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KS ON THE CHRISTIAN FAITH.

FAITH: "I BELIEVE IN . . ."

Dean of Sydney is giving a series of studies on the Apostles Creed. The following is the first.

It is interesting to learn that disbelief is a characteristically modern phenomenon. Plato wrote, "all men, Greeks and barbarians alike, think that I exist." To-day it would not be possible to make the same confident assertion. But the significant thing is this escape from an outworn doctrine has not brought a corresponding liberation of the Spirit; modern man suffering from increasing anxiety and spiritual restlessness. Disbelief, far from bringing liberation, has brought bondage to fear and neurosis. Jung, in his book, "Modern Man in Search of a Soul," has written: "During the last thirty years people from all the civilised countries of the earth have sought me. I have treated many hundreds of patients . . . Among my patients in the second half of life, that is, over 35, there has not been one whose problem in the last resort was that of finding a religious outlook for life. It is safe to say that every one of them fell ill because he had lost which the living religions of every age have given to their followers, and every one of them has been really healed who did not regain his religious outlook."

It would appear, then, that faith is natural to normal men. This is borne out by a recent study on the psychology of the American soldier in time of war. It was found that practically all soldiers were accustomed to pray; and that those who did not pray were men who, for some reason or other, did not react normally to danger. This survey would suggest that faith and prayer are natural to normal men, and that disbelief is pathological. The fact is that we are constituted that we cannot live a purely animal existence; we are made for eternity. The classic words of Augustine of Hippo are still profoundly true: "Thou hast made us for Thyself, and our hearts are restless till they find their rest in Thee."

WHAT IS FAITH?

We turn, then, to a consideration of faith. Faith consists of two things: the one intellectual, and the other emotional. It consists of belief and trust. When we have faith in a person, we mean that we have intellectual confidence in that person as trustworthy, and that we actually trust that person. Hooker rightly pointed out that faith includes (1) the certainty of evidence, and (2) the certainty of adherence. Faith, that is, is not blind trust; it is based on intelligent grounds of "reasonable probability" (to use the famous phrase of Bishop Butler).

There can be no true faith without both these elements of belief and trust. An intellectual belief apart from personal trust is barren and fruitless. As St. James reminds us, even the devils have an intellectual conviction of God's existence, but they are far from being saved. (2:19.) To take an illustration. A pilot may have the greatest theoretical confidence in the reliability and safety of his parachute, but this will be of no avail in the desperate emergency unless it is transformed into personal committal; that is, he will surely perish unless he both believes in the efficacy of the parachute and trusts himself to it.

Faith, when we come to think of it, is the foundation principle of earthly life in every aspect of relationship, from that of childhood to maturity. It is fundamental to social, personal, and commercial relationships. In precisely the same way it is fundamental to spiritual relationships: "without faith is it impossible to please God." (Heb. 11:6.) Just as the absence of faith makes it impossible for human beings to have any dealings with each other, so the absence of faith in God makes it wholly impossible for us to have any association with Him. "He that cometh to God must believe." (Heb. 11:6.)

Many of us are familiar with the school boy definition of faith: "Faith is believing what you know isn't true." There could hardly be a greater travesty of the facts. Studdert Kennedy, with greater insight, said: "Faith is betting your life there is a God." But even this is inadequate; faith is essentially the total committal of a person in surrender and trust to another. It is the total reaction and response of one personal being to another.

Of course, it is not easy to define precisely. But neither, for example, is it easy to define the experience of falling in love. We know what it is, but we cannot define it. For instance, a lover can never say just why he fell in love, or with what he fell in love; all he can say is that under the control of something greater than himself, he gave the whole of himself to another.

Something similar happens when men put their faith in God. They give the whole of themselves to One they believe to be good and trustworthy and receptive of human trust.

COMPLETE AND UTTER.

This is exactly what we see happening in the Gospels. Men meet Christ, and, falling under His spell, recognise that He is wholly trustworthy, and so they surrender themselves to Him in an unquestioning and uncalculating obedience.

Faith, then, is complete and utter trust: a glad surrender, a happy dependence, a sure and confident reliance. John Wesley said faith meant a recumbency on Jesus, a cleaving to Him. Let me illustrate. Our Lord, speaking of faith: "Whosoever shall not receive the Kingdom of God as a little child, he shall in no wise enter therein." The altogether wonderful thing about children is their simple faith, their unquestioning trust and complete confidence. There is a glorious game which is popular with any toddler. You put him on a kitchen table, stand back, and say, "Come on." He staggers across the table and staggers right off. As he falls you catch him, and then he laughs deliriously and joyfully. Not only does he trust you completely, he takes a positive delight in trusting you. For him it is an ecstasy of joy. And that is the kind of delight which follows from trusting God wholly and utterly and completely. And, of course, unless we are prepared to make the initial leap and to trust ourselves to God we shall not know the unutterable joy of being upheld by the everlasting arms.

