

THE AUSTRALIAN CHURCH RECORD

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

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C.M.S. and South-East Asia

(By the Rev. Clive Kerle, B.A.)

A competent missionary observer recently asserted that the most explosive area in the world to-day is enclosed in the triangle drawn from Formosa to Singapore and Singapore to Borneo. This is, as it were, the kernel of the nut—and it is adjacent to Australia.

Events will prove, or otherwise, the truth of this statement.

With all her cultural and historic affinities in Europe, Australia has suddenly become aware of her geographical neighbours. Aware of their potential, their ancient cultures and their great need. Our political leaders have initiated a bold "good neighbour" policy, called the Colombo Plan. This commendable scheme aims to increase production and raise the general standard of living.

The Church has added its spiritual plan. The emphasis must first be placed upon aid to Churches already established. Whilst vast unevangelised areas cannot but challenge Christian people.

C.M.S. Has Evolved A Plan.

The C.M.S. programme is threefold and in this order of priority.

1. Increased aid to the Church of South East Asia, with whom already close fellowship exists.

2. An Evangelistic and pastoral mission in the Diocese of Borneo.

3. A share in the evangelisation of the 400,000 Chinese in the new villages of Malaya.

Already further help has been sent to India.

Attention is now being focussed on Borneo. At the invitation of the Bishops, Rev. Canon R. J. Hewett and the Rev. Walter Newmarch visited the Dioceses of Borneo and Singapore in December. The Bishop of Borneo met them at Kuching where they conferred. They then flew across to Tawau, the proposed site of C.M.S. activity. A small work has already been established

there but is languishing. The town is destined to become an important seaport and is largely Chinese in population. There are tens of thousands of people living in villages scattered along the coastline and up the rivers. They are Chinese and Dyak, and need the Gospel of Grace. The Australian representatives were greatly impressed with the challenge and opportunity.

The matter will finally be resolved by the Federal Executive in the last week in January. Recruits are available and their departure will depend on the final negotiations with the Diocese and the response of the Church at home to the appeal for funds to open the work.

Chinese in Malaya.

Villages were visited in Malaya and the Australian, Sister Rhoda Watkins, was seen at her work. There are still 300 villages without any Christian witness. The Chinese of the dispersion number 12 million in South-East Asia. This fact must concern C.M.S.

Both the Bishop and the English C.M.S. would welcome any assistance, small or great, which Australia might be prepared to offer in this strategic area. Here is, surely, the Society's opportunity to take up work amongst the Chinese again after the withdrawal of its missionaries from the mainland of China. The ability to do this will depend on the support given by Church people generally. Here again suitable recruits will be available.

Here is the plan. That there are opportunities has been established by the visit of our representatives. It

remains now for the Church through the C.M.S. to enter upon them.

Indonesia and New Guinea.

No survey would be complete without reference to the great Republic of Indonesia. A careful watch is being kept by the authorities on all who enter the country. Visas are difficult to obtain and one must wait at least six months to receive one. A further visa is issued to allow a person to leave the country. In the present stage of development this new and progressive nation does not welcome European interference, doubtless we have brought this upon ourselves. However, once the door has been opened to allow a missionary to enter, the greatest courtesy is shown and no hindrance is placed in the way. The Rev. B. R. Horsley, as Chaplain in Djakarta and a member of the Theological College staff is finding his hands full and the opportunities many. C.M.S. is invited to maintain this work and to accept financial responsibility for it. This is a strategic contact with the virile Indonesian Churches and a link in the world fellowship.

Nor has Dutch New Guinea been left out of the picture. Huge unevangelised and even unexplored areas are a rebuke to Australia. The Unevangelised Fields Mission has done splen-

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Off the Record

The news of the Constitution is that another meeting of the Committee is to be held in April. Perhaps we shall know more then.

The Committee were reported to be "near agreement" last November twelve months, so they should be practically unanimous by next April!

An interesting Easter egg, anyhow.

FOR THE QUEEN.

I am glad to see that the space between the reredos and the western window in St. Andrew's Cathedral (to which I referred last June in this column) has been decently covered with marble, as have also the environs of the Communion Table, to commemorate the Queen's visit to the Cathedral on Feb. 7 next.

THE MAORI BISHOP.

Most readers will have seen pictures in the press of the Bishop of Aotearoa investing the Queen and the Duke of Edinburgh with Maori cloaks during their tour of New Zealand.

A lot of Sydney folk have warm recollections of the Bishop from the time when, as the Rev. "Barny" Panapa, he visited Sydney with the Maori Choir for the Marsden Centenary Celebrations in 1938. He succeeded Bishop F. A. Bennett in 1951.

CHURCH SCHOOLS AGAIN.

I am interested to see that the Editor of "The Bendigo Church News" has quoted my paragraphs about the paucity of men for the ministry from our church schools.

He has taken research a stage further and reveals that of 32 men training for the ministry in Ridley College, Melbourne, last year, only one came from our church schools.

St. Francis' College, Brisbane, did somewhat better, with 9 out of 33 trainees from church schools.

The same Editor has some good words to say about the purpose of our church schools. The only test of their usefulness as church schools, he says, is whether "they further the Kingdom of God in our midst."

In the Synod of Sydney debate on church schools to which I referred before, two views were expressed on this matter. The Rector of Beecroft maintained that the purpose of a church school is to make disciples of the children who attend them. Mr. G. P. Stuckey maintained that its aim is to provide a secular education for the children of church people.

To Australian Churchmen THE COMING OF THE QUEEN

The Queen of Australia is coming, for the first time, to her own people.

We have no doubt that Australians will show their loyalty and affection as enthusiastically as others have done. Disappointed of a visit from Princess Elizabeth we now doubly rejoice in welcoming Queen Elizabeth to our country and hers.

When the Queen and the Duke of Edinburgh left London in November last, The Church of England Newspaper remarked that "royalty has become a religious symbol and satisfies the emotions of many people who in a former age would have looked towards the Church. The idea of the Crown reaches to the depths of personality and touches those fundamental springs of loyalty and idealism which the disciples of C. C. J. Jung discuss so easily and so learnedly. More useful than the current adulation of Royalty would be a serious inquiry as to why the Monarchy is able to strike responsive chords which the symbolism of religion fails to stir."

There are few of us whose attitude to the monarchy has not always been largely influenced by the personal character of the sovereigns under whom we have lived. Victoria, Edward, the Georges and Elizabeth

have collaborated, by means of their individual qualities, in investing the Crown with the significance which it now has for most of us.

It is, of course, a ground for genuine thanksgiving to God that the monarchy has been so securely buttressed in our time by the personal qualities of our sovereigns and in particular of our present beloved Queen and her consort. At the same time, it would be wrong to "make flesh our arm" in our reliance on the security of the Crown. Whether or not the British monarchy could today survive the tenure of the kingship by an unworthy or unscrupulous sovereign is a serious question, though happily, at present, purely hypothetical. But whatever will be seen ultimately to have been the secret of this most extraordinary and beneficial institution, we ourselves are on a sure path when we pray for the Queen in the deliberate terms of the Book of Common Prayer "that she (knowing whose minister she is) may above all things seek thy honour and glory; and that we, and all her subjects (duly considering whose authority she hath) may faithfully serve, honour, and humbly obey her, in thee, and for thee, according to thy blessed Word and ordinance. Amen."



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"WE HAVE SEEN HIS STAR."

LESSONS FROM BALAAM

(By the Archbishop of Sydney)

"There shall come a Star out of Jacob.—Num. 24:17.

Balaam was a man who saw the star but did not follow it. He is an outstanding illustration of religion without sanctification. We can understand a false religion being accompanied by an unsanctified life, but in Balaam we see orthodoxy of belief going hand in hand with utter failure in character.

