews full, lovely singing, and friendly good wishes. Prior to this Christmas I felt with pangs of regret that I was going to miss something, perhaps I did, but Christmas on the Scheme will always remain a vivid memory, long cherished.

Tumut Pond, some 80 miles from here, set in scenic grandeur, was the place of my first Christmas Service, this was just prior to Christmas Day.

As I walked into the Recreation Hut, about 30 minutes before the service, the dirty room gave an air of hopelessness, the wooden floor, muddy from the boots of the night before, the disorderly seats, the broken table-tennis table, left one feeling that a chapel with writing and reading room is an essential that the authorities have overlooked. The eager hands of a White-Russian (whose wife and family are prisoners in Siberia), soon remedied the unavoidable state of dust, etc.

Our numbers were not over large, but all joined around the table-tennis table that took the place of a Holy Table. I was conscious of the reality of the Christmas message.

There was Nic and Eskin, two fine lads from Cyprus, their colouring somewhat darker than ours; they are Greek Orthodox. There was my humble and lovable friend from Russia, his family prisoners of the

Kremlin, a Russian Orthodox. Then there was Erick, from Czechoslovakia, a young healthy lad who knows nothing of his parents, his faith was Chek, brethren or brothers. Then there was a Lithuanian, who laughingly tells of having lived at home for 25 years, before he was forced to flee from the Communist Regime, then he went to China where again he stayed 25 years, he has been in Australia for 2 years, and claims that he now has 23 years to go. Also there were German Lutherans, men who 6 years ago we scathingly called Hunis, but men who are determined to become Australians if we will let them. Two Scotsmen just out were there, so broad I find them harder to understand than the German lads. There were two chaps from Wales, New Zealand, and of course there were Australians; all these English speaking people coming under the names of Anglican, Methodist, Presbyterians, the most striking of these being John, a wonderful tribute to the Burnside Homes. John is an orphan. The one I have left last on purpose was a Roman Catholic, an Australian who has grown above seeing God narrowed down to one sect, and yet remains faithful as a servant to his own church.

All these, nine nationalities, and as many religious denominations all gathered round the Table, kneeling shoulder to shoulder, in one united act of remembrance.

PERSONAL

A marriage of some interest in Church circles, especially B.C.A. supporters, took place last Saturday at St. Mary's Church, Guildford, N.S.W. Deaconess Beatrice Clarke, for some years a B.C.A. worker in the Wilcannia district, was married to Mr. Alan Whitchurch, of Ivanhoe. Deaconess Clarke has done a splendid work for Christ and His Church in the Wilcannia district and will be sadly missed, especially, as when living in the Rectory, Wilcannia, she dispensed a large hearted hospitality, and by her sweet sympathy won the hearts of very many of the outback folk whose business led them to visit Wilcannia. The hope has been expressed that Mrs. Whitchurch will be allowed to continue her deaconess ministry in Ivanhoe. We wish the happy couple God-speed in their new life together.

The death occurred last month of Mr. Alfred E. Calver, at Launceston, Tasmania, at the age of 76. He had a life-long interest in the activities of St. John's, Launceston. Mr. Calver often referred to his conversion which took place more than fifty years ago in a Bible class conducted by Mr. Edgar Langford Smith, of the Diocese of Sydney. We express our sympathy with Mrs. Calver and family. Mrs. G. Rees, wife of the Sydney Diocesan Evangelist, is a daughter.

Canon M. L. Loane gave the Presidential address at the Annual Inter-Varsity Fellowship Conference held in South Australia last week.

The Rev. N. Woodhart, of The Oaks, Diocese of Sydney, has been appointed Chaplain to Norfolk Island.

The Rev. G. S. Richmond, former rector of St. George's, Hurstville, N.S.W., is to take up duties at Lord Howe Island.

We offer our congratulations to the Rev. and Mrs. Alwyn Prescott, of the Rectory, Moss Vale, on the birth of a son, Andrew.

Exchanges of parishes have been made between the Rev. L. T. Lambert, of Springwood, and the Rev. J. H. Vaughan, of Artamon, Diocese of Sydney.

