

SYDNEY MISSIONARY AND BIBLE COLLEGE.

41 Badminton Road, Croydon, N.S.W.

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

The College was founded in 1916 by the late Rev. C. Benson Barnett, one-time member of the China Inland Mission, as an inter-denominational institution.

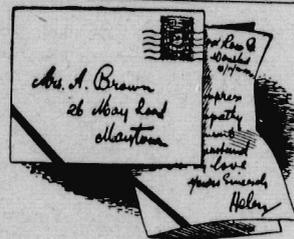
The Curriculum includes study of the text of the Bible as a whole with detailed study of Gospels, Acts, Epistles; Bible Doctrine, Historical Background of the Old Testament, Prophetic Movement, major movements in Church History, English, Homiletics, Comparative Religion, Evangelism, Practical Psychology, and Apologetics. N.T. Greek is optional. Tropical Medicine and Hygiene may be taken at the University for one term a year.

Visiting speakers from many parts of the world keep students in touch with present day needs and movements in Christian work. Ample provision is made for practical work.

Fees are £80 a year. Students can undertake part-time work.

Useful correspondence courses may be had.

Past students are working with many societies, including the C.M.S.



WORDS ARE NOT ENOUGH

Words can't express the gratitude you will feel towards Wood Coffill for their quiet and sympathetic ministrations when a loved one passes on . . . your wishes are carried out with restraint and understanding.

WOOD COFFILL LTD

Head Office: 810 George St., Sydney
Phone: M4611, Newcastle B1782,
Katoomba 41
Chapels in all Suburbs

THE ONLY PROTESTANT HOME OF ITS KIND IN THE STATE.
It embraces all and refuses none who are eligible for admission.

THE HOME OF PEACE

(Deaconess Institution)

ADDISON ROAD, PETERSHAM. Phone LM 4805

It is supported by voluntary gifts. Kindly send yours to the Hon. Treasurer (above address)
YOUR HELP IS NEEDED Have you the WILL to give? "Where there's a WILL there's a way."
Remember the Home in your WILL.

Proper Psalms and Lessons

Jan. 27. 3rd Sunday after Epiphany.

M.: Hosea xi 1-xii 6; John ii or James ii. Psalms 42, 43.

E.: Hosea xiv or Joel ii 15; John vi 22-40 or Gal. i. Psalms 33, 34.

February 3rd. 4th Sunday after Epiphany.

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

E.: Amos iv 4 or v 1-24; John vi 41 or I Cor. i 1-25. Psalm 74.

February 10. Septuagesima.

M.: Gen. 1-ii 3; John i 1-18 or Rev. xxi 1-14. Psalm 104.

E.: Gen. ii 4 or Jer. x 1-16; Mark x 1-16 or Rev. xxi 15-xxii 5. Psalms 147, 148.

HOUSE WANTED. — Children's Court Chaplain urgently requires house in Sydney Suburb. Rev. Ray Weir, St. Andrew's Cathedral, George Street, Sydney. MA 4137.

WANTED.—Active Pensioner, to help give out clothes. Small remuneration. MA 9620.

WANTED.—By young C. of E. Man, accommodation with Church family. Bed and breakfast, with or without dinner. Good credentials. Family Service Centre. Tel.: MA 9620.

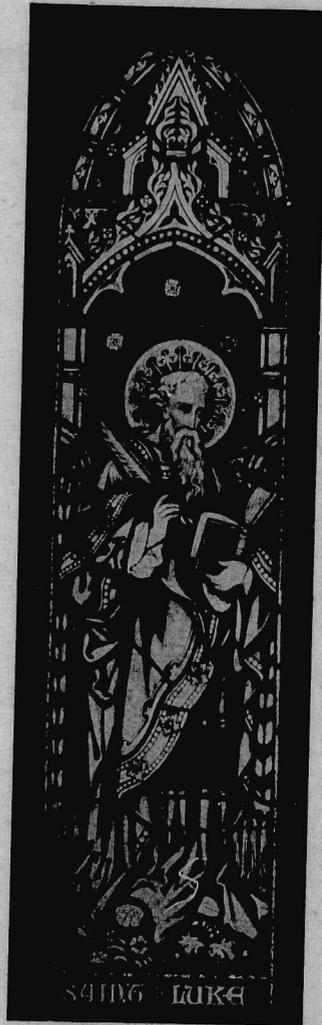
WANTED FOR INVALID PENSIONER, table or mantel model radio in good condition. Reply Family Service Centre. MA 9620.

WANTED URGENTLY, Single Furnished Room, with use of conveniences, for lady, M.A. Reply MA 9620.

WANTED URGENTLY, Companion-Help for widow. Preferably active old age pensioner. Reply MA 9620.

The Rev. J. H. Willcoxson is available to take Sunday Services. His address is 60 Duffy Avenue, Thornleigh. Tel.: JW 1827.

Stained . . . Glass



John Ashwin & Co.

(J. RADECKI)

Studio and Works:

Off Goulburn St., near Trades Hall

Established 1870. Tel.: MA 3467

Artists in Stained Glass

31 DIXON ST., SYDNEY

THE AUSTRALIAN CHURCH RECORD

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

Vol. 17. No. 3

FEBRUARY 7, 1952

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

Nature and Grace

A STUDY IN CONTEMPORARY THOUGHT

(By the Rev. Robert, Swanton, M.A., B.D.)

Brunner and Barth were sitting in a cafe reading their newspapers. After a long silence, Barth looked up and said, "Don't you think we had better go home now?" "Yes," replied Brunner; and they both settled back in their chairs, absorbed in their reading once more. At length Brunner looked up and said, "Shall we go now?" And Barth answered immediately, "No!"—whereupon they both got up, paid their bill, and walked out of the cafe.

The polemics of the two great contemporary Swiss theologians have aroused great interest but no issue between them has attracted such widespread attention as that of the validity or otherwise of natural theology, as embodied in the two remarkable brochures—"Nature and Grace" by Brunner, and the reply "No!" by Barth. The issue has been fittingly described as the most vital one in the field of protestant theology to-day.

Brunner holds that it is the task of our generation to find the way back to a true knowledge of nature the subject of which is the revelation of God in nature and in the world of men, and its method the exposition of that revelation in the light of human reason and conscience. The debate largely centres around the image of God and the effect upon it by the Fall of Man, as recorded in the early chapters of Genesis. Here Brunner holds that the material image has been effaced by sin, that is, man has become blind to the objective revelation of God in nature and possesses an inability to do good; but, on the other hand, the formal image remains, that is, man continues to possess a rational and responsible personality. He is addressable, with a capacity for speech and therefore a capacity to receive the Word of revelation which constitutes "a point of contact" on the human side

between God and man. Brunner claims that man has a partial knowledge of the wisdom and omnipotence, even of the justice and goodness of God but not of His forgiving mercy which is only apprehended in Christ. That is to say, man possesses a knowledge of God but not a saving knowledge. Brunner quotes Calvin as saying that from nature we know the hands and feet, but not the heart of God. He might also have quoted the seventeenth century Englishman, Arrowsmith, who with the Epiphany story in mind suggests that nature (as embodied in the star), tells us there is a God but cannot tell who or where He is for this alone revelation (as expressed through the Prophet) can do.

In reply Barth holds that Brunner has deviated from the Christian basis and that the form of the image of God has no meaning without the content. Two are involved in revelation—the revealer and the one to whom the revelation is made. If the revelation cannot be perceived (as Brunner has admitted) there is really no revelation. Barth holds therefore that it is most misleading to speak of man as possessing a permanent capacity for revelation in the "point of contact." A man indeed is a man and not a cat, but unless he is regenerate, a new creation, he has no capacity whatsoever to receive in any form God's revelation. Barth seems to fasten upon Brunner's inconsistency in that he does not really mean that man is blind, but only defective in his vision. But Christ, Barth contends with Luther, is the Mediator of both true knowledge and real salvation. "The impression of reading Brunner's essay has been described roughly like this," says Barth, "If a man had just been saved from drowning by a competent swimmer, would it not be very unsuitable if he proclaimed the fact that he was a man

and not a lump of lead as his "capacity for being saved?" Unless he could claim to have helped the man who saved him by a few strokes or the like! Can Brunner mean that? Surely not, for we have heard of "man of himself can do nothing for his salvation."

Professor John Baillie concludes that "Dr. Barth's position seems to me untrue to the facts but clearly argued; Dr. Brunner's position seems nearer the truth, but to be involved in confusion and unreal compromise." It must be remembered, however, that Brunner enunciated his thesis in 1934 from the safe vantage point of Switzerland during the German Church crisis in which Barth and the Confessionals were fighting for the existence of the Gospel against the "German Christians," the champions of natural religion in a peculiarly virulent form.

Around the turn of the last century this religion of the natural man received a great stimulus from Wilhelm Bousset's widely publicised "What is Religion?" in which the Pauline and Reformation doctrine of the Redeemer was cast aside so that terms might be made with "the modern ideal of life." So in contending for the rights of natural theology man closed their Paul and Luther and opened their Goethe and Bismarck. But if Goethe and Bismarck why not Rosenberg and Hitler? The recognition of the validity of the religion of the natural man easily leads to a false identification of the Spirit of the Age with the Holy Ghost, and into the elevation of "modern ideals of life" to an authority which vies with the authority of the Gospel. Natural Theology, first the ally then becomes the supplanter of Christian theology, and by the same process we pass from being ministers of the Word to being mere ministers of religion.

[On the Sunday called Septuagesima there is read in our Churches each year the story of creation. This brings to the hearer's mind, the subject of natural and revealed religion.

The above article has been kindly written at our request by the minister of the Presbyterian Church at Hawthorn, Melbourne, a theologian versed in this subject.—Ed.]

Evangelical Public Schools.

WHERE EDUCATION HAS THE IMPULSE OF FAITH.

Writing in the Church of England Newspaper, the Rev. D. R. Horsefield recently drew attention to the magnificent work which definite Evangelical Schools are doing in England for the cause of Christ. We re-print the larger part of the article to draw our readers' attention to a need which is being keenly felt by Evangelicals in Australia.

Question of Principle.

The question is whether it is in the best interests of boys that they should be sent to a school of a special "colour"—or whether it would be better for them to find their level, and exert their influence, in a school which did not stand for any particular religious tradition.

The answer is a manifold one, but each element of it points in the same direction. Firstly, the alternative course—whether desirable or not—is actually unreal. Every community as close-knit as a boarding school is bound by its very nature to develop some "bias"—towards religion, irreligion, formalism, or what not. If it had no such ethos, it would have no life and no survival.

Secondly, it must not be supposed that a so-called "Evangelical school" is a closed preserve. It is probably true that the majority even of parents—and certainly of boys—attach far less importance to the religious outlook than to the general quality of the school; few people patronise their butcher, their baker, or even their candlestick-maker, solely on the grounds of Churchmanship. All the

more important, therefore, is it that schools which stand for Evangelical truth should number on their rolls a strong proportion of boys from Evangelical homes; so that not only the influence of Parish Church and school chapel may be complementary, but also that their own influence and (it may be hoped) the prayers of their parents, may transform a place of education into an agency of (maybe unconscious) evangelisation.

Thirdly, surely parents who treasure the Faith in which they stand are right in desiring that their children shall also embrace it; not by any dull acquiescence but by reasoned conviction and personal response. There will be no lack of opportunity in later life for boys to "fight their own battles"; but there is something to be said for the notion that even a soldier should be both issued with weapons and taught the use of them before he actually engages the enemy. And whence shall such instruction and practice be more confidently expected than from a school in which the Lordship of Christ is plainly proclaimed—where chapel, classroom and playing-field are closely integrated units, and where the dignity and inspiration of

corporate worship are matched with the simplicity of individual conversion?

The "Big Five."