Inner Rebellion.

Balaam comes before us as a man who knew the will of God, and did not outwardly rebel against doing that will; but he had the greater presumption to seek to change the will of God to what he thought would be his own advantage; to make God, in effect, the instrument of his will. How perilous and terrible was this course! We can realize it the better as we remember how our Saviour said: "I came not to do My own will, but," at all costs, even Calvary, "the will of Him that sent Me."

Now, the story of Balaam is told in four parts. We begin with Numbers 22, where we see Balaam as a man who knows what his duty is, and who respects the authority of God. The children of Israel had reached the plains of Moab, by Jericho. Balak, the king of Moab, heard of their victorious march—how Moses had lifted up his hands as the Israelites fought the Amalekites, and how Israel had then prevailed. And so he sent to Balaam, the son of Beor, to Pethor, following the usual custom, saying: "Come now . . . curse me these people . . . peradventure I shall prevail against them."

Balaam, to whom the elders of Moab went, is shown to have a clear knowledge of the character of God. He knew that God was accessible to man, for he conversed with God. He knew that God's will was ascertainable by man on this point. He held to the word of God. He believed firmly in the immortality of the soul, and all it involved of rewards and punishment. He looked for the coming King. And he knew God's will for himself.

He knew where his duty lay, and we read in verse 13 that he said to these messengers of Balak: "The Lord refuseth to give me leave to go with you." But all the time, while he outwardly respected the authority of God, there was evidently an inclination after

those rewards of divination which the messengers of Balak had brought with them.

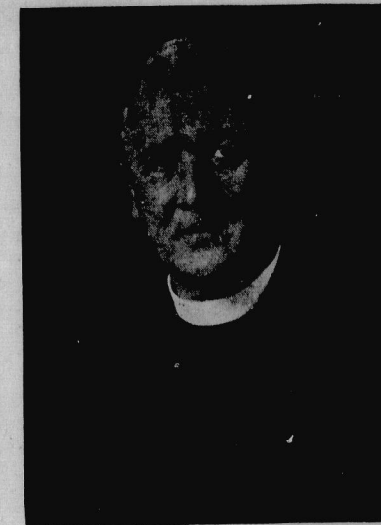
Now we come to the second part of Balaam's story, and we see in verse 15 how he allowed this desire of his, that was contrary to what he knew to be his duty, to grow. "And Balak sent yet again princes, more, and more honourable . . . and said, Let nothing . . . hinder thee from coming unto me. For I will promote thee unto very great honour"; and Balaam answered, as he might be expected to do, "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more" (22:15-18).

Courting Temptation.

But though he said all that, he did not put temptation out of the way; he did not tell these messengers to return to Balak; instead, he said: "Now, therefore, I pray you, tarry ye also here this night, that I may know what the Lord will say unto me more" (v. 19)—and by "more" he meant "different." God had spoken plainly to him; but in his heart he hoped against hope that somehow God's will for him would be changed. He wanted to do God's will, but he wanted to do his own will more.

How different was our Lord's attitude! When the devil tempted Him to avoid the cross by a moment's idolatry, He replied, "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." How different was the Saviour's prayer in Gethsemane: "Not my will, but Thine be done."

God, having given to us free will, will never force our wills, but He places checks and restraints in the way. And so we read—how gracious God is—"And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them; but yet the word which I shall



THE ARCHBISHOP OF SYDNEY, who was made a Companion of the Most Distinguished Order of St. Michael and St. George in the 1954 New Year Honours list. With all Australian Churchmen we offer our sincere congratulations to the Archbishop.

say unto thee, that thou shalt do" (v. 20). "If the men come to call thee," but read verse 21—Balaam did not wait to be called. "And Balaam rose up in the morning and saddled his ass, and went with the princes of Moab." He had dallied with temptation instead of putting it away at once. He had hoped that the Lord would say a different word; and when the Lord graciously spoke, because he had overcome that first check, it was easy to overcome this second check.

Spiritual Vision Lost.

And so we come to that tremendous 22nd verse: "And God's anger was kindled, because he went; and the angel of the Lord stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him. And the ass saw the angel of the Lord . . . and the ass turned aside out of the way." The beast of the field could see the angel, but Balaam was blind. We, in the Church of England, having that moving ancient prayer: "That we may perceive and know what things we ought to do, and may have grace and power faithfully to fulfil the same."

Oh, the importance of spiritual sensitiveness and insight! As St. Paul

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THE AUSTRALIAN CHURCH RECORD

NOTES AND COMMENTS

Many will have seen with regret an article in the "Sydney Morning Herald" of 4th January,

Asian Students in Australia.

which indicates that some Asian students in Australia are experiencing difficulty in finding lodgings. Because some landladies refuse them accommodation, they are frequently compelled to live in slums. Such treatment is of course quite reprehensible, and church people have here an excellent opportunity to display practical Christian sympathy for these strangers in a strange land. A number of student societies are attempting to help the visitors, but they depend upon members of the Christian public for offers of homes in which the Asian students can be accommodated or entertained. The Church of England has an International Friendship Hostel at Drummoyne which can deal with some of the students' needs in Sydney, but a much wider approach is necessary to cater for the 240 Asian students at the University of Sydney. In Melbourne, where the number of overseas students is greater, a University hostel is being built. But so far no such move has been made elsewhere.

It must be realised that the treatment these students receive here will contribute much to their attitude to the Christian faith which is professedly the religion of this country. Never has the Church in Australia been given such an opportunity to reach potential leaders of Asian countries.

Here within reach of the hospitality of many of our own homes, is an opportunity for missionary service, which is complementary to, and of the same importance as, the South-East Asia forward movement at present being launched by the C.M.S. and A.B.M.

Some Christians, and especially Evangelical Christians, are accused of not seeing the Church's Wholeness. task in its wholeness and so not sufficiently interesting themselves in the whole mission of the Church.

Is the mission of the Church to meet the whole needs of man, body, soul and spirit?

The Church is certainly concerned with all that concerns mankind. We are concerned with the whole personality of man, body, soul and spirit, and with his whole inner life, reason, affection and will. The Church is also concerned with man's needs, food, clothing and shelter, and with man's labour, production, distribution and conservation; and with all man's interests whether work, recreation or rest.

But is it the mission of the Church to meet man's needs in all these respects? We think not. The Church should be interested in all these things. We should not only be interested but do what we can to help. But our primary task is evangelism. Evangelism means preaching the gospel. Preaching the gospel means the announcement of good news. The good news is man's redemption.

This is the task specially committed to us by the risen Saviour. Every truly converted Christian should bend his energies to this. This is the greatest and the hardest of all tasks.

But this task is vital. From this all good stems.

We ask our readers to read again the Commission of the risen Christ to his church as it is given to us in the first five books of the New Testament—Matt. xxviii 19-20; Mark xvi 15-16; Luke xxiv 46-9; John xx 21; Acts 1 8. Here is our charter. We suggest that all Christians pledge themselves to read these words through on their knees at least once a quarter.

Obedience to this commission will challenge the faith of the Church to its very utmost. Who dares take up this challenge to-day in its naked simplicity amongst Mohammedan peoples or even amongst Communists?

Few Australians would be satisfied with "two good meals a day." Yet this is what Sir Oliver Goonetilleke, asks for the people of Asia. Sir Oliver Goonetilleke, a graduate of the London School of Economics and Finance Minister in Ceylon comes to Sydney to attend the Commonwealth Economic Conference.

Before the cutting up of the peninsula of India into separate political States or nations we used to hear of some fifty to sixty million "untouchables" who for months together if not for all the year round, were denied by their circumstances even one really satisfying meal in the day; while millions more in other castes were little better off. Now that British rule has come to an end in India it is harder to get the facts but we may conclude that the political change has not yet materially affected the social situation. Taking Australian conditions as our standard the people of Asia as a whole are badly housed and seriously underfed.