It is good to have faith in God as a little toddler has faith in its parents. But that is only the beginning. It is the entrance into the Kingdom of God. It begins a partnership which is indissoluble and indestructible. Of this intimate and personal relationship St. Paul says: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8:38,9.) This tremendous personal affirmation is typical of the assurance of faith; it is the confidence and conviction which is born of experience. As the Bishop of Derby has put it: "In the full

New Testament range of its meaning, saving faith (of which the object is always God) involves so complete a confidence in God's power, wisdom, and righteousness, and at the same time so unreserved an acceptance of His redemptive mercy and love in Christ Jesus, that the disciple, wholly surrendered to God, in a love motivated by gratitude, is prepared, if need be, to suffer the loss of all things, and to confront, in the service of the Divine Lord who has "bought" him even the red martyrdom of blood. Faith, in any tolerable New Testament sense, involves, from this point of view, confidence, trust, self-committal, and loyalty.

DEATH TO THE OLD LIFE.

This relationship of faith, inevitably, has profound consequences in the life of the believer. No one can expect to come into the presence of God and expect to remain unmoved, unchallenged, and unchanged. "It is a fearful thing to fall into the hands of the living God" (Heb. 10:31), and it is not surprising that there should be many, like Francis Thompson, who have desired to flee from His disturbing Presence. You recall the poet's poignant confession?

"I fled Him, down the nights and down the days;

I fled Him, down the arches of the years;
I fled Him, down the labyrinthine ways,
Of my own mind; and in the mist of tears
I hid from Him, and under running laughter
Up vistaed hopes I sped.

And shot, precipitated,
Adown Titanic glooms or chasmed fears,
From those strong feet that followed,
Followed after"

St. Paul has told us what faith in Christ meant to him. It meant, quite simply, death. This is what he says, "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me" (Gal. 2:20). Paul means that faith is so radical and devastating an experience that it can only be described as a complete dissolution of a man's personality. It can only be described as a new birth; as a new creation.

Let us examine the implications of this assertion. Paul was a proud and passionate man; in his unregenerate days a zealous and eager follower of the Pharisees. He was the leading opponent and the aggressive enemy of the Christian Church, and when the first Christian martyr was murdered, he was consenting to his death. (Acts 8:1.) He subsequently secured letters from the high priest giving him authority to pursue his evil designs in Damascus. It was on the way to Damascus that he was arrested by God. He was struck down by a blinding light, and, as he lay, helpless and stunned, he heard the

voice of the Risen Christ speaking to Him: "Saul, Saul, why persecutest thou Me?" Paul's opposition was annihilated once and for ever; three days later he was baptised in the Name of Jesus receiving his sight.

Bishop Stephen Neill has a powerful comment on this tremendous, transforming experience: "To him the three days of his blindness were almost literally the three days of the Lord in the tomb. The day of his baptism, of the restoration of sight and hope, were almost literally the day of Christ's resurrection. In those three days, Saul the Pharisee had to be stripped of everything he had; of that authority from the high priest that now never would be used; of that spirit of fanatical hatred against the Christians that we can now see to have been mainly psychological defence mechanism against a truth that he would not accept; of all the pride of the Pharisee, of all that righteousness so earnestly sought and paid for. Nothing of his past is left. Saul was a proud man, sensitive and passionate. Do you think that you can estimate the rending and tearing of the spirit before he was willing to surrender all that, and to emerge naked and newborn to face the pitiless light, the unrelenting toil and suffering of the life of a servant of Christ? Are you surprised that to him it felt like the dissolution of his whole being, the parting asunder of body and spirit in the intolerable conflict, and the acceptance of a visible sentence of death passed upon him in the article of Christ's death upon the Cross?"

Fortunately, perhaps, the experience of most people is less stormy, and their conflict less titanic than that of St. Paul. But that does not mean that the essential nature of the experience is different. True faith can always say "I have been crucified with Christ," and does not marvel at the "ye must be born again" of Christ. The stages may be different, and the process much longer; but the starting point and the goal are always the same.

RE-MADE BY GOD.

Faith consists, for the Christian, in total committal to Christ in obedience and trust. This fact is illustrated by the healing of the ten lepers. They came to Christ for healing. His command was simply: "Go and show yourselves unto the priests." And it was, as they obeyed, that they were cleansed. (Luke 17:10-19.) Faith for them began as an act of simple obedience to One they revered and worshipped. But faith is more than an isolated act; it initiates consequences which are, in a liberal sense, total and revolutionary.

When a man lets Christ into a measure of his confidence he is from the point of his old life, doing a very dangerous thing; he is, in fact, signing his death warrant as an independent and self-ruling creature.

To take an illustration: Christ pointed out to His followers that He came, not to destroy the law, but to fulfil it. But by the time He had finished with it, the law had suffered such a change as to be hardly recognisable as its old self. In a similar way Christ comes not to destroy human nature but to redeem it; but by the time He has done His work what remains is conspicuously His rebuilding rather than the original structure.

Christ will not be content with anything less than the perfection of His followers. Therefore the old self, the old man, with its standards of judgment, its flawed and imperfect aims, its self pleasing and ready self, must come under the sentence of condemnation and become subject to the law of Christ.

