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"WHILE THERE IS TIME"

A competitive spirit is discernible amongst the great missionary societies in the format, design and title of their Annual Reports published generally for world circulation. Some of them are attractive and interesting, others are arresting and challenging.

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

The current report of the United Society for Christian Literature is published under the striking title "While there is time," with the cover in vivid orange and blue portraying a sun dial—if nothing had been printed within the covers it has got its message across. Time is short, therefore time is precious, not a minute can be wasted. "While there is time" Christians are being called to work and witness on the edge of an abyss. Yet it is no part of our business to speculate about times and seasons, our business is to fulfil our Lord's commission to work while it is day for night cometh.

Let us pause, however, to recall Isaiah's clear picture of the world as it shall be. "So shall they fear the name of the Lord from the west and His Glory from the rising of the sun" (59:10). To this add Habakuk's oft-quoted prophesy and we have solid grounds indeed for confidence and courageous endeavour "For the earth shall be filled with the glory of God as the waters cover the sea." For answer to our daily repeated prayer "Thy Kingdom Come" we turn to the Revelation of St. John "The Kingdoms of this world are become the Kingdoms of Our Lord and His Christ; and He shall reign for ever and ever" (11:15). It is a blessed hope but no excuse for ineptitude, for the time is not yet.

"The Enemy's Day of Triumph."

In the world of to-day the Church of God is suffering violence, indeed there is ample evidence that the "Enemy" is closing in, or to use Isaiah's words (59:19) "the enemy is coming in like a flood." He appears in many guises with the same motive;

the Red tide of Communism has swept across one third of the world, destroying religious freedom and fomenting class warfare; the Middle East, bastion of Islaam, is witnessing the rising tide of resurgent Moslem power. Demands for a Holy War are being heard and the fanatics advocate "death to the infidels." Mohammedanism is the ancient enemy of Christianity. Twice in its history Islaam has almost engulfed it, the great Moslem block strengthened by Pakistan is a formidable foe, a ready instrument of the "Enemy." No less an encroaching tide is the uncontrolled demand for independence and the growing spirit of nationalism in evidence in many lands, to mention only two, Indonesia and Africa. From primitivism Africa has been rushed right into the twentieth century. It took the western world centuries to complete this transformation. The sudden emergence to industrialism devoid of any spiritual faith. In the midst of all this the Church of Jesus Christ is called to live and witness, often in great numerical weakness. To many scattered Christian congregations the Master's tender words must bring great comfort, "Fear not little flock, for it is the Father's good pleasure to give you the Kingdom." In all this we do not reckon without God. Isaiah completes his warning with a word of assurance. "When the enemy comes in like a flood the Spirit of the Lord shall put him to flight."

Urgency—the Spirit of our Time.

"While there is time" the sense of urgency must dictate our missionary policies and direct our plans. Person to person evangelism, the very crux of the missionaries' work, still has its

place, while there is time, but the great and immediate task is to infuse the national churches with vision, faith and strength. To this the Western Church must bend its back with all speed. Certain lines of action are already being pursued.

The Training of Leaders is a Priority.

Men who have proven ability are being given every facility for study and the development of their talents. The Church in China is stronger because it has a group of able men at the top, but the group is pathetically few in numbers. China's experience has taught us the importance of leadership.

Yet No Church will survive without A Clear-cut Theology.

Theology presupposes a revelation, the revelation of God in Christ preserved in the Scriptures, but too often The Word has been interpreted in foreign modes of thought through Western minds—each Church needs its own theologians to interpret the Christian revelation to its people. **Great emphasis is being placed upon theological training colleges** and men are being carefully selected to staff them.

Dr. Welch, one of the foremost missionary theologians, has raised an interesting point in a recent article on this subject. He points out that twice in the Christian era a strong Church has been established in North Africa, but there is little of them left now. Why? He suggests that the cause might have been the association of the Church with alien thought and alien Government. Christianity was not absorbed into their life, and never really became their own, therefore it faded with the years. Many educated Africans to-day for example, without any prejudice, are examining Christianity and Islaam to assess which religion is most suited to the African mind and way of life! The Indian really thinks of Jesus Christ as an Indian and therefore the whole Christian theology must be interpreted through Indian thought. Here is a job for men of unique gifts and training.

There is further, a new emphasis upon literature in Christian strategy. It is an important missionary activity. Literary campaigns such as those inaugurated by Dr. Frank Laubach to teach the people to read are producing amazing results but they create the problem of producing and distributing suitable Christian literature apart from Bibles. It is an immense task. For example, a Telegu Pastor in South India may proudly display his library, perhaps fifteen or twenty books, but they are all the books on Christian Theology available in his tongue. Communism is producing literature, Christianity must if it is to survive in a world fast becoming literate. This task requires expert linguists, and publishers, and money. But it is being tackled in faith. The Bible Society is facing the gigantic task of giving the Scriptures to millions of new readers. The Church would be in sore straits without this great Society.

Many tasks press upon the missionary Church but few are more vital than that of giving the younger Churches the Spirit of evangelism — giving them the vision which brought their own churches into being. This is not always easy. The Church of South India has a missionary in Papua, and the Church in Kenya is supporting a missionary to Indians in Africa, but the missionary spirit is not always evident.

Perhaps the greatest need is for Revival or the extension of the Spiritual revival amongst second and third generation Christians. This thing will come only as the result of prayer — no revival in history ever began without much prayer.

Perhaps our biggest contribution is to pray for Revival to life within the Body of Christ overseas.

THE ARCHBISHOP OF YORK.

His Grace of York and his Chaplain, the Rev. John Kent, arrived in Sydney from New Guinea on December 30th. The Chaplain told a representative of the "Church Record" that the Archbishop and he had been greatly impressed with what they had seen of the Church in New Guinea. The Archbishop left Sydney on December 31st for England via Borneo and Malaya.

The Archbishop of Sydney and a number of representatives from the Diocese of Sydney were at Mascot Aerodrome to say farewell to the Archbishop and his chaplain.

Extracts from William Perkins, "THE CALLING OF THE MINISTERIE, DESCRIBING THE DUTIES AND DIGNITIES OF THAT CALLING."

(Sermons preached to Theological Students in Cambridge University on Isaiah 6, published in 1607.)

On Isaiah 6, 5a: All true ministers, especially such as are deputed to the greatest works in His Church, must be first of all stricken with a great fear in consideration of the greatness of their function, yea, into an amazement and astonishment, in the admiration of God's glory, and greatness, whose room they occupy and whose message they bring. And the more they are afraid and shrink, so it be under the contemplation of God's majesty and their own weakness, the more likely it is that they are truly called of God, and appointed for worthy purposes in His Church. The use of this, as it is for all ministers, so especially for us who live in the University. We, many of us, are hereafter by God's grace to be framed to the ministry, as some of us already are. Now here we have many occasions to be put up in self-conceit. We see ourselves grow in time, in degrees, in learning, in honour, in name and estimation, and to many of us God gives good portions of his gifts. What are all these but so many habits to allure us to pride and vain opinions of our own worth?

But let us remember that our purpose is to save souls and that our weapons in this warfare must not be carnal, as pride, vain glory and self-conceit. If therefore we ever look to be made instruments of God's glory in saving souls let us set before our eyes not only the honour but also the danger of our calling and humble ourselves under the mighty hand of God that He may exalt us in due time. Let us be content that God give any occasion or means to pull us down either by outward crosses or inward temptations, and let us rejoice when we are thereby so far cast down that we cry out in the astonishment of our spirits, as the prophet did "Woe is me, for I am undone." These men do pronounce the most powerful blessings on other men's souls, and speak the best word to other men's consciences, who oftenest say unto themselves, "Woe is me, for I am undone."

Good words are vain where there is no good life. Let not ministers think that their golden words shall do so much good as their leaden lives shall

do hurt. It is a vain conceit for men to imagine there is any force in eloquence of human learning to overthrow that sin in others which ruleth and reigneth in themselves. Let the churches take note of this. For it is the glory of a church to have their doctrine powerful and effectual for the winning of souls; therefore it concerneth them to take order, as well that their ministers be godly men as good scholars; and their lives be inoffensive as their doctrine sound; or else they will find in woeful experience that they pull down as much with one hand as they build up with the other. But while this toucheth the churches more nearly it concerns ministers themselves, who must know their case is the most fearful of all mens, if they come into God's presence in their profaneness. For as no man is more honorable than a learned and holy minister so none is more contemptible in this world, none more miserable for that to come than he who by his loose and lewd life doth scandalise his doctrine.

While sin, even the least sin, nay the very sinfulness of man, makes a man afraid of God's presence, the way to true courage and boldness before God is to repent daily of sin and labour to grow in true holiness. Wealth nor wit, learning nor authority can do this for thee, but only a good conscience, made good by grace and repentance. Then shalt thou rejoice in God's presence in this world, and delight to think of God, to speak of God, to pray unto Him, to meet Him in His Word and Sacraments, and at the last day shalt thou stand with confidence before the throne of His glory.