Members of the Australian Wheat Board are seriously discussing "a partial close-down in the production of wheat."

This seems unbelievable in view of the shortage of food in Asia. Canon Wittenbach has just reminded us that "there are eleven hundred million people in Asia and they are our nearest neighbours." A large proportion of these people are hungry, and through no fault of their own. In their eyes we in Australia are living in the lap of luxury. We have shortened our working hours and increased our leisure. And now we propose to reduce our production of wheat, although already the "total acreage under wheat has dropped from over eighteen million in 1930 to ten million to-day." While at the same time "the world's population is increasing at the rate of eighteen million per year."

We know it is hard to grow Statesmen in a democratic country or to persuade electors to take a long view of any problem. But we would beg our politicians to give up the game of soothing class against class for political purposes, and to try and put the nation before the party. We need to unite for the over-arching purpose of saving our nation. And in our view our country can only be saved by honestly endeavouring to fulfil the purpose for which it has been raised up.

We in Australia enjoy great privileges. We should be prepared to pay a proper price for their continuance. This price must be paid in sacrifice; an immediate sacrifice of substance or an ultimate sacrifice of blood.

TYPEWRITERS FOR SALE—Remington 18" Office Typewriter with type-mobile, little used, perfect condition, just overhauled. Olivetti Studio portable in case, only 24 years old, excellent condition. Ring BU 1134.

It is with interest that we learn that Church Office in Adelaide is to be moved from its present position in the City to the St. Barnabas College Buildings in North Adelaide. This decision was made at a Special Session of Synod held in December. It is understood that this is an experiment. A lease has been granted for three years with the right of renewal for another three years.

The income from the St. Barnabas property is to be used for the training of clergy for the Adelaide Diocese. This training may take place within the Diocese or elsewhere. When Synod so desires, St. Barnabas' property may be sold and the proceeds used for the establishment of a Theological College either in or out of the diocese. Undoubtedly this is the end of this Theological College, at any rate on its present site.

At the present time clergy for the Diocese of Adelaide are being trained some at Theological Colleges outside South Australia, but the majority by the Kelham Fathers at St. Michael's House in the Adelaide hills. The Kelham Fathers were introduced to South Australia and given this most important and influential position by the present Bishop the Right Rev. B. P. Robin.

THE REV. CANON H. A. WITTENBACH.

Canon Wittenbach has had the rare experience of being the subject of a special Memorial service. News was received of his death when he was a prisoner-of-war under the Japanese. The information, however, proved to be false and he subsequently returned to Australia in 1946.

After serving for 20 years as a Missionary in China, Canon Wittenbach, who joined C.M.S. from Melbourne, was appointed to the staff at C.M.S. Headquarters, Salisbury Square. As Asia Secretary he carries a great weight of responsibility and his recent journey of investigation took him to Hong Kong, Japan and Malaya. He comes at an opportune time to advise and confer with C.M.S. of Australia on matters relating to this area.

In England he has a wide acceptance as a speaker and also holds the position of Candidates Secretary. Through these two offices he has his finger upon the pulse of C.M.S. affairs.

After a brief visit to N.S.W. early in January, he will return for one night only—1st February. Although a Public Holiday a meeting will be held at C.E.N.E.F. on that night. The Canon has a really up-to-the-minute message for all who are concerned about the evangelisation of South East Asia.

PERSONAL

The Rev. Jeffray Mills, Rector of Lithgow, N.S.W., has accepted nomination to the Parish of St. Paul's, Chatswood, Diocese of Sydney.

The Rev. John Garrett, a Congregational Minister who has been General Secretary of the Australian Council for the World Council of Churches, has resigned his position in order to become Director of the new Information Department of the World Council of Churches at Geneva.

News has been received from Dublin of the death of Mrs. Frances Carey, after 34 years in hospital. Mrs. Carey was the Secretary of the Ladies' Home Mission Union in Sydney for several years, and had previously been a C.M.S. missionary in Japan.

Speakers at the Katoomba Convention early in January included the Archbishop of Sydney, Principal Morling, Archdeacon T. C. Hammond, and the Rev. Stephen Bradley, of the Church of England in South Africa.

The Bishop of Tasmania has appointed The Rev. Maurice Brookes (George Town) to be Rector of Furneaux Parish from Feb. 1.

The death has occurred in England of Canon F. S. Marsh, of Selwyn College, Cambridge. Canon Marsh, a distinguished Old Testament scholar, was Lady Margaret Professor of Divinity in Cambridge from 1935 to 1951.

Miss Eileen Coles, B.A., Dip.Soc.Stud., Th.L., of Pennant Hills, Sydney, has been appointed Senior Mistress at the Newcastle Church of England Girls' Grammar School. Miss Coles has recently been in England where she had teaching experience and spent a year of study in Oxford.

The Rev. Neville Bathgate, of Sydney, who went to England in 1951, has accepted a position for 1954 as a staff-worker with the Inter-School Christian Fellowship in Ontario, Canada.

The Rev. A. H. Champion, headmaster of King's School, Parramatta, from 1895 to 1906, has died at the home of his daughter in England. He was born in India and educated at Shrewsbury School and Trinity College, Cambridge. He came to Australia early in the eighties. For the past 30 years, Mr. Champion lived in England as rector of North Stoke, Bath and Cherrington, in Gloucester.

The Rev. Richard Ord Todd, of Sydney, died on Dec. 8th at the age of 87. He was one of the few remaining who received definite spiritual blessing during the Mission Services conducted in Sydney long ago by the Rev. George Grubb who visited Australia as a Deputation from the Keswick Convention. Mr. Todd never lost his love for the Gospel and was the author of several devotional pamphlets. His whole ministry of over 50 years was served in the Diocese of Sydney.

The Archbishop of Brisbane has accepted the resignation of The Rev. K. A. Watts, as Rector of St. Peter's, Southport.

The Rector of Christ Church, North Sydney, Canon Frank Cash, has been appointed Rural Dean of North Sydney in succession to the Rev. R. P. Gee.

The Rector of St. Philip's, Sydney, Archdeacon T. C. Hammond, who will take up residence in the Rectory at the end of January, is acting Archdeacon of Redfern.

The Rev. G. C. Bingham was inducted to the parish of Holy Trinity, Millers Point, on New Year's Eve, by Archdeacon R. B. Robinson. Mr. Bingham is the first resident Rector of the Garrison Church for a number of years.

The Rev. Kelvin Tutt, at present in charge of the mobile church operating in French's Forest, Sydney, has been appointed to the chaplaincy of Norfolk Island.

The Rev. A. G. Horner, of St. Andrew's, Aberfeldie (Dio. of Melbourne) is to assist Canon Thornton at Kew from 14th Feb.

The Rev. F. S. J. Inray is to be chaplain of "Wadhurst," Melbourne Grammar School, in 1954.

The headmaster of the Launceston Grammar School (Mr. B. H. Travers) has announced the appointment of The Rev. A. V. Madrick, B.A., Dip.Ed., as headmaster of the Preparatory School from the beginning of next term.

The Dean of Llandaff, The Very Rev. W. G. H. Simon, is to succeed the late Dr. Edward Williamson as Bishop of Swansea and Brecon.

The Rector of St. Matthew's, Ashbury, The Rev. A. W. Setchell, has accepted nomination to the parish of St. Peter's, Neutral Bay (Dio. of Sydney). Mr. Setchell was formerly chaplain on the Hawkesbury River.

The Rev. Allan Yuill has been appointed assistant minister to Archdeacon Gordon Beggie in the parish of Wollongong (Dio. of Sydney).