Now, in the "old days" there were certain public schools that were by general consent known—simply and exclusively—as the Evangelical boys' schools of the country. They numbered five; enumerated alphabetically, they were Dean Close, Monkton Combe, St. Lawrence, Trent and Weymouth. Four of these flourish to-day; the last-named (to the great loss of the community) could not survive the "slump" that followed the post-war boom of the early 1920's. There was a simplicity, and a charm, about Weymouth in its prime that counted for much; never a large nor a wealthy school, it had a tradition of friendly living allied with sound scholarship, built up and maintained by such fine headmasters as Barnes-Lawrence, Conway, and Pite. And while its name, and fame, are upheld to-day by many old boys of distinction who look back to their old school with singular affection, the tragedy of its extinction reflects no great credit on the perspicacity of an Evangelical public that did not care deeply enough to ensure its continuance.

The rest go on; and in recent years their number has been augmented by others, notably the members of that group known collectively as "Allied Schools," comprising Canford, Stowe and Wrekin; on whose Governing Bodies the Martyrs' Memorial Trust has a right to nominate representatives who can influence (though not wholly control) the policy of the school. Of these, Stowe took its place from the first among the great Public Schools of the country; the magnificent mansion, with its immense park and grounds, and its historical associations caught the public imagination, and the genius of its first (and until very recently its only) headmaster, fully retained the public confidence. It is important that Evangelical families that can contemplate the fees at Stowe should not neglect such a school, but should by their active interest maintain their part in ensuring that it shall continue in the future—as there is no reason to doubt—as a place of sound and graceful Christian life and education.

Small Beginnings.

Of the newer schools probably the most definite in Evangelical emphasis is Wrekin College, founded by Sir John Bayley, who as he approaches his hundredth year abates not at all his keen and practical interest in the place

of his creation. The school was established with scanty financial resources, but with abundance of prayer, faith, and vision and from very small beginnings it prospered and grew; and it continues so to do under the present headmaster's inspiring leadership. But with all its developments (and they are manifold) and its high athletic and academic standard, Wrekin retains in a curious and quite delightful degree a spirit of homeliness and family feeling, and a habit of unaffected and welcoming good manners, which stem from the circumstances of its foundation, and are fostered by the general consent of its present members.

Five Bishops.

But we must not neglect the survivors of the original "big five." Each of these has its special genius, and each its special problems. Dean Close envisaged, opened, and for more than thirty years dominated by the titanic personality of Dr. W. H. Flecker, has always exhibited an efficiency which resulted from his deliberate policy of extreme centralisation in buildings and organisation; and on this basis succeeding headmasters have been able to build a more liberal, and equally successful, superstructure. Renowned for its hockey and its almost unique open-air theatre, it maintains also—if on rather broader lines than in the early days—a deep concern for the spiritual health of its members; and out of more than 120 old boys who were ordained in the first sixty years of the school's life, no fewer than five have been consecrated to the Episcopate—a remarkable contribution from a school of such modern foundation and modest size.

Mission Witness.

Monkton Combe, too, has developed a "hockey sense"—not yet however equal to the rowing tradition which is one of the twin pillars on which the school's reputation rests. The other—more precious as well as more striking—is the wholly disproportionate number of old boys who have given their lives to the Mission Field in every part of the world. No other school can boast a missionary tradition comparable with that

which is the pride of Monkton; truly catholic in its range, and far out-stripping in grandeur even the breath-taking beauty of the school's surroundings; and among the astonishing variety of out-of-school and maintained from within its picturesque straggle of buildings, not the least important is the Christian witness carried on in more than one of the neighbouring villages.

On the other side of England, St. Lawrence, that set (and gloriously sustains) the fashion of hockey for the smaller public schools, sustains no less firmly than the others the strength of Evangelical life. Like Monkton Combe, it demonstrates the fact that a firm adherence to the "straiter ways" of the fathers of Evangelicalism is not at all inimical to fullness of educational life nor to progressiveness along the road of modern practice.

Vital to the Church.

Here then are the schools; full of vitality, bursting with the energy of youth, untrammelled by traditionalism yet full of diverse and ever-growing tradition as incessantly eager to break new ground as they are unashamedly steadfast in the ancient faith, and offering the amenities not only of a full and varied curriculum but also (for the most part) of a community smaller, and consequently less impersonal, than many of the older and more famous foundations. But, lacking endowments as they mostly do, they live on their fees; and since they seek to cater rather for those who value definite Christian education than for those who desire merely to purchase prestige, their aim is to keep those same fees as low as possible.

The balance between economic necessity and altruistic purpose is precariously held, but it is vital to the Church—and so to the Kingdom of God—that such schools should exist and prosper and expand.

It is important that parents who value the distinctive teaching and ethos associated with the Evangelical standpoint should make this consideration their "first priority" in choosing a place of education for their own sons. This they will certainly not regret, even on the bare ground of "school teaching"; obviously not every school mentioned in this survey can offer the highest degree of specialisation in every branch of study, but none need be ashamed of its general standard, and each can in some particular field compete with the best that any school in the land can provide, it may be in some sphere of pure scholarship, or in workshop proficiency, or in the cultural arts.

Do not forget to pray for the Gippsland Mission to be held in March.

ORGANIST AND CHOIRMASTER.

A capable organist can do much to lift almost any service on to a sublime plane, especially if his skill is matched with a sense of his vocation as a Christian. The reverse is equally true. In hundreds of churches the music is uninspiring and dreary because the organist lacks either skill or imagination. He may even only regard his job as a means for adding a few pounds to his income. The churches are largely to blame, for an organist's emoluments are generally disgracefully inadequate for those who must live by their musical talents. The result is that in many churches playing an organ and training a choir are committed to well-meaning amateurs with little or no special training.

The qualifications for success in this work are considerable; for whether the organist-choirmaster has, or has not, a diploma, he should at least have a fair knowledge of the whole field of church music and know something of the liturgy of the Church. When we add to these things boundless tact in his dealings with vicar and congregation, and a real affection for his choirboys, tempered with necessary discipline, and above all the capacity for inspiring enthusiasm, we have a specification for an archangel rather than an organist!

In a large church an organist may do far more than train his choir and play for the regular services. He can help choir and congregation tremendously by interesting them in the music of the great composers, both choral and instrumental. There are infinite possibilities open for bringing to the Church much fine music which belongs to the Church rather than to the concert hall. Performances in whole, or parts, of such works as the Messiah, the Bach Passion Music, or even the B Minor Mass, may bring those to the Church who are never, or only occasionally, there at other times. Many a man or woman has been initially drawn to the Church from a love of the good music which a particular church provides. A well-sung motet or a Bach Fugue may be the first step in leading someone to God. But if the music provided is tawdry, vulgar, or merely sentimental—and much performed unfortunately is—the Church and all it stands for is liable to be judged by the poverty of what is offered.

Finally, I would suggest that there is the highest value in having regular consultations between vicars and organists in regard to the musical parts of the services, so that liturgy and music may be "compactly joined together" and not be haphazardly arranged. Without such friendly co-operation progress and improvement are hardly possible.

—"Church and Home."

You can rely on Sterling

Sterling Paints and Varnishes are carefully made from high standard materials. Manufacture is subject to laboratory control thus ensuring that each product will perform efficiently for the purpose for which it is made.

● HELPFUL FREE LITERATURE

Sterling Specification Chart, Colour Charts and Colour Guide are all designed to save you time and money. Write for them to-day.

Write for time and money saving free literature on painting.

Sterling PAINT & VARNISH CO. PTY. LTD.

P.O. BOX 29, ALEXANDRIA, N.S.W. MX 3356.

FACTORIES IN ALL STATES.



Confirmation Service

As Approved by the Archbishop of Sydney.
Price 1/6 per dozen (Postage extra).

See us when requiring - - -
Induction Services, Parish Papers, and all classes
of Church, Commercial, or General Printing.

William Andrews Printing Co. Pty. Limited
433 KENT STREET, SYDNEY.

Phone BX 6959

APOSTOLIC TEACHING

(By the Rev. C. H. Nash, M.A.)
(Continued)

"The Book of Revelation," or, to give its full title, "The Revelation of Jesus Christ which God gave Him to show to His servant John."

This book is unique in the New Testament collection, being the only Book of Prophecy, as the Acts is unique as the only Book of History.

It may be placed third in order of time among the writings of John and dated about A.D. 96-7, after the Apostle's release from detention in Patmos on the death of Domitian.

Authorship.

Its authenticity has sometimes been questioned on the ground of the difference in the style of its language from the other writings, but this may be due, as in the case of other authors, to the entire difference of subject matter, or as in Peter's letters, to the employment of a different amanuensis. In any case diversity of style is never a sure proof of difference of authorship.

General Features.

Several clearly marked general features of the book may be noted at the outset before proceeding to its examination in detail.

1. It is **dramatic** in form, divided into seven main **acts**, which again are subdivided into scenes.

2. The drama is enacted on three **stages**, of which the **Earth** is the middle stage with **Heaven** above it and the **pit** or **shaft** of the **abyss** beneath.

3. The language throughout is generally symbolical and rarely literal, requiring in consequence careful interpretation within the limits of the significance of the symbols employed.

4. The figures of speech used are commonly taken from the writings of Old Testament prophets, especially Isaiah, Jeremiah, Ezekiel, Daniel and Zechariah.

5. The dominant Personality throughout is our Lord Jesus Christ who appears in a variety of characters but always as the central and commanding Figure.

Numbers have a special significance particularly the number seven, denoting completeness or perfection.

7. The Revelation covers the whole range of time from the Apostle's day to the consummation of the Age and deals first with the **disciplinary** judg-

ments, and then with the **final** sentences of God upon mankind, prior to the establishment of new heavens and a new earth in a perfect order.

The Seven Acts of the Drama.

We may now proceed to set out in outline the several Acts and their main features.

Act I (chapter 1-3), The Risen Lord and His Church. Here our Lord appears in the indescribable splendour of His heavenly state on earth.

Act II (Chapters 4-6), The Heavenly Vision of (1) The Throne, (2) The Little Lamb, (3) The Sealed Book of Destiny unsealed. The term "lamb" is always in its diminutive form in this Book.

Here follows a brief interlude (chapter 7) during which the saints of God are sealed. First some from Israel and then a countless host from all nations.

Act III (chapters 8-11), The Seven **Trumpets** announcing progressive disciplinary judgments, including the first two **Woes**, and the seven **Thun-**

ders, which are sealed up unwritten.

Act IV (chapters 12, 13), revealing the third and last most dreadful **Woe**—the awful, though brief, ascendancy of the trinity of Evil Powers, the Dragon, the wild Beast and the false Prophet, and their temporary defeat of the Saints of God.

Act V (chapters 14-16). But this is swiftly followed by the descent of the Little Lamb upon Mount Zion, His decisive victory over all powers of evil and His enthronement on earth.

Act VI (chapters 17, 18). Then ensues the final destruction of Babylon, man's highest and proudest achievement in defiance of God.

Act VII (chapters 19-22). And so we reach the Final Phase—

(1) The Church glorified as the Bride.

(2) The final sentences of Judgment executed.

(3) Heaven and earth reconstituted.

Each Act should be carefully read and studied by itself, without preconceived theories imported into it, remembering always that while Daniel is shut up and sealed till the time of the end (12.9) this book is forever unsealed (22.10) and available for the comfort and cheer of Christ's faithful servants in the darkest hours of tribulation and distress.

Users of Film Strips . . .

will wish to use the new series of A.B.M. strips which have been prepared in conformity with the highest technical standards.

The First Strip, "Introducing New Guinea," is now available from any of the A.B.M. State Offices for FREE LOAN or for SALE.

Each strip is accompanied with full lecture notes.

A.B.M. Offices at:—

Church House, Ann Street, Brisbane	125 Macquarie Street, Hobart
375 George Street, Sydney	Leigh Street, Adelaide
St. Paul's Cathedral Building, Melbourne.	Cathedral Avenue, Perth

"A PRAYER FOR REFUGEES."

