

THE AUSTRALIAN CHURCH RECORD

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

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OF CONSCIENCE

AN CATHOLICS

and HER MAJESTY'S FORCES

(By the Rev. J. R. L. Johnstone, LL.B., Th.L.)

Recent press reports concerning the attitude of the Roman Catholic Church to a military ceremony at Duntroon raise issues which Protestants cannot view lightly.

Complete press reports leave us as to what undertaking the Minister may have given to that is to future ceremonies in the where a religious ceremony part of the wider ceremony. The entitled to know the exact any such undertaking. Ap it was of such a nature as to factory from the point of view apacy.

Following points emerge for ation:—

MILITARY DISCIPLINE.

members of Her Majesty's re under military discipline, their allegiance, under God, Queen, not to the Church, nor cy, which is a foreign Power. representatives of the Papacy right to dictate to the Gov- or to Her Majesty's Forces, ard to the discipline or duties ers of the Armed Forces, even ey are members of the Roman Church. They have no more do so than the representatives ow would have in the case of of Her Majesty's Forces who appen to be also members of unist Party. If a representa- any civil or religious body direct members of the Armed of the Queen to abstain from ce upon their military duties, ld be a serious thing, amount- ne incitement of persons under ary discipline to commit an act of ordination. It might well amount offence for which a criminal pro- ion could be brought.

CONSCIENTIOUS OBJECTORS.

On the other hand, Roman Catholic individuals, such as the Cadet at Duntroon, or members of any other religious body, have the right, as individuals, to abstain from a religious ceremony forming part of a wider military ceremony, on grounds of conscience. This right of the individual to exercise his freedom of conscience is one which Protestants have upheld for centuries, but the Roman Catholic Church has not been so ready to concede it to Protestants. The right is given recognition in the Commonwealth Constitution (section 116), which provides, among other things, that "The Commonwealth shall not make any law . . . for imposing any religious observance." The Commonwealth authorities must therefore, on legal and moral grounds, allow to the individuals concerned their freedom to abstain from taking part in such a religious observance. But they must recognise this right only in so far as it is a genuine claim by the individuals concerned to exercise their personal rights without coercion by any person or body. If it is merely a case of a church substituting its own authority and disciplinary coercion for that of Her Majesty's Forces, there is no case of "freedom of conscience" to be recognised by the authorities of government.

In exercising this freedom, the Christian individual must always be prepared to pay the cost of following his conscience, and may thus deprive himself of something in order to follow the course he considers right. He has no right to deprive others of their

rights so that he can avoid the personal loss which would otherwise flow from following his conscience.

A PROTESTANT SOVEREIGN.

The Roman Catholic Church has stressed the fact that, under the Constitution (sec. 116), the Commonwealth "shall not make any law for establishing any religion." That is true. The Constitution does not, however, wipe out a military custom which existed long before the Constitution itself came into being.

While the Constitution thus prohibits the establishment of any national Church, it does nevertheless establish the Protestant succession to the Throne in Australia. The Preamble to the Constitution states expressly that the people of the States "have agreed to unite in one indissoluble Federal Commonwealth under the Crown of the United Kingdom," and Section 2 of the Constitution makes the succession to the Throne in Australia identical with the succession in the United Kingdom. The laws of the United Kingdom specifically require that the Sovereign must be a Protestant, must not be married to a Roman Catholic, and must make a solemn declaration, known as the Accession Declaration, that he or she "will, according to the true intent of the enactments which secure the Protestant succession to the Throne of my Realm, uphold and maintain the said enactments, to the best of my powers according to law." These enactments are the Bill of Rights (1688), the Act of Settlement (1700), the Act of Union with Scotland (1707), and

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Off the Record

WHERE DID YOU GET THAT HAT?

I see that copes and stoles, with a mitre for the Archbishop, were the order of the day for the Queen's visit to Brisbane Cathedral.

I still say that the mitre is an absurd and unauthorised piece of headgear. Being a mark of papal favour (not, incidentally, restricted to bishops, either) it was naturally discarded at the Reformation. Cosmo Gordon Lang was the first Archbishop in England since the Reformation to parade in this anachronistic absurdity.

Hear Archbishop Lord Lang's own words written less than 25 years ago about his enthronement at Canterbury:

"I decided not to wear cope and mitre, as I was anxious not to seem to be making at once a departure from the ways of my dear and honoured predecessor. But, as at York, I waited; and very soon quietly and without 'advertisement' appeared at an Ordination fully vested in cope and mitre. It is certain that since the Reformation no previous Archbishop had ever worn a mitre either in the Cathedral or elsewhere." (Lockhart's biography, p. 315).

Even Archbishop Lang, however, lacked the temerity to wear a mitre at the Coronation of George VI and so, in his own words, "introduce an innovation to the precedents of certainly three hundred years."

It was left to the present Archbishop of Canterbury to introduce this innovation at the Coronation last year.

It is true that Bishop Oglethorpe, of Carlisle, who crowned Elizabeth I, wore a mitre, but according to an uncontradicted correspondent recently in the Church of England Newspaper, Bishop Oglethorpe wore his mitre by authority of the Pope, as one of the Marian bishops given papal recognition.

KILIMANJARO and the MISSIONARY.

I read recently that the topmost peak of Mount Kilimanjaro, the highest mountain in Africa, is to be named after Dr. Reusch, the Lutheran missionary who in the course of 30 years' work among the Masai and other tribes has climbed Kilimanjaro some 50 times.

Then I remembered that Dr. Paul White has quite a lot to say about this remarkable little man in his book "Doctor of Tanganyika". May I suggest that readers look up their copies and see.

The natives have apparently called Dr. Reusch "Son of Kibo" after the peak, since his 50th ascent.

TO AUSTRALIAN CHURCHMEN

SIN

Sin, says St. John in his first Epistle, is lawlessness.

There is no man or woman in our society who is not involved in sin—in disregard for, and transgression of, the law of Almighty God.

Consequently, there is no man or woman, irrespective of his or her position in society, who is not guilty before God and bound to receive the wages of sin.

Calvary, where the Son of God met death, will pass us by if we are not awake to these disturbing truths. Easter and the resurrection will seem to us like an idle tale if we have not estimated the real strength of the enemy over whom our Saviour was victorious.

St. Paul says, simply enough, that the sting of death is sin.

Every man who dies without Christ dies without hope, for he dies with the condemnation of his sin upon him. No amount of sentiment regarding the sad incidence of death should be allowed to obscure the solemn truth of God that men who have broken God's law and die unrepentant enter into eternal damnation.

Lent calls us to the acknowledgment of our sin. It calls us to an examination of the law of God under which, as His creatures, we stand. It calls us to self-scrutiny in the light of His moral demands.

We are bound to confess to God our private sins and as well the sins our society and nation. Our God sees us severally and he sees us as a people.

"Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord."

Lent calls upon us to set our "Amen" in humility to this sentence against impenitent sinners.

But it calls us also, in all our troubles to put our whole trust and confidence in God's mercy.

THE BORNEO BRIDGEHEAD

There is nothing more powerful in all the world than "an idea whose time has come," says Max Warren in "The Christian Mission."

For many years, we in Australia have felt a call from God to go over and help those millions of His children in the second largest island in the world—Borneo. Borneo, set in the very midst of those many races and diverse religions which we know as South-East Asia, where eight new independent nations have arisen since the end of the war—nations that have thrown off the foreign yoke, and are searching with the reckless enthusiasm that new-won freedom engenders for a new way of life.

It was in April last year that the Primate brought the challenge of South-East Asia before us, and the urgent need to bring to these peoples our new way of life. And it was the happy planning of God that brought Canon Harry Wittenbach to us in January, straight from a tour of his "constituency" in East Asia, to make his own forceful appeal for action.