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NEW YEAR REMINISCENCES

(By Canon D. J. Knox.)

It is our Heavenly Father who has divided time for us into years by ordering the relation of the earth's axis to the sun and so giving us the recurring seasons. We cannot doubt that this is planned for our good — spiritual as well as material. The passing of each year reminds us of the brevity of life and raises the question whether we are using our time rightly.

This spiritual call of the new year has a wide appeal and evokes serious thoughts in many hearts. I well remember my first experience of a watch-night service. It was at the end of 1899 in St. John's Church, Darlinghurst when curate there, with Canon Pain. It is hard for people now to imagine what Darlinghurst was like in those days. A cable tram joined the city to what we now call Kings Cross, but went no farther. There were, of course, no motor cars or picture shows. The modern building of flats was as yet unknown and all-day bathing was not practised on the Sydney beaches. Potts Point, Macleay St., and Darlinghurst were then fashionable residential areas and much sought after. The Sunday morning service in St. John's was well attended. I doubt if any parish church in New South Wales had at that time so large a morning congregation and certainly none wealthier or more influential. In the evening, however, the numbers were noticeably less. I came to the watch-night service expecting some further diminishment. Imagine my surprise to find the building packed. Every available seat seemed to be occupied and a large

proportion of those present appeared to be people whom I had not hitherto seen at church.

It might be asked what value had such a service? To begin with, it gave opportunity for a sympathetic and understanding ministry of God's word. Could there be a higher privilege? And those men and women seemed prepared to listen.

A few years ago an evening newspaper in Sydney carried a conspicuous cartoon supposed to illustrate new year resolutions. The scene was the sea shore. A hopeless looking man stood spade in hand watching the sand castle he had built being slowly washed away by the rising tide. But Christian experience is not like that. There is available for those who seek, not only heavenly light, but heavenly grace to walk in that light. The collect for the first Sunday after the Epiphany (this year January 13), provides an appropriate prayer: "O Lord we beseech Thee mercifully to receive the prayers of thy people which call upon thee; and grant that they may both perceive and know what things they ought to do and also may have grace and power faithfully to fulfil the same."

This suggests another reminiscence. Once when preparing a new year's sermon as minister of St. Luke's, Adelaide, it came into mind to draw up a rule of life that might be helpful to the members of the congregation. The following three mottoes suggested themselves. Being closely related

they can be taken together to form one single rule. The intention is to express an ideal and at the same time give practical help towards its attainment. Their order is governed by the thought of their daily use. The year is made up of days. The twenty-four hour division of time is not artificial. It is ordered by the Creator Himself. And the revolution of the earth as it travels round the sun not only determines this but divides the period into day and night.

Thus each morning marks a new beginning and as such suggests a fresh start in life. Is this not noted by our Lord, when He says: "If any man will come after me let him . . . take up his cross daily?" "Daily" here is surely a word of love. It seems to say, "Leave yesterday and its happenings in the merciful hands of your Lord and Saviour. Begin afresh to-day with new faith, new courage and new hope." May I then set down these three mottoes and say a few words about each?

1. The Word of God before the newspaper or the book. How ought the day to begin? I would say without hesitation on our knees with our Bible in our hands. God has promised the Holy Spirit to them that ask. If we are honest and sincere the Holy Spirit will speak to us through the Scriptures. A word from God will be heard.

We kneel because we need grace as well as wisdom. The tram adjusts its arm to the power before starting on its journey. The Christian lifts the arm of faith to the throne of grace, before the work of the day begins.

"Jesus said unto them, I am the bread of life, he that cometh to me shall not hunger, and he that believeth on me shall never thirst." The Lord is our life and our salvation. He is our strength for the daily task.

2. The will of God before my own will or that of other people. It cannot be said too often that the will is the pivot on which all activity turns. If desire overcomes the will, self-will will lead to disobedience. The life is then ruined. The will needs daily renewal.

The believer must set his face like a flint, if he is to withstand all those hostile influences secret and open that beset every step of the way.

The Apostle Paul writes, "Be ye transformed by the renewing of your mind that ye may prove what is the good and acceptable and perfect will of God." Readers may have noticed that the word "transformed" is here

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used in the present tense which would suggest movement that is continuous. Does not this harmonise with our Lord's use of the word "daily"? Our renewal should be a daily renewal that the transformation of character into harmony with the will of God may be continuous.

3. The Kingdom of God before my country or myself. The form of these words may have been suggested to me by the sudden and unexpected stresses of the first World War.

But this could only apply to the form. The principle underlying the words are permanent. Jesus said "seek ye first his kingdom and his righteousness and all these things [food and clothing] shall be added unto you."

There is a beautiful note by Dean Plumtre on this verse in Bishop Elliott's commentary, "The context shows that the words point to the 'seeking' of prayer, rather than that of act, though the latter meaning is of course not excluded. What is thus to be sought is 'the Kingdom of God' . . . the higher spiritual life in its completeness, for ourselves and for others; and with it we are to seek 'his righteousness,' that which being perfect beyond the righteousness of the scribes and pharisees must be His gift to us, and therefore to be sought in prayer. One who seeks for this may well be content to leave all else in his Father's hands. Even without his asking they shall be 'added' unto him in such measure as is best for him."

There are many loyalties claiming us. Loyalty to God should govern every other loyalty.

ORDER OF ST. JOHN.

The Lieutenant-Governor and Chief Justice of New South Wales, the Hon. K. W. Street, has been admitted to the Order of St. John of Jerusalem in the grade of Knight.

The secretary-general of the Grand Priory of the Order has advised the Governor of N.S.W., Lieutenant-General Sir John Northcott, that the King, Sovereign head of the order, has sanctioned the admission.

The King has also sanctioned the following other admissions to and promotions in the order for New South Wales within the Priority in Australia:

For promotion to the grade of Commander (Brother): Lieut.-Colonel George G. L. Stening.

For promotion to the grade of Officer Brother: Joseph A. McCullough.

For admission in the grade of Serving Brother: The Rt. Rev. Bishop W. G. Hilliard, Bishop-Coadjutor of Sydney.

For admission in the grade of Serving Sister: Mrs. E. Cockerton, Miss E. R. Ambler, Mrs. Margaret Macphedran, Miss C. Mercier.

LUCAS-TOOTH SCHOLARSHIP.

1952 AWARD.

Applications have been called for an award of a Lucas-Tooth Scholarship, which, if a suitable candidate applies, will be awarded in March, 1952.

The Scholarship is 'open to certain Church of England Clergymen who desire to pursue their studies in England.

The Scholarship will be for two years at £600 (English Currency) per annum. Return steamer fare will also be paid.

Further details may be obtained from the Secretary to the Trust.

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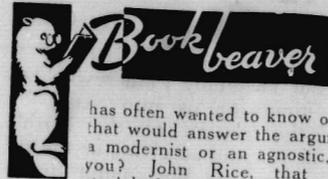
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The Secretary to the Trustees will be glad to give any further information within his power.

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has often wanted to know of a book that would answer the arguments of a modernist or an agnostic, haven't you? John Rice, that fearless, straight-from-the-shoulder, American author, has written the very one. "Is Jesus God?" and other addresses is on sale at Dalrymple's Book Depot in Goulburn Street, Sydney, and the price of this worthwhile book is 2/-.
—D.R.

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THE WORLD OF BOOKS.

TYNDALE LECTURES, 1951.

The Tyndale Fellowship for Biblical Research (which is part of the Inter-varsity Fellowship of Great Britain) provides for three annual lectures—Old Testament, New Testament and Biblical Theology. The O.T. Lecture on "Sacrifice in the Old Testament" has not reached us.

The N.T. Lecturer this year was Dr. E. M. Blaiklock, Professor of Classics at Auckland University College, who has been visiting Europe. His subject was *The Christian in Pagan Society* (pp. 30, Aust. 3/6). Our copy from I.V.F., Sydney, and he begins by examining the charge brought against the early Christians that they were "haters of men," illustrating with two case histories. It is the question of "worldliness," and pertinent to our day, as Prof. Blaiklock points out. "Social ostracism . . . preceded official persecution. The Christian was at odds with society before he fell out with the State. It is possible from the New Testament to shed some light on the cruel dilemma in which he was placed, and to unearth evidence of an inner conflict which all but shattered the Church. The study of the situation throws light on the principles of persecution and directs attention to some laws of Christian sociology which are by way of finding new importance in the growing paganism of the day. As Professor Butterfield remarks: "We are back for the first time in something like the earliest centuries of Christianity, and those centuries afford some relevant clues to the kind of attitude to adopt." (p. 9.)

There are most valuable sections on Eating Idol Meat, and on the Nicolaitans, "Followers of Balaam."

