

THE AUSTRALIAN CHURCH RECORD

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

16. No. 17

AUGUST 23, 1951

[Registered at the G.P.O., Sydney, for
transmission by post as a Newspaper.]

THE LORD'S DAY AND ITS OBSERVANCE

In that interesting and helpful biography of the last Duchess of Gordon by Rev. A. Moody Stuart we are given some extracts of a tract written by the Duchess to encourage a proper observance of the Lord's Day. At page 10 of the biography we read " . . . the Lord's Day, which the author calls 'the girdle of ordinances'; that which binds together God's commandments relative to His service, the day which He has made Himself that His people, in whom are His delights, may delight themselves in Him."

able.

The "girdle of ordinances" is a phrase and yet it wonderfully describes the place of the Sabbath law in the Old Testament. The first use in the Bible of this word ordinance is at the beginning of the thirty-first chapter of Exodus and refers to the observance of the passover. The ordinance of the passover is described in the book Exodus by other ordinances which we find summarised at the beginning of the thirty-first chapter. These ordinances related to the observance of the Sabbath, the day of meeting and its furnishings, the order of the Jewish priest who ministered therein.

It is noticeable that this summary of ordinances in the thirty-first chapter is immediately followed by the command to keep the Sabbath Day. That the Sabbath law had already been given in the twentieth chapter, but it is here repeated to form a conclusion as to what it were indeed "the girdle of ordinances."

The words are these, "verily ye shall keep my sabbaths; for it is a sign between me and you throughout your generations." The sabbath law was a unique ordinance. It was an ordinance but more than an ordinance, it was a girdle that bound all the ordinances together. It was a covenant and of the Mosaic covenant. But it was more than a covenant it was a sign between the God of the covenant and the people of the covenant.

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The sabbath as given by God was a sign of God's love and care for His people. They were an agricultural

people with long hours of labour. The strictness of the sabbath law of rest and the severe sanctions by which it was enforced, and this both on master and man, was a law of the greatest beneficence. The sense of relief that came on the eve of the sabbath to those engaged in the weary task of extracting a subsistence from an often reluctant soil, must have been, and especially to the young people and the servant class, unspeakably sweet. Many a heart felt gratitude for this. And this was part of the Heavenly Father's provision. God had thought of their need. He cared. The Sabbath was a sign of His care.

But man has more than bodily needs. The sabbath brought opportunity of mental and spiritual renewal as well as bodily rest. What a difference the Sabbath law must have made to a godly father and mother and to their household. The law laid down in the strongest terms the duty of teaching the children. The sabbath gave the opportunity.

A Mutual Sign.

But the sabbath as a token from God of his interest in the entire well-being of his people, body, soul and spirit, did not exhaust its meaning. It was a mutual sign if we may with reverence put it so. "Verily ye shall keep my sabbaths; for it is a sign between me and you throughout your generations." The wedding ring when given is a sign and a pledge of the husband's love and loyalty. But the wedding ring when received and worn is a sign also of the wife's love and loyalty. The sign is mutual. As our service puts it, the sign is both "given and received."

The sabbath was a sign of God's care for His people. Given by Him it was both a pledge and a sign.

Then the receiving and keeping of the sabbath law by the Lord's people became an outward sign of their loyalty and love to Him.

The wedding ring has no rationale apart from the loyalty and love pledged between two persons.

The sabbath law had no rationale apart from the relationship between God and his people. Some other arrangement of time and of hours might have done just as well.

The sabbath was thus in the Mosaic system "the girdle of ordinances." It bound them together and sealed them as one roll or book.

We believe that this view of the sabbath as a sign takes us to the very heart of the sabbath law of the Old Testament. And if that be so it throws light on the question of the Lord's Day and its observance.

A New Covenant.

In the New Testament Christians are warned against the ceremonial observance of the ordinances of the Mosaic law. The ordinances given through Moses and the system then brought in were fulfilled in Christ and came to an end on the day that He died on the cross. A new era began and a new system was inaugurated on the day that our Lord rose from the dead. Christ "is the mediator of a better covenant, which hath been enacted upon better promises . . . behold the days come, saith the Lord, that I will make a new covenant . . . in that he saith a new covenant he hath made the first old. But that which becometh old and waxeth aged is nigh unto vanishing away."

The Mosaic system as a system is not binding upon Christians. The Christian is "free from the law" of Mosaic ordinances. And he is definitely warned against allowing himself to be drawn back under bondage to these ordinances or to any of them as such.

A New Day.

While that is true, and emphatically

true, it is also true that there is no command in the New Testament to keep the first day of week.

The first day of the week is honoured in the New Testament. Our Lord rose on that day and thus marked it as the beginning of the new creation. He appeared to the assembled disciples on the evening of that day. (This thus became the first Christian service and holds within itself a pattern and a promise for all future Christian services.) A week later the disciples were met together again and our Lord appeared in their midst. Seven weeks after the day of the resurrection and again on the first day of the week the Holy Spirit was given and the church inaugurated as the body of Christ. Later we find Christians met together on the evening of the first day of the week "to break bread." On the first day of the week collections were made in the church at Corinth presumably because it was their day of meeting. And in the last and probably the latest book in the Bible the first day of the week is called "the Lord's Day." It would seem that at that time this was its proper designation. And it is certainly its proper name for us.

The sabbath law of the Mosaic system throws light on the Christian's path as do all the ordinances of that covenant. The Christian believer honours the first day of the week because it is the day that is specially related to his Lord. Properly speaking, every day belongs to the Lord and so is holy, but this day, the day of His resurrection from the dead, is specially marked as His.

It is to be noted that the word here rendered "Lord's" is only used twice in the New Testament, once of the Lord's day and once of the Lord's Supper. It is surely not an accident that we should find this reserve in the use of this sacred title.

A Perpetual Obligation.

We can appreciate the dilemma of the modern materialist who finds him-

self living in this country of ours. This country is still professedly Christian. The materialist is a citizen, and exercises the franchise and so helps to govern. But He sees the first day of the week governed by special laws and to some extent regulated by certain conventions. What is he himself to do with the day?

His first impulse naturally is to say "I acknowledge no God. Therefore there is no obligation on me to observe the day as a sign of love or of loyalty. I feel no such love or loyalty nor do I wish to."

The Lord's Day is to him like some wedding ring that a married woman might accidentally find in the street. That ring has no inner meaning to her; it has no sacredness.

To her it is only worth the gold that it contains, the money that she can get for it. The Lord's Day to the Australian materialist seems only worth the hours it contains. It affords opportunity for recreation, for pleasure, or for work.

But this raises another question, can any man amongst us lift himself out of the special responsibilities of citizenship in a Christian country? Can any man without guilt ignore the past his-

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tory of this country and repudiate all obligations that seem specially Christian in character? We are certain he cannot do so without guilt.

Nor can our nation divorce itself from its proper Christian obligations without guilt. And national guilt, if persisted in, must bring national judgment. Conferences cannot finally avail to avert this.

ANNIVERSARY OF ST. PAUL IN GREECE.

The Orthodox Church of Greece celebrated the 1900th anniversary of the landing of St. Paul in Greece, from June 15th-30th of this year. The celebrations included a cruise to the various places visited by the Apostle, and concluded with five days at Athens with Church services, receptions and visits to places of monastic and archaeological interest.

The Anglican delegates from the British Isles, were, at the invitation of the Archbishop of Canterbury, led by the Archbishop of Armagh, who is the Primate of All Ireland, while the Bishop of Derby and the Bishop of Gibraltar represented the Church of England.

UNAUTHORISED COAT OF ARMS

Perhaps many readers have not paid much regard to the Coats of Arms of the many dioceses throughout Australia. Each has its own emblem and some of them are very interesting.

Each diocese has been somewhat proud of its badge but it has now been found out by Mr. P. W. Gledhill, the Church Historian, that only three dioceses, viz., Sydney, Newcastle and Tasmania, adopted according to Crockford's Clerical Directory the proper procedure in having applied to the College of Arms for a grant of arms.

Since the 1949-1950 Crockford was published the following dioceses, Adelaide, Ballarat and New Guinea, have had their arms registered. It is hoped that others will follow their example.

In the next issue of Crockford only authorised arms will be shown, the other dioceses having blank shields.

BIBLE READING—PHILIPPIANS 2:12.

(Communicated.)

"Work out your own salvation with fear and trembling."

It is important to notice the context in which St. Paul gives this exhortation to his beloved Philippine converts. He has just told, in words of incomparable power and solemnity, the immense cost at which the Son of God had redeemed their souls. He who was seated on the right hand of God, had left His throne, had taken upon Himself the guise of a slave, had condescended to man's estate; had humbled Himself even unto death—and that the most shameful, the most painful death of all, the death of the Cross. So much had the Son of God striven and endured to save them from that ugly and most hateful thing, sin. Then, with a sudden change of tone, the Apostle pleads with his converts to use a comparable diligence to cleanse themselves from sin—not to sleep and dream away life's opportunities, but with fear and trembling to work out their own salvation. Since Christ had undergone such an infinite sacrifice for them, the least that they could do was to strive in season and out of season to make their calling and election sure.

Such was the Apostolic exhortation to his Philippians nearly two thousand years ago. With unlessered urgency it sounds across the centuries its challenge to us. "How much trouble are you taking to make yourselves better Christians? Are you striving as you should for that immortal crown which is not to be won without dust and heat?"

And, first, are we striving to deepen our sense of sin, to make our repentance more earnest, our conviction of failure more profound. Has not something of the levity of the modern mood, invaded our own souls—that mood which has been described in the saying, "The modern man is not worrying about his sins"; and of which a great political leader could utter the following words—"The sense of sin—that is the great want in modern life, it is wanting in our sermons, wanting everywhere!" Wanting in our sermons! It was not always so. The great leaders of the Evangelical Revival were insistent on this point. They called continually for repentance, for conviction of sin. And the leaders of the Tractarian movement, while using a different vocabulary, meant the same thing when they endeavoured to move men to a more searching penitence, a more genuine contrition. But we have lost

that note. We have been so active here and there that we have ceased to look into our own souls, and so have not laid the foundation of a passionate desire for holiness without which the attempt to build a superstructure must be largely vain.