We have been allowed to add strength to various places within this field "white unto harvest" by sending Sister Watkins to labour in a "New Village" in Malaya; Sister Stephenson to stand alongside those at Dumagudem; the Rev. Boyce Horsley to the Theological College at Djakarta; Drs. John and Joy Cranswick shortly going out to strengthen the outpost at Khammamett in South India; and the sending of the Rev. Rod Bowie back to Hong Kong with the addition of a "help mate" from Sydney. All

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CRUCIFIED INTERCESSOR

(By the Rev. N. R. Graham, Th.L., Rector of St. Mary's, Balmain.)

It is much easier to say "Lord forgive me" than "Lord forgive them" and therefore we need in Lenten meditation to come back to the outlook of Jesus at Calvary as he faced the greatest battle ever fought; the battle against sin and death. Let us go beyond the vision of Calvary as a pattern alone to the height of the secret of real power and victory.

Come then to Calvary; behold the scene. The Cross is laid upon the ground. Our Lord is stretched upon it; His arms are extended and the nails of crucifixion are driven first through His hands and then through His feet. It was probably whilst this torture was being inflicted that the first word was spoken by Jesus from the Cross. Although Jesus spoke seven times this first utterance has special significance; for the grammatical form "then said Jesus" implies "He kept on saying." As the cruel blows of the hammer drove the nails through His body He kept on saying, "Father, forgive them for they know not what they do." The Cross lifted up from the ground and dropped into a hole prepared to receive it terribly increased our Lord's suffering; but he went on with His prayer. As His heart overflowed with love His one desire was the redemption of sinners. Yes, sinners is a hard word; we must not overlook the horrid cry of the multitude—"Crucify Him, Crucify Him," as it contrasts with His "Forgive them, Forgive them." Can we forget the envy and jealousy of the priests, the moral cowardice of Pilate, the callous cruelty of the executioners, the goading derision of the mob? Can we forget our own sins for which His cry also went out?

When we can pray in agony for the forgiveness of our persecutors we are not far from the heart of Jesus. When we can plead for our own pardon we must do so as being ready to dispense the unction we ourselves crave. Jesus in one sense prayed for the immediate perpetrators of the crucifixion, and further for the Jewish people. The Jews should have known better than the Romans for they were schooled in the Scriptures concerning Jesus. However, His offering is a sacrifice for the sins of the world; so He is here pleading for the forgiveness of the whole human race. Let us try to be more universal than in our outlook. Let it not be "Except (a group for whom mental reservations are made) them forgive the rest."

It seems hard to explain why Christ appears to make excuses for the cruelty of the world. "They know not what they do." Always we must be mindful that ignorance does not deserve but often finds pardon. Ignorance gives a man no claim on God. Ignorance beyond measure was their guilt. They had heard Jesus repeatedly telling wondrous truths concerning the Kingdom of Heaven; they had heard His parables and His continual quotation from the Old Testament; they had entered into the experience of many miracles beholding them with wonder. Mighty in word and in deed they still were blind to Him. How ignorant the world still is to the words of Jesus. From hardness of heart and contempt of Thy Word and Commandments—Good Lord deliver us.

The sweet lesson of forgiveness is preached to us from Calvary. It seems that our Lord is almost more exacting

in His demand for forgiveness than for purity. Perhaps forgiveness in us is the beginning of purity. One is the foundation, the other the fruit.

In the story of Michael Angelo painting "The Last Supper" it is told that his best friend sinned greatly against him. The painter's revenge came in his hardness of heart and hatred as he painted the countenance of his friend on the shoulders of Judas the traitor, Michael Angelo thereby lost his vision and talent—he could not paint the face of Jesus until his heart was cleansed with forgiveness. "Forgiving one another even as Christ forgave you."

The Christian life is a concern for the souls of others as well as our own. The intercessory character of our prayers must be real taking our example from the whole ministry of Jesus in His concern in prayer for others. He commenced the agony of the Cross "Father forgive them" he concluded by remembrance of himself, "Father into Thy hands I commend my spirit". May we then conclude that the measure of our concern for others is the measure of the depth that we will allow Christ to enter into us.

"Saviour! Saviour!

Hear my humble cry;

While on others thou art calling,

Do not pass me by."

Hear the latest about Mau Mau!

On TUESDAY, 23rd MARCH, 8 p.m., CHAPTER HOUSE

when the following C.M.S. Missionaries will be present:

To be welcomed:

REV. & MRS. E. K. COLE, REV. & MRS. T. F. McKNIGHT, and MISS D. HUGHES

To be farewelled:

MISS B. J. LONG, REV. & MRS. K. ENGEL, MR. & MRS. M. MORRIS

At 7 p.m. there will be a Service of Holy Communion in St. Andrew's Cathedral.

CHURCH MISSIONARY SOCIETY,

93 Bathurst Street, Sydney

THE AUSTRALIAN CHURCH RECORD

NOTES AND COMMENTS

THEOLOGICAL READING.

Clergymen and students of theology generally, are as a rule wary about subscribing to journals. Yet many such men are anxious to keep abreast of current theological thought and to keep their minds fresh.

Perhaps the best journal to recommend to evangelicals is "The Churchman." Its sub-title is "A quarterly journal of Anglican theology," and it is very good value indeed for 6/- (English) per annum. The new editor is the Rev. John Pollock, author of "A Cambridge Movement" which was reviewed in the "Record" on 4th March, and the Editorial Advisory Board consists of the Rev. Dr. G. W. Bromiley, the Rev. Dr. Sydney Carter, the Rev. Dr. F. D. Cogan, the Rev. F. J. Taylor, Canon M. A. C. Warren, and Principal J. Stafford Wright.

"The Churchman" is now in its seventy-fifth year of publication. It is published by the Church Book Room Press, and among its editorial correspondents are such well-known names as Dr. S. Barton Babbage, Archdeacon T. C. Hammond, Archdeacon D. E. W. Harrison, of Sheffield, the Very Rev. H. A. Evan Hopkins, of Nairobi, the Rev. Alan Stibbs, Principal J. P. Thornton-Duesbery, of Wycliffe Hall, Oxford, and Principal L. F. E. Wilkinson of Oak Hill.

Each issue usually consists of 4 or 5 articles, often including papers read at important theological conferences in England, a contemporary commentary on church affairs and theological trends, and 20 or 30 book reviews.

"The Australian Church Record" confidently recommends this journal to its readers who desire serious reading. You may subscribe through the Record office to "The Churchman."

The Rev. W. Ashley Brown, writing in the "Sydney Morning Herald" (5/3/54) under the heading "Publicans and their Customers," says "owing to the identification of official Protestantism with extreme Puritanism, the religion of the majority has never faced the duty of teaching its young how one of God's good gifts may be enjoyed in temperance."

Passing for the moment the cheap gibe at official Protestantism and Puritanism, we strongly object to Mr. Ashley Brown stating or implying that alcohol as one of "God's good gifts." This is simply not true. Alcohol as a beverage is not provided by God, it is made by man—made to the building up of fortunes by some and in the process to the destruction of many human lives.

Dealing with the question of Local Option in the Liquor Report, Mr. Justice Maxwell held that a properly constituted tribunal, i.e., the Licensing Bench, was in a better position to judge what was best for the people, than the people themselves. This is a piece of judicial absurdity, and a denial of democracy. He claimed that sworn evidence can be called; but he did not point out that vested interests pay hirelings to give evidence, whilst bona fide objectors must leave their businesses and lose work if they wish to protect their homes and families from the menace of the open liquor bar. A Christian clergyman's evidence against a licence has less weight than that of a drunken blackguard who may be paid to give evidence in favour of a licence. The latter is regarded as having "reasonable" requirements, for liquor.