The Biblical Theology Lecture is *The Biblical Doctrine of the Wrath of God* by Professor R. V. G. Tasker, Professor of N.T. Exegesis and Dean of the Faculty of Divinity in the University of London, p. 48, 3/6. Our copy from I.V.F. Prof. Tasker, who is a leading N.T. scholar in England, well known by a number of books, and who is on the committee appointed to prepare a new translation of the Bible, gives a concise and clear statement of this important and often misunderstood doctrine. He deals with the Manifestation of the Divine Wrath, 1. Outside the Covenant, 2. Under the Old Covenant, 3. In Jesus Christ, 4. Under the New Covenant, 5. In the Final Day of Wrath.

Dr. Martyn Lloyd-Jones, speaking as the Chairman under whom this lecture was delivered, said that he felt it might have considerable repercussions in the world of Theology to-day. We certainly hope it will do much to offset the view popularised by Professor C. H. Dodd in his Moffatt commentary

on Romans that "Paul retains the concept of 'the wrath of God' not to describe the attitude of God to man, but to describe the inevitable process of cause and effect in a moral universe" (op. cit. p. 23). Prof. Tasker has the sounder exegesis. In addition he shows that "the doctrine of the wrath of God safeguards the essential distinction between Creator and creature, which sin is ever seeking to minimise or obliterate."

"There is in the love of God none of the fickleness, the waywardness, and the weakness of human love; and these features are also absent from His wrath. But just as human love is deficient if the element of anger is entirely lacking (for as Lactantius wrote in the third century, 'qui non odit non diligit'), so too is anger an essential element of divine love. God's love is inseparably connected with His holiness and His justice. He must therefore manifest anger when confronted with sin and evil." (Preface p. v.) —D.R.

The Life and Person of Jesus Christ, by H. E. W. Turner, S.P.C.K., London, 1951. pp. 62. English price 1/6. Our copy from the publisher.

This booklet is No. 4 in the series "Christian Discussion Groups," and is prepared by the Lightfoot Professor of Divinity in the University of Durham. It is an excellent introduction to the study of the Gospels, especially for anyone wishing to be in touch with the methods of modern criticism. The main questions dealt with are: How do we know of the life of Jesus? How did Jesus live? What did Jesus teach? What Jesus knew Himself to be, How did the earliest Christians come to think of Jesus? and, What does Jesus mean to-day? The questions and bibliography on these sections are useful.

Occasionally one might dissent from Professor Turner's statements, or wish them qualified, e.g., "The Johannine dating of the Last Supper before the Passover is not only preferable to that given in Mark, but is actually implied in the Synoptic narrative of the Passion itself." (p. 9.) In general, however, the treatment is cautious. Take this sensible assessment of the value of Form Criticism: "It seems unlikely that Form Criticism can offer much more towards our understanding of the development of the Gospel tradition than a more accurate appreciation of the part played by the living community in the transmission of the tradition about the living Christ, and the way in which the community best memorised and passed on the authentic tradition. Jesus meant His teaching to be remembered. He put it in memorable forms. The Church was composed of those who wanted to remember and who lived at a stage in civilisation in which the power to remember was not spoilt by the undue use of mechanical aids to memory." —D.R.

PERIODICALS.

The Churchman, September, 1951. Published quarterly.

The main subject of this issue is the Atonement. Two of the articles were papers given at the July conference of the Evangelical Fellowship for Theological Literature, at Cambridge. That by Archdeacon Harrison, of Sheffield, is on "The Apostolic Testimony to Christ Crucified." There is also a review of Denney's great book, the *Death of Christ*, which has recently been reprinted by the Tyndale Press.

This periodical, called "A Quarterly Journal of Anglican Theology," is evangelical in outlook, and contains valuable reviews.

The Anglican Review, November, 1951. Published quarterly.

Articles in this issue are by the Editor (Bishop Burgmann), A. W. Harris on Anglicanism, Leicester Webb on The Challenge to Anglicanism, and by W. R. Crocker on Australian Migration Policy.

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NOTES AND COMMENTS

"The Manifestation of Christ to the Gentiles." This was the great secret design of God, in the language of the

The Feast of the Epiphany.

Apostle to the Gentiles, to make clear to the world of man that the Messiah so earnestly expected by Israel was to be the Saviour of the World: "That the Gentiles are fellow-heirs, and fellow-members of the body and fellow-partakers of the promise in Christ Jesus through the Gospel." In the mind of the Apostle this great fact is to be emphasised as assuring to us of the Gentile races, our inheritance with all the saints in the unsearchable riches of Christ. This great revelation of the reality of our calling in Christ Jesus should find a response in our lives of that love, that self-devotion to Christ which will ensure our obedience to His great command to evangelise in His name and the power of His Spirit that world of humanity for which He sacrificed Himself.

In this way the Epiphany season as most of our hymn books remind us emphasises the duty and privilege of the work of evangelising the peoples of the world.

But as we study the lessons of the Epiphany as suggested by the scriptures chosen for that season, we have our attention drawn to that other great manifestation, emphasised indeed by the Christmas message of the Incarnation of the Son of God, Who is the Manifestation of God and Who by His Life and work revealed to men the glory of God. "He that hath seen Me hath seen the Father." "Jesus is God spelling Himself out in terms of human life"—and so as we grow into the knowledge of Jesus we grow more and more into that personal knowledge of God wherein consists our eternal life.

Perhaps it is only natural that the Church festival, in spite of the importance of its teaching should be overwhelmed by the festivities of New Year's Day. Yet in the description of New Year's Eve frivolities in many of our towns, not to mention Sydney with its King's Cross excesses, there seemed to lurk in some journalists' minds the idea that such a season demanded a spiritual touch which of course should be supplied by the Churches.

We can only suppose that the absence of that spiritual element, in any degree comparable with the secularities of the occasion, as a whole, stirred up in the hearts of some a wistful remembrance of watchnight services and morning celebrations of Holy Communion that seemed more really appropriate to a season that brought to men visions of the past and all the potentialities of the opening year. In probably the majority of churches these services still obtain, but unfortunately the frivolities that mark so many New Year festivities do much to make barren the attempt of the Christian Church to call men and women to repentant desires, as they remember some of the failings of the past and the unknown but real opportunities of the future. The old time wish "A Happy New Year," can only have real meaning when men and women remember that "the work of righteousness is peace and the effect of righteousness quietness and assurance for ever." After all, it is a mere truism to say that apart from such a peace there can be no true happiness.

It will be noticed that in the reminder of the Circumcision of our Lord there is evidenced the selflessness and meekness of Christ and the completeness of self devotion to the will of God and the need of man on the part of the Incarnate word. That constitutes a challenge to all human life and very specially to those who claim to be disciples of the great Master.

It is passing strange that Christmas should be commemorated so generally without any thought of the ineffable gift of God in the Incarnation and sacrifice of our Lord. One has only to

read the newspapers and broadcasting programmes to see how the scales are weighted against the spiritual values of life. The Liquor Traffic seems to have a tight hold on social customs. Beer and cocktail parties are a growing evil in the community, both in the far off and scattered communities of our continent and in the suburbs of our great cities. And these are not confined to under-privileged people of our cities and towns, but young people of early married life are to be found who, contrary to all the older traditions of decent living, meet together of an evening in one another's houses to drink beer and smoke cigarettes and

to pass the hours in desultory or frivolous conversation that is well calculated to undermine any moral principles hitherto possessed by them. "The Pictures," which at one time were so educational and constructively interesting and amusing, are in so many cases prostituted to the degradation of moral life. Just fancy such a thing as the following appearing in a Sydney journal:—

Sydney will soon see a new French film, "La Ronde," which previewers say is "the broadest thing" an Australian censor has ever passed.

The Savoy Theatre will show the picture when the "Fantasia" revival season ends.

The picture carries a special censorship warning: "This film is strictly for adults only."

The English title for "La Ronde" is "The Merry-Go-Round of Love."

This describes nicely what the film is about if the word "Love" is understood to mean the escapades of the "Change d'Amour" which the Parisian regards as a biological necessity and a social convention.

Is the Church of God to stand silently by while these vicious customs are allowed to possess the attention of our people and destroy their moral life?

"The employment of colours for symbolic use is mediaeval and was unusual in the 19th century." Church Colours.

White, however, was often viewed as the emblem of purity. The significance attached to red, green, violet and black was of later growth. According to Old English use blue, brown, grey and yellow were also employed. Colours are sometimes employed for the stoles of the clergy, but the use of a stole is itself, strictly speaking, illegal since it is a part of the abrogated Mass vestments. The sequence of the colours in the "uses" of Sarum has no sanction from the Church of England. The colour of the "carpet" for the Holy Table is subject to the discretion of the Ordinary" (The Protestant Dictionary. Edited by Dr. S. Sydney Carter, and Dr. G. E. Alison Weeks. 1933.)

The expression "the Church's colours", which we now often hear used, is misleading. The use of colours to mark church seasons is not a law of the Church of England. The Church of England knows no "colours" in this sense. We think it is distinctly wrong for clergy to publicly use an expression which carries the implication that there is such a law. This places men in the wrong who are not in the wrong. The fact that this is commonly done should not condone the practice.