And do we take seriously the duty and privilege of prayer? Do we give attention to these subjects for which supremely we ought to pray? Do we follow the example of the great apostle and pray that we may be granted a clearer discernment of what is right (Philippians 1)? Do we pray for a knowledge of God's will, for the power to give the Saviour pleasure by our course of life, for the secret of spiritual victory and overflowing joy (Colossians 1)? Do we plead that Christ may dwell in our hearts by faith (Ephesians 3)? Do we live in the spirit of prayer (1 Thessalonians 5)? And, above all, do we plead and give thanks for others (Philippians 1)? Must we not admit that this is not the usual level of our prayers?—that we fall short in this particular also of working out our own salvation with fear and trembling?

But there is one devotion which we need more than all others—devotion to Our Lord Jesus Christ Himself. Christianity, as has been well said, is Christ, and the burning centre of Christianity is a passionate devotion to Christ. We ask how we are to kindle in our cold hearts this devotion. The answer is not far to seek. We must kindle this devotion by a continual and loving meditation on His Person as He moves through the pages of the Four Evangelists. Erasmus, writing of the power of the Gospels, dared to say: "These writings bring back to you the living image of that most holy mind, the very Christ Himself speaking, healing, dying, rising, in fact, so entirely present, that you would see less of Him if you beheld Him with your eyes? We need to study, not so much critical books about the Gospels, but the Gospels themselves. We need to live in them, until that Holy One becomes the most real, the most central fact in our lives. Above all we need to see Him, dying and rising again for us, ascending to His throne of intercession, and then coming again, in judgment and in mercy."

"Work out your own salvation with fear and trembling"—how may we hope to be adequate for so high and holy a test? This is the answer: "For it is God which worketh in you both to will and to do of His good pleasure."

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NOTES AND COMMENTS

One of the most august and important international conferences ever held has been in session in Sydney. Legal lights of the first order from all parts of the world were in attendance and the discussions were conducted at the highest levels. Equity and justice are the very bases of the life of a people, providing that foundation of confidence which is so vital to ordered government and peaceful enjoyment of life. The ideals of the profession of law are very high and great care is always taken to deal with any offenders against the sanctions of that profession. There have been noteworthy cases in this southern land of stern dealing with any members who have been found guilty of unworthy conduct. Love of riches and ambitious longings always provide temptation in all spheres of life. But in the legal sphere of action such temptations if yielded to tend to unworthy acts and gross miscarriage of justice. Consequently it is of first importance to the community that justice should be unsullied and unquestionable in matters especially that concern human life and liberty. We have much cause for thankfulness as a people that the seat of judgment is so uncorrupt and that so high ideals prevail amongst the advocates.

Probably before this note sees distribution the tense situation in Persia may have completely eased. The quiet handling of the matter and evident desire to do the

fair and reasonable, even generous, thing seem to have quietened the heated minds of men who are naturally nationalistic and determined, not to let outsiders exploit their country's wealth. The Persian authorities and the people immediately concerned cannot help seeing that the A.I.O.C. has really been a great benefit to their country, financially and socially. By all accounts the 27,000 nationals employed by the company have gained tremendously by reason of the consideration they have received in social services as well as financially. Reports coming through indicate that throughout the country the situation has eased tremendously for which we may well thank God and take courage.

Thus is described a paragraph from the Archbishop of Perth's monthly letter to his diocese. It seems to us rather a chilly welcome to the newly appointed C.M.S. Secretary of the Diocese of Perth, a kind of warning not to attempt any chicken-stealing! We quote:

"I think this is a suitable place to say a word of explanation about the Australian Church's missionary organisation. A hundred years ago six Australian bishops founded the Australian Board of Missions, whose function it was to promote and direct the missionary activity of the Church amongst the heathen at home and abroad. Originally, it was hoped that A.B.M. would be able to co-ordinate all the missionary work of the Australian Church in every field of its activity, and that all missionary societies would be included in its range of interest. Unfortunately, for reasons upon which I need not enlarge, things have worked out differently in practice and General Synod in 1945 went back upon its earlier intention and created the Anglican Missionary Council to do the co-ordinating work, which has previously been the function of A.B.M. The result is that there is, in fact, two missionary organisations claiming the support of the Church in Australia, namely, A.B.M. and C.M.S.

"What I want to insist upon is that in no circumstances must we allow any kind of rivalry to exist between these two organisations. The majority of the parishes in this diocese, have, for some time, been making their main missionary effort through A.B.M. channels. A few parishes have done so through C.M.S. The C.M.S. organising secretary will, no doubt, be welcome in any parish in the diocese; and his function will be first and foremost to arouse missionary interest where he goes. No doubt it will be his special aim to gain the support for C.M.S., but he will not do that at the expense of A.B.M. The allocation of missionary support given by a particular parish is, of course, decided by the rector and vestry of the parish; and there is no question of transferring support from one organisation to another.

First of all, C.M.S. was at work in this southern hemisphere some forty years before A.B.M. was born, and was responsible for the romantic Maori Mission, the evangelisation of New Zealand, and through those agents the beginning of the work in the islands of Melanesia. The elder sister of C.M.S., the venerable S.P.G., was doing a splendid work in laying out and strengthening the foundations of the Church in this land amongst the people of British stock: "but for a time, utterly declined missions to the heathen . . . yet some injudicious advocates would put it forward as an exclusive exponent of church missions" (H. Venn's Life, p. 395).

We cannot help thinking that the Archbishop of Perth has not quite understood the history of A.B.M. Quoting from Canon Boodle's Life of Bishop Tyrrell (p. 89) in reference to the Synod of the six bishops, "The last subject under consideration was the formation of the Australasian Board of Missions, whose work should be the evangelisation of the heathen of Australia and of the islands of the western Pacific." Here is no suggestion of acting as a co-ordinating board "to co-ordinate all the missionary work of the Australian Church in every field of its activity and that all missionary societies would be included in its range of interest."

There seems to be much food for earnest thought in the closing section of the above statement of the Archbishop.

SUNDAY PICTURE THEATRES.

The action of the Chief Secretary for New South Wales, Mr. Clive Evatt, in taking the law into his own hands and giving official sanction to the opening of a Picture Theatre at Kings Cross, Sydney, on Sunday, with the usual charges for admission, has amazed church-going Protestants. It received, however, strong support from "The Sydney Morning Herald."

We commend Bishop Hilliard for his outspoken letter which "The Herald" published in its issue of the 16th inst. We take the liberty of re-printing his letter:—

Sir,—You and some of your correspondents suggest that the churches ought to commend the commercialised opening of cinemas on Sundays, on the ground that "Satan finds some mischief still for idle hands to do," but I have yet to learn that most of the acts of delinquency are committed on Sundays; nor have I seen any suggestion that the shows are to be confined to the teenagers about whom you are so greatly concerned.

Moreover, it is not only idle hands that Satan seeks to employ. If he can persuade good and highly respected people with worthy motives to get behind a movement whose ultimate result is likely to be the secularisation and even commercialisation, of Sunday, and can secure the support of the influence which a great newspaper wields in the community, he will, on a long-term view, have achieved far more than by the use of certain idle adolescent hands.

W. G. HILLIARD,
Bishop Coadjutor of Sydney.

In the same issue Mr. A. R. Payne, President of the Motion Picture Exhibitors' Association, published a letter of protest, in which he stated, among other things, that 50 per cent. of those present were New Australians.

PERSONAL

The Maori clergyman, the Rev. W. N. Panapa, of Taupo, in the Diocese of Aotearoa, N.Z., has been appointed Bishop of Aotearoa, to succeed the late Bishop Bennett. His consecration will take place at Napier on St. Bartholomew's Day, August 24th. There will be some in Sydney who will remember the Bishop elect who visited Sydney with the Maori choir for the Samuel Marsden Centenary celebrations in 1938. We congratulate the new Bishop on his appointment and assure him of our prayers and good wishes in his important task.

It has been reported in the English press that David Sheppard, who was a member of the recent M.C.C. team, to visit Australia, is retiring from first class cricket at the end of the present season and will enter the ministry. He is a student at Cambridge. A booklet entitled "Heads" prepared by Dr. Howard Guinness and published recently contains the Christian testimony of David Sheppard and John Dewes, who made many friends in Australia during their tour with the English team. They spoke at a number of gatherings and gave much of their spare time to Christian work.

The Bishop of Tasmania has appointed the Rev. E. J. Viney, Vicar of Hopetoun, Victoria, to succeed the Rev. I. J. Brown at Beaconsfield. Mr. Viney hopes to take up his new duties early in August. Owing to ill-health, the Rev. I. J. Brown is unable to take over the parish of Scottsdale, Tas. The Bishop has therefore appointed the Rev. Anthony McDonald to that parish. Mr. McDonald has served in the Diocese of Riverina, and has recently returned from Japan, where he was Chaplain to the Forces.

Congratulations to Mr. David Warren, son of the late Rev. H. E. Warren, and of Mrs. Warren, of Chatswood, who has received his Doctorate of Philosophy of the University of London. He is a graduate in science of the Sydney University.

We are pleased to report that Mr. O. G. Barlow, of Pennant Hills, Sydney, is making good recovery after his long illness.

We are sorry to know that the Rev. W. K. Deasey has been confined to his bed. He is now on the way to recovery.

The death of Mr. A. W. Langdon, of Chatswood, took place last week. Mr. Langdon was a member of St. Barnabas' Church, Chatswood, and took an active interest in the parish. He was a member of the Synod and a parochial nominator. The Rev. Alan Langdon, the Secretary of the Sydney Diocesan Board of Education, is a son. We offer sympathy to the bereaved relatives. A funeral service was held at St. Barnabas', Chatswood, and tribute was made by the Rev. J. W. Ferrier, to Mr. Langdon's spiritual witness in the parish and in the Diocese.

We are glad to note that Miss Jean Harte of Haberfield has been appointed Assistant Director of Physical Education with the N.S.W. Education Department. Miss Harte is a daughter of Mr. A. Chesney Harte, President of Hammonds Social Services Committee and for long associated with St. Barnabas Church, Broadway, Sydney.