The representative of the Temperance Alliance was the only advocate who opposed this system. He argued that Section 41 of the Liquor Act was meaningless, if it did not mean what it said, viz.: that no person shall have a beneficial interest in more than one licence. (It has been held that a person or corporation entitled to the profits or a share thereof arising from the business carried on under a licence holds a beneficial interest. Re Tonkin, ex parte Jones.)

The fact conveniently ignored is that there are less than 10 per cent. of "free" houses, and if a person wants a licence, that person must be accept-

able to the brewery which controls the licences and licencees, because no new licences can be secured. It is a huge monopoly.

This question is asked by the editor of "The Australian Baptist" in reference to the Dunroon and Flinders affairs. We have published elsewhere an article on the matter, and here take liberty to quote our contemporary's remarks:

"It is to be doubted if this is truly a question of conscience. It is significant that the objection did not come from the Roman Catholic cadets, but from Archbishop Mannix. We are justified in assuming that the matter is in keeping with the usual way in which what a Roman Catholic may or may not do, is determined; that is, he does not ask if the thing is right or wrong according to God's Word and his own judgment, but what does the hierarchy to which he is subservient have to say about it.

"No doubt the Roman Catholic has the right to hand over his own freedom of judgment to his ecclesiastical bosses. Our point is, that if and when he does so, then the question at issue passes out of the realm of conscience and of private judgment. The individual no longer has any rights in the matter because he has already surrendered them to another's dictatorship. "That issue ought to be recognised and faced by the Prime Minister and the Government. They are not dealing with an individual's right to liberty of conscience but with the organised activities of the most virile group in Australian politics, which is determined to get its way by any means possible. If a Roman Catholic cadet at Dunroon asks to be excused from a religious ceremony on conscientious grounds, that is one thing; if Archbishop Mannix insists that he be excused or that the ceremony be altered to suit Roman tastes, that is quite a different proposition.

"The sincerity of Archbishop Mannix has been clearly demonstrated. At first he vetoed the attendance of the cadets. Then he agreed to their attendance — at a price. He was prepared to give permission for what, according to his views, was wrong, provided he could win his point thereby. We do not understand conscience like that. If a thing is wrong we take our stand against it and will not conform to it in order to gain a present of a future advantage. That has always been the attitude of those who have been counted worthy to be God's servants."

PERSONAL

Canon and Mrs. H. N. Powys, of Vacluse, Sydney, are receiving congratulations on the arrival of two new grandsons. A son has been born to Dr. and Mrs. Norman Powys, at Mvumi, Tanganyika, East Africa, and also to Mr. and Mrs. Alex. Shane, of Turramurra.

Rev. Philip and Dr. Kathleen Taylor sailed with their two children from Melbourne on Friday, 12th March, on the S.S. "Canara." Going with them to the hospital at Sukkur in Pakistan will be Dr. Judith Terry, going out for her first term of missionary service.

Deaconess Lucia Koska has now taken up residence at St. Hilda's Training Home, Melbourne, of which she is the new Principal. The new term opens on 13th March, with seven in training.

The Rev. G. A. and Mrs. Pearson and family were due to leave Dar-es-Salaam on 12th March for furlough. They hope to connect with the "Stratheden" in Bombay, and arrive in Melbourne on 11th April.

The Rev. Hugh Girvan, of the staff of the Sydney Grammar School, and assistant minister at St. Andrew's Cathedral, has been appointed Precentor of St. Paul's Cathedral, Melbourne.

The Rev. and Mrs. Stephen Bradley left Sydney for South Africa last week. Mr. Bradley is Rector of Holy Trinity, Cape Town.

On March 13 The Archbishop of Sydney commemorated the 20th anniversary of his enthronement in St. Andrew's Cathedral as Archbishop of Sydney, and Metropolitan of N.S.W. The Archbishop was consecrated Bishop in 1923 for Western China.

The Ven. Julian Bickersteth, Archdeacon of Maidstone, and formerly of Adelaide, has recently been appointed a chaplain to Her Majesty's household.

The death has occurred in England of the Right Rev. R. D. Ackland, Bishop of Bombay, from 1929 to 1947, and Assistant Bishop in the diocese of Bath and Wells since 1948.

The death has occurred in England of Canon J. H. Srawley, for many years Chancellor and Canon of Lincoln Cathedral, and a distinguished liturgiologist.

The Rev. G. R. Delbridge and the Rev. L. E. W. Renfrey, have been appointed to the Editorial Board of the "Adelaide Church Guardian."

We are sorry to learn that Bishop Nutter Thomas has for some time been very ill in hospital in Adelaide.

The Moore College Chapel was filled with students and visitors for the service on Monday March 8, at which Canon M. L. Loane was installed by the Archbishop as Principal of Moore College. The Dean conducted the service; the lessons were read by Mr. C. P. Taubman and Bishop Pilcher; Canon H. N. Powys and the Rev. S. G. Stewart conducted Canon Loane to the Communion rails; and Bishop Hilliard, as Registrar, read the licence. At the same service the Revs. D. B. Knox was licensed as Vice-Principal and the Revs. Harry Bates and D. W. B. Robinson as Resident Tutors and Chaplains.

CORRESPONDENCE

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

BAPTISM AND REGENERATION.

Dear Sir,

In regard to "Inquirer's" letter (18/2/54) may I remark that the efficacy of baptism depends upon the child's being brought up, according to the sponsor's promises, to know the will of God. Of course God does His part, but if the child, through human failure, grows up not owning His Lordship, the regeneration cannot be said to have taken effect until he has repented and turned to God. The language of the Prayer Book refers to a future ideal state, already present in the mind of God. What should be excluded is the doctrine, prevalent in some quarters, that baptism is the necessary and sufficient means of regeneration. Those who hold this view would certainly not agree with "Inquirer" that "to say that a child is regenerate is to recognise that it can be born again" unless he means by "can," "can (and has been)". I agree with him that one of the most difficult problems in a discussion of this question is to be sure that a term has the same meaning to both sides.

Yours, etc.,

"INVESTIGATOR."

Roseville, N.S.W.

ST. JOHN, WILBERFORCE.

Dear Sir,

I am at the moment trying to locate information about past incumbents of the historic Church of St. John's, Wilberforce. Particularly am I desirous of obtaining photos or paintings of the following men now long since departed.

Rev. M. D. Meares, 1925-36; Rev. J. E. Keane, 1836-40; Rev. C. Kemp, 1841-43; Rev. T. W. Boardman, 1843-46; Rev. T. C. Ewing, 1846-57; Rev. T. Wilson, 1857-61; Rev. H. Palmer, 1861-68; Rev. W. Wood,

1869-86; Rev. J. Morgan, 1886-92; Rev. M. Harrison, 1892-93; Rev. H. Guinness, 1893-96; Rev. W. S. Newton, 1897-1911.

Perhaps some of your readers may be able to help me in locating some information about these men. At the time they ministered, Wilberforce was part of the Parish of Pitt Town. Perhaps there are still members of their families surviving who would care to contact me.

Any assistance your readers can give me in this matter would be very much appreciated.

Yours, etc.,

ROSS H. SAUNDERS, Th.L.

St. John's Rectory,
Wilberforce, N.S.W.

THE MITRE.

Dear Sir,

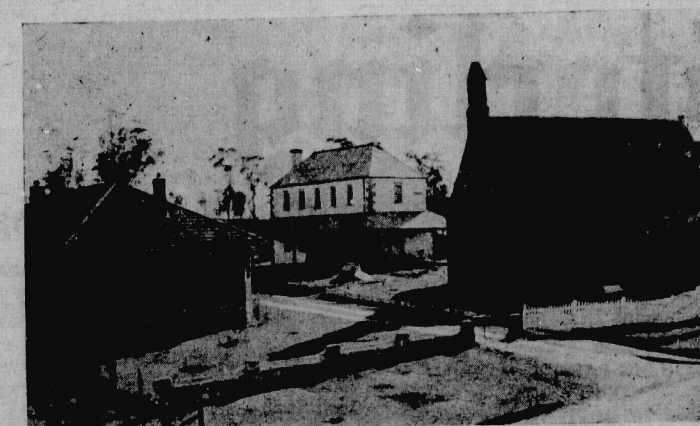
Your notes in the column "Off the Record," (A.C.R. 4/3/54), concerning mitres makes me wonder whether you read your own paper. For on the very next page the S.C.E.G.S. advertisement proudly displays "this absurd and unauthorised headgear." The mitre is to be found on the coats of arms of other institutions (Moore College is one). It is illuminating to learn where we may find signs of "special papal favour!"