So St. Paul tells us that faith in God involves passing a sentence of death upon our former life. No one can sign our death warrant for us, we must sign it for ourselves. And when we do pass the sentence of condemnation upon ourselves we can say with St. Paul: "I am crucified with Christ," and we can also say—glorious truth!—"the life which I now live in the flesh I live by faith of the Son of God who loved me and gave himself for me."

The Creed begins with a personal confession of faith: "I believe . . ." The English word "Creed" comes from the Latin, "Credo," "I believe." All true creeds are a confession of faith. The earliest and shortest and most primitive creed is that found in the New Testament, which was made by the Ethiopian eunuch: "I believe that Jesus Christ is the Son of God" (Acts 8:37). All subsequent creeds are but an expansion and amplification of this first creed, and all are concerned with this question of personal faith.

Let me conclude with some moving words by Karl Barth spoken to German students in the ruins of the University of Bonn, which can summarise our discussion. He was speaking on these words in the Creed "I believe." "The greatest hindrance to faith," he says, "is again and again just the pride and anxiety of our human hearts . . . This swing to and fro between pride and anxiety is man's life. Faith bursts through them both . . . Faith is concerned with a decision once for all. Faith is not an opinion replaceable by another opinion. A temporary believer does not know what faith is. Faith means a final relationship. Faith is concerned with God, with what He has done for us once for all. That does not exclude the fact that there are fluctuations in faith. But seen with regard to its object faith is a final thing. Everyone who has to contend with unbelief should be advised that he ought not to take his own unbelief too seriously. Only faith is to be taken seriously; and if we have faith as a grain of mustard seed, that suffices for the devil to have lost the game."

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ENTHUSIASTIC GATHERING: GREAT REFORMATION RALLY

The Sydney Chapter House was filled to overflowing on Friday night, November 10th, for the Annual Rally when a number of extra seats had to be brought in. A notable feature was the large number of younger people present. More than forty clergy also attended. Dr. F. G. N. Stephens presided and his clear spiritual message set an excellent tone for the meeting. Archdeacon H. S. Begbie led the meeting in prayer and Canon D. J. Knox read the scripture portion.

Canon M. L. Loane, Vice-Principal of Moore College, who had returned from England only a few days previously, took as his subject, "The Reformers: Why did they die?" The speaker pointed out that in every instance the crucial question put to every Protestant tried for his life was, "Do you believe the doctrine of Transubstantiation and the consequent doctrine of the efficacy of the priests' sacrifice of the Mass, for the forgiveness of sins for the living and the dead?" Canon Loane specially referred to three typical martyrs, viz., Archbishop Cranmer, Archbishop of Canterbury, Bishop Latimer, Bishop of Worcester, and Bishop Ridley, Bishop of London. All three men were burned at the stake at Oxford. The Martyrs' Memorial which stands in a central position in Oxford was erected in 1842 by Protestant Churchmen and not far from the place where the three martyrs were burnt. Behind the monument is an Anglican Church. The speaker told the audience that on Maundy Thursday last he entered this Church and was surprised to find that each one of the congregation kneeling in the church was holding aloft a lighted candle. Later on, reading the list of services in the Church porch he discovered that the service was "The Mass of the presanctified." He said this is done not by men who are trying to storm the gates of the Reformation citadel from outside the camp in fair fight, but by men who are supposed to live peaceably within the protection of its walls.

Canon Loane's final word was the stirring challenge of the aged Latimer to his younger fellow sufferer, "Be of good cheer, Master Ridley, and play the man, for we shall light this day such a candle in England, as by the Grace of God shall never be put out." We were reminded by this, of the final

word of Pastor Martin Niemoller in his address to the Sydney Synod on the night before his departure by air from Australia: "Hold fast that which is good that no man take thy crown."

Dr. Howard Guinness began his address — to the great interest of his audience — by saying that 420 years ago an ancestor of his, John Frith, was burned at the stake at the age of 25 at Smithfield. The speaker urged his hearers to emulate the martyrs in their lives and particularly emphasised three outstanding features in their characters. Their blameless lives, their intelligent grasp of the Truth, and their courageous witness even unto death.

Archdeacon R. B. Robinson, who showed lantern views on Church work prior to the main meeting, made a strong plea for more subscribers to the Church Record. Its distinctive evangelical witness was a challenge to churchmen to support it.

The tea at 6 p.m. in the Lower Chapter House was well attended, and to the helpers from St. Paul's, Chatswood who were responsible for the arrangements the committee expresses its thanks. The splendid response to the Rally is a cause for thanksgiving.

There was a large attendance at St. Andrew's, Cathedral, Sydney, on the occasion of the funeral of the late Canon Langford-Smith. The address was given by the Archbishop, who paid a warm tribute to the long and faithful service of the late Canon. The Canon was a strong supporter of this paper. We hope to publish in our next issue an appreciation of his life and work, and we wish to extend our sincere sympathy to Mrs. Langford-Smith and the members of the family.

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STATION 2CH

Broadcast from the Auditorium, Christian Community Centre,
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Subject:

"DOES ETERNITY MATTER?"