The death has been announced of the Rev. Charles Edward Adams, Rector of All Saints' Petersham (Sydney) since 1931. Mr. Adams was trained at Moore College and was ordained in 1921. He was formerly Rector of St. Barnabas', Chatswood, and was largely responsible for the erection of the church there. We offer sincere sympathy to his widow and other relatives.

The Rev. George Kingston, B.A., has accepted the Parochial District of Denmark (Dio. of Bunbury).

The Rev. Paul Dunn, Th.L., will be instituted Rector of Pemberton in St. Hilda's Church on February 25th (Dio. of Bunbury).

Th.L. RESULTS.

The next issue of "The Australian Church Record" will contain the Class Lists of the Australian College of Theology for Th.Schol. and Th.L.

SYDNEY MISSIONARY AND BIBLE COLLEGE.

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Principal: Rev. J. T. H. Kerr, B.A.

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Another writes: "The Bible will keep you from sin, or sin will keep you from the Bible."

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FRIENDSHIP WITH ASIAN STUDENTS.

WHAT YOUR CHURCH IS DOING.

It is gratifying to know that the Church of England has been to the fore in providing hospitality and friendship for overseas students. As illustrations of such friendship we quote from correspondence we have received about gatherings held just before Christmas in Melbourne and Sydney.

The Rev. Lance Shilton writes about a Christmas party held at St. Jude's, Carlton:

"In addition to the Christmas tree, and other decorations of a conventional western Christmas, the gorgeous silken Indian saris and Chinese national dresses, the jewels, the sandalled feet, of overseas students gave an exotic touch to the evening. This party was the culmination of a year's activities designed to afford hospitality and Christian fellowship to overseas students, and to offer some the chance to know Christ.

"A delicious curry and rice tea was prepared by several overseas students and then the evening's activities began with games and singing. Two Christmas films were shown which told events before and after the birth of the Heavenly Babe. Carols were sung and a brief word of what Christmas means to the Christian brought this part of the evening to a close. Supper, with Father Christmas distributing a parting gift, and the cutting of a Christmas cake wound up a very happy evening.

"During the year many students have played badminton at the Church Hall, have been for car trips, hikes and are now playing tennis at Ridley College on Saturday mornings. Hospitality has been arranged for them in private homes over the Christmas period and during their vacation. One of the fruits of these activities is seen each Sunday in the regular attendance at Church of a small but increasing group of overseas students. With others, friendship and confidence has begun to build up and in the power of the Holy Spirit it is believed some will find Christ as their Lord and Saviour."

At Drummoyne.

Dr. R. R. Winton, Warden of the

Hostel for University Students and International Friendship Centre at Drummoyne tells of the gathering to which all Colombo Plan students in N.S.W. were invited. Altogether, students and their friends made up over 100 guests at a very successful function on Dec. 19th.

The following message was read from the Federal Minister for External Affairs, Mr. R. G. Casey:

"I am very sorry indeed that because of commitments in Melbourne I was not able to accept Dr. Winton's kind invitation to attend the reception which had been planned. I would have much liked to have been with you, because I am personally much interested in the students who come here under the Colombo Plan—and indeed in all students who come from Asia. I have already met a considerable number of you, and I have visited the home countries of, I think, most of you.

"We are delighted to have you with us in Australia, and I hope you are feeling as much at home in our country, as I have felt in yours. Apart from whatever researches or studies you may be doing, it is important that you should get to know us Australians on our own soil and in our own homes. From what I have heard, I know that many of you are doing so. Here and there, there may still be a little shyness, on both sides. If you find it so, do please be patient with us. And do please play your own part in helping to overcome that shyness.

"Occasionally you may have heard, or read, opinions expressed which suggest that Colombo Plan students would not be welcome in Australia. I want to give you my assurance that it is only a very few Australians who feel that way about it—so few that you need take no account of it. The simple fact is—you are welcome here—and we are glad that you should come and study with us.

"Most of you, I think, will already be familiar with the festival of Christmas celebrated by Australians along with other western peoples. It is the season of goodwill among men—the very aim to which your presence here is dedicated. I am sure that you will be glad to join with us in our celebration of Christmas and I wish you all every happiness during your stay in our country, and every success in your work in the coming year."

(Signed) R. G. CASEY.

At the Christmas dinner for the 22 students actually living in the Hostel, on Dec. 22, the Primate of Australia and Mrs. Mowll were the guests of honour.

THINK ON THESE THINGS

(By June Dugan)

CAN YOU KEEP A SECRET?

How It Began.

A week or two ago one of our neighbours, a kind, genuine, old lady, came to see me and was so bothered about something. I asked her in, and after we had talked about all the rain we have had over the holidays and how much we needed it, amongst other things, she said, "oh, dear, that old widow lady round the corner has been to see me so much lately, and she does worry me. I like to feel I can help someone who is lonely, in fact I like to think I can be a help to anyone who needs me, but why I wonder do people regale others with their troubles so much. I have advised her and tried to understand and help her but she is so determined and so difficult, I only can end up by being distressed myself. Of course, poor old dear, she has no one of her own to go to, but I sometimes wish people would tell God their troubles instead of worrying everyone else. He can and will help."

The Wrong Ear.

When I thought about what my neighbour had said I began to wonder how often, I, as a Christian, had aired my views and related my problems to some earthly ear before I had mentioned them to my heavenly Father. It seems to be a part of human nature to need the sympathy and backing of our friends and we naturally turn to them for the reassurance we know they will give us. The Scriptures teach us to go to the Heavenly Father in secret and to tell Him of our needs and problems and they will receive His attention and He will answer our prayers as will be best for us.

It must be a disappointment to the great loving heart of our Heavenly Father that we choose so often to go to someone else, rather than to Him with our troubles. This happens in the same way with earthly parents. How often mothers have come to me, very troubled because their daughters do not confide in them or heed their advice. Usually the result is sadness and conflict when so easily it could be joy and peace. Many times in our experience we can look back and see the same thing happening between us and God. We are as much to blame as

the young people who feel they have outgrown parental control and advice, so relying on their own judgment and that of the friends they have made.

The Why of It All.

One day a young girl came to an older Christian disturbed as to whether or not she should become engaged to a certain young man. She explained all the difficulties in the way, and added that in spite of all she loved the young man dearly. The older person asked her if she had prayed, asking God's guidance and very wistfully she said, "No, I have not prayed about it because I am afraid to." She knew in her heart that God would not approve.

How often we are like that. So many times we would go to Him but we know very well that what God would direct us to do and what we would choose to do are two very different paths, so we choose for ourselves. Later when the decision has become an act and things do not go as well for us as we had planned we begin to wonder why God let us get into such a mess, and why He does not come to our rescue.

The End of It All.

At this beginning of a New Year we have a good opportunity to make a new start and be sure to tell God first of our trials and problems, asking Him to guide us and keep us on the path of His choosing, whether such a way appeals to us or not. Then will come an end to the tangles we get ourselves into and we will surely find we have so much more time and energy left to do the things which really mean progress in the Christian life.

May we come to Him as a Father for guidance and counsel and our New Year will be one of peace on earth and goodwill towards men.

Our Prayer:

I dare not choose my lot;
I would not, if I might;
Choose Thou for me, my God,
So shall I walk aright.
The Kingdom that I seek
I Thine, so let the way
That leads to it be Thine,
Else I must surely stray.

OUR ANNUAL SALE.

Mrs. Langshaw of St. Michael's Rectory, Albion St., Sydney, has kindly undertaken to become Secretary this year for our Sale, which is to be held in the Chapter House, Sydney, on Friday, the 11th of June.

We pray that God will graciously turn this occasion into a great blessing.

