

THE AUSTRALIAN CHURCH RECORD

PAPER FOR CHURCH OF ENGLAND PEOPLE—CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED
SEVENTY-SEVENTH YEAR OF PUBLICATION.

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Sydney Accepts Constitution

Sydney Synod by a large majority accepted the draft constitution for "The Church of England in Australia" at a special session held last week.

At the second reading debate which followed three days of examining the draft in committee, the arguments against the constitution were concentrated on the depressed status and variability of the Reformation doctrines in the proposed new church, on the new principle introduced at the last meeting of the constitution drafting committee, of departing from the long custom of only one prayer book, and substituting in its place the principle of innumerable variations in church services, parish differing from parish.

Range of opinion

In this connection it was several times asked during the session why church leaders who in 1945 had fought that the principle of one prayer book (or "use") was so important that they issued a minority report opposing the abandonment of the constitution because it allowed various prayer books in the church, had now changed their minds and were urging the adoption of a constitution which allowed infinitely more variations from the prayer book than did the proposals of 1945. Their report in 1945 is quoted as follows:

To open the possibility of a number of various uses within the compass of a single church of England in Australia would be to depart from the conditions that prevailed prior to the Reformation which it was the design of the church of England to remedy. (See Preface to Book of Common Prayer). We are told that this diversity exists in fact today. That may be so, but we are not prepared to recommend that this position should be given legal sanction."

Arguments in support

Speakers who supported the constitution said that it sufficiently safeguarded Protestant doctrines and that they expected it to lead to closer friendship. Bishop Hilliard, who spoke immediately before the reply of the mover of the ordinance, urged acceptance of the ordinance on the ground that if Sydney did not accept, the rest of Australia would go on without it. Finally, Mr. Jenkyn in his reply, quoted a long extract from a judgement given in the Red Book case (but which in fact was a dissenting judgement with

DR. REED ELECTED BISHOP OF ADELAIDE

Adelaide Synod at the end of a two day session last week elected the Very Reverend T. T. Reed, D. Litt., Th. D., Dean of Adelaide, to be Bishop of Adelaide. We understand that other candidates at the election were the Rev. Brian Macdonald; Bishop Housden of Rockhampton, and Bishop Hudson of Carpenteria.

This was the third meeting of the Adelaide Synod to elect a bishop. The first meeting had failed to make an election, and the candidate elected at the second meeting had declined the office.

which the court did not agree) to the effect that the Church of England never had the principle of uniformity.

In the vote, the laymen voted 131 to 56 in favour of the draft but the clerical vote was more evenly divided, being 88 to 49. The division went right down the centre of the diocese. Thus of the two bishops (apart from

(continued on page 15)



The new Everyman's Hut in the compound at Koki Beach, Port Moresby. It provides a unique missionary opportunity amongst the 1,000 natives and has been praised by U.N. officials. (See article on back page)

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EDITORIAL

State Aid to Denominational Schools

The decision of the Federal Executive of the Australian Labour Party to delete from its platform state aid to Denominational Schools is to be commended. The policy of state aid to church schools was adopted by the A.L.P. in 1953 as the result of Roman Catholic influence within the party. The Labour Government in Tasmania had intended to legislate for State aid to church schools. But as a result of the decision of the Federal Executive we understand that this legislation has been abandoned.

State aid to church schools means the abandonment of a unified educational system in the nation and the substitution in its place of a multi-school system.

It is true that at present the Roman Catholic Church alone has a rival school system to the Public Education Department. But this is because the other Christian churches have co-operated with the community's wish that there should be a single school system within which the churches would teach religion to its pupils. But although the Roman Catholic Church authorities in Australia advocated this system at first, the Vatican condemned it and forbade members of its communion from furthering it.

Consequently, the Roman Church maintained and extended its schools, and for many years refused to give religious instruction to Roman Catholics in State Schools, where, as in N.S.W., they were invited to do so, so that they might the better use pressure on Roman Catholic parents to send their children to the convent school rather than to the "pagan" state schools. They were willing to sacrifice the interests of one generation of Roman Catholic children in order to build up their school system for the future.

When the principle of state aid to denominational schools was changed for the principle of a unified public education system there were many more Protestant schools than Roman Catholic schools in the community. If the Australian people, giving way to increasing Roman Catholic pressure, reverts to the former principle, it must be anticipated that protestant schools will be rebuilt in numbers. Thus in a town or community large enough to maintain one efficient school only, there will be an Anglican school, a Methodist or Presbyterian, a Roman Catholic and a State School, all receiving government aid! Educational standards will come tumbling and costs will soar.

State aid to denominational schools is not a way forward. But if a government wishes to subsidise the churches in the educational field, grants towards the better teaching of religion within the state school system in proportion to the number of pupils of each denomination would build up that system and make it more effective. But grants towards denominational schools would destroy the State School System.

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The Australian Church Record, March 28, 1957

RELIGIOUS APARTHEID IN SOUTH AFRICA

BISHOPS DEFY GOVERNMENT.

The Union Government have introduced a bill requiring that before an African can attend religious services held in the towns or cities of South Africa in churches established after 1938 permission must be obtained from the ministry of native affairs. Roman Catholic and Methodist leaders have protested strongly against this attack on religious freedom, while the "Cape Argus" in a leading article has described the proposal to compel Christians to ask government permission before entering a place of worship as "sacrilegious interference."

Anglican bishops in South Africa have decided to ignore the government proposals, the Bishop of Natal, the Rt. Rev. Vernon Inman said. He added that they realised the grave consequences which they face and the fact that some of them may be exiled, have their personal liberty restricted or have the work of the Church hampered.

Bishop Inman said that the stand was not an attempt to intimidate or to threaten the Government. "As a church we loathe and abominate the devilish device known as apartheid. We believe that it is leading our country to ultimate ruin."

Clause 29 (c) of the Bill which forbids mixed worship was, the Bishop said, un-Christian and un-South African. It "went beyond politics, and was an attempt to intrude into the court of heaven itself." The Church's stand was not merely academic, for there were many churches where mixed worship took place. The present Government had taken such wide powers that it could hamper Churchmen who disobeyed the law, even to the extent of exiling them, Bishop Inman said. But there could be no compromise, and it was only fair that the Prime Minister should know beforehand that the Church's attitude was literally the same as expressed by St. Peter, in Acts V, v. 29: "We ought to obey God rather than men."

ENGLISH C.M.S. SUPPORTERS GAVE £40,000 MORE IN 1956.

Receipts totalling £580,000 are shown in an interim report on the finances of the Church Missionary Society for the year ended December 31, 1956. The report also indicates that the Society's supporters in several thousand parishes throughout the British Isles have achieved the set target of £40,000 extra income, compared with their giving for the previous year (1955).

Estimates of expenditure for 1957 have long since been passed, and represent work now being undertaken in Africa and the East. They total nearly £600,000. Because of the continuing eroding effect of inflation and to secure a modest measure of initiative for the Society's work overseas supporters are being asked to provide an income for 1957 over £20,000 higher than that for 1956.

The Australian Church Record, March 28, 1957

NEW RECTOR FOR HOLY TRINITY, ADELAIDE.

The Rev. Lance Shilton, B.A., B.D., of Melbourne, has accepted the position of Rector of Holy Trinity, Adelaide, and approval of the appointment by the Governor of South Australia has been received ("Record," 14/3/57.)

Mr. Shilton, together with Mrs. Shilton, returned from England in February of this year after completing his London B.D. Whilst in England he resided at Tyndale House, Cambridge. En route home to Australia they visited Ceylon, India and East Africa, spending time at the various C.M.S. Mission stations.