Yours, etc.,

ROY WOTTON.

Gordon.
10/3/54.

At a service in Moore College Chapel on Thursday, March 11, preceding the Opening of Term ceremony, the Archbishop commissioned The Rev. S. G. Stewart, as Commissioner for the Moore College Centenary Fund. Prior to the commissioning a new lectern for the chapel given by the Rev. Canon and Mrs. Frank Cash was dedicated.



ST. JOHN'S, WILBERFORCE.

The Old School House built in 1820 by order of Governor Macquarie, and St. John's Church, consecrated April 12, 1859, by Bishop Barker. The foundation stone was laid December 17, 1856, by Bishop Barker. Wilberforce, originally in the Parish of Pitt Town, was made a Parochial District in 1937. The present Rectory was opened in 1937.

THINK ON THESE THINGS

(By June Dugan)

A Joint Effort.

Gardening has never been one of my long suits and one day I was admiring the wonderful show of dahlias in a friend's garden. As I complimented her upon the hard work she must put into it she said, "Well, my husband does what gardening there is to do, but he is like a little boy, he always wants me here to work with him. So although my help is less fruitful than his, I guess quite a bit of credit goes to me." But whoever takes the credit, the garden certainly was a picture and how good it is to meet a couple who find such pleasure in being together and working together, for somehow in these days of self interest and materialism, working together does not always mean pulling together. We may work together with another person, but because of personal differences, we are not united in our outlook and there is no pleasure in our efforts. There is, in other words, no co-operation.

Co-operators with Him.

In 2 Corinthians 6, St. Paul addresses us as workers together with Him" or as Phillips renders it, "as co-operators with God Himself," which, the more we ponder the harder we find to believe. Surely God cannot work with us who are so unreliable and fickle, but here we find that God needs us in order to carry out His work. This is the sort of thing that we may

have heard many times before and because of the familiarity of the words we skim them over without really comprehending their real meaning.

In this part of the letter we find Paul exhorting Christians as co-operators with God, not to fail to use the grace of God. Maybe this is the main link between the co-operators — the grace of God, and the lack of His grace may be the reason why so many of us let God down in this partnership which could and should be of such mutual benefit.

Pulling together requires a great deal of grace sometimes and in the case of working with God Who is righteous and above all sin it means we need a tremendous amount of this virtue to overcome the self that would so often hinder our work for Him. Of course the busier we are trying to serve the Lord as we should, the busier is the tempter making the way hard and the inclination wane, but thank God He has greater power to help us than ever the tempter could overcome.

The Work We Do.

It was very interesting to read in a magazine some months ago the answers given to a child's question "Why was I born?"; some said to help the world, some said to learn the riddle of life and so on, each avoiding the main issue. We were born to glorify God and to have fellowship with Him,

so their own work is, to put it in a general way, to glorify God in all our ways. This is another of those things which sounds so easy and becomes more complicated the more we look at it. Glorifying God means we must every minute under every circumstance, in stress or trouble, joy or illness, be conscious that we represent Jesus Christ to a world which is foreign territory. This is where we need the wonderful sustaining grace which is part of

The Work He Does.

As the beginning and the fountain of all love, grace, truth and power and alas as the Father of us, His striving, failing, helpless children, He supplies us under every circumstance with the necessary power to meet the situation. This is something He can only do, as we the partners in this great co-operative are willing to receive and use these gifts. He never forces them upon us, nor does He expect us to do something without being equipped suitably for the task.

It is a terrible thought that very often His Hands are tied because we are unwilling to speak or act for Him; in other words we have let Him down. It is an equally terrible thought that God uses such poor messengers to take the story of the Gospel to those who have never heard; what will happen to those people who have been placed in our path by God, that we may touch their lives for Him, if we are ashamed or lazy or disinterested, and let the opportunity pass unused and unrecognized? It is unthinkable that we can become careless or shoddy in this work of tremendous importance in the eternal plan for mankind.

The Combined Results.

A loving, gracious, selfless, dedicated attitude towards God brings His co-worker tremendous peace and happiness. Just as the service we do for those we love on earth brings with it a wonderful peace and satisfaction so the work we do for Him—work done to the best of our ability, brings a great glow of contentment and joy in the knowledge that our Father is pleased with us as a partner in the job.

Our Prayer.

God, if Thy grace vouchsafe to use,
Meanest of all Thy creatures, me;
The deed, the time, the manner choose,
Let all my fruit be found of Thee;
Let all my works in Thee be wrought,
By Thee to full perfection brought.

PONTUM PSALMORUM

"O praise the Lord, all ye nations;
Laud Him all ye peoples.
For his mercy is great towards us;
And the truth of the Lord endureth for ever.
Praise ye the Lord." Psalm 117.

The above heading is the title given to this psalm by a gifted writer of the sixth century.

The Latin word pontum means a point as in geometry. It is also used (evidently in a derived sense) of a small portion. Both these uses are appropriate in the case of this psalm. It is the shortest in the psalter, no more than two verses; and it is the central portion of the whole Bible. But this psalm is not only central in its position, it is central in its message.

(1) This psalm announces the two great central truths of Divine Revelation, "God's mercy is great towards us and the truth of the Lord endureth for ever." The whole of revelation rests upon these two truths—God is merciful, God is trustworthy. Indeed we know no more about the character of God than this, God is righteous, God is loving. The Apostle John puts it in these words, "God is light . . . God is love."

Thus this psalm points forward to Christ: "The Word became flesh and dwelt among us full of grace and truth . . . grace and truth came by Jesus Christ."

And the psalm anticipates the cross of Christ where "mercy and truth are met together; righteousness and peace have kissed each other." There the just died for the unjust.

It was "the Son of God Who loved me and gave Himself up for me." On the Cross of Christ eternal justice is met and satisfied and Divine love is expressed. It is at the foot of the cross that an awakened sinner finds rest. He "Who did no sin . . . His own self bore our sins in His body upon the tree."

The psalmist speaks for all the redeemed when he says "his mercy is great towards us and the truth of the Lord endureth for ever. Hallelujah."

Now if what we are given to know of the nature of God can be summarised in these two short sentences used by the Apostle John, "God is light," and "God is love," it follows that our daily duty is summarised for us in the two apostolic precepts, "Walk as children of light" and "walk in love."

It is commonly said that the Puritans in their days over-emphasised the first of these. Certainly in our days the pendulum has swung in the opposite direction. Liberalism is now much in vogue among protestants. The tendency of liberalism is to miss or near-miss the basic principle of all proper fellowship, "this is the message which we have heard of him that God is light and in him is no darkness at all."

(2) This psalm is central in its outlook.

Here the message of God's mercy and God's faithfulness is for all men, "all nations . . . all peoples." There

is no mention of the Jew as such. The writer seems to stand at the centre of humanity and look out with equal sympathy at the whole human race. This makes us wonder whether the writer was a gentile especially as he identifies himself with the gentiles by his use of the word "us."

We have a similar wide sympathy in other psalms particularly the one hundredth. The writer there, as here, seems to have forgotten "the middle wall of partition" and calls upon all the earth to make a joyful noise unto the Lord. That must pre-suppose as in this psalm the experience of salvation by men of all nationalities. It is only the redeemed that can praise the God of redemption.