The Living Congregation

(By the Rev. O. K. de Berry, M.A., Vicar of Immanuel, Streatham)

(Concluded from last issue.)

Steadfast in Prayer. The Quiet Time.

When we talk of the quiet time, we Evangelicals, who have been nurtured and brought up in the Christian Unions of the Universities, know what we mean, but I am not sure that our people do; and there has to be some training of them in the use of the quiet time. At your Confirmation Class would it not be a good thing to spend some time in helping your young people, and the older people too, in organising their quiet time, and their Bible Study. The quiet time is an essential part of our Church life; that time when we really get to know our Lord for ourselves. And not only private prayer, but steadfast in prayer together, in public worship. Are our services really prayerful? Our services, if they are to be real services, must be prayerful. We really must mean the prayers that we offer. That does not mean to say that they have got to be over-emphasised. It is irritating to hear a parson emphasising every point, but he has, at the same time, got to mean what he says. An actor says words which he does not mean as though he does mean them. With the parson it is often just the opposite. So many of us do not sound as though we are sincere. I was speaking at a Squash in Oxford about two years ago, and there was a student there who was looking very miserable; I asked him why he had come, and he replied: "I came to see whether you really believed what you were talking about." It is most important that it should be seen that we believe what we are talking about. How often really good stuff has been spoiled by a delivery that seems to give the lie to the truths we proclaim. There is a great evangelising power in a real service when people see that we really mean our prayers.

There are other forms of prayer outside public worship. We Evangelical people believe in the prayer meeting in theory, but not always in practice. The parish prayer meeting is sometimes a problem, I think. I would like to offer an alternative suggestion; and that is to have several small groups going. You can have a group for your men, though it is not always easy to run a men's prayer meeting. You can have a group for your young people, for the women in the parish, and

others. It may help for your groups to meet in houses, especially if you are preparing for a mission. To have eight or nine groups in various houses with about ten people in each really praying — well, there is great power there.

Gradually over the years we have built up a prayer partnership. We send round sheets with thirty-five prayer topics set out, five for each day; and the members of the group promise to pray for five minutes every day using the suggested topics. People want something simple; they do not want complicated systems. But this is something that is absolutely simple. We have two hundred people praying regularly; and the topics are changed every two or three months. We have also found the chain prayer in the church, where people come in throughout the day, really helpful before special events.

Stedfast in Giving.

I believe that giving really unifies a congregation, and the less money you

have got the more faith you can exert. I come from a very poor church now. We have no endowment. My salary is £9 a year! And ours is one of the largest quotas in the diocese, for some reason—and we pay it, too. Everything has to come out of the plate. We get no grants. It is a matter of real faith, and our whole congregation regard it as a matter of faith, and it is glorious how people can give in that way. Probably most of you have gift days in your churches. Let it be a real adventure of faith. It is wonderful each year to see the amount creeping up, because the people are giving in real faith. I know there are lots of things to be said for Sales of Work; but there is something of spiritual value in a Gift Day. This freewill giving is something that brings with it tremendous blessing; it also gives to our people a sense of responsibility for their church. There is a great strength in having an unendowed church, and to use it as an opportunity to say to the people: "This church depends upon you, and on your giving; and if you do not give we shall have to close our doors." I always tell our people that we should be the first church in Streatham to close down. If faith goes, everything goes. Is it not wonderful how God does honour His people's giving in the pleasure of their own souls! The Early Church was a giving Church.

"Come and I Will Send You"

The evening meetings of the League of Youth Interstate Conference are open to all young people. These meetings will be held at the Strathfield Bible College, 15 Chalmers Road, Strathfield, on the following evenings. Meetings commence at 7.45 p.m., and speakers will be—

Saturday, 12th January, 1952:
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The Rev. H. W. ARROWSMITH

Wednesday, 16th January:
"In Training"
BISHOP STANWAY

Monday, 14th January:
"God Speaks"
The Rev. R. W. BOWIE

Thursday, 17th January:
"The Task"
The Rev. CLIVE KERLE

Tuesday, 15th January:
"My Response"
The Rev. W. SPENCER

Friday, 18th January:
"The Lord Working with Them"
MISS NORA DILLON

For further information contact the

CONFERENCE SECRETARY,
Church Missionary Society,
93 Bathurst Street, Sydney

Stedfast in Worship in Church-going.

We read that the early disciples went daily to the Temple. And we, I think, must re-emphasise the need of Church-going. The Archbishop of York has been speaking on what we should do to win back the Church-goer. It is a fine witness to pass a Roman Catholic Church after a morning service, and to see the crowds of people coming out. Let us give honour where honour is due. Now I am sure that we have to teach our people that church-going is a public testimony. It is not merely that they themselves will get something out of it, but to attend church regularly is a witness. It is a witness to the passer-by to see a crowd of people leaving a church after a service. I have known people who have been induced to attend church simply because they have seen so many people coming out of church at the close of a service.

Stedfast in Hospitality.

Do we open our houses to the stranger and to the lonely? Do we show them simple practical kindness? People will say: "The only way of seeing the Vicar is by going down to the church." I believe a Christian home and especially a Vicarage has got to be a place of welcome. Is your home a place where people come? It is a great evangelising agency. Many a person will be won for Christ round your fireside. The love and friendship shown there can be a tremendous help to them in time of need.

Lastly, Stedfast in Evangelism.

We are told that "the Lord added to the Church daily such as should be saved." Are we really seeking to win people for Jesus Christ? Are we ourselves soul-winners? I believe that to win one single person for Christ is the most wonderful thing of all. Personally I never get over that sense of surprise and wonder when you really are alone with a person, and you say: "Would you like to accept Christ?" My faith must be weak, but I always expect them to answer, "No." And it fills me with amazement and wonder when they say, "Yes." And it is all the work of God. Is not that one of the great things about our Evangelicalism—that we may seek to win others for Christ? There is no greater thrill than to see your own people engaged in soul-winning. I asked a young lad, converted only a year or two ago, "Is it not a wonderful thrill when you are able to win someone for Jesus Christ?" And he said, "I know of a still greater

thrill, and that is when you see someone whom you have won winning someone else." He was witnessing to that. Are we soul-winners in our churches? What of we clergy? When did we last have a conversation with someone about the Lord Jesus Christ, commending His claims upon them? There are some ministers who go on from year to year, and hardly ever have a talk to people about their souls. Are we trying to win others? "The Lord added to the Church daily such as should be saved." And He does use us. The Spirit-filled church is a church where conversions are taking place. God uses ordinary people like you and me. He has chosen us to be living members of His Church, living witnesses, that there may be added to His Church living members through our simple testimony. Christ has promised us the help of His Holy Spirit. That is His promise. And so we can go out in His strength, and we shall find to-day as in the days of the Early Church that He will "add to the Church daily such as should be saved."

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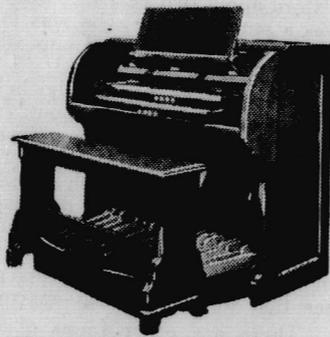
I will and bequeath to the Church of England Evangelical Trust (N.S.W.) for the endowment of a Protestant and Evangelical Church newspaper in Australia the sum of £ free of duty.

The receipt of the Hon. Treasurer of the said Church of England Evangelical Trust (N.S.W.) for the time being will be a sufficient discharge to my Executors of this sum.

If your will is already made please add a codicil in our favour. Evangelicals should be spending thousands of pounds annually in printing and circulating Evangelical literature. This should include a wider spread of the Australian Church Record, especially to the younger clergy. These men are now not able generally to make ends meet.

RELATIVITY EXPLAINED.

Einstein, asked to explain his theory of relativity in a few words, told an American woman: "My dear lady, a blind man was walking with a friend down a hot and dusty road. His friend said, "O, for a nice drink of milk." "Drink I know," said the blind man, "but what is this milk you speak of?" "A white liquid." "Liquid I know, but what is white?" "White is the colour of a swan's feathers." "Feathers I know, but what is a swan?" "A bird with a crooked neck." "Neck I know, but what is crooked?" The exasperated friend seized the blind man's arm and stretched it at full length. "That is straight," he exclaimed, and then, bending it at the elbow, "This is crooked." "Ah," exclaimed the delighted blind man, "now I understand what milk is." (The Dean of Adelaide in "The Church Guardian.")