Prior to his departure to England, Mr. Shilton was vicar of St. Jude's, Carlton, in the Melbourne Diocese, one-time Chairman of the Victorian Branch of League of Youth and prior to his time overseas, he was Commissioner for the Ridley College Extension Appeal, and during his term of 11 months in this office was responsible for raising £11,000.

At present Mr. Shilton is Locum Tenens at St. Paul's, Canterbury, and at the same time is engaged in work for C.S.S.M., in Scripture Union activities. It is expected that he will take up his new appointment in April of this year.

WEDDING PHOTOS IN CHURCH.

The Bishop of Rochester, the Rt. Rev. C. M. Chavasse, has warmly commended the practice of taking photographs or recordings of wedding services in church.

In December, the Archbishop of Canterbury issued instructions to incumbents in his diocese that they were not to give permission for either to be taken during any service except with the authority of their archdeacon. The Primate added that permission would be given only in exceptional circumstances, as he considered both likely to interfere with the solemnity of the service.

The Bishop of Rochester takes the opposite view, and in his "Diocesan Review," he has made it known that he believes that the possession of a photograph of a bride and bridegroom plighting their troth can have a great value for a wife and husband in looking at it together in future years; and that, still more, for them to listen, on the anniversary of their wedding, to their own voices taking each other "for better, for worse . . . till death do us part" can only do untold good.

The Bishop, therefore, intends to encourage the practice, under proper conditions, which would include the prohibition of a flashlight in taking the photograph. He says that photographers are anxious to perform their task unobtrusively and reverently and he can trust his clergy to make their own discreet arrangements with them.

JORDANIAN BOARD TO STUDY SCROLLS.

The Government of Jordan has formed a board to study and publish some of the Dead Sea Scrolls.

Announcing this in Amman on Monday, the Jordanian assistant director of antiquities, Dr. Awani Dajani, said that both Arab and foreign experts would be permitted to study the Scrolls. The study would be supervised by the American School for Oriental Research and by the Ecole Biblique.

THE AUSTRALIAN CHURCH RECORD

NOTES AND COMMENTS

Ghana's independence celebrated this month owes perhaps more to the Christian religion than to politics and political independence. Christianity came to the Gold Coast, now to be known as Ghana, in the 18th and 19th centuries, chiefly as a result of Methodist and Presbyterian missions. Now half the population is Christian, the remaining half being moslems and pagans.

Moreover it was the Christians who provided the schools in which almost without exception the present leaders and administrators of the country received their primary and secondary education, while many of those who hold university degrees received them from the College founded by the C.M.S. at Freetown. The new government has recognised the contribution that the missions of the Christian church have made to independence by inviting to the celebrations the distinguished first Principle of Achimota College, the Rev. Alex Fraser.

Co-incident with independence the United Society for Christian Literature is giving its support to the Christian periodical magazine "New Nation," which has a wide sale throughout Ghana and which issued a special edition of 30,000 copies for Independence Day, March 6th. The editor asks for the prayers of Christian people everywhere as he and his colleagues seek to provide a genuine christian periodical for the new nation now an independent part of the Commonwealth. The Ghana Government has said that missionaries continue to be welcome in that country.

The decision of the Australian Council for the World Council of Churches made at its recent annual meeting at Gilbulla to hold a nationwide 10-day conference on Faith and Order at the end of January or early February, 1959, is to be welcomed. The proposed theme of the conference is "Obedience to Christ as the Lord of the Church and the world."

Many Faith and Order Conferences have been held overseas and have proved of very great benefit in enabling Christians from varying ecclesiastical traditions to understand one another, and to become friends. Up till now no such conference has been held in Australia, so that though the decision of the A.C.W.C.C. is tardy, it is nevertheless gratifying. However, from some points of view it would have been better to have planned five near-simultaneous state conferences of 100 members each, than the proposed national-wide conference of 500 members, because the benefit of Faith and Order Conferences has been found to lie chiefly in the mutual understanding that churchmen obtain as a result of them and the friendships that are formed across ecclesiastical divisions. But a large conference of 500 persons will tend to be impersonal and will so defeat one of the objects of holding it. This will be especially so if it has not been prepared for by the holding of state conferences prior to its meeting.

The art of travelling light in our journeying through this world is an objective always to be striven after by Christians, using the world, yet not abusing it and learning in whatsoever state they are, therewith to be content. This will involve discipline of the body, buffeting it when necessary and keeping it in subjection.

Though self-denial is an essential feature of Christian living, it is not an object in itself. We are not called upon to hate the body or to fear bodily appetites, but we are called upon to discipline these to the end that we might be of greater effectiveness in the service of our fellowmen. The discipline which God calls us to is essentially positive and not negative, a discipline of love and not of asceticism. "Is not this the fast that I have chosen," the Lord says through Isaiah "to loose the bands of wickedness, to undo the heavy burdens and let the oppressed go free and that thou break every

yoke. To deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house. When thou seest the naked that thou cover him?"

Such works of mercy provide ample discipline of the body. They are to be undertaken throughout the year and not confined to forty days. Yet the season of Lent is an opportunity for beginning once more those Christian duties in which we may have become slack, such as visiting the sick, helping the troubled, teaching the young the Christian faith and preaching the gospel to our neighbours.

The United Nations must look to its laurels, for it is in danger of losing the approbation of the conscience of Christian nations. Twice in recent years the Israelis have routed the Egyptian army and twice the United Nations have despoiled Israel of that territorial security against Egyptian aggression which normally is the consequence of victory. Like an adult separating two small boys fighting, the United Nations has a duty to see that the bully learns to desist from his bragging and bullying which the hiding from which he has been saved would have taught him. In particular the United Nations must insist that the Gaza strip—over which Egypt has no moral claim, should be demilitarized and that the passage through the Gulf of Akaba and the Suez Canal should be unimpeded. If Egypt still pretends that it has a right to stop Israel traffic in these waters because it is still in a state of war with Israel, the United Nations should remember that this pretense is only possible through its own actions.

APPOINTMENT OF GOVERNOR

The following statement has been issued, by the N.S.W. Council of Churches:

The recent press statement concerning the overseas visit of the Attorney General and Minister for Justice has given rise to much speculation concerning the appointment of a Governor to succeed Sir John Northcott next August.

The names of a leading politician and a service chief have been freely mentioned. We believe that the representative of the Crown should be above party politics for no matter how distinguished a politician's career has been, his party loyalty cannot help but have a divisive effect in the community. We also feel that the long-standing practice of appointing a Protestant as the Monarch's representative enjoys the overwhelming approval of the vast majority of the people of N.S.W. who are mindful that the Monarch is required by statute to be a Protestant. So exalted and dignified a position should not be treated as a political reward.

A. W. STEPHENSON, President.
B. G. JUDD, Secretary.

Evangelical Revival In Brazil

(Written at the request of the "Australian Church Record")

By the Rev. William A. Dunlap, B.A., Th.B. (Princeton)

What does the average Australian know about Latin America? The World's widest ocean separates the continents, not only geographically, but in cultural intercourse.

Five years ago I was flying over Sao Paulo, a city as populous as Sydney and Melbourne put together. Three-line boulevards and express highways sped traffic by viaduct and tunnel through a forest of glass-walled apartment buildings and towering skyscrapers.

A few short hours before I had looked down on the impenetrable rain

forests of the Amazon, among which the primitive Indians live almost like ferocious animals. Now I was entering a world of fashionable Latins, among whom I was to live and work for an enchanting year. During those months I was to find them a young, intelligent, forceful people, ready to move ahead in every way.