Member Churches of the World Council of Churches—Anglican, Old Catholic, Orthodox and Protestant—have been asked by the Anglican Bishop of Chichester, Dr. George K. A. Bell, who is chairman of the World Council's central committee, to use in their worship a special Prayer for the Refugees" of the world.

This is announced in a message just received by the Australian Commission for Inter-Church Aid from the headquarters of the W.C.C. at Geneva.

Prepared by the Bishop of Chichester in consultation with Dr. H. J. van Heuven Goedhart, United National High Commissioner for Refugees and other W.C.C. leaders, the prayer reads:

"Almighty God, whose blessed Son had no place on earth to lay His head, we thank Thee with all our hearts that, having kept us from the tribulations which many of Thy children suffer, Thou hast permitted us to dwell peacefully in the land that we love.

"Open our hearts to the sorrows of the refugees, who, through the cruelty of men and for the sake of that which they believed, have suffered the loss of those good things which we enjoy, and now live as aliens and outcasts, having nothing that they can call their own.

"Help us to remember that it is not for our merits, but only of Thy grace that we have been preserved.

"Inspire our nations to take courageous and generous action for the sake of the refugees.

"And make Thy church a place in which the homeless find a home, the hopeless recover hope and the wounds of men are healed, through the love of Thy only Son, our Saviour, Jesus Christ. Amen." (Bishop's Plea.)

Explaining the purpose of the prayer, Dr. Bell said, "It was never more literally true than to-day that large numbers of men "have no abiding city" and "live in tents." The remnant of the Second War's displaced persons, the millions of Germans expelled from their homes in parts of Germany now severed from that country, and the flight of tens of thousands from fear and persecution have resulted in the appalling fact that there are more homeless people in Western Europe than there are citizens in Canada. The Holy Land itself is marred by the tragedy of three-quarters of a million Arab refugees living in tented misery. The number of homeless people in Korea and the Far East is countless.

"Millions of these refugees are our fellow-Christians. Millions more look eagerly to the churches for hope and help. The churches have done and must continue to do a great work of practical relief in this situation. By our works we shall be known. Nevertheless, a real solution to this tragedy is far beyond the practical powers of the churches alone. In these days the governments have to take decisions on which the future of large numbers of refugees will depend.

"The full solution lies in the mystery of the will of God who answers prayer. Let us, therefore, pray for refugees."

The Australian Commission for Inter-Church Aid is appealing for funds to enable Christian work to be rebuilt in war-shattered countries and to care for those who have "no abiding city." Donations may be sent to the office of the Commission at Room 23, 5th Floor, 37 Swanston Street, Melbourne C.1., or offices in other State capital cities.

THE CHILDREN'S SPECIAL SERVICE MISSION.

The summer holidays saw the Children's Special Service Mission go into action again along the beaches of the N.S.W. Coast.

Missions were held from Huskisson down on the South Coast right up to Harrington, near Taree, on the North Coast, at centres mainly in camping areas where missions had been held in previous years. The weather was gloriously fine for these outdoor activities—the daily beach service, games and competitions, and the daily teaching of God's Word through the "Keenite" classes.

The interest of many parents was also aroused through special gatherings when the aims of the Mission and its message were clearly presented to them.

It was a great joy for many workers to be told by some of the children coming regularly to the meetings that they had received the Saviour into their lives.

A large Camps Programme for secondary school girls and school boys was also held—some twenty-five camps. These included camps on the North Coast—four at Woolgoolga, and one in the Riverina, near Tumut. On the South Coast, at Gerringong, Mount Keira, Mount Victoria, Mudgee, Saratoga, Tanilba, Lake Macquarie—and not least of all, a ten-day cruise up the Hawkesbury River.

The purpose of these camps is not only to provide an enjoyable holiday, but also to present the claims of the Lord Jesus Christ to those who are still at school.

Similar camps and beach missions have been run by the C.S.S.M. in Queensland, Victoria, and South Australia, this summer.

CHURCH OF ENGLAND EVANGELICAL TRUST (N.S.W.).

(Incorporated under the Companies Act, 1936)

Chairman:

Archdeacon T. C. Hammond.

Deputy Chairman: Canon D. J. Knox.

Hon. Sec.: Mr. F. Langford-Smith.

Hon. Treas.: Mr. A. L. Short.

The advantages of such a Trust are many.

In the case of Endowments whether by will or direct gift the donor has the satisfaction of knowing that his money or property will continue to serve the cause that he has at heart after he himself is no longer able to do so.

Consult your solicitor or write for further particulars to any of the above, c/o "The Church Record" Office, Diocesan Church House, George St., Sydney.

A codicil is often both possible and desirable.

There are many church causes needing help. The advancement and defence of true scriptural religion is the most important and urgent of all.

Your gift will be faithfully administered.

BOOKS FOR SALE.

At the Church Record Office.

The Bathurst Ritual Case.—With a preface by the Ven. Archdeacon T. C. Hammond, Transcript Record of Proceedings. 21/-.

The Sacrifice of Christ.—By Henry Wace, D.D., Dean of Canterbury, 1903-1924. 4/9.

How We got our Prayer Book.—By the Rt. Rev. T. W. Drury, D.D., Late Bishop of Ripon. 5/6.

Through the Prayer Book.—An exposition, by Dyson Hague, D.D. 12/9.

Oxford and the Evangelical Succession, by Canon Marcus L. Loane, M.A. 25/3.

He that Doeth.—The Life Story of Archdeacon R. B. S. Hammond, O.B.E. By Bernard G. Judd. 15/-.

THE AUSTRALIAN CHURCH RECORD LTD.

18th ANNUAL MEETING

NOTICE is hereby given that the Ordinary General Meeting of the Shareholders of the Australian Church Record Ltd. is duly called for Friday, 15th February, 1952, at 4 p.m., at the Company's Office, Diocesan Church House, George Street, Sydney.

The Annual Balance Sheet will be presented at the meeting and an election of officers for the ensuing year will duly follow.

"ABBOTSLEIGH" WAHROONGA

CHURCH OF ENGLAND DAY AND BOARDING SCHOOL FOR GIRLS

Pupils prepared for all Public Examinations.

For Prospectus, apply to the Headmistress,
MISS G. GORDON EVERETT, M.A.

NOTES AND COMMENTS

Another tragedy has occurred in the Church of England press. "The Guardian" for over 150 years an exponent of a weighty section of church principles and thought has had to close its career, to the great disadvantage of our beloved Church. We still grieve over the demise of the English "Record" which has been absorbed, for financial reasons, into the Church of England Newspaper, which hardly represents sufficiently the great evangelical principles of The Record. The C.E.N. points out the loss to the Church of the Guardians going means and sufficiently shows how churchmen, clerics and laity are responsible for this loss. It is a loss to any church to have no means of expression of its principles, its work and its needs. If only the clergy and laity realised this, the remedy could soon be found in an enlarged constituency of subscribers and prayerful supporters. In our own Australian Church Record all the editorial work is honorary, so that the costs can be kept down to a minimum. But only an increase in subscribers and support can place our paper on a satisfactory basis. We must do our work in the building up of the Kingdom and we must pay our way. Our subscribers can help tremendously by urging on others the usefulness and need of the A. C. Record.

"An enemy hath done this." Like Satan he has sown his seed of dissension and hatred and seeks to obliterate himself. As in Persia so in Egypt; but there is always to be found some of the Soviet's evil messengers seeking to stir up strife amongst those who should be brethren, and whose unification is necessary for peace and progress in their national life. The news from Egypt seems to be more hopeful but the situation has to be watched carefully all the while, any socialistic influences are seen to be at work. Both in Egypt and Persia governmental action has caused grave difficulties for our great missionary enterprise. But the work is the Lord's and "He reigneth." The position of our work for God and our missionary brethren is so difficult that earnest prayer must be ascending at all times for both work and workers. In this way we may all be workers together with God and

strengthens of our brethren in their need.

With the approach of Quinquagesima Sunday preparations will be in process for the holding of Harvest Thanksgivings Services. In country parishes, no doubt, there seems a greater relevance of these services because of the production of those fruits of the earth by which man lives. That is one reason why in country churches there is usually a wealth of offerings of the fruit of the land which do not merely decorate the Church, but are the gifts of hearts that bless the giver of all good things. We must be able to say with David of old "All things come of Thee and of Thine own have we given Thee."

Our Harvest Thanksgivings, this year, will be tempered by the tremendous losses that have come by bushfires and floods. There are also solemn warnings that we may experience a great shortage of vital necessities. There is good reason for us to remember the meaning of "Give us this day our daily bread," for so often the temptation is with us to think that all depends on our own efforts. The Thanksgivings may well keep us in remembrance that we are dependent on God for all and should in loving response consecrate ourselves to Him. At the same time we must remember that to every man there is work to do, opportunity to serve one another that therefore we owe it to God to put our best into our service. The "darg" is not of Christian origin. It weakens a man's moral fibre and it cheats the common life of that service we owe to God and the community. We shall only get that increase of production so necessary to the life of a people as we realise our duty and privilege to be in our work whatever it may be, "fellow-workers with God." Christian congregations have a special privilege in their Harvest Festivals of sharing with those who need the good things that God provides.

The English papers coming to hand indicate a large measure of criticism, mostly against the Pope for his recent pronouncement against the preservation of a mother's life at the expense of that of the unborn

babe. The C.E.N. prints, in medley form, a number of the cons and pros as indicated by the press generally on the subject. Amongst other statements there is its own judgment that the Pope's advice on Childbirth is "inhuman and cruel." It is certainly in complete opposition to the custom of the medical profession which, as a whole, has no doubt that it is the mother's life that must be safeguarded.

It is all very well for a celibate who knows practically nothing of married love and family life to make regulations that would, more often than not, deprive a family of the loving care of a mother, in order to preserve a life that might never come to fruition; and is not living in the full sense of the term until it is separated from the mother that bears it.

PLAY IN CITY CHURCH.

There has been some comment in the Sydney press concerning the banning of the production of Christopher Fry's play, "A Sleep of Prisoners," in one of the city churches. The facts, as we have been able to ascertain them are as follows:—

The clergyman who is looking after the Parish under the general oversight of the Dean, conceived the idea in collaboration with two of his parishioners who are members of the cast, of producing the play, both for its artistic and didactic value and as a means of augmenting the local building fund. He discussed the subject with the Dean. Out of this discussion there seems to have arisen some misunderstanding for whereas the curate received the impression that he was free to go ahead with the project, the Dean on his return from holidays in New Zealand a few days before the performance was due, expressed surprise that the matter had gone so far. The curate, for his part was surprised to read the announcement of prices for admission made by the producers acting on what is said to be English precedent. The Archbishop who had been out of town during January, and Bishop Hilliard heard of the proposal for the first time on the very eve of the performance. Instructions were immediately issued that the performance in the Church should be restricted to that evening and that the play might be transferred to the Parish Hall for the remainder of the season. We are informed that those who control the presentation of the play are not prepared to permit its performance elsewhere than in a church.

Forgiveness and Expiation

(By Archdeacon T. C. Hammond, M.A.)

There is an apparent contradiction between the concepts of forgiveness and expiation. Forgiveness is regarded by many as an unconditional remission of penalty and obligation. Expiation is the meeting of a finality due because of our transgression.