May we respectfully ask our readers to help us as they are able. The time for active preparation has come. Please begin now to work and to interest other friends, if you can, to work.

The date of the first meeting of workers will be notified in our next issue. We trust all former helpers will stand by us and that many more will be added.

In the Homeland in June
Ev'ry rose is in bloom,
With them it's "the month of roses."

With us it's the month
Of the Church Record Sale.
On Friday the 11th,
Be there without fail,
For "June's twice June."
If you're there with me;
And a Record Church Record
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"WE HAVE SEEN HIS STAR"

(Continued from page 3)

says, writing to the Philippians: "That your love may abound yet more and more in knowledge and in all judgment; that ye may distinguish things that differ" (1:9, 10). Balaam forced his way through two of these divine checks and restraints in order to get his own way, and he paid for it in the loss of spiritual vision.

The ass turned aside, and crushed the foot of his master, and fell down; and so Balaam's eyes were opened through the ass: "And Balaam said unto the angel of the Lord, I have sinned; for I knew not that thou stoodest in the way against me; now, therefore, if it displease thee, I will get me back again" (vv. 23-24). Yes, it was easy to talk like that. But he did not go. It was just words coming from his emotions, not an act of will. He was not bringing forth works meet for repentance. As we read in 2 Peter 2:15, he "loved the wages of unrighteousness." And so he is described in verse 17 as like a well without water. Perhaps some of us are orthodox in our faith, but when others in their need come to us they find us as a well without water. So chapter 22 ends with these sad words: "Balaam went with Balak . . . to the high places of Baal," and thereby he made it infinitely more difficult for himself to do the will of God.

So we come to the third part of Balaam's story. Desire is developing into sinful deed. Balaam is still outwardly anxious to do the will of God. Chapter 23 begins with the orthodox arrangements for those days, of seven altars and seven oxen and seven rams, all of it the correct ritual for the religious life. Balaam, having done what was correct, is so complacent about it. He says, I have prepared these altars; I have offered these oxen and rams (v. 4).

Gift of Utterance.

Still more, we see that he is a man with a wonderful gift of utterance as he speaks about the character of God—"God is not a man, that he should lie; neither the son of man, that he should repent; hath he said, and shall he not do it? Or hath he spoken, and shall he not make it good? Surely there is no enchantment against Jacob, neither is there any divination against Israel; according to this time it shall be said of Jacob and of Israel, What hath God wrought!" (vv. 19, 23). And he says in verse 10, so piously: "Let me die the death of the righteous." He refuses to disobey God outwardly. Yet all the time, behind the scenes, something

else was going on, and we only find it out when we come to the last Book of the Bible, for there we read, in Revelation 2:14, "Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication." He observed the letter of God's law, but utterly violated the spirit of it. He was not allowed to curse. He blessed in words, but at the same time he counselled Balak how to induce these people to sin, so that they might be cursed.

Religion Without Morality.

He is an outstanding illustration of an attempt to divorce religion from morality. His religion was intellectual and outward, not moral and inward. It never reached his heart and conscience, it never touched his spirit. His prevailing motive was the lust of gain. He gave God's blessing in words, but brought God's curse through introducing them to sin. So we come to Numbers 25:1, "The people began to commit whoredom." They bowed down to the gods of Moab, "and Israel joined himself to Baal-peor" and 24,000 of them died of the plague (vv. 2-9). One by one the checks and restraints which God had placed in the way had been overcome.

So we come to the last chapter in Balaam's story. "Let me die the death of the righteous," he had said, but he was not prepared to live the life of the righteous. Moses' last achievement was to stamp out idolatry and sensual sin, and we read that "Balaam also they slew with the sword" (31:8). He knew the truth, but was not obedient to it. He knew what was right, but in his heart he chose otherwise. So, again and again through the Bible, we have the story of Balaam referred to—in Joshua, chapters 13 and 24; in Nehemiah, chapter 13; in 2 Peter, chapter 2; in the Epistle of Jude, and in the Revelation. And it can all be summed up by that message to the Church at Pergamos: "But I have few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel."

But let me go back to the text at the beginning. For you and me there is hope. "There shall come a Star out of Jacob." And that star was not something high in the heavens, for it came and stood over where the young child lay. Let me turn your thoughts to the exhortation of Paul to the Thessalonians to abstain from all appearances of evil; and the Apostle goes on, "And the very God of peace sanctify you wholly; and I pray God your whole spirit—your inner life toward God, and so your intellect, heart, and soul—your whole spirit, and soul and body—its vehicle of expression—'be preserved'—daily maintained—'blameless unto the coming of our Lord Jesus Christ.'"

(From "The Life of Faith." The substance of a sermon preached by the Archbishop at the Keswick Convention, England, in July, 1948.)

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THE NEW BIBLE COMMENTARY

There is always a heavy demand for one-volume commentaries on the Bible. The commentaries of Dummelow, Peake and Gore (to name only three), are well known to English readers, yet most of them leave much to be desired from one point of view or another, chiefly because they have been as a rule governed far too much by current critical theories about the Bible, its origin and literary history. Peake's Commentary, for example, stated in its preface that it was "designed to put before the reader . . . the generally accepted results of Biblical Criticism, Interpretation, History and Theology." That was in 1919. The traditional, orthodox view of Biblical inspiration was regarded as gone for ever, and the new commentaries of the 20th century were geared to give the "new" interpretation.

It has taken a long time for those who have been dissatisfied with this liberal movement in Biblical studies to become articulate, at least to the extent of producing a one-volume commentary on the whole Bible. But a significant step has now been taken.

1953 saw the production of two commentaries on the Bible both of which represent, from different points of view, a strong reaction against the prevailing trend in Biblical studies. The "Catholic Commentary on Holy Scripture" was published by Nelson after nine years work by a group of eminent Roman Catholic scholars. Then in December the Inter-Varsity Fellowship published "The New Bible Commentary", copies of which are expected to be available in Sydney this month or early in February.

Having in mind the difference in general position between the two bodies who have sponsored these commentaries, there is a remarkable similarity in the expressed purpose of each. The "Catholic Commentary" has as its aim to provide "a critical survey of modern biblical knowledge from the standpoint of those, Catholic and non-Catholic alike, who accept the full doctrine of biblical inspiration. Those who deny in greater or less degree the objective truthfulness and divine inspiration of the Bible have had ample opportunities for stating their views; it is now desirable, bearing in mind the recent advances in biblical science, that there should be a more widespread knowledge and appreciation of the viewpoint of the religious body which gave us the Bible and claims it for her very own."

The I.V.F. "New Bible Commentary" has been produced "to meet a widespread demand among serious students of the Bible for a new and up-to-date treatment of the text which would combine unqualified belief in its divine inspiration, essential historical trustworthiness and positive Christian usefulness with sound and careful scholarship."

A Milestone.

The appearance of this "New Bible Commentary" in particular is without doubt a milestone of great significance for evangelical Christians of the English speaking world. It is hoped to comment further in the "Record" at a later stage, but for the present a number of features may be mentioned.

First, the book is mainly commentary. So many books of this kind make the bad mistake of inserting too many general articles which are seldom read. Of the 1200 pages of the "New Bible Commentary" only 60 are devoted to general articles. These, ten in number, are excellent, and mostly deal with the various groups of biblical books, historical books, prophets, poetry, etc. The opening essay on "The Authority of Scripture" by the Rev. Dr. G. W. Bromiley, sets a remarkably fine tone for the whole volume.

There are 53 contributors. About half are Presbyterian, at least a dozen Anglican, four or more Baptist, and others. They come from England, Scotland, Ireland (north and south), Canada, Australia, Jamaica, U.S.A., Holland and Greece. Ridley College, Melbourne, and Moore College, Sydney, are both represented among the contributors. The General Editor is Professor Francis Davidson, of Glasgow, and he is assisted by the Rev. A. M. Stibbs, Vice-Principal of Oak Hill Theological College, London, and the Rev. E. F. Kevan, Principal of the London Bible College.