Perhaps the easiest way to explain my presence in Brazil is to quote a retrospective Minute of Record (1952) of The Presbyterian Church in the U.S.A., which made me again grateful to God: "The Board made record of the remarkable series of evangelistic campaigns carried on by Dr. J. Edwin Orr and Rev. William Dunlap in Brazil during the past nine months, resulting in a deep and widespread spiritual revival in the churches and thousands of conversions."

The Republic of Brazil, larger in area than the United States or Australia, has a population of 57,000,000 and is increasing by a million a year, chiefly European immigrants. Less than a tenth of the population are practising Roman Catholics, according to Jesuit analysts. Protestant work began one hundred years ago and increased slowly but steadily. In 1951 the Holy Spirit began to burden the Evangelicals with the need of a spiritual awakening. In the city of Sao Paulo alone weekly prayer groups sprang up in more than eighty churches. In 1952, the Presbyterians invited the Anglicans and Baptists and Methodists and other denominations to join with them in a campaign to promote a spiritual awakening, for which they had invited my colleague, Dr. J. Edwin Orr, as missionary. None of us knew what to expect, but our prayers were answered in a way beyond our greatest hopes.

I myself saw churches in many places crowded for prayer each morning at six and building after building packed to suffocation for nightly preaching services. Christians were revived and the uncovered flocked to the preaching of the Word. We noticed that one-third of all inquirers were utter pagans, one-third nominal Roman Catholics, and one-third nominal Protestants. Some churches increased

● DAY OF PRAYER
The Annual Day of Prayer in N.S.W. for the work of the British and Foreign Bible Society will be held on FRIDAY, APRIL 12th.
Ministers of Churches are being asked to make special mention of the Society at mid-week services and on Sunday, 14th April.

30% in membership, one actually 300%. These were the first united campaigns ever held in Brazil, and in some cities the churches gained more additions, in a month than in the previous decade. So reported Dr. Benjamin Moraes, Moderator of the Presbyterian Church of Brazil. And, reports Dr. Jorge Bertolaso Stella of Sao Paulo Cathedral, "the fruits remain, thanks to God."

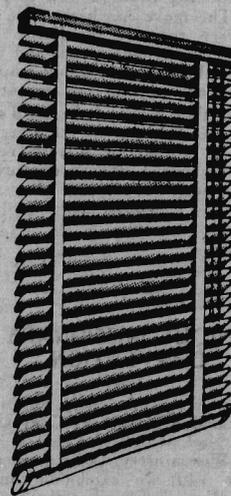
Suffice to say, the Brazilian Evangelical Community is now increasing twelve times as fast as the population. The Protestant constituency (actual church members and Sunday school pupils) is now 50% of the number of practising Roman Catholics. There are churches seating two, three or four thousand worshippers. Brazilians are now sending missionaries to several other countries.

Persecution in Colombia.
What a contrast with Colombia! Although I was only in that country briefly, I could almost feel the oppressive spirit of the Roman Hierarchy as it is doing everything in its power to quench the fires of Protestantism. The persecution of Protestants has continued increasingly during these years, despite American and British protests. Here is the latest word from the Secretary of the Colombian Evangelical Confederation. (August, 1956.)

Since 1948, 47 churches and chapels have been destroyed by fire or dynamite, not counting many other buildings, used by Protestants damaged, confiscated or sealed. In the same period, 75 Protestant men, women and children were martyred for their faith. More than 200 Protestant primary schools have been closed in a country where 44% of the adult population is illiterate. Yet in spite of churches being closed at the rate of half-a-dozen a month, and Protestant services prohibited in three-quarters of the country, thousands of Protestants are meeting secretly in houses and fields to worship God according to their conscience.

After Brazil, the country of greatest opportunity for the Gospel is Chile, where the South American Missionary Society maintains a good work. There are hundreds of thousands of active Evangelicals in the country.

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CORRESPONDENCE

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

The Protestant Sabbath in Peril

Dear Sir,

The rapid increase in organised Sunday sport in the last decade should cause some deep and sustained thinking among all who value vital Protestantism. It is safe to say that in the great majority of places in N.S.W. organised sport on the Lord's Day is the rule where once it was the exception. This in itself is damaging to church life and to the public conscience.

Of late, however, an equally serious challenge and more dangerous threat to the Day has appeared. For a number of years admission charges to football and surf carnivals have been made under the "Take No Action" policy of the police. Now, however, we find that an American promoter of professional tennis, after advertising his charges to exhibitions at the White City Courts, Sydney, draws large crowds, without any action being taken by the Chief Secretary's Department, which, when approached by the Lord's Day Observance, expressed the view that the Department had no power to prevent this kind of charge.

So there we have it! Under the 1781 Lord's Day Observance Act, still good law in Australia, any individual can turn common informer and institute proceedings against a promoter who makes payment a condition of admission to entertainments on the Lord's Day, and win the case provided that he secures positive proof of the charge. But the Government cannot! True it is that the Theatres and Public Halls Act prevents indoor entertainments, and one may be pardoned if one believes that the Police Offences Act (1901-1947) gives the powers that be sufficient authority to curb Sunday charges if the old Act of George III does not. Section 199 of the Police Offences Act empowers the police to charge those carrying firearms on Sundays, and this is indeed frequently used against offenders. A paragraph or two later on in the Act we read that the Justices are empowered to disperse crowds gathered for Sunday sport in the "said city or towns." Could not this be used to prevent the Sunday commercialised sport? And organised sport too if it created a nuisance? We believe that if the will were there the action would be taken.

In the face of general apathy and Governmental indifference what should believing people do? To pass by on the other side and to leave the wounded Sabbath to its enemies must surely mean that we value not at all the convictions of our fathers who by their influence and example secured that legislation which has given us our weekly day of rest and worship. To think that the Philistines are entitled to ravage the Lord's heritage because of the prevailing ungodliness is to suggest that the will of the people must prevail against the will of God expressed in the Decalogue. What can we do? Many things, doubtless. But all could do at least two things. Firstly, bring the matter before our God whose cause it is primarily. Let God arise and let His enemies be scattered. Secondly, let every church, every organisation, every denomination and its various parts, every individual, consider whether they should not use every avenue to bring pressure to bear on the authorities to preserve the Lord's Day from secularisation and commercialisation. Finally, should the Governments persist in affirming that they have no power to do anything about the position,

it might be suggested that legislation along the lines of the Canadian Act of 1907 be introduced to clarify the position and save the day for future generations.

C. KING,

Secretary of the Lord's Day Observance Society, Taree, Inc., N.S.W.

CHRISTIAN WORSHIP.

Dear Sir,

I agree with what you say in "Notes and Comments" in your issue of the 14th March to the effect that worship in its widest sense includes faith and obedience, and that without faith and obedience worship is not acceptable to God. I would go further and say that without faith and obedience worship is strictly impossible; for they that worship God must worship Him in spirit and in truth, and only a spiritual person (i.e., one who trusts in Christ and obeys Him) can do this.

What I tried to do in my letter in your issue of the 14th February was to draw a distinction between a function which is a *sine qua non* of the Church and one which is not. If the Church is defined as the worshipping community, then if it ceases to worship God it ceases to be the Church. If it disobeys a command of Christ, it will be judged by God, but it will still quite correctly be called the Church—its disobedience does not make it lose its identity. At various times sections of the Church have not attempted to obey Christ's last command. The Church of England and the other Protestant Churches were not distinguished by their zeal to obey this command for some centuries after the Reformation. Nevertheless God blessed them and worked through them, though His power to do so must have been hindered by their disobedience. But the Church has always worshipped God, and it always must.