(3) The Theme of this Psalm is also central in the Worship of God. . .

In a recent issue we quoted a learned writer as saying that "praise forms the essence of worship." Praise gathers up the constituent elements and component parts of worship. The well-spring of praise is joy and the fountain of joy is love — a sense of being loved and a responsive love in the heart. God's love expressed in redemption is the central theme of Christian worship.

It is possible that this psalm was used as a doxology in Old Testament times and was sung very much as we now sing "Praise God from whom all blessings flow." This would certainly be likely in any time of spiritual revival and of deepened interest in the things of God.

The psalmist celebrates the mercy of God as great. The word great here means strong or powerful. The mercy of God that overcame every obstacle to our salvation and now reaches the sinner where he is, lifts him out of the horrible pit, sets his feet in the narrow way and upholds him there is certainly strong. We, too, would raise our heartfelt hallelujah.

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THE WORLD OF BOOKS

Our Daily Sacrifice, by the Rev. Nathaniel Jones, M.A., formerly Principal of Moore Theological College. S. John Bacon, Melbourne. 3d. Copy from publisher.

This tiny booklet, which was published a little time ago, makes a valuable companion to the services of Morning and Evening Prayer on which it is a commentary. Anything written by the late Canon Jones is worth reading. Certainly this booklet is. It breathes the spirit of true worship and will do much to help folk understand the movement of Morning and Evening Prayer and be inspired by their liturgical beauty.

The Reformed Theological Review. February 1954. 2/6. Aust.

This Australian theological journal is now in its 13th year of publication, and we commend it to clergy and theological students in particular. It deserves to be strongly supported and diligently used by Australians. Its circulation is still small, we understand, but it has been maintained despite difficulties of production, and the "Record," which shares its Reformed platform, wishes the Review a prosperous future.

The Review is edited jointly by the Principal of Ridley College, Dr. Babbage, and the Rev. Robert Swanton of the Hawthorn Presbyterian Church. Dr. Leon Morris, of Ridley, and Dr. Broughton Knox, of Moore College, are among the Associate Editors, as is also Archdeacon T. C. Hammond.

This issue contains two articles dealing with Continental Theology, by the Rev. M. Geursen, of Melbourne; one on "Nature and Grace," with special reference to Karl Barth and Emil Brunner, and the other entitled "Basel and Bultmann." Professor Hermann Sasse of the Immanuel Theological Seminary (Lutheran) in Adelaide contributes a further short article on "Ecumenical Responsibility." Professor Sasse, with many Lutherans, holds that there are some very precarious suppositions and dangerous tendencies in the World Council of Churches and his expose is to be read with attention.

There are about 20 book reviews. Copies of the Reformed Theological Review can be obtained at the Record office.

—D.R.

"Faith of Our Fathers." A 40-page booklet containing a selection of the Special Series of 2CH broadcasts sponsored by the N.S.W. Council of Churches. 2/-.

The titles of these broadcasts are:—

The Faith of Our Fathers; What Protestants believe about Jesus Christ; The Truth about Henry VIII; Communism; The Use of Images in Worship; The Lord's Supper; The Sacrifice of the Mass; What Protestants Think of Mary; Papal Infallibility; Freedom of Worship; Martin Luther and the Reformation; "Thou Art Peter"; The Protestant as Citizen; Mixed Marriages.

The Booklet is published jointly by the N.S.W. Council of Churches and the Protestant Council of N.S.W., and is obtainable from the Secretary of the N.S.W. Council of Churches, the Rev. R. G. Fillingham, Diocesan Church House, George Street, Sydney. (MA 5632.) Or all booksellers.

The Theology of Sex and Marriage. A Short Guide for Readers and Students. By D. S. Bailey, Ph.D. Published for the Church of England Moral Welfare Council by the Church Information Board. 1953. English price 1/-.

Dr. Bailey is the Central Lecturer for the Church of England Moral Welfare Council in England, and this 28 page booklet is an annotated bibliography covering a fairly wide field including "The Theology of Marriage and Sexual Relationship," "Women and Society," "Canon Law and Civil Law," "Moral Theology and Moral Problems." Theological and historical interest is well to the fore, and for that reason many well known books do not find a place in this bibliography. It is a useful guide to teachers and students anxious to undertake serious reading in this field.

The Guide Through "Teen Years." A Reliable book specially prepared for Australian Girls and Young Women. Foreword by Professor Harvey Sutton. Father and Son Welfare Movement of Australia. 1953. pp 31. 2/-.

Professor Harvey Sutton writes in his foreword: "For the mother, anxious for the welfare of her growing girl just entering a new world with new values and new perils, we consider no gift more valuable than this volume of ripe experience, sound judgment, and valuable advice on the very problems that 'little women' must face."

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COME AND INSPECT

A CHRISTIAN ATTITUDE TO SCIENCE

Christians have a responsibility to the Lord God Himself and to their fellows, in regard to the pursuit of science. So said three research scientists at a recent symposium on "The Christian Attitude to Science" at the University of Sydney.

First a biologist — Dr. Margaret Hardy — examined the relationship between science and theology and concluded that although the methods of the two disciplines appear at first sight to be somewhat different, there is in fact a good deal of overlapping. As Professor C. A. Coulson has suggested, the scientist wears close-range spectacles which obscure distant vision while the theologian wears long range spectacles which prevent him from seeing the immediate surroundings. Both have incomplete views of the true nature of things. The best thing to do is to try on all the spectacles that are available and this is the true Christian approach. The Christian, said Dr. Hardy, can find some help from the Bible in interpreting the place of science in human affairs. He finds that the universe was created by God (Gen. 1:1) and so science is the study of God's creation. Indeed, God commanded man to "subdue the earth" (Gen. 1:28). Wisdom, understanding and truth are to be desired, and therefore scientific knowledge must be good in itself. However, science should not be an end in itself for the Christian, who is "to do all to the glory of God" (1 Cor. 10:31). The application of scientific knowledge for the good of mankind is clearly part of a Chris-

tian's obligation to his neighbour (Mt. 22:39), even if in practice to know how to carry this out is often extremely difficult.

A scientist who is a Christian can serve God and his fellow-men by the search for knowledge, yet remembering that ultimate truth resides in the one who promised His disciples "Ye shall know the truth, and the truth shall make you free."

MODERN MATERIALISM.

Secondly, a physicist — Mr. D. Foord — discussed some of the misconceptions which make some men accept science but reject Christianity: In the last half century the whole pattern of civilised life has been revolutionised by science: jet planes have replaced the buggy, television the stage and atomic energy the horse. These modern discoveries are so evident to the physical senses that with the development of modern technology some men have overstressed the visible and material aspects of life. Science has been much popularised as admitting only of a materialistic interpretation of life. The ideas of Christianity are thought by many to be strange. But notice a remark by Fred Hoyle, eminent British scientist, "In science it does not matter how strange an idea may seem—

that it works is all that matters." Utilising this true method of scientific investigation would not allow us to rule out Christianity without first considering its basis. Quite often one who blatantly says that Christianity is irrelevant has not examined the evidence. This is unscientific. The fact of Christian experience and the transforming power of Christ in the lives of thousands cannot be overlooked.

Furthermore, it is not true to say that the scientific method is the only way to valid knowledge. For instance, the slide of an elephant down a grassy slope may be discussed mathematically and knowledge obtained about the resultant disturbance—but not about the beauty of the hill or the feelings of the elephant. Can physicists, by analysing sounds into vibrations fully describe the song of a nightingale? Inherent in man is something more than science can discover, for, as Augustine put it: "The heart of man is restless till he find his rest in Thee."

TRANSFERRED AUTHORITY.