Speakers:

Rev. Principal R. Abba, M.A., B.D., Warden of Camden College
Rev. W. G. Coughlan, B.A., Th.L., Director, Christian Social Order Movement
Mr. Maynard Davies, Sydney Businessman
Mr. George Nicholls, well-known Journalist

Chairman:

Rev. Alastair Walker, M.A., Superintendent, Waverley Methodist Mission

You are invited to attend the Auditorium and to question the speakers. Questions may also be telephoned to FW 3100

R. J. WINGETT, Hon. Secretary

THE ARCHBISHOP OF CANTERBURY

SYDNEY VISIT.

Arrangements have been well planned for the Archbishop's visit to Sydney.

It is reported that not a few clergy are preparing to relay the Archbishop's sermon from St. Andrew's Cathedral in their respective Churches on Sunday morning next, November 19th, at 11 o'clock. In the various gatherings arranged, His Grace is bound to get an enthusiastic reception.

The General Synod Service will be held on Thursday, November 23rd, commencing at 11 a.m., when the Archbishop will be the preacher. The Archbishops and Bishops of Australia with the clerical representatives of the various dioceses will march in the procession into the Cathedral.

Mrs. Fisher will address the Mothers' Union members in the Sydney Town Hall on Wednesday afternoon, November 22nd.

The Archbishop and Mrs. Fisher will leave for New Zealand on Friday November 24th.

BROADCASTS BY THE ARCHBISHOP OF CANTERBURY.

The following broadcasts still to be heard have been arranged by the Australian Broadcasting Commission for the Most Rev. and Right Honorable Dr. Geoffrey Francis Fisher, Lord Archbishop of Canterbury, Primate of all England, and acknowledged leader of the Anglican Church throughout the world:

On the National Programme (2BL, 3NC, 3LO, 4QR, 5AN, 6WN) he may be heard in two further broadcasts: Sunday, 19th November, at 3.30 p.m., eastern time, a talk on "Christianity in the World of Affairs"; Thursday, 23rd November, at from 1.40 to 2.10 p.m., eastern time, a recording of his address to General Synod given at 11 a.m. the same morning in Sydney.

On the Interstate Programme (2FC, 2NA, 3AR, 4QG, 5CL), on Sunday, 26th November, at from 9.30 to 10.15 a.m., eastern time, in the Radio Service we are to hear excerpts from the Service of Consecration of the Chapel at Moore College, Sydney, in which Dr. Fisher preaches. This will be a recording of the service held on Monday, 20th November.

MRS. GEOFFREY FISHER.

On Saturday, 18th November, Mrs. Fisher's remaining broadcast may be heard on the National Programme and all Regionals, at from 10 to 10.30 a.m. She will broadcast "A Talk to Women."

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CONSECRATION OF MOORE COLLEGE CHAPEL.

His Grace the Archbishop of Canterbury will consecrate the John Francis Cash Memorial Chapel on Monday afternoon, November 20th, at the Service commencing at 3 p.m.

THE FUNERAL OF BISHOP BENNETT.

(Written by the Bishop of Nelson for the Nelson "Witness.")

I was privileged to be able to attend the moving ceremonies of Rotorua with which the body of our friend, Frederick Augustus Bennett, was laid to rest. On the Wednesday evening, September 20th, the Archbishop, the Bishop of Waiapu and I went on to the Marae at the Meeting House at Ohinemutu where the body was lying and paid our respects to Mrs. Bennett and the family. The Archbishop, in an appropriate address, presented our sympathy. The next morning at 10 o'clock the Prime Minister, the Minister for Native Affairs and the Leader of the Opposition arrived on the Marae. Before they came the clergy and Bishops moved in procession and took up their places in front of the Meeting House. All the New Zealand Bishops with the exception of the Bishop of Dunedin, were present. The Ministerial party was then welcomed with traditional Maori ceremony and tendered their respects and laid wreaths at the foot of the Bishop's coffin. The Ministers and Mr. Fraser then replied and paid their tribute to a great man. They were followed by the Archbishop, who spoke of the outstanding service to the Church of this great Christian leader. When the Archbishop had finished, a cable of sympathy from the Archbishop of Canterbury which had just arrived was handed to him and this he read to the assembled company.

The funeral service then followed taken by the Revs. H. Rangihū, Wi Huata, Canon P. Kohere, Archdeacon Hodgson, the Revs. W. N. Panapa, J. Taiapa, T. H. Kaa, the Bishop of Waiapu and the Archbishop. Portion of the service was taken on the Marae, portion in the beautiful Church of St. Faith facing the Meeting House which Bishop Bennett was instrumental in having erected, and the closing prayers outside the Church as the body was laid to rest in a vault under the chancel which was reached from outside the east end of the church. A feature of the service was the singing; first of the 23rd Psalm, the English metrical version by the Here-taunga Choir, and then of two Maori hymns including "Oti rawa," the singing of which by the Maori boy, Fred Bennett, in 1886 attracted Bishop Suter to him, and, at the close, of the last verse of "Abide with Me" in Maori and English. The body was carried from the Marae to the Church by six robed Maori clergy and from the Church to the grave by ten of the Bishop's sons. I think there could be no more moving sight than this unique happening of a man being carried to his last resting place by ten of his own sons. The procession both to the Church and then from the Church to the grave passed between two rows of Maori boys and girls from the Rotorua schools. And as we went through they sang again "Oti rawa." This hymn is a free translation of the Passiontide hymn "Hark the Voice of Love and Mercy." In three of the verses "Oti rawa," "it is finished" comes as a refrain.