To put it in another way, God could conceivably have commanded His church not to preach the gospel to every creature. In these circumstances it would still be the Church that was commanded not to do so. But He could not have commanded it not to worship Him without transubstantiating it into something other than what it was before this command—a community consisting of the same people holding the same faith, but radically different from the Church.

Worship is what distinguishes the Church as a community from other communities. People can and do join together to fulfil objects which God has commanded His Church to fulfil. What differentiates the Church of England from the Church Missionary Society is that the former is a group of people who have combined in order to worship God, whereas the latter is a group of people who, though they all happen to be part of the former group, have combined in order to assist it to fulfil our Lord's command to preach the gospel to every creature, and not in order to worship God.

This is by way of explanation of my not very lucid previous letter, the burden of which was that evangelisation is not, as you maintained, the only function of the church.

You now seem to admit this, for you say: "It (i.e., evangelisation) is the supreme command laid upon the Church," which implies that other commands are laid upon it, too.

Yours, etc.,

G. S. CLARKE.

Darwin, N.T.

HELP FOR NEW AREA

Dear Sir,

The Parish of Carlingford, in the diocese of Sydney, which until a few years ago was a semi-rural area, has what will virtually become an almost complete new parish growing up in the centre of the existing parish. I refer to the New Housing Area at Dundas. This is, of course, in addition to the growth in every other part of the parish. Over 2000 residences, including a small number of flats, are to be built in the Dundas Valley and the school, opened for the third term of last year, already has nearly 400 pupils.

The Housing Commission has approved of the purchase of three blocks of land for Church of England purposes, and, although the purchase price has not been fixed, this, including all incidental expenses, is not likely to be much under £2,000.

The urgent need is for the purchase of the land to be finalised so that plans may be made for the building of a church or hall and we have replied to the Housing Commission intimating that we wish to purchase the land. The move has been made in faith for until very recently the Parish of Carlingford was numerically small and the purchase of new land and buildings would have been completely beyond our resources.

It may be that some of the Lord's people would care to help us in the purchase of the land. It would be a very real help to the existing parish and an encouragement to the new parishioners.

Yours, etc.,

The Rectory,
Carlingford.

H. R. SMITH.

UNIQUE MISSIONARY CONVENTION.

More than sixty missionary societies sponsored the London Missionary Convention, the first of its kind, which was held at the Central Hall, Westminster, London, recently, in conjunction with an exhibition on "The Church at Work in the Present World Situation."

Meetings are being held every evening at 7 p.m., with a consideration of "The Church's Commission in the World To-day," at which the speakers were Bishop Stephen Neill and the Rev. Stephen Olford. Among other subjects for evening meetings was "Challenge to Youth," when the chairman was the Bishop of Stepney, the Rt. Rev. Joost de Blank and the speakers included the Rev. Edward Patey, Youth Secretary of the British Council of Churches.

There were two special meetings, one for clergy, on the morning of March 5, when Bishop Stephen Neill and Dr. Norman Goodall discussed the relationship between the home Church and missions, and one specially intended for women. This was held in the afternoon of March 6, under the chairmanship of Mrs. Geoffrey Fisher, wife of the Archbishop of Canterbury, and its theme was the Christian home.

The Australian Church Record, March 28, 1957

The Heart in Exile

By the Very Rev. S. Barton Babbage.

It is a well-known fact that criminals have an irresistible desire to return to the scene of their crimes. Bergson, the great french philosopher, points out that not only does a criminal endanger his safety by returning to the scene, he also usually endangers his safety by seeking someone to whom he can confess his crime.

—"Two Moralities," London, 1935. Pp. 10, 11.

What is the explanation of these facts? The reason why a criminal acts as he does is because he feels sub-consciously that his crime has cut him off from society and isolated him from his fellows. What he fears is not only, not even primarily, the punishment which faces him; what he fears is the sense of being cut off from his fellows; what he fears is separation, isolation, ostracism. By going back to the scene of his crime, or by making his confession, he is actually trying to wipe out his crime and to reintegrate himself into the life of society and the fellowship of the community. (Donald Nicholl, "Recent Thought in Focus," London, 1952. P. 72.) What he dreads above everything else is the prospect of being a closed soul, shut in upon himself, alone in his sin.

Alienation.

A vivid illustration of this is to be found in the account of the primeval murder of Abel. Cain has jealously killed his brother and hidden his body. God interrogates Cain: "Where is Abel, thy brother?" Cain indignantly denies both knowledge and responsibility: "I know not; am I my brother's keeper?" God, however, is not deceived: He replies with the accusing words: "What hast thou done? The voice of thy brother's blood crieth unto Me from the ground." God pronounces sentence on Cain, and his punishment is this: to be "a fugitive and a wanderer" upon the face of the earth all the days of his life. Cain is overwhelmed by a sense of the enormity of his offence and by the greatness of his punishment; in bitter anguish he cries:

"My punishment is greater than I can bear." He is conscious of his banishment from his fellows and his alienation from God; he is aware that he is now doomed to be a fugitive and a wanderer, abandoned by God and hunted by man. (Gen. 4, 1-16.)

Sin is, by its very nature, divisive; it separates a man from his fellows, cutting him off from the society of other men; as a consequence, it results

prosperous; while, on the other hand, Potiphar's wife was an imperious and demanding woman. It was an all too human situation. Potiphar's wife, for her part, was infatuated and determined, and she sought an immediate occasion to seduce him. The opportunity came soon. Joseph found himself assailed by the pressing and passionate importunities of an eager woman. He resisted her advances; he would not betray his trust. But the significant thing is the ground on which he refused; it was not simply that he might sully his good name, or even be discovered and dismissed, perhaps punished and imprisoned; it was not simply that he might become the unhappy father of an illegitimate child; it was primarily and fundamentally that such an act would be a sin against God. "Behold, my master knoweth not what is with me in this house, and he hath put all that he hath into my hand; there is none greater in this house than I; neither hath he kept back anything from me but thee, because thou art his wife; how then can I do this great wickedness and sin against God?" (Gen. 39:8.) Joseph is not swayed by prudential or selfish considerations; on the contrary, he is solely moved by a recollection of the

(Continued on page 10)

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The Story of Sydney Diocesan Car Finance Board

In 1950 the Rural Deanery of Hawkesbury-Nepean commissioned Rev. R. T. Hallahan, then Rector of Windsor, and Rev. E. H. Lambert, then of St. Mary's, to try and get some action from Synod on the disabilities suffered by country parsons in parish transport.

Origins.

Following on this, in the Synod of that year a committee was appointed consisting of Rev. L. R. Buckman, Rev. G. R. Delbridge, Rev. E. H. Lambert, Rev. A. W. Prescott, and Rev. E. H. Hallahan; with power to add.

The motion was passed. During the year following a great deal of research work was done, both on finance schemes, and tables of travelling allowance, and a comprehensive report presented to 1951 Synod. This Synod re-appointed the Committee with more specific terms of reference, and the personnel of the Committee was added to, the present Chairman, Canon H. N. Powys, joining it at that stage.

At the 1952 Synod the Committee was constituted as a Board, with six clerical and six lay members. At this Synod also the first recommended

Scale of Travelling Allowances, prepared by the Committee, was adopted.

The Board.