Exponents of this view tell us that the true relation between the repentant sinner and God is fully exemplified in the parable of the prodigal son. The son returned to his father's house. He was restored to sonship without any demand of reparation for the past. The more stringent upholders of this opinion say that the whole idea of reparation is a priestly accretion on the simple prophetic declaration, "I, even I, am He that blotteth out thy transgressions for Mine own sake and will not remember thy sins" (Isa. xliii 25). Some go so far as to say that the whole idea of expiation is unethical, unless indeed by expiation is meant the sincere repentance of the sinner — at all events, leaving all definitions on one side that is what God requires and all that God requires before He grants complete forgiveness. When we ask exponents of this view as to what is meant by such texts as "Who His own self bare our sins in His own Body on the tree." (1 Pet. ii 24), they reply that there is no real difficulty. God in order to show His great love towards man, sent His Son into the world to call sinners to repentance. Living in the world, the Lord Jesus Christ had to come in contact with sin as He had to come in contact with sickness and human imperfections of other sorts. The collision between His holiness and human perfection and His neighbour's sinfulness and human imperfection caused Him acute sufferings. He bore our sins and also "took our infirmities and bare our sickness." (Matt. viii

17). With many modifications and refinements this view is widely held today. God we are told, simply forgives. All He asks is sincere repentance. The sacrifice of Christ means the selfless abnegation that led Him to take His place beside the sinner in all the sinner's misery. He bore the penalty in the same way that a nurse or doctor bears the penalty of unhygienic conditions when the consequent disease exacts its toll. But in no other way. His self-sacrifice leads us to repentance and so sin is forgiven. A nurse's death might lead to an urge for stricter sanitation and so repel the ravages of fever in a community. Are we not told that "Christ also suffered for us, leaving us an example, that ye should follow in His steps" (1 Pet. ii 21).

This is a sentimental age with a hard core of cruelty behind the sentiment. We are like the masses in the days of the French Revolution who glutted their appetite for blood by watching the guillotine and wept tears of pity over self-sacrificing heroines in the theatres the same night. We can complacently weave a theory that God just forgives, always provided that sins against ourselves are duly avenged.

But when we examine the principles of forgiveness in ordinary life we speedily discover complications. Men cannot always simply forgive. A personal offence may be condoned without any demand for reparation. Where others also are involved the process of forgiveness is not so easy. Sometimes, for example, a public offence requires a public apology. We cannot always forgive a libel without requiring an explicit open withdrawal of the false statement. That may be part of true repentance but it is an additional

factor to that of simple forgiveness.

Then we have the problem of community interests. We cannot forgive an offence that injures others without safeguarding their rights. There is an element that reaches beyond our personal experience. We may be ready to forgive but we must be just to the needs of our fellows. This suggestion of a community of interests attains special significance in the case of crime. The fabric of society is damaged by crime and therefore society has a claim on the offender. Behind this apparently elementary fact lies the whole concept of law. Law means, amongst other things, the principles which enable rational beings to dwell together in harmony. To violate one of these principles is to throw the whole community into disorder. For this reason crime is regarded as involving the whole community and is not simply an act of wrong to an individual. A would-be suicide can, no doubt, forgive himself, but he has also to answer to the community for his disregard of the sanctity of life. An interesting ethical problem is postulated in the question "Can the individual who has been directly wronged completely forgive a crime?" The usual answer given in ethical text-books is "He may forgive the personal wrong but he cannot divest himself of his responsibility to the community." On this basis the whole juridical system is involved. We can become "accessories" either before or after the fact. Simple forgiveness is not as simple as it seems or else it is not always possible.

Expiation is the personal discharge of liability. It stands closely related to crime. It is different from simple liquidation of a debt. A debt involves an element of personal liability, but it need not be in the category of a crime. Where crime emerges it consists in the evasion of the responsibility incurred. Sometimes inability is not equivalent to evasion. A bankrupt is not always a criminal. Hence expiation involves a particular relation between the

THE HOME MISSION SOCIETY

(Diocese of Sydney)

IS YOUR AGENT FOR MANY ASPECTS OF PRACTICAL CHRISTIAN SERVICE

Needy Parishes are helped, especially those in the missionary Zone Area, Chaplaincies at the Hawkesbury, Herne Bay, Glen Davis, Lord Howe Island and Norfolk Island are maintained. The Society is also responsible for the work of the Children's Court Chaplaincy, the Archdeacon Charlton Home, and the Avona Hostel, the Parish Nurses and the Family Service Centre. In many other avenues of Christian Service, help is given.

WILL YOU PLEASE HELP AND SEND A DONATION TO—

REV. R. G. FILLINGHAM, Gen. Sec.
SIR GEORGE MASON ALLARD, Hon. Treas.

THE HOME MISSION SOCIETY,
Diocesan Church House, George St., Sydney

CALL OR WRITE FOR A PRAYER CARD AND BECOME A PRAYER PARTNER

criminal and the crime. A murder cannot be expiated by any citizen other than the murderer. A debt can be discharged by anyone who so desires. Sometimes people get angry at these fine distinctions. Probably they would be very much more angry if there were an indiscriminate hanging after a few murders. They would certainly be concerned if they were likely to be one of the hanged. Still even in debt, there is a personal element and in expiation the liability is not rigidly confined to the individual. No one can be charged with debt apart from either his consent or his own action in incurring it. The liability is personally assumed when the debt is paid by anyone. On the other hand, expiation is not confined, in all cases to the individual transgressor. The fact of community of interest again obtrudes itself. A statesman or a collection of statesmen can involve a nation in war with all its penal consequences. A careless worker can involve a form in serious penal liabilities. These are commonplace experiences that must have some justification unless we are to hold that the entire process of law in our civilisation is an artificial convention contrary to the working of nature. If the Scriptures ignored this convention and presented us with a doctrine of simple forgiveness without any demand for reparation we would be confronted with a very serious problem. We would be asking people to do something as an act of justice which is contrary to the character of God. If God only requires repentance and repentance does not include reparation we should only require repentance and scrap all our judicial provisions. When the Bible revelation was given law of an advanced order was in existence. Some of the laws were needlessly harsh. Some were even cruel. In every case Bible modifications of existing law lean to the side of mercy. But law is recognised and enforced. We conclude therefore that the ethical principles that lie behind law are reflections of the mind and will of God. Having got thus far it becomes necessary to ask what is the relation between expiation and forgiveness? There must be a relation because God forgives, and if we read His Word aright, demands expiation for sin. It is here that the dividing line between the interpreters whom we first mentioned in this article and the view we seek to enforce makes its appearance. They will have it that no expiation is required. But in addition to the argument from our experience, which has been outlined, there are passages of scripture that cannot be easily thrust aside. Our Lord spoke of giving

His life as a ransom for many (Mark x 45). Such a reference cannot be taken in isolation from the usage in the Old Testament of the words "ransom" and "redeem." Peter tells us we were redeemed by the precious blood of Christ (1 Pet. i 18). Even those who regard the idea of expiation as a priestly accretion imposed on the original Gospel are prepared to admit that St. Paul and St. John adopt the idea. This evidence is sufficient to justify the assertion that both expiation and forgiveness find a place in the story of redemption.

We find the relation in the moral consciousness of man. Sin is not confined to conscious acts. The Psalmist cries, "Behold I was shapen in iniquity and in sin, did my mother conceive me" (Ps. li 5). St. Paul writes, "Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men for that all have sinned" (Rom. v 12). But a new feature emerges when this inherent tendency is appropriated and endorsed as it were, by a voluntary determination. Man who is a sinner by nature makes sin his own. His sin is then not only a defect of nature but a deliberate act of will. In the language of St. Paul, sin is imputed where there is law. Man is personally responsible for his transgression. When conscience is awakened conscience con-

demns. As we have seen before, in the case of crime a personal responsibility must be met personally. In such cases the acceptance of a substitute is a matter of grace. An illustration may make this plain. A man embezzles money. He has previously had a good record. His directors tell him that if the money is forthcoming no action will be taken. A friend steps in and pays the amount. Two factors are here in evidence. The directors forgive on conditions; the friend fulfills the conditions required. There is expiation and forgiveness here. If there were no need of forgiveness there would be a weakening of the sense of moral responsibility. If there were no reparation there would be an injury to the community that suffered because of the transgression. No simile is wholly perfect. It is not contended that we can enter into the fullness of divine redemption. But the simile helps to explain how mercy and truth may meet together, righteousness and peace may kiss each other (Ps. lxxxv 10). The sinner is liable for his own acts. As a moral being he has lifted up hands of rebellion against his Creator. No sophistry can explain away his responsibility. And because the act is his it is only by the grace of the offended One that any reparation other than a personal endurance of penalty can be accepted.

WHEN YOU NEED

- ★ BIBLES
- ★ THEOLOGICAL AND MISSIONARY BOOKS
- ★ GENERAL LITERATURE
- ★ CHILDREN'S BOOKS
- ★ FLANNEL GRAPHS
- ★ SUNDAY SCHOOL SUPPLIES
- ★ CALENDARS
- ★ AWARDS

THE C.M.S. BOOK ROOM IS READY
TO SERVE YOU

CALL PHONE WRITE
MA 2741

CHURCH MISSIONARY SOCIETY OF AUSTRALIA
AND TASMANIA

93 Bathurst Street, Sydney

On the other hand, if it may be said in all reverence, God has responsibilities. As we have seen in the human analogy, there are cases in which law cannot be ignored. Unthinking compassion inflicts injury on others. We may wish to forgive and find ourselves restrained by a further and deeper obligation. So God's law must be honoured else it becomes a mere brutum fulmen. And so the problem is set. Love finds the way. "For God so loved the world that He gave His only begotten Son" (John iii 16). The source of redemption is in the love of God. He desires to forgive the sinner. But He is restrained by the inexorability of His law which is nothing else than the manifestation of His eternal character. God cannot simply forgive. There is a responsibility to the whole moral order resting upon Him just because the moral order is nothing else than God in action. He cannot deny Himself. But forgiveness of personal responsibility becomes possible if expiation can be rendered by another. The satisfaction vindicates law and can be accepted of grace. Grace has a twofold reference. We know the grace of our Lord Jesus Christ (II Cor. viii 9). No compulsion except the compelling force of compassion induced Him to take the sinner's place. We know the grace of God bringing salvation (Titus II iii). There is no conflict of purpose in the Divine counsels. Our Lord freely offered Himself. The Father freely accepted and gave His Son to judgment. "God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them" (II Cor. v 19). In order that such an expiation could be offered a community of interest must be established. So there is opened unto us the mystery of the Incarnation. In order that the accepted sacrifice could become available for sinners there is needed the remission of personal responsibility. So there is opened unto us the mystery of the love of God in forgiveness.

THE HISTORY OF SALVATION.

"The Dawn of World Redemption," and "The Triumph of the Crucified," by Erich Sauer. London, The Paternoster Press. Each vol. pp. 206 and 10/6 English. Our copies from the publisher.

This two-fold work, which is a survey of the history of salvation in the Old and New Testaments, now appears in an English translation, after having appeared in a number of European languages.

In the summer of 1948 it was the reviewer's good fortune to meet Herr Erich Sauer at a conference of the International Fellowship of Evangelical Students at Vernes-sur-Lausanne, Switzerland, and to hear him speak. Herr Sauer is Director of the Wiedeneest Bible School in Germany, and has a wide reputation in Evangelical circles as a Bible teacher. Now these two volumes of his are translated into English by Mr. G. H. Lang, and are commended to the English reader respectively by Mr. F. F. Bruce, of Sheffield University, and Professor Rendle Short of Bristol. It is to be hoped that the books will be widely read and studied, for they are of unusual value. Mr. Bruce scarcely exaggerates when he says that Sauer "has covered the whole range of Biblical theology," although "not on the logical sequence of most credal statements and dogmatic treatises, but on the historical order exhibited by the Bible itself." The result is a fascinating study of the Biblical 'history of salvation,' and no careful student could fail to be informed and enriched by almost every page he cares to read.

The great value of the books, from a practical viewpoint, lies in their lucid and systematic arrangement. There is enough good solid preaching material here to warm a preacher's heart almost indefinitely, and to edify congregations mightily.

Herr Sauer may not be right in every interpretation of scripture which he offers, but such a fresh wind blows through his expansive pages that we can only wish that many will let their minds and souls (and preaching!) be refreshed by the study of these two books. As Professor Rendle Short says, "People who like to borrow a book, read it quickly to get the main idea, and then return it, will waste their time here. It is a book to buy, to keep, to refer to again and again when need arises." — D.R.

The Churchman.—A Quarterly Journal of Anglican Theology. December, 1951. 6/- per annum in England.