The workmanship of the commentary is of very good quality, and the price, for the size and value of the book, is exceptionally small. How the publishers have been able to keep it so low is a mystery. (35/-, English Price.)

—D.R.

("The New Bible Commentary" may be obtained or ordered from the C.E.N.E.F. Book Depot or the C.M.S. Book Depot or the C.S.S.M. Bookshop, as well as from other booksellers. Australian price 45/-.)



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C.M.S. SOUTH-EAST ASIA
(Continued from page 1)

did pioneer work. However, tribes still live in primitive heathenism. C.M.S. has set itself the task for the present of investigating from every source of information the possibility of developing an Anglican mission in this territory. There are difficulties, political, geographical, and ecclesiastical. Perhaps they exist only as a test of faith.

"Let Us Go On."

The Society sets its hand to the plough in the fields available. There is no limit to what can be done. The only limit is that set by funds available.

A map, a box and a prayer have been distributed to all parish churches in the Diocese of Sydney. With the completion of the appeal for the C.E.N.E.F. Centre at the time of Her Majesty's visit, the C.M.S. will press with all speed and by every possible means the appeal for new work in South East Asia.

Our prayer is that 1954 will be recorded in the history of our Society as that in which C.M.S. entered more fully upon its responsibilities in South East Asia.
CSgql

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

LECTURES ON BIBLE BACKGROUNDS.

The following lectures covering ancient cultural and historical backgrounds will be given by The Australian Institute of Archaeology during 1954. Each will be illustrated by colourful art-murals, actual excavated material, charts, photographs and projected pictures. Lecture notes will be provided for those registering and attending. The courses are:—

(i) "Historical Backgrounds to the Bible," to be held during February-March. This short series is being arranged in co-operation with Youth Departments of the Churches, the Council for Christian Education in Schools, and the Christian Endeavour Union of Victoria. These lectures will be held in the new permanent Exhibition Centre, Ancient Times House, 116 Little Bourke Street, Melbourne. They are designed to help Sunday School workers and those responsible for Christian Education in schools.

(ii) "Abraham to Moses," being the Third Annual Autumn Series of seven public lectures, March-April, to be held in the Lecture Hall, Central House, 174 Collins Street.

(iii) "Biblical Archaeology," a series of ten lectures on Thursday nights, commencing March 25. This series will cover a wide range. They are being held under the auspices of the Council of Adult Education. These lectures will be held in Ancient Times House, and it will be necessary for those who desire to attend to enrol through the Council.

These interesting and important lecture courses are commended to you. For further information, write, call or ring (Cent. 6727) the Australian Institute of Archaeology, 174 Collins Street, Melbourne.

First Christian Journalism Class

More than a third of the students in India's first Christian college journalism course already are working on newspapers. They attend classes before and after a day's work on the papers in Nagpur.

The new department of journalism, in Hislop College, opened last June to provide professional training for both professional and religious journalism and to experiment with writing for newly-literate people. The class already has produced what is described as a pioneering manual for writers of literary materials. The work, still in manuscript stage, will serve as the text for the 1953-54 class.

—E.P.S.

Proper Psalms and Lessons

January 24. 3rd Sunday after the Epiphany.

M.: Hosea 11, 1-12, 6; John 2 or James 2. Psalms 42, 43.

E.: Hosea 14 or Joel 2, 15; John 6, 22-40 or Gal. 1. Psalms 33, 34.

January 31. 4th Sunday after the Epiphany.

M.: Amos 3; John 3, 22 or James 3. Psalms 60, 63.

E.: Amos 4, 4 or 5, 1-24; John 6, 41 or 1 Cor. 1, 1-25. Psalm 74.

EPIPHANY III.

The Epiphany Gospels all exhibit some aspect of the self-revelation of Christ — His Nature, power, and purpose in the world. The Epistles indicate how that epiphany can and ought to be continued to-day in and through lives wholly surrendered to Him.

This Sunday we see His Epiphany as Divine Healer of human infirmities. As Jesus, making water wine, "manifested forth His glory" in power over inanimate matter, so now, by His touch and will, He makes sound and whole men of leper and paralytic. And His all-embracing sympathy, more glorious than power, He manifests by touching the untouchable, and healing a foreign master's foreign slave.

The Collect focusses upon that healing Hand, as did to-day's ancient Offertory Sentence: "The right hand of the Lord hath pre-eminence: His right hand bringeth mighty things to pass. I shall not die but live, and declare the works of the Lord."

CORRESPONDENCE

(The Editor declines to be held responsible for the opinions of his correspondents.)

DEMOCRATIC PRACTICE.

Dear Sir,

To distribute equitably seats allotted to parishes in respect of the visit of Her Majesty the Queen some few parishes are said to have resorted to that most democratic method, preferential voting — but many shun this means of distribution, or election, from a general notion that it is intricate in application. This is not so. Not in the simple form adaptable to parish groups, whether for the above mentioned purpose or for annual parish council elections; nor does the count and allocation of such votes take much time.

Take a case where, say, 9 seats are to be allotted, or 9 persons elected from, say, thirteen nominees by a meeting of fifty representatives or parishioners. The papers being marked 1 to 13 in order of preference the first distribution is as in any first-past-the-post count, the preference No. 1 being crossed out on each paper as it is sorted.

The papers of the nominee securing the least number of votes are now taken and each paper is put on the pile indicated by the second preference marked thereon, crossing out the No. 2. So; that nominee has been eliminated from the ballot. Now the next smallest pile is so distributed, No. 3 being crossed out on each paper; another nominee is eliminated.

Now to the next smallest pile, distributing and crossing off No. 4 preferences as they go on to the name indicated. Then No. 5; and by this time the count is completed and those remaining are the allotted, or elected persons.

This should all take less than a half-hour, and is so simple.

The more intricate considerations relating to proportional representation are not of

EPIPHANY IV.

"What manner of Man is this, that even the winds and the sea obey Him!" Here is manifested in power, not only an attribute of Deity, but also the fact that Christ's Presence can preserve from all danger, because it is the Presence of God. So also, in a spiritual sense His Presence makes an ark of the Church, wherein, as the baptismal prayer reminds us, "we may so pass through the waves of this troublesome world that finally we may come to the land of everlasting life." This Gospel then shows His power further extended—over supernatural beings, and into that mysterious region of conscious and subconscious mind yet so obscure to Science.

Our Epistle was altered in 1549 because it coincided with that for Advent I. In the Mozarabic rite the Epistle is Romans VII 15/end — so appropriate to the Collect that they may anciently have been used together.

practical application in groups so small as those involved in church elections, even so, they do not present a mathematical problem.

Yours truly,

DEMOS.

Sydney.

GATES OF HELL.

Dear Sir,

The marginal references made in 1898 for the Revised Version have always been acknowledged as a very thorough piece of work. They endorse the Rev. K. N. Shelley's contention that the Gates of Hell in Matthew 16:18 refer to death rather than to evil as an imminent principle in the world.

The Greek words are significant, and are used when Hezekiah faces an untimely death in Isaiah 38:10, and when Job is reproved by the Lord for having despaired of life. Thus Paul's teaching that the last enemy to be abolished is death is true to the doctrine of Christ.

As Dr. Alan Richardson well says: "The real horror of death to the genuinely religious Hebrew mind lay in the fact that all intercourse with Jehovah was at an end; God's presence or even interest did not extend to Sheol. This desolation of being abandoned was relieved by only two passages, Isaiah 26:19 and Daniel 12:2, which are both controversial; the life and work of Christ makes hell's foundations really quiver."