The Board, with Canon Powys as Chairman, Rev. E. H. Lambert as Hon. Secretary (he had been Hon. Secty. of the Committee since its inception) and Mr. Stacy Atkin as Hon. Treasurer, negotiated certain concessions, and made these available to those registered with it, charging five shillings per annum registration fee. This was to provide some funds, for the Board did not have either money or income. An insurance agency was also commenced, most of the commission earned by the voluntary work of the Board's officers being returned to customers as a special discount.

Negotiations were conducted with a church body for funds for car finance,

but these, though protracted, were unfruitful.

Finance.

In 1954 a trading bank indicated that it would be willing to give the Board an overdraft of £10,000 for car finance work, provided Synod was willing to assume responsibility. After a very warm debate Synod took this step—quite unprecedented in its history, and also passed an enabling ordinance with a view to the Board's becoming a corporate body.

The Board was gazetted a corporate body in June, 1955, and immediately began finance operations, charging borrowers 1% more on their loans than it was being charged by the bank, and advancing up to 80% of the cost of new vehicles with repayments spread over a maximum period of five years. The scheme has proved of great benefit to clergy, and has enabled many men to get out of uneconomic old vehicles, and young men to buy into new cars, in cases where this was impossible otherwise.

Fiftieth Car.

The fiftieth vehicle was put on the road a fortnight ago, and was officially handed over on 15/3/57, to the Rev. G. W. R. Townend, a recent ordinand, now curate of the parish of Port Kembla, where he has to minister to a large number of our centres. He expects to be going to Malaya with the Church Missiary Society in two years' time; his financee is already out there doing nursing work with the Society.

The Board is now working on an overdraft limit of £30,000. It has loaned, since it began finance operations, a total of £34,370. Monthly repayments total over £720. The loan limit is £800, and the average loan about 650. Never at any time has any payment been outstanding at the end of the month.

The present Council of the Board is:

Canon H. N. Powys (Chairman), Rev. E. H. Lambert (Hon. Secretary) Mr. Stack Atkin (Hon. Treas.), Rev. C. H. Sherlock (Minute Secretary), with Rev. A. W. Prescott, Rev. K. Walker, Rev. W. Osborne-Browne, and Messrs. W. H. Lober, F. V. Coles, L. A. Langaworth, M. C. Alder and R. G. Cashman.

● JAPAN CHRISTIAN FELLOWSHIP. The C.M.S. Japan Christian Fellowship will hold its Annual Meeting on Friday, 5th April, in C.M.S. House, at 6.30 p.m.

Canon Marcus Loane will be present to speak on his recent trip to Japan.

The meeting is open to all those interested in Japan and membership of the Fellowship is invited from those who will pray and give for the extension of Christ's Kingdom in this needy land.

The Australian Church Record, March 28, 1957

A Man Can Fall Down

By Dr. Leon Morris

Sin's a funny thing!

The ordinary man believes two completely contradictory things about it. On the one hand there's no such thing really. On the other sin is a grim reality, and so powerful that no one can really contend with it.

He doesn't believe there is such a thing. He knows that parsons talk about it, and, indeed, he rather thinks they should. That's their trade. He recalls the story told of Calvin Coolidge, who, returning from church, was asked what the sermon was about. "Sin" was the laconic answer. "And what line did the preacher take?" "He was agin it."

But with ordinary men it's different. They are not worried by the minor deficiencies which are all that they can detect in their own lives. For the life of them, they cannot see why God should care about them. They lack any conviction of the reality or of the seriousness of sin. Where the saint of God is deeply distressed by any spot of imperfection, the sinner cannot discern even the darkest stain. The greatest difficulty with which the modern preacher of the gospel has to contend is the fact that he is offering salvation to men who do not realise that they need to be saved.

The Iron Grip.

Along with that goes a contradiction. Got a man to see that some specific habit of his is wrong and he rejects any suggestion of reform with the counter that nothing can be done about it. That is the way we're made. You can't go against human nature.

Point him to the great saints of the Bible and he is unmoved. He may maintain that the record is all wrong. He may take the line that it was different for them. They didn't have to put up with his difficult circumstances. They probably were made differently. It is a matter of their temperament. And so on.

Talk to him of those who have put their trust in Christ in the ages since, or who are doing so now and his position is much the same. Real sin, where you meet it, is something that cannot be overcome.

Failure is Not Final.

The Christian can never acquiesce in this sort of thing. He is sure that sin abounds. He is no starry-eyed innocent who is unaware of the force of evil. But he knows, too, that is not the whole story.

I like the story of the young parson who went along to take his first service in a jail. He was a bit nervous, and as he walked down the long aisle under the cold stares of the convicts he realised with a sinking heart that his usual line of devotional stories and inspirational incidents would be right out of place. A high reputation among the Mothers' Union was no qualification here. Agonisingly he wondered whether his address would do. His heart pounded. He seemed to shrink in size as he neared the platform.

As he climbed the steps he blinked his eyes in a fervent prayer for guidance. He missed his footing and fell flat on his face. The prison walls rang with laughter. Slowly he rose to his feet. He began his sermon with "Men, that's exactly why I'm here. To tell you that a man can fall down and get up again!"

The Power of God.

That was a brilliant piece of improvisation, and it directs us to the important truth that the gospel comes with power. It is not simply a piece of good advice. There is a pronounced tendency to put the emphasis on the moral teaching of Christianity, as though it were a code of ethics. Many to-day are prepared to think of Christianity as a system of good advice. It points us away from things we should avoid, and directs us into profitable paths.

Against all such ideas it must be stressed that the New Testament thinks of the gospel as power. It does not only tell of power; it is power (Rom. 1.16.) Jesus did not come in order that men might know the path in which they should walk. Men have always

known in general terms what right is and what wrong is. The trouble is that they know the right, and do the wrong.

So the Son of God came in order that sin might be dealt with. Through Him men are saved from both the guilt and the power of sin. Not the guilt only, and not the power only, but both.

It is wrong for men to think that only those may be saved from the power of evil who have a peculiar temperament, or who really did not need much saving. The word of God to Paul was "my strength is made perfect in weakness" (II Cor. 12.9). Christianity is not a faith which can operate only under favourable circumstances. The power of God is in it, and therefore it triumphs over any circumstances. Wherever men put their trust in Christ, there they receive the power to overcome their particular brand of evil. Throughout history again and again the most unlikely people have been outstanding Christians. Why? Because the ability to live the Christian life depends on the power of God, not on the power of man.

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The Heart in Exile — Cont. from page 7

fact that it is God with whom he has to do. He is aware that sin has not only social and temporal consequences. It has, more importantly, spiritual and eternal consequences. And it is a remembrance of this fact which saves Joseph from sinning.

Accused.

Or think again of David. He was also tempted to sensual indulgence, but, where Joseph resisted, David succumbed. He was captivated by the alluring beauty of Bathsheba, the wife of Uriah the Hittite, and added to the sin of adultery the crime of murder; he callously engineered the death of Uriah the Hittite on the battlefield. The deed of base treachery done, there was no legal impediment to this adulterous marriage. Bathsheba became the wife of David the king. It was then that God sent his prophet to rebuke the king. The account of the interview between the prophet and the king is one of deep emotional and dramatic power. The prophet began by telling the king a simple story of oriental exploitation and injustice.

"There were two men in one city; the one rich, the other poor. The rich man had exceeding many flocks and herds; but the poor man had nothing save one little ewe lamb, which he had bought and nourished up; and it grew up together with him, and with his children; it did eat of his own morsel, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him, but took the poor man's lamb, and dressed it for the man that was come to him."