After an editorial reviewing and commending Canon Bryan Green's Moorhouse Lectures, "The Practice of Evangelism," this issue deals mainly with aspects of Bible Study

and use. D. F. Horsefield writes on "Scripture Teaching in Schools." Canon Fison has an interesting article on "Old Testament Study." Besides other articles, F. J. Taylor has his usual stimulating "Contemporary Commentary," and the book reviews are up-to-date, succinct and useful.

"The Churchman" is now in its seventy-second year, and is very good value for a small price. Published by Church Book Room Press, Dean Wace House, Wine Office Court, London, E.C.4.

THE PRIMATE IN HONOLULU.

The Primate of Australia left Sydney by air on Saturday, Feb. 2nd, for Honolulu, on the invitation of the Diocese of Hawaii to take part in the Jubilee Celebrations of the Episcopal Church of America. For 40 years prior to 1902 the Diocese had been part of the Church and it was to mark this connection that the Primate was invited to take part in the celebrations.

He is expected to return to Sydney on Saturday next.

THE COST OF A MISSIONARY.

The following is an extract from a letter written by Mr. Aubrey Whitehouse before he left Australia to return to Egypt last year. "We have just made a computation of the cost of maintaining a Missionary in Egypt, and allowing for return fares on furlough one in five years, as well as maintaining the Missionary on full allowance, and providing his or her share of the maintenance of the work, it needs £A500 per year per missionary. That is to say, to maintain our four Australian missionaries, at present active in the Field, we need to send to the field from Australia £2,000 Aust. per year. This allows nothing for extension work, or other contingencies. Needless to say, this means that for every additional missionary we send out—and we need many more—we need to provide an extra £A500 per year. This is a lot of money, but it is money well invested."

It should be pointed out that the figures quoted are now more than a year old—a year which has brought, in this country, basic wage increases of something like 25 per cent.—a world-wide inflationary trend, effective in Egypt as here, but it is not accompanied by a similar rise in our giving to the Lord's work.—E.C.M. News.

BEAUTIFY YOUR HOME WITH

PAIN'S  VENETIANS

Write for Colour Brochure to PAIN MFG. PTY. LTD., WAITARA, N.S.W. 'Phones: JW 1125, JW 2878

BARKER COLLEGE, HORNSBY

President of Council—THE MOST REV. THE LORD ARCHBISHOP OF SYDNEY
The School receives DAY BOYS and BOARDERS, and provides a thorough education of the highest class at moderate fees.
Every facility is offered for a healthy outdoor life. Prospectus, etc., upon application to
Mr. H. G. WILKINSON, Watson House, 9-13 Bligh Street, Sydney; or to

W. S. LESLIE, M.A., Headmaster.

AUSTRALIAN COLLEGE OF THEOLOGY.

CLASS LISTS FOR 1951.

SCHOLAR IN THEOLOGY (Th.Schol.)

(In Alphabetical Order)

Pass—

Ault, Harold Frank, M.A., B.D., Christ-church, N.Z.
Leslie, Ernest Kenneth, B.A., Newcastle.

PASSED IN SINGLE SUBJECTS. (In Alphabetical Order)

Old Testament—

Connell, Philip Minton, Willochra.
Machell, Bernard John, Nelson, N.Z.
McFarland, Allan Rowland, Newcastle.
Ussher, Clifford Edward, Goulburn.

Church History—

Bennett, Edwin James, Perth.
McCall, Richmond James, Melbourne.
O'Brien, Thomas Joseph, Goulburn.
Spencer, Walter, Gippsland.
Ussher, Clifford Edward, Goulburn.

Moral Theology—

McFarland, Allan Rowland, Newcastle.
Staines, Frederick Arthur, Brisbane.

Comparative Study of Religion—

Lloyd, Ronald Davis, Adelaide.

LICENTIATE IN THEOLOGY (Th.L.)

(All Classes in Order of Merit)

First Class—

McCaskill, Trevor John, B.A., Dip. Ed., Moore Coll., Sydney.
Bomford, Raymond Joseph, Moore Coll., Sydney.
Engel, Kevin Francis, Moore Coll., Sydney.
Timbrell, Maxwell Keith, St. John's Coll., Bathurst.

Second Class—

Gliddon, Leigh Sabine, Ridley Coll., Bendigo.
Day, Patrick Austin, S.S.M., Adelaide.
Turner, Geoffrey Arthur E., Gippsland.
Stuart, Ian Duke, St. Barnabas' Coll., Adelaide.
Grayston, Harry van H., St. John's Coll., Newcastle.
McGregor, Milton, Armidale.
Dunn, Paul Everley, Ridley Coll., Melbourne.
Chittleborough, Keith, S.S.M., Adelaide.
Phillipot, Albert Edward, St. Francis' Coll., Rockhampton.
Scheumack, Colin Davies, Moore Coll., Goulburn.
Short, Kenneth Herbert, Moore Coll., Sydney.
Robinson, Norman Graham, Moore Coll., Sydney.
Goggs, Leonard Russell, S.S.M., North Queensland.
Sandars, Keith Lindsay, Moore Coll., Sydney.
Potter, John Daniel, B.A., St. John's Coll., Armidale.
Davies, Douglas Puckle, S.S.M., Kalgoolie.
Patterson, Peter William, S.S.M., Adelaide.
Mansell, Henry Edward, St. Francis' Coll., N. Queensland.
Woodwell, Francis Robert, Goulburn.

Pass—

Evans, Robert Ernest, Moore Coll., Sydney
Hayman, Andrew William, Moore Coll., Sydney.
Gooderham, Daniel Charles, St. Francis' Coll., Brisbane.
Paton, William Robin, S.S.M., Adelaide.
Lewis, John, S.S.M., Adelaide.
Wells, William Alan John, St. Francis' Coll., Brisbane.

Corbett, Maxwell Thomas, Moore Coll., Sydney.
Rich, Clifford William, Moore Coll., Sydney.

Batt, Allan Keith, Ridley College, Wangaratta.
Carter, William John, Ridley Coll., Melbourne.

Saunders, Ross Hallett, Sydney.
Short, Brian David, Moore Coll., Sydney.
Bradley, Roy Algernon, B.A., Trinity Coll., Ballarat.

Child, Kenneth Leslie, Moore Coll., Sydney
Coles, Miss Eileen Grace, B.A., Sydney.
Reeve, James Lawrence, B.A., Trinity Coll., Melbourne.

Buckle, Edward Gilbert, Goulburn.
Herde, Ronald Oscar, St. Barnabas' Coll., Adelaide.

Fox, Norman, Sydney.
Hooton, Arthur Russell, Moore Coll., Sydney.
Tankard, Peter Maunsell, Moore Coll., Sydney.

Marriott, Wallace Falcon, Moore Coll., Nelson, N.Z.
Hayward, William Frank, Moore Coll., Sydney.

Papriell, Leonard Arthur, Grafton.
Schreuder, Andrew James, Ridley Coll., Unattached.

Rowe, Herbert Edward, Nelson, N.Z.
McPhie, Bruce Malcolm, Melbourne.
Green, David Elliott Walton, Gippsland.
Nagle, Charles Edgar, Goulburn.
Mathew, Barry Charles, Unattached.
Bott, Alfred Henry, Rockhampton.
Woodhart, Norman, Sydney.

PASSED IN PART II OF THE EXAMINATION.

In Order of Merit.

Morrison, David Noel, B.A., Dip. Ed., St. Francis Coll., Brisbane.
Barker, Eric Arthur Joseph, St. John's Coll., Newcastle.

Morrison, Gordon Robert, B.A., Dip. Ed., St. John's Coll., Adelaide.
Stonehouse, Julius Courteen, B.A., Dip. Ed., Ridley Coll., Riverina.

Bingham, Geoffrey Cyril, Moore Coll., Sydney.
Harvey, Edgar Arthur C., Ridley Coll., Melbourne.

Kenyon, Kenneth, St. Francis' Coll., Brisbane.
Hunter, Barry Russell, St. Francis' Coll., Brisbane.

Crawford, David Hugh, Moore College, Sydney.
Elliott, Raymond Elver, Ridley College, Christ Church, North Sydney, Gippsland.

Knight, Francis George, St. Francis' Coll., Brisbane.

Warren, Cecil Allan, B.A., Goulburn.
Davis, Russell Earls, LL.B., Moore Coll., Sydney.

Beal, Robert George, St. Francis' College, Brisbane.
Wiggins, Leslie James, Moore College, Sydney.

Sligo, Charles Edsall A., Trinity Coll., Melbourne.
Tutt, Kelvin Aubrey, Moore Coll., Sydney.
Croft, Thomas Denman, Moore College, Sydney.

Nelson, Miss Patricia Josephine, B.A., Sydney.
Warburton, Denis William, Unattached.

Lucas, George Bromley, B.A., Trinity Coll., Melbourne.
Wills, Jack, Ridley Coll., Melbourne.

Gissing, Sydney William, Moore Coll., Sydney.
Power, George Christopher, B.A., St. John's Coll., Goulburn.

Booth, Herbert Charles S., St. Francis' Coll., Brisbane.
Kirby, Harry Bernard, B.A., St. John's Coll., Unattached.

Drought, Thomas Godfrey, B.A., St. John's Coll., Melbourne.
Stapleton, Ian, B.A., St. John's Coll., Goulburn.

Wade, Wakely Robert, Moore Coll., Sydney.
Goodman, John Badams, B.A., St. Francis' Coll., Brisbane.

Graham, Nathaniel Robert A., Nelson, N.Z.
Hutchison, Wilfrid Lewis John, Sydney.
Tidy, Bruce Clifford, St. Francis' College, North Queensland.

Girvan, Henry Hugh, Gippsland.
Hansen, Thomas John, M.B., B.S., Sydney.
Wilson, Bryce Clement, Moore College, Sydney.

Brown, Derek Frederick, St. Francis' Coll., Rockhampton.
Hewetson, David Milroy, Moore College, Sydney.

Collings, John Reuben, Christ Coll., Tas.
Grant, Donald Ogilvie, St. John's College, Bathurst.

PRIZES.

The Hey Sharp Prize—

Awarded to McCaskill, Trevor John, B.A., Dip. Ed., Moore College, Sydney.

The John Foster Memorial Prize—

Awarded to Timbrell, Maxwell Keith, St. John's College, Bathurst.

The Frank and Elizabeth Cash Essay Prize—

No award.
On behalf of the Council of Delegates,
FRANK CASH,
Registrar.

29th January, 1952.

CHURCH FURNITURE

Designs and Estimates available on request.

Seasoned Timbers in stock.

ERNEST MILLS & SONS, PTY. LTD.,

108 HARRINGTON ST., SYDNEY BU 1849

Who is Jesus Christ?

By the Rev. George H. Stevens, M.Th.

There are many things done by men and women every day which are so habitual that their real significance is entirely forgotten. Among these is the simple action of dating a letter. How many who to-day have written "1952" at the top of their notepaper have stopped to think that they were recording the approximate number of years that have elapsed since the birth of Jesus Christ? How many have stopped to ask why this event is considered of such significance that all our modern history is dated in relation to it?

Who was this Jesus Christ Whose birth divides history in two, and Who made so great an impact upon the world, that nothing since His coming can ever be the same again? This is surely another of those great questions to which every thoughtful man should be prepared to give an answer.

"Behold the Man."

No doubt many would reply that He was an outstandingly good man and numbers would go further and admit that He was undoubtedly the best man who ever lived. This is certainly true enough as far as it goes, for whatever else He may be, Jesus is without doubt the noblest example of humanity the world has ever seen. Pontius Pilate may consciously have been uttering no more than a callous taunt when he cried, "Behold the Man," but in reality he was giving expression to a profound truth, for Jesus is The Man, par excellence, the one and only perfect and complete man that the world has ever known. So often in other men one splendid moral quality is spoiled by another defect of character which neutralises its effect. This one man may be strong and unyielding in his loyalty to the principles in which he believes. Yet the value of his undoubted strength in this respect is spoiled by his harshness and lack of charity to those who differ from him. Another man may be kind and gentle to a degree, and yet so lacking in moral courage and firmness of conviction that this weakness is despised and his sincerity doubted.