**CHRISTIAN WORSHIP.**

The change of emphasis accomplished by the Reformation in worship was nowhere seen more clearly than in the revival of preaching which accompanied the evangelical movements both of the sixteenth and of the eighteenth centuries. Preaching during the medieval period both in east and west had declined to such a point that the liturgy was commonly celebrated without a sermon, despite periodic attempts chiefly by the friars to revive the primitive practice. Evangelical preaching while it must possess an educational value cannot be adequately described by the word instruction. It is essentially a means of grace, in the fresh proclamation of the Gospel. Not infrequently the phrase "the sacrament of preaching" has rightly been used to describe its significance. Worship was seen to be based on Word and Sacraments so that the medieval distinction between the preparatory worship of prayer, praise and instruction leading to the more sublime worship of the sacramental rite, which mediated the grace of God in a way the liturgy of the Word could not do, was abolished. The principle that all forms of service if based on the Word of God in scripture could mediate the grace of God to the company of believers was an essential reformation principle underlying all Evangelical forms of worship from the Book of Common Prayer to the simple order of prayer, praise and preaching in Dissenting worship. No doubt evangelical practice has often failed to conform to its own distinctive insights and principles, but it is important to understand what those principles are. Only then can it be agreed that the central act of Christian worship from primitive times has been the Eucharist in which the Liturgy of the Word and the Liturgy of the Upper Room form integral parts, and the Liturgy of the Word is neither lower nor less important than the Liturgy of the Upper Room.

It has been a continuing assumption of all evangelical churches that there is no fundamental difference between worship expressed in prayer, praise and exposition of the Word and sacramental worship. Both types of worship involve the common action of the assembled people of God in response to the action of the living God who draws near and gives himself to man. It is the same Gospel preached through the reading of Scripture and its exposition from the pulpit which is proclaimed visibly at the font and at the table. It is the same promise of forgiveness and renewal pledged to men in the words of Christ read and expounded which is sealed and conveyed in the rites of Baptism and the Lord's Supper. The same grace of God which is brought to the worshippers through prayer and the proclamation of the Word is mediated to them through the sensible signs of the sacraments. In these ways sacramental worship does not differ from other forms of worship and it is a grievous error to exalt the one over the other, or to regard one as of any of the less value than the other.

Evangelical Christianity possesses sacraments of the Gospel, but it does not proclaim a Gospel of Sacraments.

"Into thy Courts": F. J. Taylor (1946) p. 30, 87.

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THE CHURCH IN KOREA.

In spite of enquiries by every available channel there is still no news whatsoever of Cecil Cooper, Bishop in Korea, since he was taken into captivity by the North Koreans in September, 1950. In order that the Church in Korea may continue to have episcopal ministrations the Archbishop of Canterbury has appointed the Venerable A. E. Chadwell, now Archdeacon in Korea, to be Assistant Bishop in Korea, acting for the time being under the direction of the Archbishop as Metropolitan. Archdeacon Chadwell was to be consecrated in Westminster Abbey at 10.45 a.m. on St. Andrew's Day (30th November).

**BATTLE OF BRITAIN
COMMEMORATION.**

"We in Dublin should feel proud that the motto of the Royal Air Force, per ardua ad astra, originated in Dublin," declared the Rev. Canon R. R. Hartford, D.D., Archbishop King's Professor of Divinity, and Prebendary of Maynooth, in his sermon at the annual service of commemoration for the fallen in the Battle of Britain, held in St. Patrick's Cathedral, Dublin, on September 19. He explained that the motto was coined by Dr. L. C. Purser, former vice-provost of Trinity College, Dublin, at the request of a member of the R.A.F.

**ROYAL SHIP AND EXPORT
DRIVE.**

The liner S.S. "Gothic" has begun loading a cargo of motor cars, refrigerators, washing machines, lubricant oil, window glass, and soda ash for discharge at Adelaide, Melbourne and Sydney. The fact that she is one of hundreds of other vessels taking part in the "export drive" would hardly put her in the news—but the "Gothic" has another mission. She is, of course, the liner chosen to take Princess Elizabeth and the Duke of Edinburgh, on their Commonwealth tour. When the "Gothic" has loaded about nine thousand tons of cargo at Gladstone Dock, Liverpool, she will return to Birkenhead to complete her refit. It is a departure from custom for a ship to take on cargo before finishing a refitting, but in this case, it will enable "final touches" to be applied more satisfactorily.

It was His Majesty's wish, when originally he was to make the tour with the Queen, that the "Gothic" carry cargo so that its valuable assistance in the export drive should not be lost to the country.

AIDAN—The Apostle of England

13th CENTENARY OF A GREAT CELTIC MISSIONARY

(By the Rev. Michael Hennell, M.A.)

(August 31 was the 13th Centenary of the death of St. Aidan. In this article, the Rev. Michael Hennell, Tutor of Ridley Hall, Cambridge and Senior Tutor-elect of St. Aidan's College, Birkenhead, offers an assessment of the Saint's life and work.)

"Augustine was the apostle of Kent, but Aidan was the apostle of England." Such is Bishop Lightfoot's astounding claim. There can be no doubt that Augustine's part in the Conversion of England has been over-emphasised. The conception of the mission belonged to his master, Gregory the Great, who would have come himself, had he not been made Pope; the organisation was Gregory's, the letters of introduction to Gaulish chiefs, who so terrified Augustine that he at once fled back to Rome, were Gregory's, and the measure of success that finally attended the work was due to his encouragement and instruction.

Also, in spite of the strength of heathenism in Kent, two factors facilitated its conversion; firstly the inhabitants were the most civilised people in the country, who, following Frankish fashions in everything else were prepared to follow them in religious matters; secondly King Ethelbert was married to a Christian princess who had a Frankish bishop for her chaplain.

False Start.

With Ethelbert's conversion the way should have opened out for the conversion of much of southern England for his influence extended to the Severn and the Humber and everywhere under-kings acknowledged his imperium. At first it seemed that this would happen. Sebert, King of the East Saxons allowed the original St. Paul's Cathedral to be erected in London, his capital, with Mellitus as first bishop, and Radwald, King of the East Angles accepted baptism at Ethelbert's instigation. None of his people however followed him and his baptism resulted in nothing more than the introduction of a Christian altar into one of his heathen temples where it was placed next to an altar where victims were offered to devils. With Ethelbert's death in A.D. 616 all signs of this expansion vanished and Mellitus was turned out by the East Saxons; Christianity almost disappeared in Kent itself when the new king turned to heathenism; although he soon repented, from A.D. 617 to 627 Kent was the only Christian kingdom in England.

A new opportunity for Christian expansion arose when Edwin, the powerful King of Northumbria ruling over territory between the Forth and the Humber, married Ethelbert's daughter,

queen fled back to Kent. The year of Edwin's defeat and death was known as the "hateful year"; during it the country was devastated by enemies and broken up into two provinces, both of whose rulers renounced their Christianity.

East Anglia.

Paulinus left no church north of the Tees and only one or two south of it—in the Catterick area his companion, James the deacon struggled on heroically alone. By A.D. 634 Christianity was established in Kent and the real evangelisation of East Anglia under the Burgundian missionary, Felix, was just beginning, but everywhere else, except in one Yorkshire dale, the country was still in heathen blackness—the real evangelisation of England was yet to come.

Northumbria did not have to wait long for the return of the Gospel; this time it came from Scotland, not Kent. Oswald and his brothers, sons of the king whom Edwin had originally supplanted, had fled to Scotland and for a time had lived with Columba's successors, the monks of Iona. On the isle of Iona he was nurtured in Celtic Christianity and from Iona he sallied forth as a Christian champion to defeat and slay Cadwallon at Heavenfield, planting his cross near the old Roman wall and praying to God for victory. Having recovered Northumbria by

Ethelburga in A.D. 625. Paulinus, of the Kent mission, was consecrated bishop to accompany her. Two years later Edwin was baptised; this was followed by a rapid but superficial evangelisation of Northumbria.

In some places, especially round Catterick, there were many converts, elsewhere there is no evidence of solid achievement. When Edwin was defeated by pagan Penda of Mercia and Cadwallon of Wales at Hatfield, near Doncaster, Bishop Paulinus and his

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this victory, he appealed to Iona for a bishop.

The first man to be sent returned dispirited telling a council of fellow-monks that he had met with no success because the people were uncivilised, stubborn, and barbarous. Gloom fell on the assembly, but during the debate that followed one monk broke in, "I am of opinion, brother, that you were more severe to your unlearned hearers than you ought to have been, and did not at first, conformably to the apostolic rule, give them the milk of more easy doctrine, till being by degrees nourished with the word of God, they should be capable of greater perfection and be able to practise God's sublimer precepts." "All eyes," says Bishop Lightfoot, "were turned upon the speaker. Here was the very man whom the work demanded. The humility, the patience, the gentle sympathy, the wise discretion, the whole character of the man flashes out in this simple, eager utterance." This man was Aidan.

Noble Character.

In Aidan there seemed to have been combined all the strength of Celtic character with none of its weakness. He possessed in abundance the tenderness, sympathy, readiness to adventure and make sacrifices that we find in Columba, but he also possessed the discretion, stability and quiet saintliness which Columba lacked.