Morally Weak.

David was sensual and morally weak; but he was also a man of compassion and of justice. He was profoundly moved by this account of flagrant and notorious wrong; and he was immediately aroused to hot anger and indignant rage: "As the Lord liveth, the man that hath done this is worthy to die; and he shall restore the lamb fourfold, because he did this thing, and because he had no pity." Nathan replied: "Thou art the man." (2 Sam. 12, 1-15). With those four simple, searing, monosyllabic words, David found himself accused and condemned, stripped and naked, guilty before God.

The fifty-first psalm is David's prayer of penitence; in it there is no attempt at excuse or evasion; no attempt at extenuation or rationalisation; only a confession of shame and sin, guilt and condemnation. "I acknowledge my transgressions; and my sin is ever before me." He knows that though he has sinned, and sinned grievously, against Uriah the Hittite and Bathsheba his wife, yet nevertheless it is against God, that he has most grievously sinned. "Against Thee, Thee only have I sinned, and done that which is evil in Thy sight." He prays for cleansing and for pardon, for restitution to fellowship, for the inexpressible relief and incalculable joy of sins forgiven:

"Hide Thy face from my sin,
And blot out all mine iniquities.
Create in me a clean heart, O God;
And renew a right spirit within me.
Cast me not away from Thy presence;
And take not Thy holy spirit from me.
Restore unto me the joy of Thy salvation;
And uphold me with a free spirit."

In this contrite prayer we are reminded of both the character and the consequences of sin; of the character of sin as rebellion against God, and transgression of His law; and the consequences of sin; alienation from fellowship with God, and separation from His presence. And this broken relationship can only be repaired through the experience of God's forgiveness and the gift of His Holy Spirit.

Unrepented Sin.

It is a solemnising and subduing thought that sin, unrepented and unforsaken, not only separates a man from the community of his fellows, but from communion with God; and this separation is not only now, but for eternity. At the Last Judgment the hardened and impenitent sinner will hear the dreadful sentence of eternal separation and final condemnation: "Depart from Me, ye wicked, into the eternal fire which is prepared for the devil and his angels. (Matt. 25:41). And from that dread sentence may God preserve us all!

There is, however, another alternative; there is a way of repentance and restoration. The prodigal son, when he came to himself, said, "I will arise and go unto my father and will say unto Him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants." (Lk. 15: 18-19.)

He had learnt, by bitter experience, that the way of transgressors is hard. (Prov. 13: 15.) He had known what it is to be abandoned and alone in a far country. He had known the degradation of sin, and what it is to be destitute and in want. In his desperate penury and abject misery, he reflected on his voluntary and self-imposed banishment from the comfort and security of his father's home, and he resolved to return. He knew he was no longer worthy to be called a beloved son; he was content now to be a hired servant. What he desired — and desired desperately — was simply restoration to the home; the privilege of belonging, the joy of being accepted. He desired to end — and end for good — his self imposed exile, and to know readmittance to the fellowship of the family.

The prodigal "came to himself." He saw the realities of the situation, the consequences of sin in alienation and separation, and he therefore repented and returned. We would do well to do the same.

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DEATH OF MR. JOHN AFRED KENSIT.

The "Church Record" reports with great regret the home-call of Mr. J. A. Kensit, secretary and leader of the Protestant Truth Society. Mr. Kensit was 75, and had been in hospital for several weeks following a severe abdominal operation.

John Alfred Kensit had spent his life in combating Romanism, Ritualism and Rationalism, and was fearless in his denunciation of every betrayal of Protestantism in Church and Nation. A magnificent speaker and lecturer, he was also a man of very gracious character.

Secretary since 1902.

J. A. Kensit was born on April 24, 1881, only son of John Kensit, founder of the Protestant Truth Society. He took over the secretaryship of the society on the death of his father, in 1902, a few days after he had been attacked in a Birkenhead street. The following year a granite memorial to the father was unveiled in Hampstead cemetery. Kensit was principal of the Kensit Memorial College, Finchley, leader of the Wickliffe Preachers, governor of the Newton House School, Finchley, a secretary of the United Protestant Council, vice-president of the Bible Testimony Fellowship, and editor of the "Churchman's Magazine" for more than 50 years.

His motto throughout life was: "No compromise, no surrender," and his rule of faith "the Bible, the whole Bible and nothing but the Bible." . . . Kensit was indefatigable in pressing his point and was a man with the courage of his convictions. No occasion was too great to overawe; if Protestantism was in peril he was not slow in speaking up. At the confirmation of Archbishop Lang as Archbishop of York in 1909 Mr. Kensit protested against Lang's Ritualistic tendencies. Over 30 years later there was a similar protest at the election of Bishop Wand at St. Mary Woolnoth.

Many Protests.

Throughout his life Mr. Kensit was responsible for many protests on religious matters; he wrote to King George VI in 1949 asking him not to give permission for Princess Margaret to visit the Pope during her Italy tour. A year ago, he made an objection to the election of Dr. Ramsey and in 1954 protested against the televising of a Roman Catholic Pontifical High Mass.

Even whilst in hospital he was not inactive and drafted an "Open Letter to Mr. Macmillan" on the subject of closer diplomatic relations with the Vatican.

Great Meetings

In autumn of 1952 great meetings in strategic towns celebrated the 50th anniversary of the martyrdom of his father, John Kensit, and thanked God for J.A.K. who had so valiantly succeeded him. A London meeting stated: "This meeting cannot cease to praise God for the work of the Wickliffe Preachers as heralds of a Scriptural Evangelical faith in the towns and villages of the land". Under John Alfred Kensit that work has gone on from year to year, with new recruits always coming forward.

Mr. Kensit married in 1903 and had two sons and a daughter. John, who was head of the Wickliffe Press, died in 1953, aged 48. Alfred Latimer Kensit has been head of the Fleet Street book saloon and has been appointed secretary on his father's death.

The funeral service was held at the Memorial College church. The Rev. B. C. Mowll gave the address.

The Australian Church Record, March 28, 1957



The Book Page



Under the general editorship of Dr. Leon Morris

Romans in the Greek New Testament, by Kenneth S. Wuest, Pickering and Inglis, 1956. Pp. 300. Eng. price 17/6.

Wuest's Word Studies have proved a boon to very many. They are an attempt by a competent scholar to bring before those who know no Greek something of the riches of the Greek New Testament. Dr. Wuest pays careful attention to the meaning of Greek words and constructions, and he offers his own expanded translation. He has attempted to keep his translation clear of interpretation as far as possible. This is a counsel of perfection, and nobody, I imagine, succeeds in eliminating completely the element of personal understanding of the text. But Dr. Wuest does not unnecessarily obtrude his own views, and the book may for the most part be used with complete confidence.

I would take exception to his treatment of *hilasterion* in Rom. 3.25. In more than one place I have made clear my view that this important word has to do with the removal of the wrath of God. Dr. Wuest's "an exiatory satisfaction" seems to me inadequate. A more general criticism is that the author does not always give full allowance for views other than the one he adopts. He cites strangely few authorities in dealing with an epistle on which so much of value has been written.

But it would be ungracious to leave the impression that this book is anything other than what it is—a mine of information on this very important epistle. All who study Romans closely will appreciate the help that Dr. Wuest has given them.

—Leon Morris.

What to do with Yourself, by Guy H King, Marshall, Morgan and Scott. 1956. Pp. 124. Eng. price 7/6.