We offer our congratulations to the Rev. and Mrs. R. E. Sherlock, of Millthorpe, on the birth of a son, Paul Andrew.

The King has approved the appointment of the Rev. J. H. S. Wild, Master of University College, Oxford, to be Dean of Durham in succession to the Very Rev. C. A. Alington, who is resigning at the end of June. Mr. Wild is the son of a former Bishop of Newcastle. He was a classical scholar of Clifton and of Brasenose; and after a year at Westcott House, Cambridge, was ordained to a curacy in Newcastle in 1929. In 1933 he was appointed Chaplain-Fellow of University College, Oxford, and in 1943 was elected Master of the College.

The appointment of the Rev. Canon H. J. R. Innes as Archdeacon of Mackay has met with warm approval. The new Archdeacon has served the Diocese for over twenty years at Prosperine, Ayr and is now Rector of Mackay. He was officially collated by the Bishop in the Cathedral on Synod Sunday evening and will undertake Archdeaconal jurisdiction over the Mackay district.

Deaconess Weston, C.M.S. missionary in Pakistan, left Sydney for Karachi last Saturday by the R.M.S. Stratheden, after some months' furlough. She brought with her a little Pakistan boy whom she has cared for since his birth and his mother's death.

The marriage of the Rev. Ian Booth, curate of Wollongong, N.S.W., to Miss V. Narborough, of Willoughby, took place at St. Stephen's, Willoughby, on Saturday, August 18. The Rev. G. A. Hook officiated, assisted by Archdeacon R. B. Robinson. The married couple had both been associated with St. Stephen's parish. We offer our congratulations to them.

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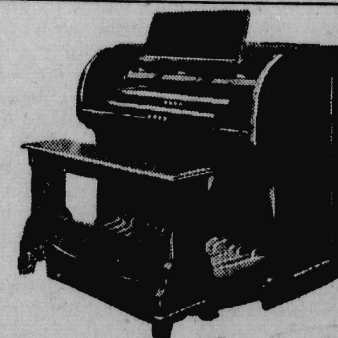
CANON BRYAN GREEN.

Canon Green has now left Australia after his visits to Melbourne, Sydney and Tasmania, and is now in New Zealand.

The above photograph was taken informally prior to one of his lunch-hour meetings in the Sydney Town Hall.

C.R. DONATIONS.

The Members of the Board of Management are most grateful to the following for donations:—Dr. R. R. Winton, 7/6; St. Peter's, Cook's River, £2/9/-; St. Bede's, Drummoine, £1/1/-.



GOD'S MESSAGE TO THE NATIONS TO-DAY

(The following is a condensed report of a sermon preached by the Bishop of Barking, the Right Rev. Hugh Gough, at St. Ebbe's, Oxford, on their Festival of Britain Sunday (May 27th), when the Mayor and Lady Mayoress, Deputy Mayor, Sheriff, Aldermen and Councillors attended and the church was packed with people. The Rector the Rev. M. A. P. Wood writes, "No record of the Bishop's sermon can convey the gracious winsomeness of its delivery or the powerful impact of its content.")

The Bishop took as his text Isaiah 19:20—"If ye be willing and obedient ye shall eat the good of the land; but if ye refuse and rebel ye shall be devoured with the sword, for the mouth of the Lord hath spoken it." The experiences of the people of Israel are a warning to our nation. They had been the chosen people of God though often rebelling against Him and always suffering for it, and He had greatly blessed them. But they had committed their crowning crime against Him when they had put to death His Son with the terrible cry, "His blood be on us and on our children." Since then they had been a nation of outcasts and the wandering Jew had suffered much in persecution and ill treatment. We have been a greatly favoured nation and have inherited special blessings. We have enjoyed an exceptional measure of liberty and that prosperity which truth brings with it. The explanation of our prosperity and power was our faith in God and our desire to do His will in the world. This is illustrated by the well-known incident of Queen Victoria's words to an African Chief to whom she was granting an audience. Handing him a Bible, she said, "This is the secret of my country's greatness." Or, again, we may think of the words of that shrewd historian, John Richard Green, who declared that the English became "a people of the book and that book the Bible." But all that is past history and no longer true. The Bible to-day is largely unread and unknown in this country. Our churches are half empty—that is a generous estimate—and Sunday is no longer observed as a Holy Day, but as a holiday. It is regarded as a day of recreation and not, as God intended it to be, a day of recreation of the spiritual life. This has of necessity resulted in a lowering of moral standards—for high morals are dependent upon religion, there is no doubt at all about that.

The past fifty years have seen an alarming lowering of our moral standards. The characteristics of our life have been honesty, truthfulness, dili-

gence, and hard work. But to-day we have rather dishonesty which abounds in the Black Market and Income Tax evasion by people who are supposed to be respectable. There is an extraordinary increase in crime, particularly among young people. Immorality and sexual promiscuity are regarded as normal to-day, licentiousness grips the minds of multitudes and is wantonly encouraged by exhibition of suggestive posters, such as those now to be seen in the West End of London, disgust of which has been publicly expressed by visitors from overseas. The Englishman's word is no longer regarded as his bond—he is known to be a liar like everyone else. And as for hard work, the idea in most people's minds to-day is to get as much money as they can for as little work as they can, and if you don't get enough go on strike no matter how many people suffer or are inconvenienced. Get rich quick is the real intention of masses of our people.

Bishop Gough said he had considered his words most carefully and did not believe they were exaggerated. "In the heart of our land, in London, and in Essex where I work, I believe that is a true picture of the people to-day." The result of all this is econo-

mic chaos and the threat of a third world war. The Festival of Britain should be no occasion for self-congratulation but a solemn occasion which God had given us all for a chance to put our house in order and repent.

Seeing the South Bank Exhibition one might say: "Glory to man in the highest! Look at what we can do in the fields of science, discovery, and the control of energy; look how clever we are!" But God would reply: "You cannot control yourselves—all men are slaves to sex and desire." Truly the words in the Book of Proverbs are being demonstrated: "There is a way which seemeth right unto a man but the end thereof are the ways of death." Man is master of all he surveys, except himself, and all the plans for the brave new world and the hopes for prosperity are foundering on the rock of human nature. As long as man obeys the dictates of his own ideas there is no hope. But if we turn to God in real, genuine repentance, then all will be well and there will be peace and prosperity. But if not then disaster will follow.

God has twice delivered us in the past forty years, but we simply cannot go on like this. You cannot go on presuming on God's mercy—that is the mistake the people of Israel made. Unless we seriously repent to-day, will God deliver us from a third world war? There must come a day of reckoning. The great role for the Church to assume to-day is similar to that of the Old Testament prophets in warning the world. In doing this the Church might become unpopular, but if only man will listen to God's voice what a glorious half century of peace and prosperity this might be. We must plead with our people to turn to God

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Editorial Matter to be sent to The Editor, "Australian Church Record," Diocesan Church House, George Street, Sydney.

Advertising and Business Communications to be addressed to the Secretary, "A.C. Record," Diocesan Church House, George Street, Sydney, N.S.W.

Victoria.—Melbourne:

Tasmania.—Hobart: T. A. Hurst, 14 Dyn-
nyrne Road, Sandy Bay.

Issued Fortnightly.

Subscriptions: 12/6 per year, post free; 6d. per copy.

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in-lasting repentance, listening to His word, "This is the way, walk ye in it," for the road to peace and prosperity lies in obedience to the laws of God, the Creator of Life.

But it all depends on the individual. The future of this country and with that the future of the world depends on each of us. If we give God our lives sincerely then great miracles can happen, but if you and others refuse, then disaster is certain.

DEVOTIONAL

FOURTEENTH SUNDAY AFTER TRINITY — 26th AUGUST, 1951.

For the Fourteenth Sunday after Trinity our subject is "Faith, Hope and Charity." In the Collect we pray for the increase of these graces, that by faith and hope we may lay hold of God's heavenly promises, and that by the gift of charity we may be enabled to love that which God commands, and so bring our faith and hope to fruition. The Epistle (Gal. v 16-24) contrasts the fruits of the Spirit, among which faith, hope and charity are included, with the works of the flesh, the doers of which cannot obtain God's promises, for those who do such things shall not inherit the Kingdom of God. There can be no true religion in us unless we crucify the flesh with its affections and lusts. The Gospel (St. Luke xvii 11-19) records the healing of the ten lepers, of whom only one, a Samaritan, returned to give glory to God, and reminds us that we ought to be thankful to the Lord for all that He has done for us, and should express our gratitude both with our lips, and in our lives.

FIFTEENTH SUNDAY AFTER TRINITY — 2nd SEPTEMBER, 1951

"God's Keeping" is the subject for the Fifteenth Sunday after Trinity. The Gospel (St. Matt. vi 24-33) teaches us

that if we earnestly try to serve God, He will provide all things necessary for our bodily life. "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." We are not to be over-anxious about earthly things, but simply to do our duty, and put forth our efforts, leaving results to God. "For your Heavenly Father knoweth that ye have need of all these things." In the Epistle (Gal. vi 11-18) St. Paul shows the frailty of the natural man, and his need of new life and power. "In Christ Jesus neither circumcision availeth anything nor uncircumcision, but a new creature." There is only one thing to which a Christian can trust for safety amid the changes and chances of life, and that is "the cross of our Lord Jesus Christ." In the Collect we pray that God will keep His Church with His perpetual mercy, and because without Him the frailty of man cannot but fall, we ask that we may by His help be kept from "all things hurtful," and led to "all things profitable to our salvation."

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CORRESPONDENCE

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

SLABS FROM ST. PAUL'S, LONDON.

(The Editor, "Australian Church Record.")

Dear Sir,

Owing to the reconstruction of the East End of St. Paul's, the Dean and Chapter have some marble slabs to dispose of which formed part of the damaged Reredos. They would be glad to give them to churches either in Great Britain or overseas and would request that churches which avail themselves of this offer would make a donation to the Cathedral Restoration Fund according to their means.

Applications should be sent to the Receiver, St. Paul's Cathedral, London, E.C.4.

No sculptures are available as these will be retained in the Cathedral.