Unlike so many Celtic monks there was nothing grotesque about his life. His meekness was such that later writers under Roman influence praised Cuthbert, who unlike Aidan, moved about the country at the head of a retinue appropriate to his episcopal rank. Bede, however, has only one criticism to make, and that he repeats again and again, namely that Aidan followed the Celtic not the Roman calendar with regard to his observance of Easter; no one else would regard this a defect of character.

Nevertheless Bede's catalogue of his virtues is indeed imposing. He speaks

of: "his love of peace and charity; his continence and humility; his mind superior to anger and avarice, despising pride and vain glory; his industry in keeping and teaching the heavenly commandments; his diligence in reading and watching; his authority becoming a priest in reproving the haughty and powerful, and at the same time his tenderness in comforting the afflicted, and relieving or defending the poor." No wonder Bright describes him as "so effective a winner of souls, because so potent a winner of hearts." It was Aidan's character as much as his missionary endeavours that won England for Christ.

For his bishop's seat he chose not York, where both Paulinus and earlier British bishops had established themselves, but Lindisfarne, an island off the coast of Northumbria, now called Holy Island. He chose this, partly because of its resemblance to his beloved Iona, and partly because even as a bishop he still desired considerable ascetic seclusion. Lindisfarne was near the royal vill of Bamborough; the island being joined to the mainland at low tide by two miles of wet sand. Here, together with his monks, he lived in great austerity, sometimes withdrawing from them for periods of private prayer. On Lindisfarne itself he built a timber church which was roughly thatched; it was left to his successor to attempt something more permanent.

Preaching Tours.

Many Celtic monks joined him in his work and he started a school for twelve English boys which he attached to the monastery where future evangelists were trained. He also frequently purchased slaves and trained them as pupils for the priesthood. The monastic strain goes right through his work; as it extended monasteries were built in many places on the Northumbrian countryside.

He was not only a monk, but a great missionary bishop. From Lindisfarne he went in company with his monks throughout the land on foot. At first he knew no Northumbrian, so King Oswald joined the group of missionaries and acted as interpreter. They were able to use the royal vills as outposts. On these journeys they did not engage in much conversation but spent their time in meditating on Scripture or reciting Psalms.

Walking was a great advantage as it made it easy for Aidan to stop and speak to any one he met; if the stranger were a heathen there was an opportunity for a conversation that might lead to conversion, if a believer, there was a chance for a word of pastoral encouragement.

Oswin, who ruled over half Oswald's kingdom after his death in A.D. 642, once gave Aidan a horse; Aidan, however, gave it with all its trappings to the first beggar he met. Let Bede complete the story. "This being told to the king, when they were going in to dinner, he said to the bishop, 'Why would you, my lord bishop, give the poor man that royal horse, which was necessary for your use? Had not we many other horses of less value, and of other sorts, which would have been good enough to give to the poor, and not to give that horse, which I had particularly chosen for yourself?'"

"To whom, the bishop instantly answered, 'What is it you say, O king? Is that foal of a mare more dear to you than the Son of God?' Upon this they went in to dinner, and the bishop sat in his place; but the king, who was come from hunting, stood warming himself, with his attendants, at the fire. Then, on a sudden, whilst he was warming himself, calling to mind what the bishop had said to him, he ungirt his sword and gave it to a servant, and in a hasty manner fell down at the bishop's feet, beseeching him to forgive him; 'For from this time forward,' said he, 'I will never speak any more of this nor will I judge of what, or how much of our money you shall give to the sons of God.'"

Not long after his incident King Oswin was murdered. Twelve days later, while staying at Bamborough, where he now had a room and a church, Aidan fell seriously ill. Presumably on his own instructions, he was laid on the ground with an awning spread over him, fastened to a wooden buttress of the church, and there he died on August 31, 651. His body was carried to Lindisfarne for burial.

Cedd and Chad.

Aidan's work did not end with his death. Following the example of Christ his Master, and incidentally of Patrick and Columba, he had carefully prepared twelve men to continue his mission. In this way, as one writer has put it, "bands of trained followers could increase like a snowball."

Among these were the brothers Cedd and Chad, two of the four Celtic missionaries who evangelised Middle Anglia. Later Chad became apostle to the vast midland kingdom of Mercia, and Cedd was sent as bishop to the East Saxons, who had half a century earlier expelled the Roman Mellitus. In Northumbria itself, first Finan and then Colman, both monks from Iona, followed in the Aidan tradition till Wilfred forced his fellow-Celts

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into the Roman mould at the Synod of Whitby in A.D. 664. Wilfred himself had been a pupil of Aidan and although he became architect of Roman supremacy in the English Church, he probably learnt his evangelistic zeal at Lindisfarne and he must be credited with the conversion of the South Saxons twenty years after Whitby. It is revealing that Sussex, with Kent as near neighbour, had to wait another ninety years after the coming of Augustine to be evangelised.

With the conversion of East Anglia and Wessex, Aidan had no real connection, though he was honoured by Felix, who was assisted in his apostolic labours by a Celtic monk named Furseu. Cyneigils, King of Wessex, was converted by Birinus, sent straight from Italy by the Pope; Cyneigils asked Oswald of Northumbria to stand as sponsor at his baptism, when Oswald came south to marry his daughter. Even here Northumbrian influence may have played a part, for there is some suggestion of Cyneigils owing allegiance to Oswald. Everywhere in England, save in Kent, Celtic influence seems to have been at work.

Passionate Zeal

It may well be asked why Aidan was so much more successful than Augustine. Augustine and his monks came to England at Gregory's bidding—their motive was one of duty. Aidan and his monks responded to passionate, personal conviction and to the desperate need of those without Christ. The Celts were volunteers, the Romans were, in a sense, pressed men. Augustine's method was to convert rulers, Christianise the state and introduce Christian institutions. Aidan's method was to train evangelists and win converts one by one; his aristocratic friendships made possible the establishment of religious foundations where his missionaries might be trained.

In fairness to Augustine it must be said that Kent was unlike the rest of England in two respects; on the one hand heathenism was a living religion in a way it was not in the other kingdoms, and on the other its population was highly urbanised and resembled Gaul rather than the rest of this country.

It is not surprising, therefore, that methods that succeeded in Kent took no real root elsewhere, and that where Augustine failed, Aidan succeeded. It seems that Bishop Lightfoot was near the truth when he said, "Augustine was the apostle of Kent, but Aidan was the Apostle of England."

—The "C. of E. Newspaper."

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THE WORLD OF BOOKS.

TUBINGEN REVIVED.

"The Fall of Jerusalem and the Christian Church: A Study of the Effects of the Jewish Overthrow of A.D. 70 on Christianity," by S. G. F. Brandon, D.D. Published by S.P.C.K., London, 1951. Pp. 284 + xix; price 30/- sterling.

This book is beautifully produced and printed; the documentation and bibliographies are exhaustive, and it contains many valuable discussions on the various historical matters within its purview. It contains, for instance, an excellent analysis of the Jewish Wars, and a most interesting inquiry into the fate of the Jewish Church of Jerusalem in particular and Palestine in general. Nevertheless, in our humble judgment, it but "darkeneth counsel by words," and fails to implement the promise contained in its title. The conclusions suggested may be novel in some respects, as claimed, but the premisses are those of the notorious Tubingen School of old. Dr. Brandon, in all fairness, admits this at the outset; he makes no secret of the attitude in which he approaches the New Testament evidence. With this, while heartily disclaiming such an attitude in ourselves, we might not take such issue; but we must register a protest at Dr. Brandon's statement that, while he rejects the Hegelian metaphysics, he cannot ignore the "hard facts" which had been utilised by it and for it. We appeal to Caesar; this is "petitio principii" of the worst kind—all the more glaring because of its presence in a work which expressly disclaims it. To our mind this system of arbitrary value judgments and irresponsible reconstruction of the New Testa-

ment history, too often based on purely subjective criteria, entirely robs the book of value as a sober historical argument. This is not to say that there is not much of real value in the work, much evidence of close scholarship and careful research, but, if Dr. Brandon's premisses are false, then his main conclusions must needs fall under the same condemnation.

We had thought that the ghosts of Tubingen had been well and truly laid; Dr. Brandon assures us that they have not, and his book is an evidence of the truth of his contention.

Nevertheless, it is unfair to insinuate, with Dr. Brandon in his introduction, that this was simply due to unconscious theological reaction; here we are back in the self-disclaimed Hegelian metaphysics. The ghosts of Tubingen were laid in part, it is true, by a reconsideration of the Biblical doctrine of Revelation, but to no small degree it was the steady advance of Biblical scholarship which rendered such extreme positions impossible. They could not henceforth claim to be based on sound scholarship or fair exegesis; they represented an arbitrary, not a "scientific" approach, and as such they must stand or fall.