Again, there is the fallacy of transferred authority. Frequently people are greatly influenced by authorities in a particular sphere who speak on a subject in quite a different realm, in which their knowledge is scant and superficial. The ignorance of the specialist in fields other than his own is characteristic of our day. In the spiritual realm, not scientists but Jesus Christ can speak with authority, concerning God, sin, human relationships and life itself. He came to reveal God and provide the way whereby man can be brought back into a right relationship with God.

Thirdly, a physical chemist—Dr. L. E. Lyons—made three observations on the Christian call in regard to present-day science. The call to the individual was to get his motives right, to "seek first the kingdom of God" to prefer curiosity about the world to personal ambition and the service of others to curiosity, to eschew prestige hunting and to subdue the earth for the glory of Christ and His Church.

BROADMINDED GRADUATES.

Then the call to the University as an institution was to realise that scientists need to consider the place of science in the wider world — a fact highlighted by the existence of powerful weapons remotely controlled and by the threatened bursting of the population dam and the consequent famine. The humanities, which for some time now have been doubly divorced from

(Continued on next page)

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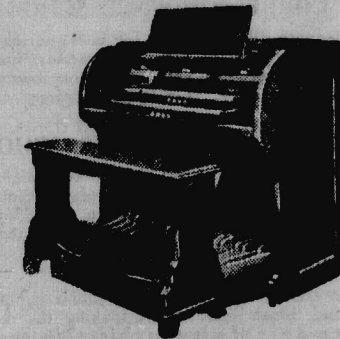
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(Continued from page 9)

theology and from science, should be doubly reunited to the end that the community obtains broad-minded graduates, who both understand the powers of science and are equipped for their direction.

Finally to all who had the function of directing the course of scientific research, governments and private institutions, there was a call to decide correctly how to direct the tens of millions of pounds spent each year in Australia. Are we doing enough to help our northern neighbours overcome their number one problem—that of food? Are we spending too much on projects such as Woomera and too little on food and health? Christians see that the God of all the earth is a judge who will pronounce to those who have fed their fellows, "I was hungry and you fed me."

Science then is something to be developed rapidly, in the service of the Lord. The world needs Christian guidance and leadership on this matter—to see that science is used and controlled not to promote fear and hatred, but reconciliation and kindness.

FREEDOM OF CONSCIENCE.

(Continued from page 1)

land. Nothing in the Commonwealth Constitution repeals the application of these Statutes to Australia, so far as the matters under consideration are concerned. There is therefore no legal, moral, or reasonable ground why objection should be taken to a traditionally Anglican ceremony being used in Her Majesty's Forces for the dedication of Colours.

PROTESTANT OPINION.

In view of these things, Protestants throughout this land should rise in vigorous protest against any interference by the Papacy with the rightful traditions, ceremonies and discipline of Her Majesty's Forces, on the one hand and on the other hand, against any submission by the Government which advises our Protestant Queen to dictatorship from the representatives of a foreign power.

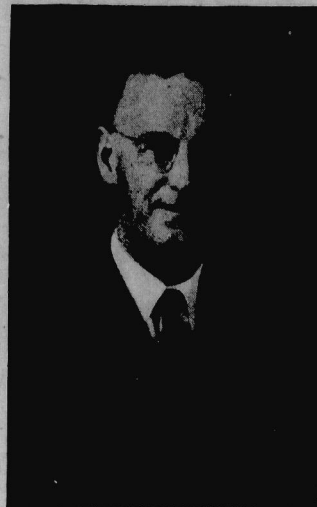
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SCRIPTURE UNION ANNIVERSARY

To be precise, the first day of April, 1954, marks the 75th Anniversary of The Scripture Union. To-day it is both the oldest and largest Bible reading union in the world with a membership of over one million and with its cards issued in nearly one hundred different languages. It caters for young and old alike and its members are drawn from most branches of the Christian Church. The World President is the Archbishop of Sydney who has had a long association with it and with its fellow movement The Children's Special Service Mission.

In connection with this Anniversary, Dr. J. M. Laird, joint General Secretary of The Children's Special Service Mission and The Scripture Union at the World headquarters in London is at present visiting Australia. He has already spent some time conferring with the workers of the Movement in India and at Singapore and after his Australian visit he will return to New Zealand where he was formerly the General Secretary.

Part of the celebrations in N.S.W. this year include a Scripture Union Birthday Tea on Thursday, 1st April to be held at the Central Baptist Church, George Street, Sydney, followed by a Service of Thanksgiving at 7.45 p.m. Dr. Laird will be the preacher on this occasion.

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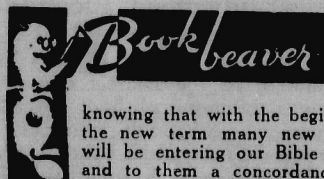
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knowing that with the beginning of the new term many new students will be entering our Bible Colleges and to them a concordance is an absolute necessity. He recommends without hesitation the well-known YOUNG'S ANALYTICAL CONCORDANCE. Priced at £5 5s., this and other books are available to enrolled students at 10% discount. The store to go to is Dalrymple's of course . . . 20 Goulburn St., or the State Shopping Block, Market Street, Sydney.

THE DAILY INTERLUDE

A Study in the structure of "The Order for Morning (Evening) Prayer, daily throughout the year."

(By the Rev. Robert E. Evans, Baulkham Hills, N.S.W.)

To write something new on the structure of these services would be a difficult task in view of the scholarly fashion in which they have been treated by Bishop Pilcher (Life in Christ, chaps. 29-35 inclus.), and by Dyson Hague (Through the Prayer Book). Nevertheless, human nature being what it is, it is often advisable to be reminded of well-known and well-accepted facts.

Both of these authors agree in dividing the services of Morning and Evening Prayer into five sections—Pardon, Praise, Provision, Profession and Prayer—and there appears to be no good reason for departing from this method; especially as it is so useful in teaching the younger (and, indeed, sometimes the older) generation the beauties of the Book of Common Prayer, and so helping them to participate more intelligently in the corporate worship of the Body of Christ.

PARDON.

Sentences: One or more of which are to be said by the Minister in a loud voice.

While it is true that in these sentences "the formal are cautioned against substituting the shadow for the substance of religion; the hypocritical are exhorted to sincerity; the despairing are encouraged; the negligent and apathetic are warned; the self-righteous undeceived" (Evan Daniel, p. 97); may we not feel that even here there is a definite plan?

On close examination these opening sentences appear to set forth the dual nature of Christian worship, i.e., God's requirement and man's response. Thus, God's requirement of individual repentance and the promise of ensuing pardon (Ezek. 18:17), is met by man's acknowledged guilt and trust in God's mercy, as exemplified by David's confession (Psalm 51).

Again, the next group of sentences, commencing with Joel 2:13, direct our attention to a solemn fact; while it is right and proper to emphasise the need for individual repentance and confidence in God's mercy, there are occasions, and they are not few, when God's requirement is an act of corporate repentance. This seems to be further stressed by the fact that the response required of man is exemplified

by quotations from the prophets of the Captivity, when National repentance was an absolute necessity.

Finally, the last group of sentences is introduced with the Gospel call to repentance on the ground that the Reign of God is about to begin. Man's attitude to this call is illustrated by the resolution of the Prodigal; the prayer of the Old Testament hymn writer, and by the confidence of the New Testament Apostle of love in God's faithfulness and justice.

To sum up, the participant in Morning or Evening Prayer is reminded in the very language of God's Word to man of two important facts:

1. God's grace; and
2. Man's required response.

Exhortation: Here the compilers of our Prayer Book have stated in concise terms the sum of Scriptural teaching on the subject of corporate and individual worship.

Confession: The worshipping congregation commences in language of singular beauty and simplicity the confession in general terms of its own particular sin, be it a sin of commission or a sin of omission. This act answers to the sentence: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 Jn. 1:9).