Transport charges to be met by recipients.

Yours very truly,

W. R. MATTHEWS,

The Deanery, St. Paul's,
London, E.C.4.

CLERGY SUPERANNUATION FUND.

(The Editor, "Australian Church Record.")

Dear Sir,

You published recently a courteous but poignant letter from the widow of a clergyman on behalf of her widowed daughter, likewise a clergyman's widow. The Rev. W. J. Owens, of Balgowlah, seemed to have strengthened the appeal for explanations of the transactions of the Board in this regard. I feel perfectly sure that many churchmen will agree with me that the matter demands explanation and not a stony silence on the part of those charged with the responsibility of managing the Fund. Of course, there is an explanation, but it should be made public.

Yours faithfully,

STEPHEN TAYLOR.

Mt. Colah, N.S.W.

OXFORD AND THE EVANGELICAL SUCCESSION.

(The Editor, "Australian Church Record.")

Dear Sir,

It is not often that Australian scholars achieve the heights of success in their literary efforts. When isolation from sources and other difficulties are realised the achievement of Canon Marcus Loane in his book, "Oxford and the Evangelical Succession" is all the more remarkable.

History to-day is being taught through biography and here is a clever example of such teaching. The whole of the eighteenth century passes before our eyes, we see the gradual rise from outcast to acceptance of the Evangelicals, and we realise that any person of whatever church party is persecuted if he shows enthusiasm.

As a convert from Romanism, and entering the Anglican Communion through the Anglo-Catholic movement, I have found this book extremely interesting and informative. My scrappy knowledge of the Evangelicals of our church is being filled out by this book and I have been forced to examine once more the doctrinal formularies of our church.

I wish that this book was compulsory reading for every theological student and that it could be found in every priest's library.

It is to be hoped that it will not be long before Canon Loane publishes another informative book of a similar nature.

Yours faithfully,

JOHN L. SULLIVAN.

St. Peter's Vicarage,
Walgett, N.S.W.

WORLD COUNCIL OF CHURCHES.

(The Editor, "Australian Church Record.")

Dear Sir,

I have read with interest the correspondence in your columns with reference to the World Council of Churches, and feel that some statements have been made which compel me to offer a further explanation.

May I say, first of all, that the object of the five articles which I contributed to your paper on the Ecumenical Movement was not to attack the World Council of Churches, but to provoke information. I am not a spokesman for any other body, and regret that my name should have been quoted in an overseas paper as though I were. Nor have I any wish to initiate action of the kind suggested by "Onlooker" in his letter of July 26. My position is simply this: While I was in England and Switzerland last year, I discovered that among Conservative Evangelicals there is a deep and widespread sense of reserve and misgiving with regard to certain trends behind the Ecumenical Movement. I felt that Evangelical Churchmen in Australia should be made aware of this situation. If it can be dispelled, it will be a service to us all.

Since my articles appeared in the Record, I have had the opportunity of private conversations both with Mr. Garrett and Dr. Leiper, and I very much appreciate the time and trouble they have taken to discuss various issues with me. They have pointed out that in some cases, quotations which I owe to Dr. Pache's book on the Ecumenical Movement have not been rendered in English in a way that does full justice to their original language. This is particularly evident in the case of the statement in the doctrinal formula of the World Council of Churches that the Ecumenical Council is "a union of Churches" (Article II). The French statement would have been better translated as "a fellowship of Churches." Similarly the statement issued by the W.C.C. was given by me as "We have decided to remain united" (Article I). This would be much more fortunately translated as "We intend to stay together." Then in Article V, there was a serious misprint, where the "Main Council of Churches" appeared as the "Main Council of Churches." It was also explained to me that the action of authorities in India and East Africa in excluding missionaries of certain societies from admission to the countries concerned was Governmental, not Ecclesiastical. Dr. Leiper and Mr. Garrett also affirm the absolute freedom of member churches in the W.C.C. to carry on missionary work in countries where the Roman or Orthodox Churches are the dominant bodies. This is a welcome re-assurance.

However, as I pointed out in writing to Mr. Garrett, there are still certain trends within or behind the Ecumenical Movement which compel many Evangelicals to feel reserves and to suspend support for the World Council of Churches in the absence of further re-assuring information.

It is quite clear that one must carefully distinguish between the official statements of the W.C.C. and statements made in a private capacity by individual representatives of the

Ecumenical Movement. The W.C.C. itself has consistently disavowed any intention of seeking to establish One World Church, with organisational and administrative controls. But prominent spokesmen in the Ecumenical Movement continue to proclaim their belief that such an ideal is the only satisfactory goal for the Movement. Similarly, the W.C.C. strongly maintains the present doctrinal formula as the essential Christocentric link of fellowship between member churches. But this does not alter the fact that extraordinary latitude of interpretation remains so far as individual churches are concerned.

It seems to me that while the World Council of Churches as a fellowship of churches may serve many useful purposes in a divided Christendom and a distracted world, there is nevertheless a superior bond of unity which binds together all those who have "like common faith." Dr. Alan Friend's letter points out that this is the way which has been discovered within the fellowship of such movements as the China Inland Mission, the Keswick Convention and the Scripture Union.

Perhaps the difference between the kind of unity represented by the W.C.C. and that which these movements exemplify is best illustrated by the difference between the Student Christian Movement and the Inter-Varsity Fellowship. The S.C.M. is strongly conscious of denominational affiliations, and is wide enough in its basis to include Roman Catholics and sometimes even Unitarians. In some places it seems to regard itself as the semi-official agency of the Churches in the University. It claims to have been one of the main instruments in the formation of the W.C.C., and for example, in New Zealand, is very closely associated with the policy and direction of the Ecumenical Movement. The I.V.F., on the other hand, though it springs from the same Evangelical Missionary Movement of the Nineteenth Century as the S.C.M., has never been invited to participate in the W.C.C., quite correctly on the ground that it is not a Church. It has taken common Evangelical truth and a common zeal for Evangelism as its basis, and on this basis it has united Christians from all Protestant denominations in a common love and loyalty to Jesus Christ as Saviour, Lord and God. In doctrine, fellowship, and service, its members have known a oneness in Christ which no one who has experienced it can ever deny. To me, this spontaneous fellowship seems a more excellent way than the somewhat artificial unity imposed from above.

Yours sincerely,

MARCUS L. LOANE.

Moore College, Newtown.

ECUMENICAL MOVEMENT.

(The Editor, "Australian Church Record.")

Dear Sir,

The articles of Canon M. L. Loane on the Ecumenical Movement, and the correspondence in your columns which they have called forth, show that among Evangelicals there are serious misgivings about the World Council of Churches. As an evangelical may I make several observations.

I have read the official report of the First Assembly of the World Council of Churches held at Amsterdam in 1948, and also all the issues that have so far been published of the Ecumenical Review, the quarterly organ of the Council. Though I have misgivings of my own, including some that have been expressed in your columns, and cannot agree with some of the opinions recorded in the World Council publications, nevertheless, I must say the following as a result of reading the same.

1. I believe the Ecumenical Movement is a movement of the Spirit of God. I cannot see how it can be anything else.

2. I have been impressed with the safeguards, the care, the wisdom, the earnestness, and the spirit that have characterised the statements, decisions, and actions of the World Council of Churches and its Central Committee, and with the personalities, personal qualities, and utterances of the members of the latter who have visited Australia. In addition, I feel that the Toronto statement, "The Church, the Churches, and the World Council of Churches," is re-assuring on some of the questions that have caused doubt, concern, and misgiving in many minds. It must be pointed out also, that the Central Committee has openly invited constructive criticism.

3. I feel that the Ecumenical Movement is needed for just such a time as we now live in, when the Church is able to speak to, and indeed must speak to the world through a common medium.

4. If our Lord's prayer that His followers might be one does not mean in an institutional sense, at least it must mean something more than the present separated state of His Church on earth; and is not a movement of this character the only way to a greater oneness?

5. Evangelicals cannot afford to stand outside this movement! The faith we hold requires that we should be right in this movement, not the contrary. We have much to contribute, and surely, something to learn. The movement will go on without us if we draw aside! If that should happen how could we then play our part? There are dangers and problems in participating, but it seems to me that there are greater dangers and problems in standing aside. In short, we are caught up in a spontaneous movement of which we are a part whether we will or no, and it is our plain duty to participate in it according to the guidance of God's Holy Spirit. "If this counsel, or this work be of men, it will come to nought; but if it be of God . . . ?"

Bishop Newbigen of the United Church of South India reminds us that "the fundamental idea which the Council seeks to embody is God-among-us Who continues to gather His children and to build His Church Himself." He adds that "it is good that Churches should be reassured in respect of any fear that they might surrender their convictions for the sake of some man-made organisation. But it is also good that they should be reminded that they might fall into the hands of the Living God."

The Toronto statement concludes: "A very real unity has been discovered in ecumenical meetings which is, to all who collaborate in the World Council, the most precious element of its life. It exists and we receive it again and again as an unmerited gift from the Lord. We praise God for this foretaste of the unity of His people and continue hopefully with the work to which He has called us together. For the Council exists to serve the Churches as they prepare to meet their Lord Who knows only one flock."

I believe God's Spirit is leading the Churches towards a great goal. All Christians must take a prayerful interest in this movement. Anglicans must remember that their Church has for centuries offered the Prayer for the Church Militant here on earth and the Prayer for Unity, and consistency requires that we should expect those prayers to be answered in due time.

Yours sincerely,

CLIFFORD BAKER.

Pymble, N.S.W.

(The Editor, "Australian Church Record.")

Dear Sir,

I find it a little difficult to believe that Canon Loane is as completely wrong in all his contentions as Mr. Garrett makes out. Certainly I know from my own experience that many Evangelical Christians in England, North America and on the Continent share Canon Loane's general viewpoint, and that this attitude does not spring from ignorance of the documents of the W.C.C., but rather from acquaintance with the literature of the Ecumenical Movement, as well as of its activities and leaders. However, since the Executive Committee of the Australian Council for the World Council of Churches is not disposed to discuss the issues raised, many of us will continue to accept the documentation given by Canon Loane, and hold that, whatever good purposes may be served by the W.C.C., there are dangerous possibilities within it.