THE IMMINENT POSSIBILITY OF OUR LORD'S RETURN

(By Norman C. Deck.)

The aim of this article is to show that the references to the Return of the Lord Jesus in the New Testament are so worded as to present His Coming as an imminent possibility to each generation of its readers; in other words, as far as we may know He may return at any moment, the actual date being not precisely indicated. As such the promise of His Return is designed to have a salutary effect upon the life and outlook of the believer in Him who reads the Scriptures. It is to be to him a "blessed hope" in a world which seems to be getting worse and worse in its rejection of God and His claims. The believer is exhorted to "occupy [be busy about My business] until I come" (Luke 19:13); so that he may not be "ashamed before Him at His coming" (1 John 2:28). He is to remember that after His Coming he will have to stand before the "judgment seat of Christ" to give an account of his service for Him during his life down here (1 Cor. 3:11-14; 2 Cor. 5:10; Rom. 14:12), where he will either receive a reward or "suffer loss" of this reward, though he himself has been saved.

But as the imminency of our Lord's Return has been denied by some teachers, who object strongly to the idea that He may come "at any moment," it will be of value if we examine the passages in the N.T. which present His coming as an imminent possibility.

Let us first examine our Lord's testimony on this matter. In the last chapter of the Gospel of John we read that our Lord said to Peter, "Verily, verily, I say unto thee, when thou wast young, thou girdest thyself, and walkedst whither thou wouldst; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not" (John 21:18). And the Apostle John explained that by these words our Lord was signifying "by what manner of death he should glorify God," that is, he was to be martyred. Our Lord then said to Peter, "Follow Me." Then Peter, seeing John there, asked the Lord, "And what shall this man do?" and our Lord replied, "If I will that he tarry till I come, what is that to thee? follow Me" (ver. 22). Then John went on to say that as a result of this statement "this saying went forth among the brethren that that disciple [John] should not die"; but he explains that our Lord did not say, "that he should not die; but, if I will that he tarry till I come, what is that to thee [Peter]?"

Now it is a legitimate inference from our Lord's words to Peter that He would not come before Peter's death as an old man; but He left open the possibility of His Coming between Peter's and John's death, though the disciples misunderstood this as a certainty, as John observed. Our Lord's words then imply that, as far as the disciples then knew, He might have returned before John's death.

Let us now turn to the testimony of the Apostle Paul. The first indication of the nature of his teaching about our Lord's Return seems to be in Acts 17:3, 7. After his arrival at Thessalonica Paul preached for three sabbath days in the local Jewish synagogue, saying that the Lord Jesus had suffered and had risen again, and that He was "the Christ," their Messiah (Anointed One). Some received his message, but other opposed. The result was that he was forced to leave the synagogue and minister without. Here he had greater success: "Of the devout Greeks a great multitude (believed)" (Acts 17:4). But this infuriated the exclusive and jealous Jews of the synagogue, and an accusation was brought before the city authorities that Paul had taught that "there is another King [or Emperor], one Jesus" (ver. 7).

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the accusation implying that He was soon to come to displace the Roman Emperor, a most serious charge, for treason was punishable by death. Of course the Apostle's words did not mean that the Lord Jesus was coming immediately, but they were understood to teach the possibility of this. If it be said that the Apostle's words only imply that the Lord Jesus is to be "king" of the Christian's life, it should be remembered that this title of "king" is never applied to the Lord Jesus in His relation to the Church, as any concordance will show; in relation to the Church He is first Saviour, and then Lord; for He is the Head of the Church. But this accusation forced the Apostle to leave the city. He ultimately came to Corinth.

While at Corinth news arrived about the state of the Church at Thessalonica which led him to write his first letter to that Church. First he was glad to hear of their progress in that they had "turned unto God from idols, to serve a living and true God, and to wait for His Son from Heaven" (1 Thes. 1:9, 10). But some of them, in their expectancy of our Lord's Return were apparently neglecting their business and were becoming a burden upon the community, for this he took them to task (1 Thes. 4:11). The word for "wait" in the foregoing quotation is *anameno*, which denotes a patient waiting. They could not, of course, foresee the long period of time which has since elapsed during which our Lord has not come. Was then this attitude of "waiting" wrong? Certainly not. As we shall see, it is the attitude which is ever put before the readers of the N.T. as the normal one for the believer in Christ. But another matter had come up. Although the saints at Thessalonica had been taught to "wait" for the Lord Jesus from heaven, they had overlooked another possibility, namely, that some of them might "fall asleep" before His Return. This had happened. But it had raised misgivings in the minds of some of them whether these sleeping ones, whom they had loved, would fail to share in the blessings of the kingdom of Christ which was to come. Indeed this was probably the chief reason for the writing of the epistle. He had to re-assure them that their sorrow on account of these who had fallen asleep, was misplaced, and was due to a misunderstanding of the case. He put the matter thus:

"For if we believe [as we do, Gr. *ei* with the indicative, expressing the assumption of a fact] that Jesus died and rose again, even so [we must believe that] them also that are fallen asleep in [better 'through,' Gr. *dia*] Jesus will God bring with Him [when the Lord Jesus comes to set up His Kingdom]" (1 Thes. 4:14).