D. R. Davies (Down Peacock's Feathers, pps. 1, 2) describes the character of this Confession in language which bears much thought:

"The very title, General Confession, is striking and significant. It is not a private or merely sectional confession, true of particular persons or of groups and classes, but of every human being without any exception whatsoever. It is a confession which applies to the total condition of the adulterer, the thief, the swindler, the criminal of any sort. But it is equally applicable to the philanthropist, to the just, the merciful, to the most devout and exalted saint . . . It holds good both of those who go to church and of those who never darken her doors . . . Here all human distinctions and relativities are reduced to their real proportions. All men are ushered here into the presence of a Transcendent, Judging God, before whom all stand in need of His final mercy."

In this act of corporate confession the worshipping congregation throws itself solely on the mercy of Almighty God. Any thought of human merit or endeavour is entirely out of place, for behind the generalisations, that can be made particular in the lives of every individual, there lies the authoritative statement of Holy Writ: "All have sinned, and come short of the glory of God." (Rom. 3: 23.)

This is a solemn moment: but the congregation is not left to concentrate its attention upon the awful fact of sin. Immediately the confession is concluded there occurs the comfortable declaration of

The Absolution: in which the sinner or the sinful congregation hears the fact that "He (i.e., Almighty God) pardoneth and absolveth all them that truly repent and unfeignedly believe His Holy Gospel."

Thus far the worshipper has attended the service as a sinner separated from God. He is reminded of that fact by the sentences; exhorted to confess his sins to God, and then, having done so, there follows the declaration that God has forgiven him. In such a position, who would not wish to praise God for His infinite mercy?

So the service moves to the section known as

(Continued on next page)

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(Continued from page 11)

THE DAILY INTERLUDE,

PRaise.

Like the disciples of old the forgiven worshipper needs to be taught, and once taught to be continually reminded, of the manner in which he should approach God. So we have

The Lord's Prayer: which was given by our Lord to His disciples both as a form of prayer to be used by them, and also as a model of true prayer. Here it concludes with the Doxology as it introduces a section of praise.

The Versicles take up the note of the Doxology and rise to a glorious climax: "The Lord's name be praised."

The Canticles and Psalms: For the most part these are taken from the Scriptures, and are poetical expressions of the longings, joys, etc. of the souls of the saints of long ago. (It must not be forgotten that the Te Deum and Benedicite do not appear in Holy Scripture).

The varied nature of the Psalms, and their adaptability to the needs of every person is admirably portrayed in the following quotation (Prothero, The Psalms in Human Life, p. 13):

"Above the couch of David, according to Rabbinical tradition, there hung a harp. The midnight breeze, as it rippled over the strings, made such music that the poet-king was constrained to rise from his bed, and, till the dawn flushed the eastern skies, he wedded words to the strains. The poetry of that tradition is condensed in the saying that the Book of Psalms contains the whole music of the heart of man, swept by the hand of His Maker. In it are gathered the lyrical burst of his tenderness, the moan of his penitence, the pathos of his sorrow, the triumph of his victory, the despair of his defeat, the firmness of his confidence, the rapture of his assured hope. In it is presented the anatomy of all parts of the human soul; in it, as Heine says, are collected 'sunrise and sunset, birth and death, promise and fulfilment — the whole drama of humanity.'"

These services are so constructed that the regular attendant is continually reminded of the fact that Christianity is primarily a way of life, and consequently food is needed for its sustenance. It is well to remember that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." So we have

PROVISION.

The Lessons: The importance of these is often overlooked either on account of lack of knowledge on the part of the hearer, or on account of the manner in which they are read. Nevertheless it is here that God speaks to the spiritually hungry soul, supplying it with comfort, guidance, inspiration, warnings and precious promises.

The Bible reading leads naturally to

PROFESSION.

The Creed: It is on the basis of Scripture that Christian belief and practice is based.

In one sense the Creed may be described as the climax of the service, for it is here that the worshipping congregation proclaims for the whole world to hear the substance of its faith.

How often this section is spoilt by a hurried, indistinct and unintelligent repetition! But this is another question.

The Creed stands at the entrance to that section of the service in which the main emphasis is on

PRAYER.

It is well that it is so, for after all prayer is made on the basis of what we believe.

The Collects, and State Prayers remind the worshippers of the subjects for which prayer ought to be made; peace, grace, spiritual defence, the reigning Sovereign, the Royal Family, the Clergy, and the people, till finally the service concludes with "the Grace."

Although these services are constructed primarily for corporate worship, they provide a systematic basis of teaching for the person who needs instruction in the manner in which God should be approached.

The Daily Interlude in the presence of God, whether in public worship or in private, should always consist of:

1. Pardon sought and received.
2. Praise for forgiveness.
3. Provision for Christian living.
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(Continued from page 2)

THE BORNEO BRIDGEHEAD,

this was good, though small; all part of God's plan and that "idea" whose time had come. But all the time there was Borneo, looming large on the map, and figuring large in our prayers. And now at last the fullness of time of that "idea" about Borneo has come. At the invitation of the Bishop of Borneo, we have agreed to take up work at Tawau, a small trading post and timber port cut off from the rest of the Diocese by unexplored forests and mountains at the north-east tip of Borneo. There is at present a Chinese pastor there, who will soon be withdrawn, as the Bishop has need of him elsewhere.

The "idea" belongs to God, and He has raised up the one of His choice for this important piece of pioneer work at Tawau, in the person of the Rev. Walter Newmarch, Assistant-Chaplain at the King's School, Paramatta, N.S.W. He and his wife, will sail for Tawau at the end of April. To establish the work at Tawau, build a couple of houses, provide a vehicle and so on, will cost about £10,000—and to maintain it year by year as it grows will make a considerable demand upon the C.M.S. family. It is hoped to send a second man, schoolmaster or ordained man, about six months later.

FOR MELBOURNE READERS.

Come to the Borneo Rally in St. Paul's Cathedral Chapter House on Friday, 2nd April, and hear all about it from the Federal Secretary, Canon R. J. Hewett, who visited Borneo in company with Mr. Newmarch to meet the Bishop and discuss proposals. You'll also meet the Rev. and Mrs. Walter Newmarch, and be able to attach a face and a personality to the names whom you'll be remembering in prayer.

In the meantime, use your lively and sympathetic imagination to clothe this dull recitation of facts and figures with life and colour and rejoice that God has called us to His service in South-east Asia, that He is able to use such as us to make to come the time of His "idea" about these places and these people, and by faith with thanksgiving put our all into making the Bridgehead in Borneo in very truth a Highway for our God.

—C.M.S. News of the Month.

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—Professor Grensted, of Oriel College, Oxford.

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THE EVANGELICAL UNION.

(By O. W. Giles.)

Sydney University has once again commenced lectures, and presumably 1954 will see the same ebb and flow of student life and discussion, and ideas and activities that former years have seen. The Evangelical Union has been involved in detailed planning over the last two months, realising the ever-present need to present the immortal, changeless Christ to an academic world that gives Him scant consideration.

Christ is changeless. And because the focal point of all its witness is the glorifying of Christ, the E.U. holds fast to certain truths, which, because they concern Him, are also changeless. He is the Saviour, Lord and God of all who will accept Him; through Jesus Christ alone is Salvation attained. The Holy Spirit makes the death of Jesus Christ effective to the individual sinner, granting him repentance toward God, and faith in Jesus Christ. The Holy Scripture reveal Christ, the E.U. accepts their divine inspiration and infallibility as originally given, and their supreme authority in all matters of faith and conduct.