But Jesus combined an infinite tenderness with an unswerving devotion to principle and a relentless hatred of evil. The "gentle Jesus" Who said "Suffer the little children to come unto Me" also spoke words of withering scorn and unsparring condemnation

when faced with the hypocrisy of the Pharisees.

The perfection of His humanity is also seen in the universality of His appeal. He was a man of the First Century, and yet to-day in the Twentieth we still seek eagerly to discover the real meaning of His teaching on such modern problems as war, economics and sexual morality. He was an Eastern, and yet Western civilisation claims His teaching as the source of all that is best in its life and culture. He was a man and yet women as well as men have found in Him their ideal.

In short, He stands before us as the perfect Man and with Pontius Pilate most of us would declare without hesitation: "I find no fault in this man."

But is that all? Is the view that He was a good man and no more really tenable? There are grave reasons, for believing it is not. In the first place His uniqueness would suggest that He is more than mere man. Why is it that He cannot be put alongside others and that all attempts to find His equal have been doomed to failure? Why is it that while we talk of Christ-like men, yet we never fail to realise how far even the best fall short of His standards?

See and hear the

Compton Electrone Organ

— the most advanced Electronic Organ in the world! . . .

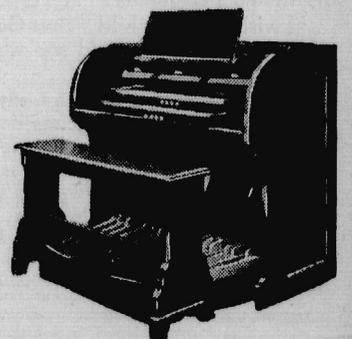
approximating to the nearest degree true pipe organ tonal qualities yet occupying a minimum of floor space and costing considerably less than a pipe organ. Two models available: No. 347 Console, with five octave manuals and 32-note pedal board (radiating and concave); or No. 348 — a simplified Electrone with an abnormally wide range of volume for smaller churches and schools.

Call in for a demonstration at the Sole N.S.W. Agents

Palings

338 George Street, Sydney. BL2331
Branches at: Bankstown, Newcastle, Wollongong, Orange, Lismore

Just across from Wynyard



stances in the Synoptics where He seems to speak from a level far above that of a man.

"O Jerusalem, Jerusalem! how often would I have gathered thee as a hen gathereth her chickens under her wings and ye would not." "Come unto Me all ye that are weary and heavy-laden, and I will give you rest."

No other teacher before or ever since has spoken of Himself in this way, and there can be no doubt that in using such expressions Jesus was claiming not only to be more than man but to be on a level of equality with God.

Three Possibilities.

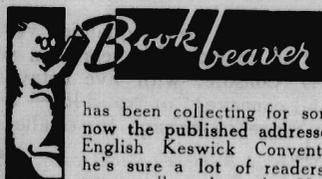
Once it is admitted that Jesus really made the claim, there are only three possibilities. Either He was mad, suffering from a delusion that He was the Son of God, or He was, as the priests in His own day believed, a wicked charlatan, guilty of the most hideous blasphemy, or else He was what He claimed to be, none other than the Son of God.

The first two alternatives are surely unthinkable when the moral and spiritual influence of Jesus is considered. No deluded madman or deliberate blasphemer could have changed the course of history as Jesus has done. The more the matter is considered the clearer it becomes that there can be only one true answer to the question, "Who is Jesus Christ?" He is none other than the Son of God, God in Man, God speaking to man in terms of human personality.

"I wish," said a child, "that God had skin on so that we could see what He is like."

Very reverently, we may say, that this is precisely what God has done for us, by meeting our human need in Jesus Christ, for "the Word was made flesh and dwelt among us, and we behold His Glory, the Glory as of the only-begotten of the Father, full of grace and truth."

—C.E.N.



has been collecting for some years now the published addresses of the English Keswick Convention and he's sure a lot of readers of this paper collect them also. He has just been down to Dalrymple's Book Depot in 20 Goulburn Street, Sydney, to collect his reserved copy of the latest "Keswick Week 1951" for sale there in cloth board binding. He noticed that they also have the paper covered copies at 12/6.

A COUNTRY BUS.

(From "A South India Diary," by the Bishop in Madhurai and Ramnad—1951, p. 27)

The country bus sways and jolts along the road, scattering the poultry, cattle and pedestrians in front and leaving a long cloud of white dust for a hundred yards behind. It is a ramshackle affair and there seems to be no reason why it should not fall to pieces at any moment. Inside it there is a close-packed cargo of men, women and children, baskets, sacks, boxes and babies. Those that don't get a seat squat comfortably on the floor. There is a continuous high-pitched cackle of conversation, easily heard above the roar of the engine. We do not talk about the weather or anything trivial. Money, marriages, village gossip, religion, politics—these all have their share of attention. The stranger is thoroughly cat-chized. Occupation, native place, monthly income, father's name and income, destination, object of journey—these questions have to be answered by way of introduction. The last question leads out into theological territory where everyone can join in.

There is every variety of response from the open-eyed wonder of the villager who has never heard of the Gospel to the blase scepticism of the college graduate who has been through it all. A prosperous looking Brahmin begins a mocking imitation of a missionary preaching in Tamil: "Ah, rascals, dolts, tramps and vagabonds come to us and we will take you in." Tamil has no word which really means "to save sinners." Apart from Christ how could it? The words in the Tamil Bible could equally be translated "to provide free board and lodging for rascals." This is one of the inescapable problems of evangelism. The Brahmin has made a good hit and gets a good laugh for it. I am wondering how to reply when an unexpected ally turns up. A young farmer sitting on the bench behind leans forward and tackles the Brahmin. "I know, all your nonsense." "All religions the same," you say. "All roads lead to God." It is not true. If you want to go somewhere you have to get into the right bus. If you get into the wrong bus you get to the wrong place. If you want salvation you have to have the religion that gets you there. That's Christianity. The Brahmin was not expecting this and is silenced. It is quite good fun teasing a missionary, but decidedly less edifying to argue about religion with an obvious outcaste. The farmer tells me his story, how he became a Christian, how he learned to be a good farmer. How he developed fruit farming. Here is his place now. There are his fruit trees over there. He shouts to the driver to stop and gets down, shoulders his bundle and tramps off through the fields to his house. The Brahmin is a little sorry for his attack and we have a good talk.

The bus is slowing up again at the signal of a group standing by the roadside. This is where I have to get down. The pastor, the village teacher, and some of the elders are waiting to greet me. The village deacon comes forward with one of the exquisitely beautiful garlands with which the Tamil expresses his greetings: "We walk together to the village."

A.C.R. DONATIONS.

The Members of the Board of Management are most grateful to the following for their donations.—The Rev. F. Wilde, £5; Mr. H. Barry, 5/-; Mrs. Nell, 7/6; Anonymous £1; Miss Blackmore 9d.; Mrs. I. H. Hill, 7/6; Mr. R. Henniker, 1/3; Mrs. Greer, 3/-; Miss Oxley, 7/6.

BOOKS OF SPECIAL INTEREST.

"The Art of Living," by Godfrey Robinson and Stephen Winward. 5/3.

"The Practice of Evangelism," by Bryan Green. 13/6.

"The Church—Universal and Social," by A. M. Stibbs. 6/-.

"He that Doeth"—The Life Story of Archdeacon R. B. S. Hammond, by B. G. Judd. 15/-.

For Bibles, Prayer Books, Hymn Books, Sunday School Supplies and Evangelical Literature.



C.S.S.M. BOOKSHOP

239 ELIZABETH ST., SYDNEY
(nr. Bathurst St.), M4161 (3 lines)

SYDNEY'S PREMIER CATERER, MISS BISHOP

Specialising in Weddings, Luncheons,
Tea Meetings.

Reception and Ball Rooms—

221 ELIZABETH STREET, CITY.

Extensive Catering plant for Hire. Tel.: M 6351

EVANGELICAL TRUST OF VICTORIA, THE CHURCH OF ENGLAND

Established 1910 and Officially Registered.

Chairman:

REV. W. T. C. STORRS, M.A., Warrigal Road,
Surrey Hills, Melbourne.

Members:

REV. K. HAMILTON, St. Clement's Church,
Elsternwick.

REV. C. W. T. ROGERS, 11 New Street, Surrey
Hills.

MR. H. J. HANNAH, 23 Warrigal Place, Heidel-
berg, Melbourne.

MR. F. L. D. HOMAN, Victoria Road, Camberwell.

MR. A. G. HOOKE, F.C.A., (Honorary Treasurer),
400 Collins Street, Melbourne.

MR. W. M. BUNTINE, M.A., 181 Kooyong Road,
Toorak, Melbourne.

MR. R. J. MASON, A.C.I.S., (Honorary Secretary),
Morement, 33 Rochester Road, Canterbury.

Property left by Will, or Gifts towards Christian

Work may be placed in the hands of the Trust
for Administration.

DEE WHY — Seasonal Lettings only

NICE FLAT,

Suitable Three Adults.

Handy to Beach.
JJ 3031

DEVOTIONAL

SEPTUAGESIMA SUNDAY.

10th FEBRUARY, 1952.

The Sundays immediately following the season of Epiphany are reckoned with reference to the coming Easter. The First Sunday in the quadragesimal, or forty days fast of Lent, was designated Quadragesima. The Sunday before Ash Wednesday, being exactly fifty days before Easter, was called Quinquagesima. Septuagesima and Sexagesima Sundays, which are respectively 64 and 57 days before Easter, are supposed to have been named by analogy, from the next decades. The intention of the services for the three Sundays before Lent is to prepare us for the observance of that solemn season, and to supply a connecting link between Lent and Christmas. The First Lessons set forth the fall and rapid degeneracy of man; the Epistles and Gospels inculcate self-discipline and the cultivation of charity as the necessary complement of all Christian virtues.

On Septuagesima Sunday the Collect strikes a penitential note, asking that we who are justly punished for our offences, may be mercifully delivered by God's goodness. In the Gospel (St. Matt. xx 1-16) the goodness of God is set forth by the parable of the labourers in the vineyard. Even those hired at the eleventh hour "received every man a penny." To the others, who complained, the householder said, "Is thine eye evil, because I am good?" No sinner as such deserves the heavenly reward, salvation is reckoned not of debt but of grace, it is the free gift of God. But while this is so, much effort is needed on our part, for in the Epistle (1 Cor. ix 24-27) St. Paul reminds us of the temperance and self-mastery which we must practise if, as successful Christian athletes, we would win the heavenly crown. There is no contradiction between these two thoughts. Entrance into heaven depends solely on our accepting eternal life as a free gift from God, but our place in heaven is decided by the use we make of the grace of God which is freely bestowed upon us.

SEXAGESIMA SUNDAY.

17th FEBRUARY, 1952.

The Gospel for Sexagesima Sunday (St. Luke viii 4-15) explains clearly why the preaching of the Word of God is not always successful. It consists of

the Parable of the Sower, together with our Lord's explanation of it. When a sower sows good seed, the result, under normal conditions, depends upon the soil on which it falls. So is it with regard to the Christian worker. If the seed sown is indeed "the Word of God," and if it is sown faithfully in dependence on the Holy Spirit, the result will depend upon the soil, which is the human heart. The different types of hearers are very familiar to us; "Those by the wayside," hardened by contact with the world, into whose hearts the seed does not penetrate; "They on the rock," with its shallow covering of soil, leading to a rapid growth, and a speedy fading away; "That which fell among thorns," which choke with the cares and pleasures of life the seed that has begun to grow; and always "the good ground," on which the seed sown brings forth fruit, thirty, sixty, or a hundred fold.