It is not the place of a review of this kind to go back over the well-fought battlegrounds of a generation ago; but a few instances may be given to show that, in essence, this book contains nothing new, but resurrects question after question to which, pace Dr. Brandon, at least, adequate answers have long ago been given. The emphasis on "historicity" in the New Testament documents is here seen as late and tendentious. The "Judaizers," of fame in the Pauline controversy, represent to Dr. Brandon the "official" view of the Jerusalem Church—

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which provides a 3-months course of foundational Bible study and foundational doctrinal teaching presented in illustrated story form suitable for young people down to the age of 12 or younger. Just the thing for those newly interested in the things of God. Write for full details; or send us 2/6, when we will post you the entire set of these "Seekers' Lessons."

Board of Reference.—Mr. E. H. Daley (Editor, "New Life"), Rev. A. I. Davidson (Asian Gen. Sec. of W.E.C.), Mr. R. Edgar (Aust. Sec., Mission to Lepers), Mr. R. H. Gordon (Syd. Evang. Crusade), Rev. J. Hendry (North Perth Baptist Church, W.A.), Rev. R. N. Langshaw (Rector, St. Michael's C. of E., Sydney), Rev. R. M. Leghorn (Burton St Baptist Tabernacle, Sydney).

The Slum Problem—A Review

(By the Rev. Dr. R. A. Cole.)

"The Parish Priest in Dockland," by Spencer Leeson; published by Longmans, Green & Co., 1951. 88 pp.; price 3/9. Our copy from the publisher.

This little book by the Bishop of Peterborough has a worth far greater than its slim compass would suggest. Besides being an absorbing picture of the life and problems in a typical English Dockland parish, it is a veritable handbook of shrewd pastoral theology, as well as the first serious attempt to consider the relations and duties of the minister of Christ in the pattern of a twentieth-century Welfare State. Furthermore, this question is not considered in any academic fashion from some study armchair—English as well as Australian clergy Pastoralia in the past—but in the context of the human problems that meet the pastor day by day in the dingy little houses that are overshadowed by the cranes of dockland.

Now admittedly professional economists and purists in terminology may query to what extent Australia may be called, in present circumstances, a "Welfare State," and how far it represents an unrestricted policy of "Laissez faire"; of that the present reviewer is not competent to judge. Neither is he competent to judge, how closely conditions in the dockland of, say, Sydney, approximate to those in Southampton, as described in this book. Nevertheless of one thing he is convinced from personal experience, that this little book gives a perfectly faithful description of the life and problems of English dockland as a whole, not merely of the Parish of St. Mary, Southampton. Every page could find its parallel in any parish along the Thames from Tower Bridge to Gravesend — Bermondsey, Rotherhithe, Deptford, Shadwell, or Wapping, all would tell the same tale.

But such reconstructions as these are not at heart historical; they are philosophical, or rather theological. We had thought that it was soberly realised by scholars to-day that Fact and Interpretation together inextricably comprise the warp and woof of Revelation. We may of course reject either or both if we will, but if we do, we have rejected Revelation itself. In our own time, we have seen what that means in the life of a great nation, and we do well to heed. For the New Testament is not just a jumbled collection of first-century documents, from which we may reconstruct a hypothetical picture of the true sequence of events in a long forgotten era; it is to us the very word of the very God, whose Revelation stands rooted foursquare in history or not at all. Of such an edifice as Dr. Brandon raises on an outright rejection of the plain sense statement of so much of the New Testament, we may only voice our suspicion that, like so many cloud palaces of old, it rests but on air.—R.A.C.

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when the industrial slum in Chungking or Pittsburgh will resemble that in Bombay or Johannesburg in all but the colour of the inhabitants. The second is that in so many ways the Australia of to-day is the England of yesterday that we may well wonder if the England of to-day may not picture the Australia of to-morrow. Conservatism in theology is the lifeblood and hallmark of Christianity; but in Pastoralia of all things we can least afford to be "one jump behind the times"—living in an unreal world of yesterdays and failing to help our people because we utterly fail to comprehend their problems. As one who went straight to a busy Riverside parish from College life, the reviewer speaks from bitter personal experience here; but it is only the fool who learns from his own experience—the wise man may learn from Spencer Leeson's.

Perhaps the most significant thing in this book is that the author at least recognises the problem and tries to grapple with it "in the name of the Lord."

Although it is only right to say that, to judge from various incidental references in the book, the author would not always fit into our Conservative Evangelical pattern, yet he does see the Christian task in its true light as that of leading men and women to Christ, not merely the much easier task of inducing them to attend church. He has heartening words to say about the value of the Open-Air Service in the twentieth century, and wise words as to the evangelistic opportunities afforded by the occasional offices in a post-Christian society which yet, for reasons psychological or superstitious, whichever you will, values them and seeks them.

The Church in England is fully alive to the problem presented by the "down town" parish, furnished with a vast barn of a church and no congregation; this book shows how her readers are seeking to meet the challenge. Have we in Australia ever really recognised the problem as a whole? and if so—what steps are we taking to meet it? It will not do to shrug our shoulders and say that Christianity has lost its hold in the industrial parish, and turn in relief to the more congenial and rewarding (though taxing) work of Suburbia or the new housing areas. That was not Christ's way, and we dare not make it ours. His writ runs, His commission calls us, as much to Dockland as Suburbia; and if the gibe is true that ours is a "middle class religion," it is the fault of the Heralds—not of the Message. Let us then, in all humility seek to learn from one who has faced this problem courageously as an essential part of the grand strategy of Christ.

Yet if this were all, we might simply characterise the book as interesting, but irrelevant to our own parochial tasks. For two reasons we cannot do this: the first is that, given similar circumstances, the problems of mankind are the same all over the world. We are fast approaching an age

CHIEF ADMINISTRATIVE OFFICER OF CHURCH OF ENGLAND HOMES, DIOCESE OF SYDNEY

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Closing date for applications, January 31, 1952.

Diocesan News

SYDNEY

● A Missionary Exhibition.

A Missionary exhibition is to be held in St. Matthew's Hall, the Corso, Manly, from Tuesday to Friday, 15th to 18th January, 1952.

● League of Youth Interstate Conference.

A League of Youth Interstate Conference is to be held in Sydney from the 12th to the 19th January, 1952, at the Strathfield Bible College. Evening meetings, which will commence at 7.45 p.m. each evening, are open to all young people.

TASMANIA

● Ordination.

On St. Thomas' Day in St. David's Cathedral, Hobart, E. L. Phillips was made a Deacon and the Revs. H. D. Ikin and W. L. D. Morgan were advanced to the Priesthood.

● Appointments.

The Rev. T. B. McCall (on leave in Diocese of Sydney) was instituted and inducted by the Bishop of Tasmania, to be Rector of Holy Trinity, Launceston, on December 15th.

The Rev. E. L. Phillips, Curate in parish of Sheffield; the Rev. H. D. Ikin, Assistant Priest, St. John's, New Town; the Rev. W. L. D. Morgan, Priest-in-Charge, Ringarooma and Derby.

● Obituary.

The Rev. A. F. Thomas (Rector of Clarence).

The Rev. F. Littlejohn (for some time on sick leave).

Glorious it is to wear the crown
Of a deserved and pure success;—
He who knows how to fail has won
A crown whose lustre is not less

A. A. Procter.

On the tree of Life eternal,
Man, let all thy hope be staid;
Which alone, for ever vernal,
Bears a leaf that shall not fade

Bishop Horne.

DEVOTIONAL

FIRST SUNDAY AFTER EPIPHANY JANUARY 13th.

The special subject for our thoughts on the First Sunday after Epiphany is "Knowing and Doing." In the Collect we pray that God's people "may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same." The Epistle illustrated the first part of this prayer, and the Gospel the second. In the Epistle (Rom. xii 1-5) St. Paul tells us "what we ought to do," exhorts us to present our bodies a living sacrifice, holy, acceptable unto God which is our reasonable service. He assumes that the offering of the Soul to God has already been made, and teaches that we are "saved to serve," and that the body and its members should be placed at the disposal of the Lord, to carry on the work of His Kingdom; we should not be conformed to this world, but transformed by the renewing of our mind, proving what is that good and acceptable, and perfect will of God. Then in the Gospel (St. Luke ii, 41-52) we have the example of the Lord set before us, for we read of the boy Jesus in the Temple in the midst of the doctors, both hearing them and asking them questions. He knew what He ought to do, and had grace to act upon His knowledge. "Wist ye not," He said, "that I must be about My Father's business." Thus the Gospel teaches by example, what the Epistle teaches by precept.

SECOND SUNDAY AFTER EPIPHANY — JANUARY 20th.

On the Second Sunday after Epiphany we are reminded how Christ manifested His Creative Power at Cana of Galilee by turning water into wine. Canon Norris says: "The same Divine power which by a slow process of secretion in the vine, turns the rain-drops into the juices of the grape, had wrought that self-same change instantaneously"; and he adds: "To identify Himself with His Father by showing that He could do visibly what His Father was doing invisibly, was doubtless the first great purpose of Christ's miracles." So in the Gospel (St. John ii 1-11) we are told that "He manifested forth His glory," thus identifying Himself with the Almighty and Everlasting God, Who governs all things in heaven and earth, to whom we pray in the Collect.