Only Christians can preach Christ with authority. A simple question, often asked in the University as elsewhere, is "Why Be A Christian?" After all, why should a student who has not much time for anything but his work worry about his spiritual needs when he can't even feel them? There are many E.U. members who would like to answer that, so on April 1st, three of them will have

the opportunity, at the first evangelistic meeting of the term. They will answer the question, "Why Be A Christian?" In preparation for this, and especially for the benefit of first year students, on March 18th, the Rev. H. W. Guinness will discuss "A Christian in the University." If anyone does not believe a Christian has much place in a university, he would do well to hear of Dr. Guinness's experience with university Christians all over the world. Likewise the Christian fresher who is wondering just what can be attained for God will benefit immensely by seeing what has been achieved in universities of the world. God is always working through men and women wherever they are willing to be used, and although the Evangelical Union has planned carefully, and will continue to do so, only God can give the results. The Power of God is supreme, beyond all knowledge and achievements of men.

FAREWELL TO COURT CHAPLAIN

On March 9 over 200 people met in the Parish Hall of St. Aidan's, Annandale, Sydney, to say farewell to the Rev. Ray Weir, who left on March 13 for Switzerland.

Mr. Weir, who is the Chaplain for the Children's Courts, will be the only delegate from Australia to attend a World Council of Churches Conference in Switzerland in May.

St. Clement's, Mosman, Fellowship arranged the supper and other friends presented a short musical programme.

A cheque for £310 and a travelling case were presented to Mr. Weir by Archdeacon F. O. Hulme-Moir. This amount was contributed by over 180 friends from every part of Sydney and some country friends. It was a striking evidence of the great regard which many have for Mr. Weir and his work at the Children's Court.

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News

NEWCASTLE

● Ordination.

On Sunday, Feb. 28 the Bishop of Newcastle held an Ordination Service in his Cathedral and ordained Mr. Roy Hazelwood to the Diaconate and the Rev. John Paul to the Priesthood.

Mr. Paul will continue as Assistant Curate of St. Peter's, Hamilton.

Mr. Hazelwood will assist the Warden of St. John's College, Morpeth, in his ministrations at Largs.

The Rev. Harry Smythe has begun duty as Vice-Warden of St. John's Theological College, Morpeth.

SYDNEY

● St. David's, Arncliffe.

The Rector, the Rev. C. M. Gillhespy, writes in his parish paper:—

"It was on St. David's Day, twenty years ago, that our Archbishop arrived in Sydney to take up his work amongst us. He spent his first few days as guest of the Governor, Sir Philip Game, and he has told us how on the day of his arrival the Governor said to him, 'I have to go to a place called Arncliffe this afternoon to lay the foundation stone of the Chancel of the Church.' On

March 1st, 1934, work was officially begun on the Chancel and Tower of our lovely Church. We remember with gratitude those men and women whose courage enabled them to get on with the project, for those were the days of the depression. We to-day have our part to play, and we cannot much longer delay the planning of our new Parish Hall. If the costs are formidable, we have to remember our duty to those who come after us.

"Lent is next. It is easier to take part in the fun of life than in its more serious aspect. But we are reminded that life is spoiled by sin, and God cannot dismiss sin as of no consequence. He sent His only Son to take away the sin of the world, and sin cost the Son of God nails and a spear and a crown of thorns. The Church provides a period of 40 days when it solemnly calls us to think on these things. That period it calls Lent, from an old English word meaning the Spring fast."

● £1000 for St. Mark's.

Miss A. Monson Paul, a generous benefactress of St. Mark's, Darling Point, recently gave the sum of £1000 towards the cost of the New Kindergarten Hall. It is expected it will be opened during the month of May for Sunday and week day use.

About this time last year Miss Paul gave "St. Mark's Cottage," a property of considerable value, and one of the oldest homes on Darling Point to be used at the discretion of the Rector and Churchwardens of St. Mark's.

Members of the Paul family have been worshippers at St. Mark's for almost a century.

● Consecration of St. Bede's,
Drummoyne.

The beautiful Church of St. Bede, Drummoyne, said to be the best of its type in Australia, will be consecrated on Thursday, 25th March, at 7.30 p.m. The Church is the admiration of all who see it and Church

of England parishioners of Drummoyne are proud of their achievement. The Church stands on the top of a hill and can be seen for many miles around, especially its light in the high tower at night.

The Rector and church officers, cordially invite the clergy, former parishioners, and all interested to the Consecration Service and the supper to follow.

● United Mission at Balmain.

A United Church Mission is being held at Gladstone Park, Balmain (near the Balmain Hospital) from Friday, 26th March to Sunday, 4th April. The missionaries are The Rev. H. M. Arrowsmith, Th.L., and Mr. Owen Shelley. The evening meetings of the mission will be undertaken by the Rev. H. M. Arrowsmith, and Mr. Owen Shelley, of the C.S.S.M. will be responsible for the mission to the children. An outline of the subjects for each day is given below. Pre-mission activities have been prayer, open air preaching and door to door visiting. Information may be obtained from Rev. N. R. Graham (Secretary of the Balmain-Rozelle Ministers' Fraternal, 2 Pearson St., Balmain, WB 2794).

Friday, 26th March, 8 p.m.—The opening night of the Mission. "Is there anyone there? What is the explanation of the Universe?"

Saturday, 27th:—"Isn't the Bible out of date? Can we trust the Bible to-day?"

Sunday, 28th, 11 a.m.:—Morning Services of Worship in all Churches. 3 p.m., Pleasant Sunday afternoon. Music by the Salvation Army Band. "The Eternal Security of the Believer." 8.30 p.m., Film, "Which will ye have?"

Monday, 29th:—"All have sinned and come short of the glory of God."

Tuesday, 30th March, 2.30 p.m. — Women's Meeting. "The woman who came face to face with Jesus." A special meeting for women. 8 p.m.: "What is God like? Does He care? Is He really concerned about me?"

Wednesday, 31st:—"Jesus Christ, Son of God and Saviour of Man."

Thursday, 1st April:—"Youth Night. Why do Christians talk so much about the Cross? Can it matter now?" Youth Night.

Friday, 2nd:—"What does it mean to be saved?"

Saturday, 3rd:—"What must I do to be saved?"

Sunday, 4th April. — 11 a.m., Morning Services of Worship in all churches. 5 p.m., Young People's Fellowship Tea in St. Mary's Church of England Parish Hall. 5 p.m., Young People's Fellowship Tea in St. Mary's Church of England Parish Hall. "How to meet temptation." 8.30 p.m., Final Service: "What happens if I don't listen to God, or if, having heard His voice, I ignore Him? Is there a peril in neglect?"

A film will be shown each week night at 7.30 p.m., prior to meeting.

ST. BEDE'S CHURCH, COLLEGE ST.,
DRUMMOYNE.

St. Bede's Church of England, Drummoyne, will be consecrated by His Grace, the Most Rev. H. W. K. Mowll, M.A., D.D., C.M.G., on

Thursday, 25th March, at 7.30 p.m.

The Clergy, former parishioners and those interested are cordially invited to be present.

FRANK H. D. ALDERTON,
Rector.

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E.: Gen. xxxix or xlii or Eccus. xvii 1-28; Mark xiv 53 or 1 Cor. v 20-vii 1, Psalm 119, 105-144.

March 28. 4th Sunday in Lent.

M.: Gen. xliii or Eccus. xxvii, 30-xxviii 9; Luke xv or Herb. xii. Psalm 119, 145-176.

E.: Gen. xlv 1-xlv 8 or xlv 16-xlvi 7 or Eccus. xxxiv 13; Mark xv 1-21 or 2 Cor. ix. Psalms 39, 40.

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EPISCOPAL ETYMOLOGY.

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friends have wondered that, too. The Nelson
Diocesan Magazine has now announced, with
evident satisfaction, their discovery that it is
a Scottish family name.

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THIRD SUNDAY IN LENT.

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PRAYER BOOKS ETC.

SLIDES OF CRUCIFIXION SCENES

MOORE COLLEGE STUDENT

PURCHASE MOTOR CAR

C.OF E. HOSTEL.

Syd. Bible night school.