Mr. Garrett's letter prompts another question: Can Mr. Garrett (or anyone else) inform us what exactly he means when he speaks of our own church as being "as wholeheartedly committed to the World Council of Churches," and when he refers to Canon Loane speaking from "within one of our member-churches"? I, for one, was surprised to learn that I belong to a member-church. In what way has, for example, Sydney Diocese committed itself to the W.C.C.? Is there any resolution of Synod "joining" the World Council, or approving a General Synod resolution to that effect? If not, is there any other way in which our church could be regarded as committed to the World Council of Churches, wholeheartedly or otherwise?

Yours sincerely,

DONALD ROBINSON.

Manly, N.S.W.
15/8/51.

OBSERVANCE OF THE LORD'S DAY.

(The Editor, "Australian Church Record.")

Dear Sir,

May I be permitted to make a reply to Mr. Campbell King's letter of the 16th inst. I may assure Mr. King that I am in full sympathy with him in his efforts for the right observance of the Lord's Day, but I think that he has misunderstood the position which I was trying to put forth in my articles in saying that the Christian is "not under law, but under grace." I am certainly no "antinomian." God forbid. The Dictionary defines an "antinomian" as one who is "opposed to the obligations of moral law . . . one who maintains that the moral law is not binding on Christians" (Oxford Concise Dictionary). In my articles I pointed out that the Apostle, when saying that we "are not under law" does not stop there, but hastens to add, "but under grace." And "the grace of God . . . instructs us, to the intent that, denying ungodliness and worldly lust, we should live soberly and righteously and godly in this present world" (Tit. 2:12), in other words, Grace sets before us the highest standard of conduct. Indeed all the various exhortations and laws in the Epistles are "instructions of grace." But the motive for obedience is changed, it is no longer to the Christian a matter of fear of condemnation and eternal loss, but of love and loyalty to the Lord Jesus who has died for him, and this loyalty covers all contingencies. If Mr. King wants to place us under the Decalogue as a standard of conduct, then he has no defence against the Seventh Day Adventists who rightly insist that the fourth commandment

enjoins the keeping of the "seventh day," not the "first day," see Ex. 20:10; Deut. 5:14. In fact it is impossible for any one but a Jew to keep the fourth commandment for it adds "and thou shalt remember that thou wast a slave in the land of Egypt, and the Lord thy God brought thee out thence by a mighty hand and by a stretched out arm" (Deut. 5:15). No Gentile can do this, because he is not a member of a race which were slaves in Egypt, and who were thus "brought out." I agree that the spiritual principle, enunciated here, re-appears in the observance of the "first day of the week" (Acts 20:7), which was later called "the Lord's Day." I would refer him to the article appearing in the present issue.

Yours sincerely,

NORMAN C. DECK.

Gordon, N.S.W.

SINGING IN CHURCH.

(The Editor, "Australian Church Record.")

Dear Sir,

I am prompted by the reference in Bishop Nutter Thomas' letter (as quoted by you in your last issue) to the King's preference for a service where he can participate in the singing to one in which the Choir sings so beautifully that no one else dare join in, to raise the whole question of choirs and of the musical side of the service generally taking what seems an unwarranted place in the worship of the Church. It seems perfectly clear that the aim of the Prayer Book is to give to the congregation a prominent part in each service. The Church of England service is truly "congregational" in the best sense of that term in contrast to the practice of some other Protestant Churches and of the Church of Rome, but it seems as if this distinctive emphasis is being lost by the substitution of choirs for congregations.

It has been my sad experience in visiting a number of churches to find that even the smallest and obviously not the best trained choirs will persist in attempting to sing those portions of the service which may be sung while the congregations become passive on-lookers. This is especially so in regard to the singing of the psalms. It is my contention that the majority of worshippers in our churches would derive far greater spiritual benefit and a deeper sense of worship and fellowship if psalms and responses were said rather than sung. Either let both congregation and choir be trained in singing the service (something which seems rarely attempted) or let, as I believe most worshippers would prefer, the services be reverently, audibly and distinctly said. Are rectors prepared to give these suggestions at least one month's serious trial and tell us of the results?

Yours sincerely,

"WORSHIPPER."

Sydney.

BOOKS FOR SALE.

At C.R. Office: "Oxford and the Evangelical Succession," by Marcus L. Loane; "The Principles of Theology," by W. H. Griffith Thomas; "Through the Prayer Book," by Dyson Hague; "Bathurst Ritual Case."

Various others available.

Sir William M. Ramsay

A CENTENARY TRIBUTE.

By F. F. Bruce, M.A.

(Department of Biblical History and Literature, University of Sheffield.)

The hundredth anniversary of the birth of William Mitchell Ramsay, which fell on March 15th, gives us a suitable opportunity to remind ourselves of the debt which Christian scholarship owes to his life and work.

Ramsay was born at Glasgow in 1851, and graduated twenty years later at Aberdeen University with highest honours in the Greek and Latin classics. From Aberdeen he went to Oxford, where he achieved further distinction by taking a first class both in Classical Moderations and in Literæ Humaniores, although the unconventional nature of his interests meant that he did not proceed directly to a college fellowship, which would have been the normal sequel to his achievements. What happened instead is related by Ramsay himself in a fascinating "Introductory Statement" of twenty-five pages which appears in his Sprunt Lectures on "The Bearing of Recent Discovery on the Trustworthiness of the New Testament" (1914).

By a series of events in which he himself traced the providence of God, he found his steps turned to Asia Minor, an area where the Græco-Latin and Asiatic civilisations met and produced the situation which forms the background to so much of the New Testament. He quickly recognised archaeological research in this area to be his proper life-work. So effectively did he throw himself into it that in a few years' time he was widely acknowledged as the world's greatest living authority on Asia Minor—a distinction which he maintained to the end of his days. In 1885 he was elected to a Professorship of Classical Archaeology at Oxford, but the following year he went back to Aberdeen Uni-

versity as Professor of Humanity (i.e. Latin), and retained this position until ill health compelled him to relinquish it in 1911. But from then until his death on April 20th, 1939, he actively promoted, especially by his pen, the cause of sound learning in the field which he had made peculiarly his own.

Most readers doubtless know Ramsay as a scholar whose contributions to New Testament study were of the utmost value in showing that Christian faith in the veracity of the New Testament record rested on a solid rock of historical fact. But it was with no thought of doing any such thing that he embarked in 1880 upon his archaeological career; and his earlier books—notably his "Historical Geography of Asia Minor" (1890) and his two volumes on "The Cities and Bishoprics of Phrygia" (1895 and 1897)—dealt only incidentally with Christian literature. They were acclaimed at once as epoch-making works for the new knowledge they imparted about Anatolian geography; the earlier work won for its author sixteen years later, when it had proved its competence to stand the test of time, the Victoria Medal of the Royal Geographical Society.

But in his earlier years Ramsay, while he knew the part played by Asia Minor in the New Testament, did not regard that literature as likely to be relevant to his studies. Like many students of his generation, he was profoundly influenced by the Tübingen school's reconstruction of early Christ-

ian history, according to which The Acts must be recognised as a second-century production, reflecting the age when the conflicting Pauline and Petrine schools of earlier Christianity had achieved a measure of reconciliation and synthesis. The historical value of the book for the period with which it purported to deal was, therefore, slight.

Luke as a Historian.

Ramsay tells us how he first recognised that the writer of The Acts must be credited with greater accuracy than had been thought. It was when he found archaeological proof that the statement of Acts 14:5, according to which Paul and Barnabas fled from Iconium "unto Lystra and Derbe, cities of Lycaonia," represented the exact situation at the time indicated. It was commonly believed that in the middle of the first century Iconium was also in Lycaonia, and that the writer of The Acts was therefore unaware of the actual facts, but Ramsay discovered that at that time Iconium was then in Phrygia, not in Lycaonia, and that the statement was perfectly correct. Further discoveries went on to confirm this impression, and before many years Ramsay became known as a leading champion of Luke's high qualities as a historian—and that not from any apologetic or dogmatic interest, but from the viewpoint of an archaeological expert.

Even when he was challenged to vindicate Luke's accuracy in the statement about Quirinius in Luke 2:2, which was generally regarded as indisputably false, he showed, in "Was Christ Born in Bethlehem?" (1897) that more might be said in Luke's defence than was commonly realised. More recently the argument has been carried further than Ramsay brought it—and to a more satisfactory conclusion—but Ramsay showed the way.

Naturally, however, he was more at home as an expert in The Acts than in Luke's Gospel; and his great work

The Acts, "St. Paul the Traveller and the Roman Citizen" (1895), remains an indispensable work for the student, especially with the long preface in which he brought his findings up to date for the 14th edition in 1920.

Paul and Galatia.

From Luke he was naturally led on to Paul. In Pauline studies he broke new ground with his "Historical Commentary on the Epistle to the Galatians," in 1899. Lightfoot's great commentary on this Epistle, while unsurpassed both then and now in point of theological scholarship, was inevitably rendered out of date in matters of political geography when Ramsay's work in Asia Minor threw such a flood of new light on this field. And it is unlikely that any one who has sat at Ramsay's feet, whether directly or indirectly, can ever go back to the "North Galatian" theory of the Epistle's destination. In 1913 Ramsay went further and expressed the view that Galatians is the earliest of Paul's extant letters—a view which has won the adherence of a number of scholars and is very probably true. In his "Historical Commentary," as in other works, he maintained that a knowledge of the geographical and general historical environment of any work is necessary for its proper understanding, and he himself brought his unrivalled knowledge of the geography of those parts to bear on the New Testament in such further writings as his "Letters to the Seven Churches" (1904) and "The Cities of St. Paul" (1907).

The works mentioned by no means exhaust his publications, for he gathered his many periodical articles together from time to time into large "portmanteau" volumes which, in spite of their completely inadequate indexing, repay the patient explorer. "It would be a fine discipline for a young scholar, who wishes to specialise in New Testament studies," writes Principal W. F. Howard, "to go through Ramsay's published books and to compile a careful index of all Greek words dealt with, and another of all subject matter that concerns the New Testament and early Christian history." He was a giant whose shoulders are broad enough to bear the weight of any

number of epigoni. And one very minor epigonus is grateful for this opportunity of recalling how much we owe to his labour and example, and paying this tiny meed of homage to his memory. — From "The Christian."