In other words, these sleeping saints, about which they were troubled, would not miss their share in the blessings of the coming (See page 13)

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NOTES AND COMMENTS

Once again the Christian Church is called to special prayer for the great ministry of the Gospel to the unevangelised millions. In preparation for such prayer there is the need of a revival of spiritual life in the Church. Only from a strong heart centre can the beats be effectively felt in the outlying extremities. Hence the great need of keeping the Church in closest touch with her great Head. Zeal for missions abroad can only be kept up as Christian men and women are kept filled with a sense of obligation to Him Who has redeemed them at such cost of sacrifice. "If ye love Me keep My commandments," was Christ's urgent reminder that His constraining love would flow in the service He demands for the fulfilment of St. John's vision concerning the Kingdoms of the world. For, after all, the loyalty of love will alone guarantee our response to His great Commission: "Go ye into all the world and make disciples of all nations." So let us fall to prayer for a keener realisation in the Church of His redeeming love for us and for the world for which He gave His life on the Cross of Calvary.

It is an ugly looking word and its meaning is not easy of grasping, but it has come to stay. It is a big word and should have a big meaning. Let us endeavour to preserve its big meaning. John Wesley in his great revival ministry is said to have claimed "The world" as his parish. He certainly lived up to the claim, for his ministry was not restrained to parishes or even dioceses. Home and abroad he preached the great gospel that had laid its hold upon him. His was a truly oecumenical mind and heart.

Now in this 20th century we have the World Council of Churches seeking for a unified policy of world witness to the fact of Christ as the World's Saviour and Lord. That Council is not quite oecumenical in form because the Roman Church with its millions of adherents refuses to come into this great fellowship, unless it can come in on its own conditions of Papal supremacy in the Christian Church. There are naturally in the Churches that make up the World Council cer-

tain sections of churchmen who hold aloof, because of a fallacious view of Catholicity, and certain other sections that prefer to plough their furrows alone because they place strong emphasis upon differences of interpretation or worship, although they claim loyalty to the same Saviour. It is the human element, or perhaps we should say with St. Paul, the carnal element, that is content to break up the Church's unity of witness for sectional reasons that really betray the great cause for which the Church should stand.

Take the statement on the ministry by the Rev. E. S. Carter, D.D., F.R.Hist.S., in the article on Anti-Reformation trend in our last issue, "Where does the Church of England teach that 'Bishops are the successors of the apostles' and that the threefold ministry is Christ's plan?" And yet in a recent issue of our contemporary there is an unqualified statement by one of our provincial bishops that quietly assumes the correctness of a doctrine which is declared to be historically not true for he says "the Apostolic ministry was ordained and commissioned by our Lord Himself." It is upon a statement such as this that the Episcopal succession is claimed as necessary for valid sacraments — a theory declared by the late Dr. H. M. Gwatkin, the ecclesiastical historian, to be not only a defiance of history but a defiance of Christ Himself. It was this pernicious theory, that caused the unfortunate and un-Anglican attitude to the Church of South India in the recent convocation of Canterbury.

The news concerning the Archbishop of Canterbury's progress throughout the Commonwealth stirs up a hope that the "dry bones" of our Church life may experience a stirring and resuscitation. For indeed we seem to be in the dry bones stage throughout the Empire. From overseas came a wail the other day, "I went to my old Church in B—— and found 15 people in attendance. I remember well the days when the old Church was packed with 1500 for the Sunday services." From nearer a friend writes: "The Church was very empty. No fellowship,

no young people; Sunday sport seems to have them all." And again from a nearer centre: "Our Cathedral is poorly attended, the spiritual life of the community is very low. Is it the result of material prosperity?" The picture is not very hopeful. Some months ago our archiepiscopal visitor, writing in his diocesan letter, said:—

"The deadliest mistake of man and the root of to-day's sufferings is when he denies or dismisses the relevance, the reality, the overriding truth of God's eternal Kingdom. Man, confining his vision, his hopes, his obedience, his history to this world becomes inhuman; man seeing himself and all men in the light of the eternal becomes true man. The Resurrection of our Lord opens to us the gate of everlasting life and by the light which shines through it into the world's darkness we walk."