The danger of the interpretation is that it can lead on to conditional immortality and Jehovah's Witnesses.

Yours sincerely,

LAURENCE L. NASH.

St. Augustine's,
Moreland, Vic.

THE WORLD OF BOOKS

The Silver Chair, by C. S. Lewis. Illustrated by Pauline Baynes. Geoffrey Bles, London. 1953. Pp. 217. Price 17/9 Australian.

Dr. Lewis has often benefited us by his reflections on education, particularly as it affects Christianity. He has told us what we need. He recommends text books by Christians: "We need oeuvres de vulgarisation by Christians, with their Christianity latent (that is essential) . . . We must attack on the enemy's lines of communication" (1). He has shown how the enemy works. In an analysis of an English text book he says: "It is not a theory" the authors put into a boy's mind "but an assumption, which ten years hence, its origin forgotten and its presence unconscious, will condition him to take one side in a controversy which he has never recognised as a controversy at all." (2). He has asked where the blame lies. In a valuable Preface he said: "The young people to-day are unchristian because their teachers have been unwilling or unable to transmit Christianity to them . . . The majority of them failed to hand on Christianity because they had it not; will you blame a eunuch because he gets no children or a stone because it yields no blood?" (3).

In "The Silver Chair," the fourth tale in "The Chronicles of Narnia," (4), Dr. Lewis again does for the children's story what he recommends for the text-book; he adopts something of the enemy's technique; he at least will hand on what he has.

The publisher gives us the usual dustcover eulogies, but there is evidence enough that these tales are read with interest by both

children and adults. Two children escape into Narnia, another world, and there Aslan, the Lion, gives them a task and a set of instructions. They journey to a land of gentle giants which turn out cannibals, thence to an underworld ruled by a wicked queen who holds captive the prince they have come to rescue. Throughout, the conflict between good and evil is drawn with insight and power; the temptation narratives in his novels are their most memorable passages. Attempts to find a consistent allegory are disappointing, but the lessons he has to teach are pointed. Here are some examples. Our approach to God must be one of humble petition: "It would look as if we thought we could make him do things. But really, we can only ask him" (p. 16). The initiative lies with God: "You would not have called to me unless I had been calling to you" (p. 29). We must know God's law — "she was already annoyed with herself for not knowing the Lion's lesson" (p. 94); His law never fails — "Aslan's instructions always work" (p. 111); He must be obeyed whatever the consequences — "Aslan didn't tell Pole what would happen. He only told her what to do" (p. 152). We cannot shift blame to our circumstances: "I was fated to eat Talking Stag at Harfang. Not that it isn't my fault as well, of course" (p. 193). There is even a suggestion of redemption: "there came out a great drop of blood . . . And the dead King began to be changed" (p. 213).

Too childish for you? Too old for your child? "It is the stupidest children who are most childish and the stupidest grown-ups who are most grown-up" (p. 213). If ability to talk to children profitably is a note of genius, Dr. Lewis has fulfilled this condition.

[(1) Australian Edition of "The Conversion of England," p. 83, paragraph 249 of the Report. (2) "The Abolition of Man," p. 9. (3) "How Heathen is Britain?" B. G. Sandhurst, pp. 10, 13. (4) "Scrutator," reviews the earlier novels in A.C.R., October 1, 1953, p. 9.]

—B.D.B.

Eschatology, by William Manson, G. W. H. Lampe, T. F. Torrance, W. A. Whitehouse. Oliver and Boyd, Edinburgh, 1953, pp. 90. English price 6/- . Our copy from publishers.

This booklet is No. 2 of the Scottish Journal of Theology Occasional Papers, and comprises four papers read to the recently formed Society for the Study of Theology. The first Occasional Paper of the Scottish Journal of Theology, "A Biblical Approach to the Doctrine of the Trinity," was reviewed in the "Record" on September 17.

Professor William Manson of Edinburgh deals with Eschatology in the New Testament. He sums up: "The Christianity of the New Testament, while it is pervaded throughout by the sense of fulfilling the law and the prophets and thus of representing the Era of Redemption, creates its own Eschatology of Glory centring in the Parousia of Christ. This eschatology is not to be explained as a hang-over or relic of Judaism, though certain formal elements of the language in which it is clothed have come to it from the past. It stands on its own proper ground, which is the religious revelation made in the Incarnation, in the love and suffering of Jesus, and in the new life begun in Him. Christianity is determined by its own nature to reach forward to the consummation of the life in Christ." This fine assessment puts "realised eschatology" and "futurist eschatology" in a right relation.

Professor Geoffrey Lampe of Nottingham discusses some developments in eschatological thought in the Fathers, especially in relation to the sacraments, and Professor T. F. Torrance of Edinburgh, in a very interesting essay, deals with the Eschatology of the Reformation, and points out certain differences between Luther and Calvin in the matter.

The Modern Discussion of Eschatology is treated by the Rev. W. A. Whitehouse.

—D.R.

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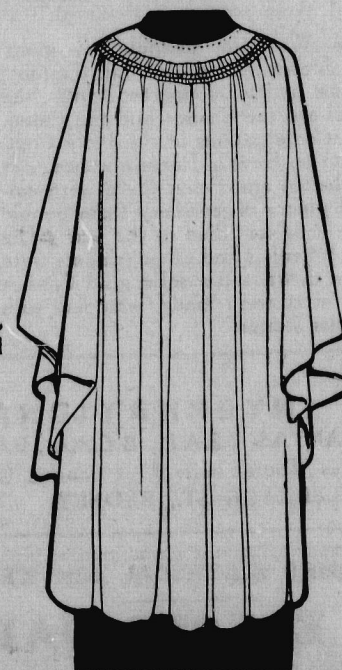
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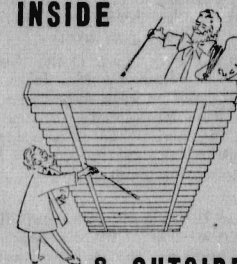
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"BOOK OF GOLD."

The British and Foreign Bible Society are issuing new editions of the Scriptures in commemoration of the Society's Third Jubilee next year. Among these are:—

The Youth Bible. This is the Authorised Version. It is edited by Mr. John Stirling, who has long and notable experience in such work, and it is abundantly illustrated with maps and line and other illustrations. It is a great production which should make a strong appeal to young people, and to schools.

The Ruby Bible, with a special illustrated cover similar to that of the Coronation Ruby Bible, but showing the Jubilee emblem of the Society.

The Welsh Bible in the new orthography. A series of the four Gospels in small format (4½/24) with stiff and excellent picture covers, costing the very small sum of 2d. per copy.

The Despatch Department of the British and Foreign Bible Society has sent off a first edition consisting of 20,000 copies of the new revised Afrikaans Bible to South Africa.

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The Warriors' Chapel occupies the north-east corner of the Cathedral, and was conceived by Dr. Horace Crotty, Dean of Newcastle from 1919 to 1928, who later became Bishop of Bathurst.

The foundation stone of the Chapel was set on August 2, 1923, by the then Governor-General of the Commonwealth, Lord Forster. In front of the stone is a life-size bronze of Alfred Forster, son of Lord Forster. No name is on the memorial, which is representative of all those whom the Chapel commemorates. In a glass case is one of the original wooden crosses from the grave of an unknown British soldier in France.

The bolt on the west door of the Chapel belonged to a door in the Cloth Hall at Ypres.

There are many other beautiful features of the Warriors' Chapel, and of other parts of the Newcastle Cathedral, which occupies a commanding position overlooking Newcastle Harbour and the Hunter River.