News has been received from England of the death of the Rt. Rev. Horace Crotty, Vicar of Hove, Sussex. The Bishop died in London last week. He was Rector of St. Thomas', North Sydney, in 1913, served as Chaplain during the first world war, was Dean of Newcastle, 1919-1928, and Bishop of Bathurst 1928-1936. He had many friends in Australia, because of his large hearted sympathy.

The Rev. W. Fisher-Johnson, of Abbotsford-Russell Lea, has been appointed to Berry, N.S.W., Diocese of Sydney.

The Rev. J. W. Holmes, of Norfolk Island, has been appointed to the Parochial District of Abbotsford-Russell Lea, Diocese of Sydney.

Congratulations are being offered to the Rev. and Mrs. R. Gee, of St. Peter's, Neutral Bay, the Rev. J. R. and Mrs. Le Huray, of Croydon, and the Rev. and Mrs. H. E. Felton, of Cremorne, on the celebrations of their silver weddings this month.

IN EGYPT.

Ignorance, dirt and disease rob an almost unbelievable proportion of the population of Egypt of eyesight. No one who heard can forget the cry of those stricken with blindness when after much inflammation and pain they realise that sight has gone. The pathetic cry of one little girl rings in our ears. She was being visited, and on being asked how she felt, replied, "The pain is much better, but it is still so dark. When will the light come?" Poor little lass, it would never come to her again.

—E.G.M. News—current issue.

THE LATE ARCHDEACON H. S. BEGBIE.

Copies of the address, in booklet form, given by the Archbishop of Sydney at the funeral service of the Archdeacon, are available at the Church Record Office. Price 9d. Postage 3d.

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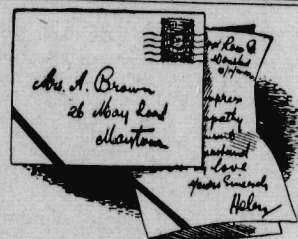
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Jan. 27. 3rd Sunday after Epiphany.

M.: Hosea xi 1-xii 6; John ii or James ii. Psalms 42, 43.

E.: Hosea xiv or Joel ii 15; John vi 22-40 or Gal. i. Psalms 33, 34.

February 3rd. 4th Sunday after Epiphany.

M.: Amos iii; John iii 22 or James iii. Psalms 60, 63.

E.: Amos iv 4 or v 1-24; John vi 41 or I Cor. i 1-25. Psalm 74.

February 10. Septuagesima.

M.: Gen. i-ii 3; John i 1-18 or Rev. xxi 1-14. Psalm 104.

E.: Gen. ii 4 or Jer. x 1-16; Mark x 1-16 or Rev. xxi 15-xxii 5. Psalms 147, 148.

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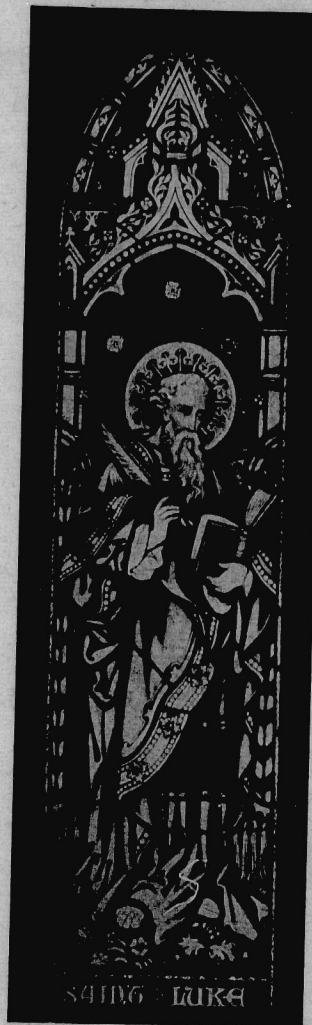
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Nature and Grace

A STUDY IN CONTEMPORARY THOUGHT

(By the Rev. Robert, Swanton, M.A., B.D.)

Brunner and Barth were sitting in a cafe reading their newspapers. After a long silence, Barth looked up and said, "Don't you think we had better go home now?" "Yes," replied Brunner; and they both settled back in their chairs, absorbed in their reading once more. At length Brunner looked up and said, "Shall we go now?" And Barth answered immediately, "No!"—whereupon they both got up, paid their bill, and walked out of the cafe.