These studies in texts, contexts and pretexts form yet another useful book from the pen of a well known author. He has taken verses from both the Old and New Testaments containing the word "yourselves" and has clothed them in thought provoking sermons with a strong personal application. The majority of texts are dealt with in their contexts, but a few are "pretexts" for the purpose of application rather than reference. With each text is an exposition of Scriptural truth and the outworking of the personal Christian life. Each exhortation and warning containing "yourself" is dealt with extensively under sub-headings and is linked with other potent and relevant scripture verses. Various chapters are admirably suitable for study group work, for example the chapter on "Separate Yourselves." The book is ideal for Christians of all ages but especially suitable for young people willing to accept the supreme challenge which is summed up in the closing chapter "Yield Yourselves."

—K. C. Nancarrow.

Finney's Life and Lectures, by W. H. Harding, Oliphants, 1956. Pp. 130. English price 8/6.

If one is inclined to think that the promotion of revival is somehow so mysterious a subject of Divine Sovereignty that there is no natural connection between the means and the end, this book shows that means are

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necessary, and that men, especially ministers are moral agents who are expected to use the God-ordained means to its promotion.

Finney opposes the idea that God's Sovereignty is an arbitrary disposal of events, and that revivals come apart from the proper employment of the means, viz., truth to influence men, prayer to move God. And he names three agencies, viz., (1) God, by His providential dealings and the operation of His Holy Spirit; (2) Some person who brings the truth to bear on the mind; and (3) The sinner himself. This book is directed to the second of these agencies, and one is conscious as the book unfolds, that truth is focussed on the reader, challenging him to obedience and the prayer of faith. One is carried along from a mere discussion of revival to a challenge to take God at His word. He claims there are four sources of evidence on which to ground faith when praying — promises, prophesy, providences, the Holy Spirit.

While we would doubtless agree that there is an element of truth in his statements on page 127, Anglicans would not readily accept Finney's sweeping indictment of set forms of prayer. He assumes that the use of forms inevitably leads to the exclusion of prayer in the Holy Spirit.

The writer has chosen his material well. The book is most stimulating.

—Harry Bailey.

My Way of Preaching: Edited by K. J. Smithson, Pickering and Inglis 1956 pp. 176 English Price, 12/6.

Dr. G. W. Bromiley's contribution heads this book of 14 articles on preaching method which in turn are followed by sermons by their authors. In insisting that true preaching will be first and last, biblical preaching however crude, he contrasts with it the learned and eloquent discourse which uses the Bible merely as an obscure starting point and at best does no more than repeat Christian truth. Maintaining that the first essential in preaching is divine authorisation, Dr. Bromiley deals with the problems and themes of sermons with such understanding that one feels he has shared a slit trench with you. A masterly, if somewhat controversial sermon on the parable of the Good Samaritan follows, and already the reader has had full value for his money.

But there are 13 other well-known contributions. George Duncan, of Keswick fame has concentrated on simple exegetical preaching, about which he gives invaluable practical advice. W. E. Sangster is about the only contributor who claims never to have any trouble in selecting a theme, most of the others admitting that the choice of a subject is the main hurdle. One suggestion offered is to keep a notebook for themes which occur to one in general reading and Bible study, quickly noting the thoughts which appear opposite at the time.

Dr. Sangster selects his theme at least ten days ahead, while another contributor who studied under Emil Brunner does not actually write his sermons until Friday and Saturday.

Dr. Charles Duthie, a college principal, insists on the importance of a noteless delivery after writing the sermon in full. His aim so to preach that the people will be encouraged to search the Bible themselves is a good safeguard against making preaching an end in itself.

The book is hard to put down, stimulates the desire to preach, and is thoroughly practical, except surprisingly enough, in articles under two names well known in Australia. Strongly recommended.

—J. B. Moroney.

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Preparing to be a Missionary.—A practical book by the Rev. A. T. Houghton (I.V.F. publication), 5/-(5/6)

God and Israeli.—Dr. L. Sale-Harrison discusses Israel in the light of prophecy. 20/9 (21/7)

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THE FIRST PSALM

By F. I. Andersen

The first psalm serves as a fitting introduction to the entire psalter, and may have been composed to serve as a kind of preface to the whole collection of sacred songs and poems.

It is characteristic of the psalms to show the contrast between the blessedness of the man who walks in God's ways and the disasters that overtake the ungodly. They serve also as a guide and encouragement to the person who is seeking to live the life that enjoys the approval of God.

The theme of the Two Ways is found in many places in the Bible. The ritual blessings and cursings in Deuteronomy 27 and 28 are an early example. Jesus also told several parables which showed the contrast between good and bad, and His method was also used by many early Christian writers. The way of God is attractively described; the folly of the opposite way is shown; exhortations are given to follow God's way; warnings are given that the end of the other path is death.

God's Paths.

The two contrasting characters described here are not simply the "good" and the "bad" as found in popular thought. The contrast is not one of moral achievement; the "good" man is not favoured because he is strong and able to do the things that please God, he is rather a weak man who trusts in God and so is enabled to walk in God's paths. The contrast is in the direction in which the life is set. The godly are those who confide in God and delight in His Word; they are the poor who depend on him, the sinners who cry to him for mercy. The ungodly are not so. They go on still in their wickedness, away from God; that is why they are often called fools.

In this psalm the blessedness of the godly is shown in verses 1-3; the contrasting doom of the ungodly in verses 4-6.

The first verse could be taken as an exclamation. "O the blessedness of that man!" The felicity of the godly is many-sided. Every feature of his life is turned to a blessing.

His case is described both negatively (verse 1b) and positively (verse 2). He is noted for what he avoids, and also for what he pursues. The main contrast lies in the source of the standards after which his life is fashioned — not the ideas of men, but rather the Word of God.

The parallelism typical of some Hebrew verse is shown in the descrip-

tion of the way avoided by the good man.

He does not walk in the counsel of the wicked,

Nor stand in the way of sinners,

Nor sit in the seat of scoffers.

There may also be seen a gradation in the intensity of the evil involved. A man may walk in the counsel of the ungodly by being occasionally influenced by their outlook; but when he stands with them his association has become characteristic of his life; and when he sits (or dwells) with the scoffers his rejection of the right way has become fixed.

A Counsel of Death.

The gradation of ungodly, sinners, scornful is even clearer. The ungodly are colourlessly indifferent, content with their own counsels. But their counsel is a counsel of death for all that. Sinners are more bold; they openly disobey God. Scoffers are the worst; they deride the path of holiness and attack those who walk in it. But all come to the same end.

The law of God is more than his commandments. These are just, but they pass a sentence of death on the sinner, so that he can scarcely delight in them. But God's law includes promises of pardon and help, and in these the sinner finds delight, delight that transforms the commandments also into real possibilities of pleasurable fulfilment. It is thus a characteristic of the blessed man that he loves the Book of God, and fills in his mind with its teachings at all times. (verse 2.)

The prosperity of the good man is not just a growth in knowledge; it extends to everything he does (verse 3). His life is not like the vigorous growth of a wild plant, but shows the fruitfulness that comes only with careful cultivation. He is planted. And well watered. The rivers of waters are probably those streams which are directed around the roots of the plant by skillful irrigation. The farmer cares for each plant individually and the trees which the heavenly husbandman has planted receive his personal care.

The divine cultivator is not content with fruit only. His trees are not only good; they are also beautiful. So well do they flourish that every leaf is ever green. The Word of God nourishes our

souls unto everlasting life, till we are wholesome in every part.

Not so the ungodly. The contrast is complete. Nothing that is said about the man who trusts God can become real in the experience of those who do not know Him.