But while the special subject of the Sunday is "Christ the Creator," we cannot doubt that our Lord's first miracle was intended to teach the true character of the Christian religion. His disciples had come straight from John the Baptist, an austere man, keeping aloof from his fellows. The Baptist had spoken to them of Jesus as one whose shoe latchet he was not worthy to unloose. And the first act of their new Master was to go to a Marriage Feast, a scene of innocent festivity, and in a time of necessity to provide for the needs of the guests. Christianity is intended to be the religion of common life. The Lord's first miracle was at a wedding, his last (before His death), was at a grave-side. So in the Epistle (Rom. xii, 6-16) St. Paul teaches the same lesson, "Rejoice with them that do rejoice, and weep with them that weep." The lofty principles of the Christian Faith must be applied in the ordinary circumstances of individual and social life.

THE DAY OF REST.

A restful Sunday is a physical necessity for all.

A quiet Sunday is one of the greatest moral forces in the Universe.

A family Sunday is a preserver of the home.

A civic Sunday is a charter of industrial freedom.

A Christian Sunday is a bulwark of righteousness which exalteth a nation.

Blest day of God, how calm, how bright,
A day of rest and praise,
The labourer's rest, the saint's delight,
The first and best of days.

BISHOP OF WINCHESTER RESIGNS.

The Bishop of Winchester, Dr. M. G. Haigh, having been advised that for reasons of health he ought not to continue indefinitely to discharge the duties of his present office, has tendered to the Archbishop of Canterbury his resignation of his bishopric to take effect at the end of February, 1952, and the Archbishop has accepted it.

In February next Dr. Haigh will have completed twenty-one years' service as an English diocesan, having been consecrated Bishop of Coventry in 1931 and translated to Winchester in 1942.

Think not rashly that, because
Modern life is smooth and fine,
'Tis not subject to the laws

Of the Master's high design;
That we less require endurance
Than in day's of coarser plan,—
That we less demand assurance
Of the Godhead hid in man.

—Lord Houghton.

CORRESPONDENCE

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

WINNING THE YOUNG TO CHRIST.

(The Editor, "Australian Church Record.")

Dear Sir,

May I through your columns make some remarks concerning the work of winning the young to Christ? Children's evangelism presents some peculiar difficulties. It is extremely easy to win children to a profession of faith in Christ, but far from easy to bring them into an experience of Christ that will stand the test of time. Growing experiences only add to the conviction that what they need, if there is to be a real work of grace in their lives, is a thorough grounding in the word of God. It is vital that they should read the Bible for themselves, and also that they should have thorough doctrinal teaching in such subjects as God and sin and the Blood and faith and redemption and the Holy Spirit and repentance and the new birth and judgment and the Christian walk and that separation from the world which is an inevitable feature of salvation. In these days they also need thorough teaching on the inspiration of Scripture.

There is now available, as a "Junior Section" of the Australian Bible Correspondence School, a three months' course of foundational Bible study in which I have boiled down the whole great body of vital doctrine into a small compass and simple form, interestingly presented in story form with illustrations, together with daily Bible readings with explanatory notes—the whole so planned that a young person, even if starting with absolutely no knowledge of divine things, would before the end of the three months have enough knowledge for a really clear and intelligent decision for Christ. May I then commend to the notice of your readers, especially those working among the young, the advertisement which, in another column, gives details?

Yours, etc.,

THORDIS R. FORD,

Australian Bible Correspondence School,
19 Balmoral St., Hornsby, N.S.W.

December 20, 1951.

WAR DAMAGE REPAIRS

Hard hit by "enemy action" Britain has so far spent a thousand million pounds sterling on patching up and rebuilding. Now the bill is shrinking say the War Damage Commission. It grew from thousands of pounds a week in 1941 to a weekly average of nearly three millions in 1948.

Most of the compensation has been met from taxes and 70 per cent, of this vast sum has been paid out for repairs to or replacement of dwellings since well over three million homes were damaged or destroyed.

PERSONAL

St. Paul's, Chatswood (Sydney) has lost one of its early members in the death of Mrs. Strudwick, the wife of Mr. T. A. Strudwick for many years a Warden of that church. The burial service was taken by the Archbishop of Sydney. From the foundation of the parish of St. Paul's fifty years ago the ladies of that Church have been noted for their generous support of noble causes outside their own boundaries, including the Children's Homes, the Home of Peace, and the Church Missionary Society. They have also been most hospitable as was evidenced for many years on the day of the Annual Convention. Mrs. Strudwick was always a happy and helpful worker in all this. She will be greatly missed. We extend our sincere sympathy to Mr. Strudwick.

Several clergy took part in the spiritual conventions at Upway, Victoria, and Katoomba, N.S.W., including Bishop Stanway, Archdeacon R. B. Robinson, Canon Loane, Revs. R. F. Dillon, H. M. Arrowsmith and C. H. Nash. The Archbishop of Sydney presided at the Missionary Day at Katoomba and at the Convention Memorial Service for the late Archdeacon Begbie for long connected with the convention and the late Mrs. M. E. Young, in whose home "Khandala" the convention was founded nearly fifty years ago.

The Rev. P. R. Westley, rector of St. Thomas', Auburn, has accepted nomination to Christ Church, Enmore, Diocese of Sydney. Mr. Westley will be inducted to his new parish on February 14th.

The Rev. R. Gray, Rector of St. Peter's, Cook's River, has been appointed to St. George's, Hurstville, Sydney, in succession to the Rev. G. S. Richmond, who has resigned, and retired from the active ministry.

We offer our congratulations to Messrs. T. S. Holt, and A. Hope, of St. Thomas', Enfield, who have completed 40 consecutive years of service to the parish as Rector and People's Wardens respectively, having been appointed together at the annual Easter meeting in 1911. To mark this probably unique event, His Grace the Archbishop, at a large gathering of parishioners, made a presentation to each of an illumin-

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ated address and a comfortable arm chair. His Grace, the Rev. J. W. Ferrier, and the Rev. R. P. Gee, former Rectors, and the present Rector, Rev. F. A. S. Boyden, referred in appreciative terms to the services rendered to the parish and diocese by the two wardens.

The Rev. R. C. M. Long, of Christ Church, Gladesville, N.S.W., and the Rev. A. J. Bamford, of St. Michael's, North Carlton, Melbourne, are exchanging parishes for the month of January. The parish of St. Michael's is where Mr. Long was brought up and confirmed, so that he expects to meet numbers of friends and relatives during his visit to the southern city.

We are gratified to learn that the Rev. M. A. P. Wood, Rector of St. Ebbe's, Oxford, has accepted the position of Rector and Rural Dean of Islington (London). Mr. Wood inherits in this a great tradition which we believe he will worthily maintain. We are sure he would appreciate the prayers of our readers as he takes up this new work.

We offer our congratulations to the Rev. and Mrs. B. R. Horsley, of Eastwood, N.S.W., on the birth of a son, and also to the Rev. and Mrs. W. Merrill on the birth of a daughter. The Rev. W. Merrill is on the Staff of Holy Trinity Grammar School, Dulwich Hill.

Dr. F. Cash, Rector of Christ Church, Lavender Bay, and Registrar of The Australian College of Theology, has been elected by the Clergy of Sydney as a Canon of St. Andrew's Cathedral. The Canon has received many congratulations.

Much sympathy will be felt for Mr. and Mrs. D. S. Campbell, well-known Church people in Sydney and connected with St. Paul's, Chatswood, on the death of their eldest son Richard Douglas.

The Rev. F. H. B. Dillon, Rector of Holy Trinity Church, Adelaide, has accepted nomination to the Parish of St. Clement's, Mosman.

We offer our congratulations to Miss Joy Hewett, daughter of Canon and Mrs. R. J. Hewett and Mr. David Crawford, who have just announced their engagement.

The Rev. D. J. Niles, Chairman of the Youth Department of the World Council of Churches arrived in Sydney last week.

BOOKS FOR SALE.

Oxford and the Evangelical Succession by M. L. Loan, 25/3; The Churchman's History of the Oxford Movement, by W. Prescott Upton, 6/-; Through the Prayer Book, by Dyson Hague, 12/9; How We Got our Prayer Book, by T. W. Drury, 5/6; Great Churchman series (Church Book Room Press), 1/- each.

And others.

CHURCH RECORD BOOKROOM,
Diocesan Church House, Sydney.

ORDINATION.

Twelve deacons were ordained to the priesthood in St. Andrew's Cathedral on St. Thomas' Day. The Rev. R. Flateau, recently returned from West China, preached the sermon. Quiet days for the Ordinand were held at "Gilbulla" prior to the Ordination Service.