THE TWELFTH NATIONAL CONVENTION OF THE AUSTRALIAN COUNCIL OF CHRISTIAN EDUCATION.

The programme of public meetings is as follows:—

- WELCOME MEETING.—P.L.C., Croydon, Tuesday, 28th August at 7.30 p.m. Speaker, Rev. C. Gallacher, M.A., B.D., Dip.Ed. Subject, "The Toronto Convention."
- PLENARY SESSIONS — P.L.C., Croydon: Wednesday, 29th August, 7.30 p.m. Speaker, Rev. Kenneth Henderson, M.A., Dip.Ed., B.Litt. Subject, "What are the Essentials of Christian Education?" Thursday, 30th August, 7.30 p.m. Speaker, Miss A. C. Hogg, B.A., B.Ed. Subject, "The Wider World in Which People Live."
- EXHIBITION OF TEACHING AIDS — P.L.C., Croydon—will be open for inspection at 6.30 p.m. August 28, 29 & 30, and September 1.
- DEMONSTRATION — "Creative Teaching," arranged and presented by members of the Convention, P.L.C., Croydon, Sydney, 1st September, 8 p.m.
- CONVENTION SERVICE — Mathison Congregational Church, Croydon, Sunday, 2nd September, 9.30 a.m. Address by Bishop W. G. Hilliard. This service will be broadcast over the National network.
- SUNDAY SCHOOL AND YOUTH GROUP DEMONSTRATIONS — Visitors are invited to attend any of the following on Sunday, 2nd September: 2.15 p.m., Salvation Army Sunday School, Dulwich Hill (Kindergarten), right at Dulwich Hill tram terminus. 3.00 p.m., Church of Christ Sunday School (all grades), New Illawarra Rd., Bexley North. 3.00 p.m., St. Anne's Church of England Sunday School (all grades in specially planned building), Ryde. 6.15 p.m., Presbyterian Fellowship Association, Anderson Street, Chatswood.
- SUPERINTENDENTS' SESSION—P.L.C., Croydon: 6.00 Tea. 7.00 p.m., A Forum of Experts, "We put the Sunday School on the Spot!"

KING'S SCHOOL SCHOLARSHIPS.

The Council of The King's School has announced that four "Violet Macansh Scholarships" will again be awarded this year tenable at the School as from the beginning of 1952. The Scholarships were instituted last year in terms of the bequest to The King's School under the will of the late Mrs. Violet Madeleine Macansh.

Each scholarship will be awarded for four years but may be extended on the recommendation of the headmaster. Candidates must be under 14 years of age on 1st February, 1952. The conditions governing the award of the scholarships contain the following provision—

"The holder of each scholarship shall be entitled to free tuition at the School and to a sum of £20 on entrance and a sum of £10 per term after the first two terms, towards the cost of his uniform and incidental expenses, and, in addition, in the case of boarders, to such further sums per term as the Council shall determine, upon the recommendation of the Executive Committee and the Headmaster, having regard to the capacity of the candidate and the means otherwise available for his education at the School."

Entries for the scholarships will close on 24th September, 1951. Full particulars may be obtained from the Headmaster.

POSITION VACANT.

TYPIST - STENOGRAPHER.

Applications are invited by the Home Mission Society for the above position in its general office. Applicants should state age, qualifications, previous experience, etc., and should apply by letter to the Secretary or personally—making an appointment by telephone (MA 5632).



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DELIVERANCE FROM SIN BY THE SPIRIT

(By N. C. Deck.)

In the last article it was seen that the Christian, even though truly born anew, is quite unable, in the energy or resolve of a renewed "mind," to himself repress the impulses of the sin-nature. But when, in despair, his eye of faith is directed away from self-effort to the Lord Jesus, whose Spirit indwells him, deliverance is found, "I thank God through Jesus Christ." In chapter eight, however, we are to see how this deliverance is enjoyed, namely, through the enablement of the Spirit. The chapter opens with these words:—

"There is therefore no [kind of] condemnation [or, adverse sentence] to them who are in Christ Jesus [i.e., in living union with Him]. For the law [enabling power] of the Spirit of the life [which is] in [union with] Christ Jesus has freed me from the [adverse] law of the sin [nature] and the death [penalty attached to it]" (Rom. 8:1, 2).

(The words "who walk not after the flesh, but after the Spirit," which appear in the last half of verse 1 in the A.V., are not found in the best Greek texts, they are apparently borrowed from verse 4).

To what does the word "therefore" in verse 1 refer? Not a few expositors take the reference to be solely to the Apostle's teaching about justification by Faith, of chapters three and four, and they rejoice in this strong assertion that "there is therefore no condemnation to them who are in [vital union with] Christ Jesus, because He had on their behalf taken the whole curse of the broken law. There may well be a reference to this blessed truth here. But surely this does not exhaust the Apostle's meaning, because in the next verse we are given the reason why there is this "no condemnation," namely, "because the law [or, enablement] of the Spirit of the life [which is] in [union with] Christ Jesus has freed me [says Paul] from the [adverse] law of the sin [nature]," in other words, the "no condemnation" has also to do with the Apostle's deliverance from the adverse pull of the sin-nature. Dr. Griffith Thomas has well said here: "In the Greek the word 'no' [Gr.ouden] is very emphatic, implying 'no sort of condemnation,' whether judicial or ex-

perimental" ("Epistle to the Romans," vol. ii, p. 59).

Now has not the Apostle, in the last chapter, been passing an "adverse sentence," or "condemnation," upon himself for doing what he knew to be wrong, until he found the way of victory "through Christ our Lord," and faith in Him and His keeping power? But having realised victory through Christ, he is able to say "there is therefore now no condemnation to them that are in Christ Jesus." And he explains that this victory was an emancipation from the adverse pull of the sin-nature by the greater pull of the Spirit. Suffer an illustration:

Here is a strong magnet. Place a rod of copper in contact, there is no affinity, the natures of the metals are different. But place a rod of steel in contact and immediately there is an attraction, for it is of the same nature as the magnet. Now let go the steel rod. It does not fall. Why? Because the upward law of the magnet more than counteracts the downward law of gravity, though both forces are acting. Now vigorously shake both, still the rod does not fall, for the law of the magnet also counteracts the shake.

Place now a thin card between the magnet and the rod. Apparently all is right, for the rod does not fall. But give a slight shake to both, and down falls the rod, the separation has weakened the magnetic force.

The Lord Jesus is our Heavenly Magnet. The Holy Spirit is, as it were, His living magnetic force (though He also is a Person). There is no affinity between the unregenerate person and this Magnet, for He does not possess the Spirit of Christ. But when a person is "born anew" he becomes a partaker of "the divine nature" (2 Pet. 1:4), and comes into vital contact with the Lord Jesus the Heavenly Magnet, and he longs to please Him. The old sin-nature remains, however, in him though he has now been indwelt by the Spirit of Christ, and as long as he maintains his communion with Christ in prayerful trust and committal, the Holy Spirit is more than able to counter the adverse pull of the sin-nature. Indeed suppose temptation comes, seeking to use the sin-nature as an avenue, he does not fall, for he is in close contact with One who is able to "guard him from stumbling" (Jude 24).

Suppose now some idol, or some known unconfessed sin, comes in between the believer and his Lord, the Holy Spirit is grieved, and His enablement is limited, temptation assails, and he sins, and a sense of condemnation and guilt ensues. The only way back to blessing is confession, and a forsaking of that idol, and communion is restored. It is for this reason that the Apostle Paul wrote, "I exercise myself to have a conscience void of offence toward God and men always" (Acts 24:16).

"Nothing between, Lord, nothing between.
Let me Thy glory see,
Draw my soul close to Thee,
Then speak in love to me;

Nothing between.
Nothing between, Lord, nothing between,
Let not earth's din and noise
Stifle Thy still small voice;
In it let me rejoice—

Nothing between."
—Evan Hopkins.

The Inability of the Law, The Ability of the Spirit.

For what the law [of Moses, for example] could not do, because it was weakened through the flesh, God did, by sending His own Son in the likeness of sinful flesh, to deal with sin, when He condemned the sin [nature] in the flesh; in order that the righteous demand of the law might be fulfilled in us, who walk not according to the [impulses of the] flesh, but according to the [impulses and power of] the Spirit" (Rom. 8:3, 4).

Here we have the technique of the victorious life more fully explained. The Law could not achieve this victory because it was weakened in its effect by the opposition of the "flesh," with its nature of Sin; it merely demanded right conduct under threat of punishment, but it did, and could, not implement this conduct. But God sent His own Son "in the likeness of sinful flesh" (but not partaking of it), and He "condemned the sin [nature] in the flesh," that is, He broke its right to dominate the believer (cf. Rom. 6:7, "he who has died [in Christ] is justified from the sin [nature]"). "in order that the righteous demand of the law might be fulfilled in us [rather than 'by us']," according as we (the Apostle joins his readers with him here) "walk according to the Spirit," and its enablement.

Permit another illustration: In a boys' boarding school in mid-winter the bell clangs before sunrise, saying, "Get up, get up." With the greatest reluctance one hundred boys slip out of their warm beds and face a cold shower before breakfast, in preparation for their morning studies. What a hateful bell it is! But it must be obeyed, otherwise there will be dire penalties. Up they get, the bell's imperious demand is obeyed by them through fear of the consequences of disobedience.

But at twelve-thirty the same bell clangs for dinner. Its demand for obedience is just as insistent as in the early morning. But how different now is its sound to those boys; it is as now pleasant as before it was hateful; they have been waiting to hear it the last half hour, and they eagerly hasten to the dining-room. The "demand" of the bell is "fulfilled in them" because there is within them that which gives an instant response.

Now if the "righteous demand of the law" is to be "fulfilled in us," there must be a nature within him which willingly responds to it as being an expression of God's will, in which he "delights." In no unregenerate person is this so. But when the sinner has received the Lord Jesus, he re-

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ceived also this "nature," the "divine nature," through the gift of the Spirit, and He, the Spirit, moves him to wish to do God's will as indicated by the "righteous demand of the law."