Dr. Fisher in all his utterances seems to have this burden on his soul. Everywhere men and women are living in the main as if God has nothing to do with their lives, and therefore that He can be relegated to the rubbish heap of irrelevant beliefs. And yet in this same reputed Christian part of the world, we read of people by their millions expressing the greatest enthusiasm over the promulgation by papal infallibility of a doctrine for which there is no scriptural authority or practical relevance in relation to the salvation of mankind.

On the one side there stands a needy world. Like Lazarus of old, it is full of sores. On the other side there stand the Christ and His fullness of supplies and His complete adequacy for all the needs of that world. Between them, as it were, there stands the Christian Church — Christ's Body in which He lives and works, and through which He seeks to bear His witness to that needy world.

It is a world of sorrow, suffering and of sin. It needs the Saviour, the Great Physician and the Comforter.

The vision of Isaiah may well be said to be repeated: "Whom shall I send? And who will go for us?" And there is no full reply. "Men are slow and late," to respond to the appeal. In former days increasing knowledge of the world and its condition was clamant in appeal and fruitful in response on the part of the Christian Church. We remember well when H. M. Stanley's challenge for Uganda was published in the English "Daily Telegraph." In a few weeks the money had poured into the coffers of C.M.S. and half a dozen young enthusiastic

PERSONAL

The Archbishop of Sydney unveiled a tablet at the entrance of the C.E.N.E.F. Memorial Centre to the memory of late Archdeacon S. M. Johnstone, the first hon. secretary to the C.E.N.E.F. Board of Management. The ceremony took place at the Annual Meeting on November 1st.

Dr. Paul White has just completed a world tour on the pattern of Jules Verne's famous novel, "Round the World in 80 Days." C.M.S., C.S.S.M., and I.V.F. arranged a welcome for Dr. White at the Chapter House, Sydney, on Monday night last.

We regret to record the passing of the Rev. R. F. Tacon. Mr. Tacon was ordained in 1905 and served in several dioceses before coming to Sydney in 1924. He was Rector of the parishes of St. Mark's, Picton, St. Matthew's, Botany, and St. Barnabas', Mill Hill. A funeral service was held at St. Swithun's, Pymble, and was conducted by the Archbishop of Sydney, assisted by the Rector and the Rural Dean, the Rev. Canon F. W. Tugwell. We express our sympathy with his widow and family.

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Christian men were chosen for this new field. What hardships they had to face as they journeyed on foot from the coast to Mengo. How one and another were taken ill and forced to return. How only R. P. Ashe and Alexander Mackay, the young Scotch engineer, were able to get through and begin the work. On going further back the quick response of the Cambridge Seven to volunteer for the great and needy land of China, or later we call to mind the coming of Bishop Tucker to the Universities of Great Britain, challenging Christian youth with narration of great needs and wonderful openings for the gospel messengers.

But from all sides we are conscious of a halt and numbers of vacancies are indicated without any adequate response. There is the cry for Persia from an overworked doctor who cries in vain for some brother or sister of medical skill to back him up in his work at Kerman. From India there comes an appeal for help that has a special poignancy. It is from an Indian Christian lady who has been giving her time and skill in a large sanatorium for T.B. cases. There is danger of the work closing and the opportunities for Christ's messengers being lost, and so she writes to a Christian sister in our own land. Here is her appeal:—

"No, the Salvation Army did not take over the Sanatorium after all. That was a great disappointment, so in desperation the governing body had to accept a Sikh as the Medical Superintendent. Since then it has not been easy to work as missionaries. The patients of whom 97% are non-Christians, seeing that the head, too, is a non-Christian have been very difficult, and make the evangelistic work even more difficult. So it is nearly decided that we close down this Sanatorium at the end of this year. It seems that is God's will for it. When it is re-opened or what is done to it will be decided later.

"It is very, very sad, but Dr. Snow seems to have combed the whole of India for a Christian T.B. specialist, but has not succeeded. Do remember this Sanatorium, with its future problems in your prayers. "God's Hand is not shortened that it cannot help!" Could you make known our great need in some of your missionary meetings?"

"Whom shall I send and who will go for us?"

Our response: "Lord, what will Thou have me to do? Here am I, send me."

We regret to note the death of the Rev. Ernest Fletcher, who had been residing at Strathfield. Mr. Fletcher had been living in Sydney since 1938 having retired from the Diocese of Goulburn where he was Rector at Tarcutta from 1928 to 1938 and Rural Dean of Albury for four years. Mr. Fletcher had gained many friends in the Diocese of Sydney and acted as Locum Tenens in many Churches. In his early ministry Mr. Fletcher had served as a missionary in East Africa.

We regret that we were in error in publishing that the Rev. H. Edwards was going to Kangaroo Valley as Rector.