For the preacher and teacher there is much encouragement. God's Word will not return unto Him void. Much of the seed sown may fail to bring fruit to perfection, but "let us not be weary in well-doing, for in due season we shall reap if we faint not." Among our hearers there will always be some who "in an honest and good heart, having heard the Word, keep it, and bring forth fruit with patience." "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

But there is another important lesson; the deep responsibility of all who come within the sound of the Gospel Message. "Take heed therefore how ye hear." The hearers of the Word of God are responsible for the condition of the soil of their hearts upon which the precious seed falls. "Harden not your hearts." "He that endureth to the end shall be saved." "Ye cannot serve God and mammon." "There is no excuse for unfruitfulness, for God is willing and ready to change the soil of our hearts so that it may become good ground. He says: "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh, and I will put My Spirit within you."

CORRECTION.

We regret that the article in our last issue entitled "Hallelujah," was ascribed to the Rev. J. R. W. Scott, instead of Stott. Mr. Stott succeeded the late Rev. H. Earnshaw Smith as Rector of All Soul's, Langham Place, London.

I.V.F. CONFERENCE.

The conference of the Inter-Varsity Fellowship of Evangelical Unions was held at Strathalbyn, South Australia in January. About 120 students and graduates from various states attended. "Glen-Barr," an old pioneer homestead, now used as a conference centre, proved a most congenial site.

The speakers and study-leaders included Canon Marcus Loane, who also gave the Presidential Address at the annual meeting of the I.V.F., the Rev. Dr. Alan Cole, of Moore College, Mr. John Thompson, Director of the Aust. Institute of Archaeology, recently returned from archaeological studies in the Middle East, the Revs. E. Brailey and D. G. Stewart, both of the C.I.M., D. Robinson, and Dr. Paul White, the General Secretary.

Mr. Murray Clark, F.R.C.S., F.R.A.C.S., has been elected President of the I.V.F. for 1952, and the Executive Committee elected consists of Mr. Dudley Foord (chairman), Dr. Ronald Winton, Mr. Harold Knight, Mr. Warren Adkins, Miss Enid Shaw, and Dr. Paul White (Gen. Sec.).

Bishop Alfred Stanway, Dr. Eric Clark, of Melbourne, Dr. Margaret Hardy, of Sydney, and Dr. Alan Wilson, of Perth, were elected to the body of Vice-Presidents.

THE MISSIONARY CALL TO STUDENTS.

The Inter-Varsity Christian Fellowship of U.S.A. has become, since it began in 1939, a major factor in the religious life of hundreds of American universities and colleges.

At the University of Illinois at Urbana, from Dec. 27 to 31, 1951, more than 1500 students attended the I.V.C.F.'s Third International Student Missionary Convention. The speakers included the Indian Bishop, John Subhan, Mr. David Adeney, of the C.I.M., and Dr. Northcote Deck. The opening and closing addresses were given by the General Secretary, Mr. C. Stacey Woods, and the Associate Gen. Secretary, Mr. Charles Troutman, respectively.

The American students mean business in these conferences. They realise that these difficult years are in a special way America's day of opportunity in missionary work, and already many students have gone abroad, or are preparing to go, as a result of the two previous missionary conventions held in 1946 and 1948. The programme of these conventions includes a considerable amount of prayer for missions, and functional surveys on medical missions, teaching, radio, translation and so on. The Urbana Convention concluded with a Watchnight Communion Service.

TO LET

During absence, February 21 to March 31, a comfortable 2-bedroom house with garage. Write "Occupier," 11 Barandah Road, East Roseville, or ring JA 1029.

Diocesan News

SYDNEY

● 164th Anniversary.

A special service in commemoration of the first Christian service held in Australia on Feb. 3, 1788, was held in St. Philip's, Church Hill, on Feb. 3, 1952. The rector, Archdeacon T. C. Hammond, conducted the service, and the Dean of Sydney preached the sermon. The Moderator of the Presbyterian Assembly of N.S.W., a past President of the N.S.W. Methodist Conference, the President of the Baptist Union of N.S.W., and the Chairman of the Congregational Union of N.S.W. also took part.

The service was arranged by the Church of England Men's Society, and choristers of St. Andrew's Cathedral choir assisted.

The Dean took as his text that used by the first Chaplain, the Rev. Richard Johnson, in 1788, from Psalm 115: "What shall I render unto the Lord for all his benefits toward me I will take the cup of salvation and call upon the name of the Lord." The Dean pointed out the paradox in the verse, relevant now as in 1788, that to render a right offering to the Lord we cannot give, but only take. Because of our lost condition we can only accept what God has provided for us.

Many prominent churchmen and historians were in the congregation, and tea was served in St. Philip's Hall at the close of the service.

Feb. 3, 1788, was the date of the first service held on land in Australia, and was the first official service for the colony; officers, marines and convicts attending. It has been assumed that, since the ships were in the harbour on the previous Sunday, Jan. 27, Johnson would have conducted Divine Service on his own ship, the supply ship, Golden Fleece, but there is no actual record of such a service.

The Bible and Prayer Book bearing the inscription "Botany Bay, 1786" which were brought out with the First Fleet, and which now have the signatures of Edward, Albert and Henry (written during the respective Royal visits), were used during last Sunday's service. Also the very fine Communion vessels given by George III, "for use in the Chapel of His Majesty's colony at Sydney, 1802" were set out on the Holy Table.

● Provisional District of St. Stephen's, Normanhurst.

The Provisional District of St. Stephen's, Normanhurst, has been formed as from February 1st. The Archbishop has appointed the Rev. R. Patfield as first Curate in Charge. Normanhurst was previously attached to St. Paul's, Wahroonga, and is the last of the three branch Churches to leave the parent Church — the others being St. Peter's, Hornsby, and St. Andrew's, Wahroonga.

CANBERRA AND GOULBURN

● Y.A. LEADERSHIP SCHOOL.

Eighteen Young Anglicans gathered at the Canberra Grammar School from 26th December to 1st January for the Second Young Anglican Leadership School. They came from the parishes of Albury, Cooma, Goulburn, Gundagai, Murrumburrah-Harden and Taralga and one came from Sydney.

The first four days of the school were devoted to lectures, and examinations were held on the final day. Part of the afternoons and evenings were devoted to recreation, and sight seeing and many took the opportunity of visiting places of interest in the national capital.

Each morning and evening, services were held in the school chapel, and on the final night, New Year's eve, members attended a watchnight service in the historic church of St. John the Baptist, Canberra.

The lecturers at the School were Rev. B. Boddington, whose subject was Church History; Archdeacon R. E. Davies (Doctrine), Rev. H. MacCallum (Bible), and Rev. H. Hunter (Christian Leadership).

The Chairman of the forums, held each evening, was the Rev. T. Timpson. Bishop K. J. Clements was also present for part of the school.

● Y.A. CONFERENCE.

This year the Annual Young Anglican Conference was held in the Canberra Grammar School on the Australia Day week-end. Well over a hundred Y.A.'s were present from all parts of the Diocese.

The theme of the conference was "Christian Living," with Archdeacon R. E. Davies speaking on Study; Rev. G. Arthur on Prayer and Worship, and Rev. T. Timpson on Service.

Bishop Burgmann conducted the service of Holy Communion, on Sunday morning, in the school chapel. Members of Conference attended Evening Prayer in St. Paul's Church, Canberra, where Rev. H. Hunter preached.

HIMSELF.

Once it was the blessing, now it is the Lord.
Once it was the feelings, now it is the Word.
Once His gifts I wanted, now Himself alone.
Once I sought for healing, now the Healer own.

Once 'twas painful trying, now 'tis perfect trust.

Once a half salvation, now the uttermost.

Once 'twas ceaseless holding, now He holds me fast.

Once 'twas constant drifting, now my anchor's fast.

Once 'twas busy planning, now 'tis trustful prayer.

Once 'twas ceaseless caring, now He has the care.

Once 'twas what I wanted, now what Jesus says.

Once 'twas constant asking now 'tis ceaseless praise.

Once it was my working, His it hence shall be.

Once I tried to use Him, now He uses me.

Once the Power I wanted, now the Mighty One.

Once I worked for glory, now His will alone.

CORRESPONDENCE

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

A SPECIAL DAY OF PRAYER.

(The Editor, "Australian Church Record.")

Dear Sir,

The Most Reverend the Archbishop desires me to let you know that, in response to a resolution carried at the last session of the Diocesan Synod, he is asking the Clergy and Laity of the Diocese of Sydney to observe Ash Wednesday as a special day of prayer, in view of the ever-increasing gravity and alarming condition of world affairs.

It will be generally agreed that we are living in very difficult and critical days, and that at such times it is particularly appropriate that we should turn to God Who is our Refuge and Strength.

His Grace thought that your readers would be interested to know of his intentions and that you would like to find room for its announcement, either in your news columns or by publishing this letter in the correspondence column.

Yours sincerely,
W. G. HILLIARD, Bishop.

January 25, 1952.

WELL DONE, ADELAIDE!

News has come through, though very scanty, in at least one leading newspaper of the Commonwealth, that the recent call to the people of Australia has not been issued in vain, the promoters of the Royal Adelaide Exhibition for the first time in more than forty years has decided that the Exhibition shall not be open on Good Friday.

This decision has been made because of a Church protest and because the South Australian Chamber of Manufacturers desires to give all possible support to the ideals expressed in the recent call to the Nation. This decision will be hailed with deep satisfaction by all thoughtful men and women, and will, we hope, give a lead to N.S.W. and other places where Good Friday shows have been for so long a rule in spite of grave and continual protests by Christian people.

"THE AUSTRALIAN CHURCH RECORD."

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 Dynnorne Road, Sandy Bay.

Issued Fortnightly.

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

Telephone: MA 2975

PERSONAL

The Rev. D. G. L. Livingstone, Assistant Organising Missioner of the Bush Church Aid Society, has accepted nomination to the parish of St. Thomas', Auburn, Diocese of Sydney.

The Rev. H. S. Hannaford, has been appointed vicar of St. John's Church, Ballarat, in succession to the Rev. John Mason, who has returned to Sydney. Mr. Hannaford, who is a graduate of Cambridge University, has been in charge of Heywood since 1948.

After a short illness, the Rev. Josiah Tyssen died on Sunday, December 23, aged 83 years. Ordained in 1892 by the Bishop of Melbourne, he was curate of St. Paul's, Geelong, 1892-95, and minister of Werribee 1895-1901; rector of Maldon 1901-1916, and incumbent of St. George's, Malvern, 1916-1949, when he retired.

After a long period of indifferent health the Rev. William Evans Ramshaw died at Christ Church Vicarage, Hawthorn, Vic., on January 2, aged 62 years. He was ordained by the Archbishop of Melbourne in 1912, was curate of St. Thomas', Essendon, 1912-15, minister of St. James', Moonee Ponds, 1915-18, incumbent of Holy Trinity, Hampton, 1918-25, Holy Trinity, Oakleigh 1925-38, and of Christ Church Hawthorn from 1938. In 1947 he was appointed Chaplain of the Diocesan Lay Readers' Association. He leaves a widow and married daughter.

On furlough from Hyderabad, South India, the Rev. G. and Mrs. Hayes (the latter better known as Miss Constance Isom from Adelaide), arrived on the "Himalaya" last week. The Rev. G. Hayes on the staff of St. George's Boys' Grammar School and Mrs. Hayes as headmistress of the girls' school have both rendered outstanding service. Mrs. Hayes has been relieved by Miss Linda Rivers, formerly of the parish of St. Thomas', Essendon, Vic., who will be acting headmistress during Mrs. Hayes' furlough.

The death occurred suddenly in December of the Rev. A. F. Thomas, Rector of Clarence, Tasmania. A tribute was paid by the Bishop of Tasmania in the service at the Cathedral. He said "The sudden death in the prime of life deprived the diocese of one of its erudite clergy. He was held in deep affection by his parishioners who loved him. He will be greatly missed in the diocesan family."

Canon D. J. Knox was one of the speakers at the United Convention for the deepening of the spiritual life held over the recent holiday week end at Wauchope, N.S.W.