The polemics of the two great contemporary Swiss theologians have aroused great interest but no issue between them has attracted such widespread attention as that of the validity or otherwise of natural theology, as embodied in the two remarkable brochures—"Nature and Grace" by Brunner, and the reply "No!" by Barth. The issue has been fittingly described as the most vital one in the field of protestant theology to-day.

Brunner holds that it is the task of our generation to find the way back to a true knowledge of nature the subject of which is the revelation of God in nature and in the world of men, and its method the exposition of that revelation in the light of human reason and conscience. The debate largely centres around the image of God and the effect upon it by the Fall of Man, as recorded in the early chapters of Genesis. Here Brunner holds that the material image has been effaced by sin, that is, man has become blind to the objective revelation of God in nature and possesses an inability to do good; but, on the other hand, the formal image remains, that is, man continues to possess a rational and responsible personality. He is addressable, with a capacity for speech and therefore a capacity to receive the Word of revelation which constitutes "a point of contact" on the human side

between God and man. Brunner claims that man has a partial knowledge of the wisdom and omnipotence, even of the justice and goodness of God but not of His forgiving mercy which is only apprehended in Christ. That is to say, man possesses a knowledge of God but not a saving knowledge. Brunner quotes Calvin as saying that from nature we know the hands and feet, but not the heart of God. He might also have quoted the seventeenth century Englishman, Arrowsmith, who with the Epiphany story in mind suggests that nature (as embodied in the star), tells us there is a God but cannot tell who or where He is for this alone revelation (as expressed through the Prophet) can do.

In reply Barth holds that Brunner has deviated from the Christian basis and that the form of the image of God has no meaning without the content. Two are involved in revelation—the revealer and the one to whom the revelation is made. If the revelation cannot be perceived (as Brunner has admitted) there is really no revelation. Barth holds therefore that it is most misleading to speak of man as possessing a permanent capacity for revelation in the "point of contact." A man indeed is a man and not a cat, but unless he is regenerate, a new creation, he has no capacity whatsoever to receive in any form God's revelation. Barth seems to fasten upon Brunner's inconsistency in that he does not really mean that man is blind, but only defective in his vision. But Christ, Barth contends with Luther, is the Mediator of both true knowledge and real salvation. "The impression of reading Brunner's essay has been described roughly like this," says Barth, "If a man had just been saved from drowning by a competent swimmer, would it not be very unsuitable if he proclaimed the fact that he was a man

and not a lump of lead as his "capacity for being saved?" Unless he could claim to have helped the man who saved him by a few strokes or the like! Can Brunner mean that? Surely not, for we have heard of "man of himself can do nothing for his salvation."

Professor John Baillie concludes that "Dr. Barth's position seems to me untrue to the facts but clearly argued; Dr. Brunner's position seems nearer the truth, but to be involved in confusion and unreal compromise." It must be remembered, however, that Brunner enunciated his thesis in 1934 from the safe vantage point of Switzerland during the German Church crisis in which Barth and the Confessionals were fighting for the existence of the Gospel against the "German Christians," the champions of natural religion in a peculiarly virulent form.

Around the turn of the last century this religion of the natural man received a great stimulus from Wilhelm Bousset's widely publicised "What is Religion?" in which the Pauline and Reformation doctrine of the Redeemer was cast aside so that terms might be made with "the modern ideal of life." So in contending for the rights of natural theology man closed their Paul and Luther and opened their Goethe and Bismarck. But if Goethe and Bismarck why not Rosenberg and Hitler? The recognition of the validity of the religion of the natural man easily leads to a false identification of the Spirit of the Age with the Holy Ghost, and into the elevation of "modern ideals of life" to an authority which vies with the authority of the Gospel. Natural Theology, first the ally then becomes the supplanter of Christian theology, and by the same process we pass from being ministers of the Word to being mere ministers of religion.

[On the Sunday called Septuagesima there is read in our Churches each year the story of creation. This brings to the hearer's mind, the subject of natural and revealed religion.

The above article has been kindly written at our request by the minister of the Presbyterian Church at Hawthorn, Melbourne, a theologian versed in this subject.—Ed.]