But this operation of the Holy Spirit is not, in a sense, automatic. The Spirit is the "spirit of Christ," the Spirit whose aim is not to exalt Himself, but Christ (John 16:13, 14), and it is as the believer maintains his communion with the Lord Jesus in prayerful trust and committal, that the Spirit enables him to walk worthy of his "calling," a walk in which the will of Christ is "fulfilled in him." We may close with the Apostles' words in another epistle:

"I have been crucified with Christ; yet I live; and yet no longer I, but Christ liveth in me; and that life which I now live in the flesh [in the body here on earth] I live in faith, the faith which is in the Son of God, who loved me, and gave Himself up for me" (Gal. 2:20).

WILLIAM COLENZO AND THE MAORI BIBLE.

Thomas Kendall, one of the early C.M.S. missionaries had composed a small book, of 54 pages, which he called "A Korao no New Zealand" or "The New Zealanders' First Book," an attempt to draw up lessons for the natives, which was printed in Sydney in 1815, when Kendall had not yet been 12 months in New Zealand. As far as is known this is the first book dealing entirely with the Maori language. He wrote to Marsden, "I have prepared a first book for the instruction of the natives which I transmit to you. There are undoubtedly many defects in it, but it is good to make a beginning." These defects were revealed five years later, when in 1820, Kendall, with the chiefs, Hongi and Waikato, visited England, and worked with Professor Lee, of Cambridge, to establish the alphabet on a scientific basis. Even so, the spelling was not satisfactory, but by the time Colenso had arrived in New Zealand a committee of missionaries had settled upon the orthography, those principally concerned being William Williams, William Yate and W. G. Puckey.

THE BOOK IS PRINTED.

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1835, the printing of the Epistles to the Philippians and the Ephesians, translated by Rev. William Williams, was commenced. This was to be the first work for the new press, and on the great day the printing house was thronged by an expectant crowd of missionaries, their wives, and numbers of curious and excited natives. All interest was centred on the business-like young man, Colenso, who moved confidently about the room. Presently everything was ready, he set his press in motion and pulled the first proofs of the first book printed in New Zealand. Eagerly the first sheets were passed from hand to hand; from the missionary who recognised in them a power that would strengthen him in the fight for God in New Zealand; to the unlettered native who for the first time had seen the miraculous recording of the spoken word. Twenty-five copies were printed off and covered with a backing of stronger paper and presented to the missionaries. Later Colenso printed a title page with a block of a Biblical scene and the inscription in Maori "a thing printed by Colenso," rounding off the volume with the Maori wording, "The printing is finished by Colenso." However, in his final correction, Williams relegated the printer to his appropriate place by altering the wording to read, "A thing printed by the press of the Missionaries of the Church of England." Writing paper was found in the Mission store at Keri Keri, and with the help of a bright native lad, 2000 copies of the little sixteen-page book were printed in post-octavo Long Primer, and bound. Such was the beginning of the impact of the printing press upon

Books by Canon Guy King.

The New Order—A study of the Sermon on the Mount. 8/6

To My Son—Studies in 11 Timothy. 8/6.

Prayer Secrets. 8/6.

Salvation Symphony—Chapters of Christian Experience. 8/6.

I.V.F. Publications.

Charles Simeon—Bishop H. C. G. Moule. 10/6.

Christian Unity—G. T. Manley. 4/6.

Prayer—Professor O. Hallesby. 10/6.

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the natives of New Zealand, and February 17th, 1835, will remain as a notable date in the history of New Zealand. Few copies of Colenso's first book remain, but these well-executed works bear eloquent testimony to his proficiency in the craft and his success in overcoming many difficulties.

THE MAORI TESTAMENT.

It was not long before the task was undertaken of printing the whole New Testament, this work being completed at the end of 1837, a handsome volume of 356 pages. Of the 5000 copies printed, some were bound in Sydney, and some by Colenso at Paihia. The British and Foreign Bible Society provided the paper and a grant of money for this important work and was responsible for subsequent editions. Great credit for the translation of the Testament must be given to the Rev. William Williams. From the date of his arrival in New Zealand he seemed to have no difficulty with the Maori language, and it is said he could converse freely after three month's residence.

As Colenso's Testament came from the press, the demand on the part of the Maoris for this and for other books was insatiable. On one occasion on his journey to Tauranga, on the Bay of Plenty, Marsden prayed that the open book might be in the hands of the Maoris. The day had come.

The first ship sailing direct to England after the completion of the New Testament left the Bay of Islands in April, 1838, and by it Colenso forwarded copies of his work to the Church Missionary Society in London. The reply came back, "No doubt the Spirit of God will use this sword."

THE REVISED BIBLE.

Most likely, during the present year the Revised Maori Bible will reach the Maoris of New Zealand. Scholarly men, as Sir Apirana Ngata will reverently read the pages, and the unknown Maori of the forest pah will hear the words of Jesus and of Paul, and their hearts will be blessed. The Bible Society has been privileged to have an essential part in thus making the Word of God available in the mother tongue of a noble people, the Maoris of New Zealand.

—A. W. Stuart.

"ST. MARTIN-IN-THE-MISSION-FIELD."

In Urambo, Tanganyika, there has been built a tiny church surrounded by fields; on Trinity Sunday it was dedicated by Bishop Alfred Stanway, and named "St. Martin-in-the-Fields."

A GOOD BOOK ON THE SUBJECT

(By "Liber.")

This second bibliography deals with the doctrine of the Atonement. Like the householder who bringeth forth out of his treasure things new and old the writer of these articles seeks to do likewise in the realm of theological writing. Speaking with prophetic significance the late Archbishop Temple wrote shortly before his lamented death, "The emphasis must be laid more upon Redemption and the Cross" and it is with this all important subject that the following books deal.

The Atonement, by Dr. R. W. Dale, being the Congregational Union Lecture for 1875. To state the purport of these lectures in the words of the author "my intention is simply to show that the Death of Christ is conceived and described as being the objective ground on which we receive the Remission of Sins." Dale concentrates on the fact of the Atonement rather than any of the 'theories.' A monumental work.

The Death of Christ, and "The Atonement and the Modern Mind," by Dr. James Denny. The second of these two books is a three-chapter supplement to the first. A thorough and scholarly examination of the place and interpretation of the death of Christ in the N.T. with a distinct emphasis on the substitutionary aspect of the Atonement. Students will be glad to learn that these books are being republished by the Inter-Varsity Fellowship with an introduction by R. V. G. Tasker, Professor of N.T. exegesis in the University of London.

"The Atonement in History and in Life," edited by Professor L. W. Grensted. (S.P.C.K.) This is a volume of fourteen essays by Anglican theologians dealing not only with Old and New Testament teaching on the subject but also with its effect in the life of the Church and with certain problems, which interpretations of it, have created. Unfortunately, not all the essays of this comprehensive study are of equal value though some are of a distinctly high order and are most illuminating.

The Idea of Atonement in Christian Theology, by Dean H. Rashdall. Bampton Lectures stressing the 'subjective' theory of the Atonement. A massive work though the handling of some scripture passages leaves much to be desired.

Why the Cross? by Ven. H. E. Guilebaud (I.V.F.), a scholarly examination of the subject answering the two

questions, (1) Is a substitutionary Atonement Christian? and (2) Is Substitution Immoral or Incredible? A most convincing study.

Other books which should be noted in this bibliography are: Mozley's "The Doctrine of the Atonement," Dimock's "The Death of Christ," Forsyth's "The Cruciality of the Cross," Aulen's "Christus Victor" and "The Mediator," by E. Brunner.

Of the many devotional studies on this subject (and what other subject has ever inspired such devotion?) one may make special mention of **The Glory of the Cross**, by Dr. S. M. Zwemer, a book of rich and rare devotion. Words, too, which may fittingly be ascribed to Canon Marcus Loane's "Vox Crucis."

"Bless'd Cross, Bless'd Sepulchre,
Bless'd rather be,
The Man who there
Was put to death for me."

—J. Bunyan.

NEW ENGLISH BOOKS.

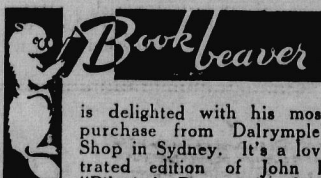
(By the Rev. T. H. L. Parker, M.A., B.D.)

Anders Nygren is a name well-known for his ecumenical work and for his great book on Christian Love, **Agape and Eros**. Two years ago he became Bishop of Lund, and, as the custom is in Sweden, sent out a pastoral letter to his diocese. This has now been translated by Professor Trinterud of Chicago and published under the title of **The Gospel of God** (S.C.M. Press, 6/-, pp. 104).

Two things in particular characterise Bishop Nygren's writing. The first is his reverence for Scripture. He starts out from the Bible and obviously wishes to be dominated by it throughout. The second is his clarity of expression. Both these are notably present in this book. He says in the first chapter, on Peace, that we ought to "allow ourselves to be led by God's revelation in the Scriptures, and regulate our thoughts according to its meaning." And

PLAYS

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this aim he pursues all through. In the matter of clarity he is well seconded by Professor Trinterud.

The Gospel of God is concerned with its title from various points of view. First, with the preachers of the Gospel — "We are Heralds." "The Gospel is a power of God unto salvation for each and everyone who believes" (Rom. 1.16). This is the Gospel we are to give out. The power does not come from us, rather it lies within the Gospel itself. We are but those who deliver it. We are heralds. That is the sacredness of our call" (p. 27). He then goes on to speak of the contents and nature of the Gospel, as a message about Christ to us. Thereafter follow three chapters on the ministering of the Gospel in preaching, sacraments and teaching. Chapter VII deals with the problem of the divided Churches in relation to the Gospel; and the book ends by considering the world to which the Gospel is addressed.

The translator has wisely omitted some topical references which would have made the book less personal to non-Swedish readers. As it stands we may gratefully accept it, not simply as a pastoral letter to the diocese of one particular Church, but as an open letter to all ministers of the Word and Sacraments, and profit by learning from Bishop Nygren's very real grasp of the essentials of the Gospel which is laid upon us.