The death occurred last week of Mr. George Hall, of Killara, Sydney, and well-known in the Diocese. Mr. Hall had served on the Council of St. Catherine's School. We offer sympathy to Mrs. Hall (nee I. James) formerly the Headmistress of St. Catherine's Girls' School, Waverley.

The Rev. N. C. Bathgate sailed for England on Thursday, 31st January. He intends to spend a little over twelve months in England to gain experience in Church life there, and in 1953 he hopes to do youth work in America and Canada for six months.

The Rev. Warron Bryden Brown, Rector of Pitt Town, has accepted nomination to the parish of St. Peter's, Cook's River, Diocese of Sydney.

Mr. Trevor McCaskill, of Moore College, Sydney, obtained a first class pass in the recent final Th.L. examination and secured the Hey Sharp Prize. Messrs. R. J. Bomford and K. F. Engel, of Moore College, also obtained a first class in the examination, as also did M. K. Timbrell, of Bathurst, and a student of St. John's, Morpeth. We offer our congratulations. The complete list of passes is published in this issue of our paper.

The Rev. Hugh Girran, of Gippsland, and formerly of Sydney, has been appointed to the staff of the Sydney Grammar School.

The Rev. John Mason has returned to Sydney from Ballarat, where he was Vicar of St. John's. Mr. Mason has accepted an appointment at Shore, North Sydney, as Assistant Chaplain.

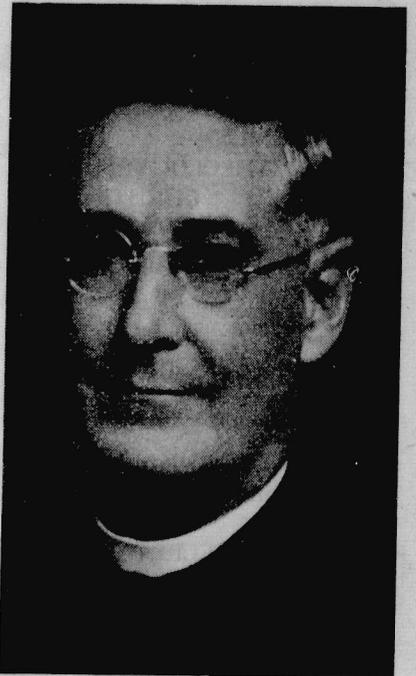
The Rev. J. Davies, who has been in charge of the Parish of Taralga (Diocese of Goulburn) since September, 1950, has now taken up duties in the Parish of Moruya, Mr. Davies' successor at Taralga is the Rev. J. W. A. Brain, B.A., of Albury.

We offer our congratulations to the Rev. and Mrs. G. Gerber of St. Saviour's Rectory, Redfern, on the birth of a daughter, Judith Grace. Also to the Rev. and Mrs. R. F. Bosanquet, of Langlea, on the birth of a son.

ST. ANDREW'S CATHEDRAL CHOIR SCHOOL.

Dav School for 120 Boys.

Primary to Intermediate Certificate. Staff of 11 part- and full-time teachers. The Secondary School subjects include: Divinity, English, French, Latin, History, Geography, Mathematics, Chemistry and Music Theory. Technical Drawing and Woodwork, are extras. The Probationers' Choir is trained by W. B. Pierce, Esq., A.Mus.A. The Cathedral Choir receive their musical training under the direction of the Cathedral Organist, Mr. H. Hugh Bancroft, Mus. Bac., F.R.C.O. Choristers receive special Scholarships. Sport is held at St Paul's Oval, Sydney University. For prospectus and further particulars apply to the Headmaster, the Precentor of St. Andrew's Cathedral, the Reverend M. C. Newth, B.A., Th.L.



ARCHDEACON J. BIDWELL, B.A., RETIRES FROM PAROCHIAL MINISTRY.

The Ven. Archdeacon J. Bidwell, Rector of St. Andrew's, Summer Hill, since 1937, has resigned from the parish and from parochial work. He will continue as Archdeacon of Parramatta and will act as Chaplain to the Home of Peace, Petersham. Also he will serve on a number of Diocesan Committees with which he has long been associated.

The Archdeacon was ordained in 1908 and has been Rector of prominent parishes in the Sydney Diocese including Lidcombe, Glenmore Rd., Rozelle, Newtown, St. Paul's, Redfern, and Summer Hill. He has been Archdeacon of Parramatta since 1942, and Rural Dean of Petersham from 1937. He has been a member for many years of the General and Provincial Synods and has done indefatigable service as the Chairman of the Permanent Investigation Committee of the Diocese. The Archdeacon has pronounced Evangelical convictions and during the 44 years of his ministry has carried on untiringly in the many spheres of activity in which he has been engaged. We wish for him and Mrs. Bidwell many more years of fruitful work in the cause of Christ.

C.E.N.E.F. BOOK DEPOT
201 Castlereagh Street,
Sydney

* JUVENILE
* THEOLOGY
* CHRISTIAN

LITERATURE AVAILABLE
For general reading,
Sunday School Prizes

COME AND INSPECT

DIocese OF GRAFTON.

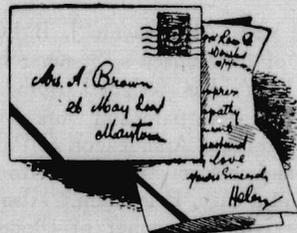
Wanted at once—
for one year or permanently,

EXPERIENCED SECRETARY,
SHORTHAND TYPISTE,

for the Bishop and the Registrar.
Award wages, good conditions.
Keen Anglican desired.

Apply—

BISHOP CHRISTOPHER STORRS,
Bishopsholme,
Grafton.



WORDS ARE NOT ENOUGH

Words can't express the gratitude you will feel towards Wood Coffill for their quiet and sympathetic ministrations when a loved one passes on . . . your wishes are carried out with restraint and understanding.

WOOD COFFILL LTD

Head Office: 810 George St., Sydney
Phone: M4611, Newcastle B1782,
Katoomba 41
Chapels in all Suburbs

Proper Psalms and Lessons

February 10. *Septuagesima.*

M.: Gen. i 1-ii 3; John i 1-18 or Rev. xxi 1-14. Psalm 104.

E.: Gen. ii 4 or Jer. x 1-16; Mark x 1-16 or Rev. xxi 15-xxii 5. Psalms 147, 148.

Feb. 17. *Sexagesima.*

M.: Gen. iii; Mark ix 33 or 1 Cor. vi. Psalm 139.

E.: Gen. vi 5 or viii 15-ix 17 or Ecclus. xv 11; Luke xvii 20 or 1 Cor. x 1-24. Psalms 25, 26.

Feb. 24. *Quinquagesima.*

M.: Gen. xii 1-8 or Ecclus. i 1-13; Matt. v 1-16 or 1 Cor. xii 4. Psalms 15, 20, 23

E.: Gen. xiii or xv 1-18 or Ecclus. i 14; Luke x 25-37, or 2 Cor. i 1-22. Psalms 30, 31.

WANTED, Housekeeper, good wages and conditions. Apply "1026," this Office.

HOUSE WANTED. — Children's Court Chaplain urgently requires house in Sydney Suburb. Rev. Ray Weir, St. Andrew's Cathedral, George Street, Sydney. MA 4137.

TYPISTES

Several required by Y.M.C.A.
to fill vacancies caused by marriage.

Shorthand preferred, but not essential.

Hours, pay and holiday provision
good.

Specially desire girls with church
background. Learners will be con-
sidered; also experienced typistes of
any age.

Apply General Secretary,
325 Pitt Street, personally,
or phone M 3972 or M 6044

Stained Glass



**John Ashwin
& Co.**

(J. RADECKI)

Studio and Works:
Off Goulburn St., near Trades Hall
Established 1870. Tel.: MA 3467

Artists in Stained Glass
31 DIXON ST., SYDNEY

THE AUSTRALIAN CHURCH RECORD

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

Vol. 17. No. 4

FEBRUARY 21, 1952

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

THE RIGHT USE OF LENT

(The Rev. A. W. Morton, M.A., D.Phil., Rector of St. Oswald's,
Haberfield, N.S.W.)

How seriously do Church people regard the season of Lent? There can be no doubt that the Book of Common Prayer by its observance of the Christian year gives an excellent means of spiritual nurture and discipline. It is another question altogether as to whether this admirable aid to spiritual growth is being used as it should.

The approach of another Lenten season provokes the query: Can this Lent really enrich my own spiritual life, thus helping me as an individual Christian, to be a more effective and more attractive witness for the Master? In other words, how can Lent be kept profitably? There must be many answers, but a consideration of Abstinence, Prayer and Bible Study should help towards making Lent more meaningful and spiritually satisfying.

Arresting Spiritual Slackness.

We would do well to turn to the Prayer Book and read the table of days of fasting or abstinence.

No doubt there is a slight difference of meaning between these two terms, but surely the all-important issue is to accept the principle implicit in them. Self-denial, self-discipline, self-control and renunciation for the sake of others are matters to which we must give earnest attention. What do we really intend to do about them? The Lenten emphasis upon days of abstinence gives us the opportunity to arrest our own spiritual slackness. Here is a time for self-scrutiny.

Since our Lord fasted forty days, and forty nights, it is not surprising that He advised his disciples concerning the spirit and manner in which a time of fasting must be kept. (S. Matt. 6:16-18). This time is not for the purpose of acquiring merit with God, nor for making an ostentatious display before men; it should enable us, however, to concentrate more intently

upon spiritual concerns making us alert to the impulses of the Holy Spirit. The Collect for the first Sunday in Lent says aptly: "Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness and true holiness to thy honour and glory."

Lenten Abstinence.

By helping us to be less dependent upon food and material comforts abstinence will reveal to us that it is possible to have greater control over our physical nature. St. Paul proved the truth of this by affirming, "I keep under my body and bring it into subjection (1 Cor. 9:27). Phillip's translation is striking, "I am my body's sternest master."

When Lent is over we do not expect to return to the old habits of self-indulgence, whatever they may have been. We do expect to find that God has brought to us a new form of self-mastery. We have a new insight concerning Rom. 12: 1, "Present your bodies a living sacrifice, holy, acceptable unto God."

The Noblest Prayer.

Lent 1952 will indeed be memorable if we really grasp the meaning of prayer. One of Andrew Murray's devotional books, read chapter by chapter thoughtfully and daily, will undoubtedly cause a flood of celestial light to dispel the darkness of our ignorance about the nature and power of prayer.

Our understanding of prayer will be expanded when we realise that prayer for others is the noblest prayer of all. Think of others during Lent! Once get this habit and it will never leave you. If we fear that Lent tends to make us unduly introspective here is a remedy. Prayer for others lifts us out of ourselves and gives a wider vision.

Our Lord enhanced our knowledge of prayer when He said, "pray for them that despitefully use you.

This is difficult. How can we pray for those who dislike us, have wronged us or have wounded our feelings? Joseph Parker, when asked by an atheist, "what did Christ do for Stephen when he was stoned?" answered, "He gave him grace to pray for those who stoned him." We, too, can have this grace.

S. Augustine and Luther believed that Paul standing by heard this prayer that led ultimately to his conversion.

Pray for others. Pray for the salvation of another soul. Pray that some friend or some member of your family circle will be so moved by the Holy Spirit as to do the will of God by believing on the Lord Jesus Christ.

Hear and Follow.

"My sheep hear my voice . . . and they follow me" (S. John 10:27). Is it possible to hear the Master's voice amid all the tumult of these modern days? Can we hear his voice during Lent 1952? The answer is: "Yes, if you will listen with earnest faith." Christ speaks in many ways and assuredly through the Holy Scriptures. Lent can be profitable if we take, for example, one of Canon Guy King's devotional expositions, read the text first in the A.V., then in a modern translation such as Phillip, thoughtfully weighing the commentator's remarks as we proceed.

But what is reading without action? While reading the Word of God gives further insight into the flawless loveliness of our Lord, it challenges the reader to make his religion practical. "Faith without action is as dead as a body without a soul."