The ungodly does not delight in the law of God; nor does he make it his meditation. He does not draw from the never-failing supplies of the water of life; his life is not saved from decay and dissolution; it is fruitless and it withers in the end. Far from prospering at every turn, his purposes are frustrated, and his life runs down into bitter disillusionment and cynicism. The chaff may once have been a rich and luscious green, but when it is cut off from the root of life it soon fades. Unlike the corn that is gathered into the garner, the chaff has no inner powers of self-renewal; and as soon as the wind comes it is scattered and forgotten. So are the ungodly. (verse 4.)

Everyone will be judged. But not everyone will be acquitted. Some will not stand (verse 5.) Others will pass the test and be admitted to the community of the justified. In this psalm everything is in black and white, and we might think that such clear-cut divisions cannot be drawn across human life as we now see it. After all, there are many non-Christian people who seem to be much better than many who make a profession. We call them "good" men. Are we to imagine that God will reject them?

The contrast is not one of moral achievement, for salvation is not of works. In what direction is your life set? Whither does it tend? Do you move ever more and more towards Christ? It is the "way" that God observes. He observes it deeply. He knows it, and recognises and acknowledges that the way of the just grows in brightness, but the way of the unbeliever, however bright at first, goes down finally into death (verse 6).

C.M.S. AT BORNEO

The Council of C.M.S. plans to proceed with the erection of new school buildings at St. Patrick's School, Tawau, North Borneo.

These new classrooms, which will be commenced shortly, will be of great value to the efficient working of the school. Work is already proceeding on plans for a house for the Principal, and a new teacher and his wife are expected to leave Australia for Tawau later this year.

The Rev. and Mrs. W. Wellmarch stationed at Tawau, are expected in Sydney, for furlough early next year.

The Australian Church Record, March 28, 1957

A MISSION OF HELP.

Members of St. Clement's, Mosman Fellowship of their own initiative recently gave up three Saturdays to help renovate and repair the mission church of St. Alban's, Ultimo, Sydney.

In the industrial heart of the city, St. Alban's was closed for some years and the building was in an advanced state of delapidation.

Re-opened two years ago through the efforts of the rector and young people of St. Thomas', Rozelle and with the help of the Home Mission Society, an active Sunday School and a monthly Women's Meeting have been established. The building was not in a fit state however, to be used for Sunday services and even Sunday School has been carried on under great difficulties.

The Mosman young people led by Brian Fitzgerald and Ralph Prager attended in great numbers, up to 30 being present one Saturday. Bringing their own gear and providing all materials at their own expense, they have cleaned and painted the seats, vestry, kitchen, and the church hall itself. In addition they have renewed rotten flooring and prepared large areas of the walls for re-plastering. Their freely volunteered services have wrought a wonderful transformation to the interior of old St. Alban's and it is a splendid example of self-sacrificing Christian zeal and helpfulness, given in a depressed area, quite without resources.

THE MASS ON TELEVISION.

In view of the "most unsatisfactory and unconvincing nature" of the reply from the B.B.C. about televising the Roman Catholic Mass, the Protestant Truth Society has sent the following further letter:

Dear Sir,—I have to thank you for your letter of the 19th inst., in which you acknowledge the receipt of a resolution of the Council of this Society on the subject of the televising of the Roman Catholic Mass on a recent occasion, and I note your remarks.

It is true that broadly speaking this present Resolution is somewhat of a renewal of the statement which we forwarded to you on January 2, 1954. This is so, because you have repeated the action which at that time bore the same description in the official language of the Church of England as it does to-day, i.e., that the Mass is "a blasphemous fable and a dangerous deceit." If this is the official language of the established Church, then as our Resolution says, no official encouragement to broadcast such an offence ought to be given.

In the light of this article, we claim that the broadcasting or televising of the Mass should be totally excluded, even if other Roman Catholic services are put over the air.

Yours faithfully,
A. L. KENSIT, Acting Secretary.

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The Australian Church Record, March 28, 1957

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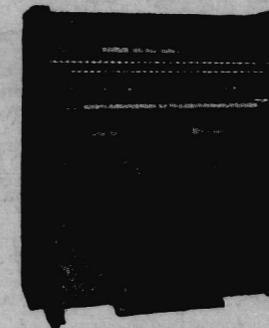
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Rev. K. E. TUCK, B.Sc., B.D.,
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● SYDNEY ACCEPTS CONSTITUTION

(Continued from page 1)

the Archbishop) who were present in synod, one spoke in favour, one against. The same was true of the clerical and lay canons of the Cathedral chapter, in proportion corresponding to the final vote. Of those who held or had held theological professorial posts in the diocese, the majority were against the draft.

Similarly, among the trustees of the various large trusts held on behalf of the diocese (which of course would be vitally affected by the Act of Parliament if it is passed) in some cases a majority were in favour, in others a majority were against.

In the earlier committee stage, synod passed a resolution that a declaration should be inserted in the Act safeguarding the authority of the Thirty-Nine Articles, but when late on Thursday night it was moved that this clause should be included in the ordinance synod dismissed the proposition.

OAK HILL COLLEGE, ENGLAND

The Archbishop of Canterbury has promised to attend the 25th anniversary of the College next year. His Grace will dedicate the new College Chapel.

A.C.R. DONATIONS.

The Members of the Board of Management are most grateful to the following for their donations: Mr. A. Thollar 5/-; Dr. and Mrs. J. W. Knox £3; Mr. K. Knapp 3/9; Mr. H. S. Taylor 5/-.

ADELAIDE SYNOD

Election of New Bishop

The Synod has been called to meet on October 30 to take steps for the appointment of the new Bishop. Bishop Robin will leave Adelaide for England on November 17.

The Adelaide Church Guardian says, "We think we are interpreting the wishes of the majority of church people both within and without Synod, when we say they are looking for what is known as Central Churchmanship in our next bishop. They do not want the Diocese of Adelaide to become the presence of one school of thought only, they want it to be as broad as the Church of England."



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PERSONAL

We regret to announce the death of the Archbishop of Cape Town (the Most Rev. Geoffrey Hare Clayton) which occurred after a heart attack.

Mr. W. J. England, a Trustee of St. Luke's Church, Adelaide, this month, completes 60 years as a Lay Reader of the parish. His licence as a Lay Reader was granted on March 22, 1897. Also, the Rector of St. Luke's, the Rev. G. C. Bennett, B.A., has been notified that he has successfully completed the course for the Diploma in Social Studies.

The Rector of West Wollongong, the Rev. K. L. Walker, has accepted nomination to the parish of St. Andrew, Wahroonga, diocese of Sydney.

The Rev. John Turner, for two years curate at St. Stephen's, Willoughby, has been appointed to the provisional district of Villawood, diocese of Sydney.

We offer our sincere sympathy to the Rev. A. Quee of Sale Cathedral, on the death of his father, who was a parishioner of St. Oswald's, Haberfield, N.S.W.

We regret to record the death on Sunday last of Mrs. T. S. Holt, of Burwood, N.S.W. The funeral service in the cathedral was conducted by the Archbishop of Sydney.

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EVERYMAN'S HUT IN PAPUAN COMPOUND

By Alan Nichols.

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The opening speech, made by an Australian, was translated into three native languages. The setting was completed with a large native choir which sang hymns in English and native languages to the accompaniment of a native band.

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The Australian Church Record, March 28, 1957

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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 the sum of.....

The receipt of the Treasurer for the time being of the said Trust will be a sufficient discharge to my Executors.

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