As the present Dean of Newcastle, the Very Rev. Walter A. Hardie, has written—

"The Cathedral, with all it represents, rests on the foundation of man's industry; and industry itself takes its meaning only from its service of those spiritual interests of mankind which are represented by the Cathedral."

I.V.F. CONFERENCE.

"Life in Christ" was the theme of the 1954 Conference of the Inter-Varsity Fellowship of Evangelical Unions held at All Saints' College, Bathurst, N.S.W., in January, 1954.

It was preceded by a Leaders' Conference, and followed by a Graduates' Conference, in association with the conference of the Australian Teachers' Christian Fellowship.

Bible Studies at the General Conference were the First Epistle of St. John. Subjects for discussion included "The Christian's Responsibility—(a) to God, (b) to the University, (c) to the Community." Mr. J. O. Sanders and Dr. Paul White gave their impressions of the present world situation, as it affects missions and the Church. Other speakers included Dr. S. Barton Babbage who delivered the Presidential Address, and Mr. Charles Troutman, Senior Staff Worker of the I.V.C.F. of U.S.A.

The Archbishop of Sydney has been elected President of the I.V.F. for 1954.

Diocesan News

NORTH QUEENSLAND

● All Parishes Staffed: Mitred Cattle

Bishop Ian Shevill writes:—

Our first cause for thanks is the fact that we shall move into the New Year with a full complement of clergy—a priest in every parish and new staff in our missions.

Our second cause for thanks is the strengthening of our Headquarters Staff at Stanton House, a building which has been freshly painted and decorated for the Queen's visit and now begins to look more like the Registry of a Diocese which is intent upon the progress of the Gospel.

Our third cause for thanks is the dedication of the first new parish church in the west church in the Diocese for the past quarter century.

S. Thomas', Hughenden, is a building which sets new standards in design and decoration.

Our fourth cause for thanks is the beginning of a response to my appeal for £100,000 for which as I write in mid-December, there is between £2000 and £3000 in hand.

Our fifth cause for thanks is the interest evoked by the cattle brand. During November, the Department of Agriculture and Stock registered in the name of the Bishop of North Queensland a symbol brand depicting a mitre. This means that any beast branded with the mitre will ultimately bring money into the £100,000 fund.

BRISBANE

● Queen's Visit — Appeal to Complete Cathedral.

A very big effort is being organised to complete the building of St. John's Cathedral as a tribute from the whole people of Queensland to the Queen.

The Archbishop writes:—

"A Cathedral is a national possession and we want to make the completion of St. John's a tribute from the whole people of Queensland to Her Majesty."

"A film is being made and will be shown in cinemas throughout the Diocese and beyond. A flag day is being organised in Brisbane on Friday, 5th March. The Archimandrite is inviting his Greek Orthodox church people to support our effort. Everyone is promising to do things. The official launching of the Appeal will take place at a Service in the Cathedral at 8 p.m. on Tuesday, 2nd February, when representatives of many aspects of the life of the community will be present. I earnestly beg every member of our own Cathedral congregation to organise private efforts, so that in February a spate of donations may flow in during the first week or two of the appeal. Remember this is a now or never effort."

SYDNEY

● St. Hilda's Training Home.

Nothing touching the Kingdom of God is more important than the training of Christian workers. The late Mr. James Griffiths must have felt that importance when he gave St. Hilda's to be used "for the training of Christian workers, primarily" (but not exclusively) "for those preparing for service in foreign mission fields."

A splendid course is being planned for 1954 when the Principal-elect, Deaconess Lucia, will be in charge. Her experience in parochial work in the Dioceses of Melbourne and Gippsland and her observation of the methods of women workers in England and Germany and her ability in training young people, will prove of great value in this position.

Students will have the advantage of attending two new courses of lectures at Ridley College, one of eight lectures a week on the Bible, and the other, two lectures a week on Doctrine. Other subjects such as Prayer Book, Church History, etc., and practical Christian work will be taught at St. Hilda's. This course, which will be for one year, will be open to all approved women students who desire to be trained for Christian service, including the fiancées of clergy and theological students, who may be enrolled for a shorter period. Young women who feel called to serve God and yet do not know how or where, may, in the proposed course, obtain a basic training, particularly in the knowledge of the Bible and in the devotional side of the Christian life which should prove invaluable whatever their subsequent service may be.

Applications for enrolment for the term to commence on 13th March should be addressed to the Principal, St. Hilda's House, 17 Clarendon Street, East Melbourne, Vic.

BUNBURY

● All Parishes Staffed.

The Bishop writes:

This is our Jubilee Year. Early in the year, unless unforeseen circumstances intervene, we shall have a priest in every parish.

Please do not think that because we have secured priests for our vacancies our work is done. There is obvious need for more division. Early in the year we hope to see a Church Hall in Carey Park. This has been made possible by a magnificent gift of £1,000.

Now a hall at Carey Park with regular services is going to be a big strain upon the already overworked Rector of South Bunbury and it would seem essential that we strive to establish (or re-establish) a Parish between Harvey and South Bunbury. There is plenty of scope; I believe we could find a priest; the question will be one of finance; can we find the money?

Another division which must come in the not too distant future is in the unwieldy Parish of Mount Barker. And I expect half the Rectors of the Diocese could suggest to me desirable divisions.

C.M.S. SUMMER SCHOOL.

It is difficult to estimate the number of those who have received the Call of God to service overseas at C.M.S. Summer Schools. Many give testimony to this. Thornleigh 1954 was no exception. God spoke very clearly to those who were attuned to listen.

"Be Quick—the Gate is Open" was a challenging title. This urgent theme led to such current topics as "Food," "Colour," "Islam," and "Communism." Much valuable information was gleaned and there were many lively discussions. Subtly the Chairman, the Rev. H. M. Arrowsmith, kept the thought "Be Quick," taken from one of John Drinkwater's poems, before the School. The gate is open—yet. Be quick, it may close; gave a note of solemn urgency to all meetings and discussions.

The presence of the Rev. Stephen Bradley from South Africa, where the colour bar is so intense and the Rev. Canon Wittenbach, fresh from a tour of Asia and South Asia gave an "up-to-dateness" to the programme.

The School took a new turn on Tuesday evening when the Rev. Frank McGorlick and Miss Beryl Long spoke of the Revival Movement and its message. The large audience was hushed as the Gospel was expounded and the need for "the daily walk in Christ" in vital fellowship with other Christians was emphasised. Many testified later to blessing received at that meeting. The Holy Spirit was present in power. It was as though God said "Before you can attempt to deal with problems in the world, you must let Me deal with you." His cleansing work began in many hearts.

The "Infinite Superiority" of Jesus Christ over all other systems and persons and His power to "Save fully and completely" was the appropriate theme of the Bible studies. Dr. Morton, with unique ability and rare insight expounded much of the Epistle to the Hebrews. Christ as Saviour and Lord was exalted.

The climax was reached on the last night when there was an attendance of 340. After a forthright challenge from Canon Wittenbach, who "pulled no punches," a stirring appeal for dedicated lives brought an immediate response. Again God was present in power.

The effect of the 1954 Summer School will be felt in lives and in parishes spreading to many C.M.S. fields in the days ahead.

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AUSTRALIAN SCHOOL OF SOCIAL SCIENCE — SUMMER SCHOOL

HUMAN RIGHTS AND COMPULSORY UNIONISM

This subject will be debated in a FORUM at the W. E. A., NEWPORT, N.S.W., on

SATURDAY, 30th JANUARY,
at 2 p.m.

Speakers: Mr. J. J. Maloney, M.L.C.,
and the Rev. R. Ogden.
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THE KING'S SCHOOL.

with marble to commemorate Queen's visit. Flags have been placed, as have also the tiles. Altogether, expenses in connection with

Newcastle, by
Bishop Batty 16