Some time ago we had the pleasure of reviewing Mr. Gordon Rupp's book on the English Reformation. Mr. Rupp is also one of the very few savants on Luther in England. His latest work is on Luther and bears a title that delights my children—**Luther's Progress to the Diet of Worms, 1521**. (S.C.M. Press, 9/-, pp. 109). It is an account of the Reformer's life and work up to that decisive conference when the Church of the Reformation branches out on to a side-line that draws ever further and further away from Rome.

Such a book was certainly needed in England, which has had little direct contact with Luther over the centuries. The main foreign influences in this country have been Calvin, by way of the older free churches, Melancthon in the Elizabethan Church, and "Catholicism" through the successors of the Oxford Movement. The nearest approach to Luther was in the Wesleys. The German reformer is to most of us foreign but exciting country. Moreover, as Mr. Rupp says, "The great discoveries and most exciting monographs of the last thirty years of Luther studies have concentrated on 'The Young Luther,' and it is here that for English readers the tale must be told anew." (p.7.) Mr. Rupp certainly tells the tale well, clearly and with imagination, and with that racy style that we are coming to associate with him. If we might be rather magisterial for a moment, we would respectfully suggest that Mr. Rupp should show his raciness who is the master, otherwise it is possible that one day it might over-rule his historical accuracy. In any case, indulged in over-much, it destroys its own purpose and becomes irritating, even boring. But the great value in this is that he has made a book that might easily have been stodgy into something that is a pleasure to read—and that not only for Luther scholars but for those of us who are interested and would know more.

Out of all this emerges a Luther who is not merely a clear-cut historical figure but a man who somehow manages to break through all the accidents that separate him from us and to speak to us in a commanding and authoritative voice — and the command and the authority lie in the Word of God.

Diocesan News

SYDNEY

● Realistic Enthusiasm.

A meeting held recently at Holy Trinity W. Concord was of such a nature as to refresh the spirits of our missionary workers, and will send one at least back to her lonely work with renewed courage. We congratulate the Rector and his people on the splendid enthusiasm they are evincing for the Missionary enterprise. We understand that they are aiming to double last year's contribution of £100. At the meeting the speaker was Deaconess Weston, who has had a long ministry in India, and now is going back to a very interesting new piece of village work in the Punjab. Her story aroused a keen interest in the meeting, so much so that when a word of thanks was spoken, several of those present said that they felt something more concrete should be done. That resulted in the promise of £136 for a much needed windmill for the regular supply of water for the mission area—a fitting emblem of that "Living Water" which brings life wherever it is allowed to come.

● An Appeal.

The lovely old church of St. John's, Parramatta, has been a landmark since the earliest days of the colony. Around it, the city that we love has grown and prospered, until to-day it has become one of the most important residential and commercial centres of Australia. The Towers have been constant witnesses of all the changes that have taken place, but like most of our historic landmarks, they need restoring to ensure their preservation.

To restore the church properly, as you would wish to have it done will cost in the vicinity of £1500. You would like to see the Towers repainted and the spires refreshed and preserved. You would like to have the clock restored. We know that you would like to hear the hourly chimes ring out over the city. These are the things that we propose doing in this Year of Jubilee.

FACTS ABOUT THE TOWERS.

Built in 1815, they constitute the oldest piece of Anglican building standing in Australia.

The "Twin Towers" are modelled on those of the Reculvers Church, Kent, England.

Mrs. Macquarie, wife of the famous Governor, vowed that "if she reached Australia in safety she would build a church of similar

character to the last she had seen (Reculvers) on leaving England."

When Mrs. Macquarie saw her church completed she said to the Governor, "See, my Westminster Abbey!"

The clock (which is one of the only four in Australia) was placed in position in 1821.

● West Manly Parish.

In a large scattered parish such as West Manly, with townships springing up it becomes necessary to take the Gospel and the Sacraments of our church to these people.

In this parish the church possess three blocks of land without buildings at Rodborough, French's Forest, and Forestville.

It was decided by the Parish Council to have a pilgrimage to each block, and conduct a short service at each centre. Many cars assembled early on Sunday afternoon, 5th August, at St. Paul's Church, Seaforth, and led in procession with the cars crowded to the first site at Rodborough. At this centre the church has owned a block since 1st March, 1873. It comprises one acre which is set apart as a site for a Church of England, and half an acre for a "Parsonage." The original Trustees were Messrs. G. W. Warburton, C. A. Laurence, John Richie, T. W. Lines, and Dr. W. F. Tibbits.

The service at this centre was conducted by Canon West, in the absence of the Rector Rev. W. K. Deasey, who was ill. The Canon was assisted by the curate, the Rev. N. Bathgate. Two hymns being sung, Mrs. Stoddart playing the organ that was brought from Balgowlah. The lesson was read by Mr. P. W. Gledhill.

After the service the gathering proceeded to the next piece of land in Roseville Road next to the French's Forest Public School, where the service was conducted by the Canon. The lesson was read by Mr. Goodwin. The address was given by the Curate. He referred to the fact that a weatherboard building called St. Alban's Church was opened on that spot by Bishop Pain on 7th September, 1918, but was only used for a few years and demolished in 1925.

The party then proceeded to Forestville where the final service was held. The lesson was read by Mr. Phipps of Balgowlah. An appeal was made for the prayers of all for God's guidance in the undertaking of taking steps to reach the people in this vast area thus helping to promote God's Glory. It is trusted that these gatherings will stimulate many prayers for the abundant increase of true religion amongst the people of these centres, and that in the near future buildings may be erected at each centre.

ST. ANNE'S, RYDE.
125th ANNIVERSARY.

A fine series of services and gatherings have been arranged for the forthcoming Anniversary of this important parish. At the services on August 26th the preachers will be:—9 a.m., Rev. H. M. Arrowsmith (Men's

Communion); 11 a.m., official service, to be broadcast by 2BL, the Archbishop of Sydney; and 7.15 p.m., Archdeacon T. C. Hammond. At 3 p.m. there will be a pilgrimage to the grave of the late William Henry. On Wednesday, August 29th, there will be the Parish Social Evening, and on Sunday, Sept. 2nd, special commemoration services will again be held. The August issue of the parish paper which is the 125th Anniversary number, sets out in detail the programme of services, etc., and contains an interesting article appropriate to the occasion. "They built the House of God," by Mr. T. E. G. Moon. There is a keen interest in the parish about the Anniversary celebrations.

TASMANIA

(From the Bishop's Letter.)

Synod Sunday is September 9. On the Monday evening there will be a Missionary Rally in the Town Hall, when we hope to have the Rev. Ivan Shevill (A.B.M.), and Dr. Norman Powys (C.M.S.), Tanganyika, as the speakers. I am reserving Tuesday morning the 11th for my meeting with the lay representatives. We hope to have a record attendance of women at the meetings of the Church of England Council for Women.

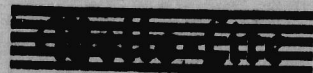
Red Cross Sunday, August 19th.—A brochure will be sent out from Red Cross Headquarters to the Clergy. The work of the Society deserves our prayers, interest and support.

Those who have heard the Rev. Dr. Henry Leiper, Associate Secretary of the World Council of Churches, will have got a new idea of the important part that the W.C.C. is playing in world affairs. Dr. Leiper is an arresting personality and a most impressive speaker. His good stories were legion, and each one had point and humour in it. His definition of the Church is both amusing and challenging: "The Church is a small body of men surrounded by women." Wake up the men and all honour to the women!

I always return from my many tours to the parishes and rural deaneries encouraged by what I see is being done by the men as well as the women of our Church. We must not, however, become complacent. The Church as a whole, and we individual members of it, are not yet making a wide and deep enough impact for Christ, either on the large number of nominal Christians or those who are apathetic towards religion. I heard recently a very arresting sermon on the wireless. The preacher spoke of the "practical atheism of the monied classes, the superior atheism of the intellectual classes, and the indifferent atheism of the masses." Here indeed is a challenge to all of us! I hope and pray that the visit of Canon Bryan Green and his Retreats for the clergy will be the beginning of an Evangelistic Campaign about which I spoke in my Synod Charge last year. There is a spirit of expectancy among us. It is for all faithful Christians to listen to what the Holy Spirit is saying to the Churches.

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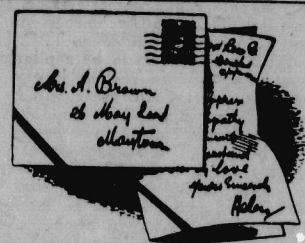
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Proper Psalms and Lessons

August 26. 14th Sunday after Trinity.

M.: Ezra i 1-8 and iii or Zeph. i; Luke vii 36 or I Cor. xiii. Psalms 75, 76.

E.: Neh. i 1-ii, 8 or Dan. i or Zeph. iii; Matt. xxi 23 or Ephes. iv 1-24. Psalms 73, 77.

September 2. 15th Sunday after Trinity

M.: Dan. iii; Luke ix 57-x 24 or 2 Tim. i. Psalms 84, 85.

E.: Dan. v or vi; Matt. xxviii or Ephes. iv 25-v 21. Psalm 89.

September 9. 16th Sunday after Trinity

M.: Jer. v 1-19; Luke xi 1-28 or Titus ii 1-iii 7. Psalms 86, 87.

E.: Jer. v 20 or vii 1-15; John viii, 12-30 or Eph. v 22-vi 9. Psalms 90, 91.

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INTEREST OFFERED to capable gentleman with car, experience in Real Estate an advantage. Kindly contact Chatswood Estate Agency, 430 Victoria Avenue, Chatswood. Telephone: JA 7719.

HOSPITAL AND REST HOME.

Refined, middle-aged, invalid woman, would like permanent accommodation and care in kindly Christian private home, Sydney suburbs. Level walking, have own bedroom suite and piano, non-smoker and non-drinker. Reply "339," C.R. Office.

Opportunity for gaining experience in Primary School Teaching for well educated young girl. Apply: Mrs. H. Wayne, Headmistress, Stratford Church of England School, Lawson.

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