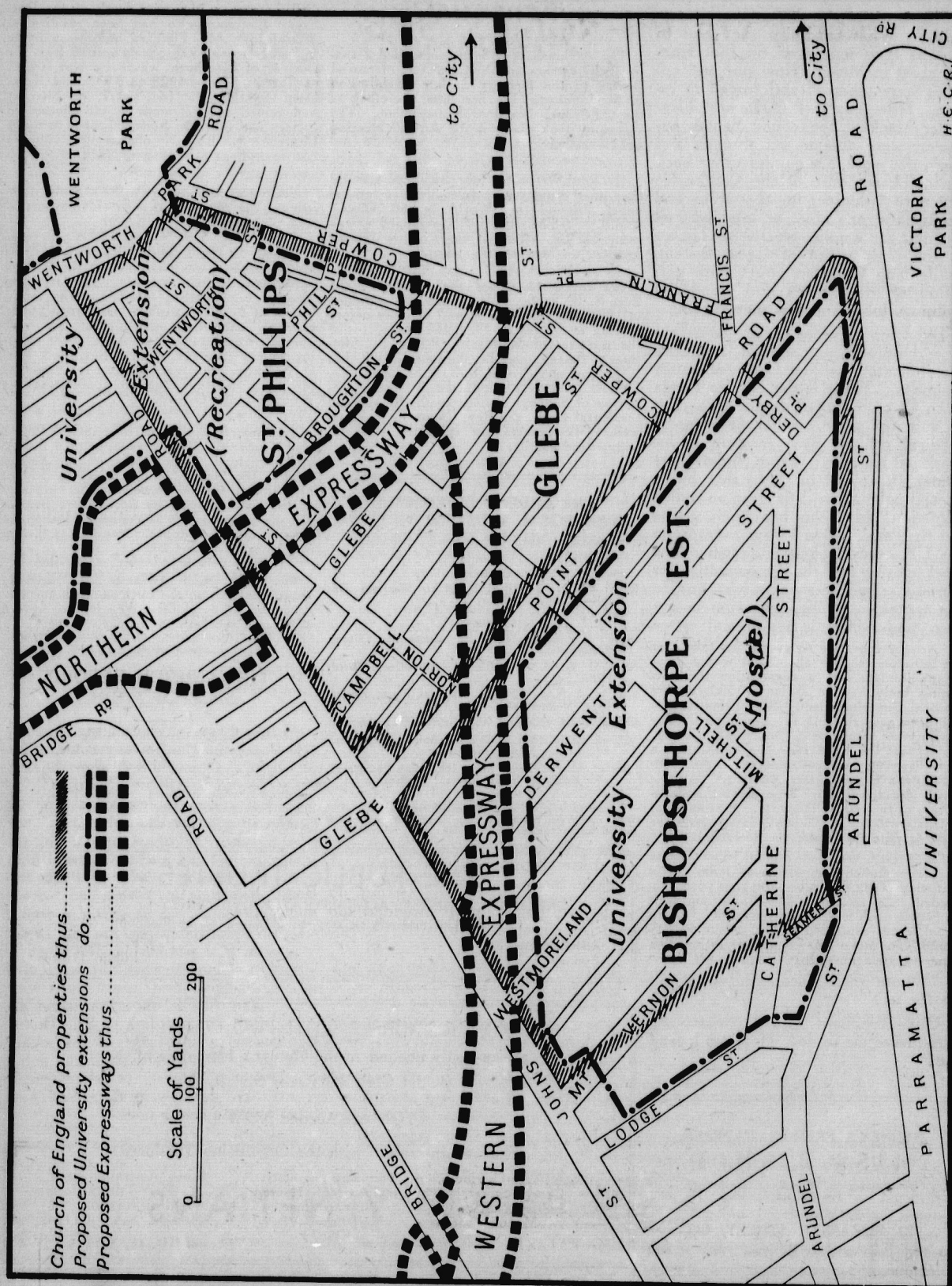
Canon M. L. Loane, Vice Principal of Moore College, was welcomed at the College on his return from England and Africa on Monday night, 6th November. The Archbishop of Sydney presided and Canon Loane gave an interesting account of his visit abroad. Opportunity was taken at the meeting to say farewell to the Rev. and Mrs. D. B. Knox, who were leaving for England. Mr. Knox will take up an appointment at Wycliffe Hall, Oxford.

The Rev. S. F. Allison, Principal of Ridley Hall, Cambridge, has been appointed Bishop of Chelmsford. The brother of the Bishop elect is the Bishop of the Southern Sudan. Mr. Allison will be consecrated in February at the same service as Archdeacon Bruzier will be consecrated as Assistant Bishop of Uganda and Archdeacon Stanway as Bishop of Central Tanganyika.

Mr. and Mrs. R. Wheeler are receiving congratulations on the birth of their first son Richard. Mr. and Mrs. Wheeler are known as Church workers in Sydney.

THE CHURCH RECORD SALE OF WORK.

The Members of the Board of Management of The Australian Church Record Ltd. wishes to thank all those who helped at the above sale, they are most grateful to them. Special mention should be made of Miss Parker, the Hon. Secretary of the Sale Committee, who was untiring in her efforts.



Map of Church Properties at The Glebe, Sydney, showing Proposed Mutilation and Practical Destruction

Hands Off the Sydney Glebe and the Bishopthorpe Estate

GOVERNMENT SCHEME TO TAKE CHURCH PROPERTY

Many people, including members of the Church of England, are only now beginning to realise how far-reaching and disturbing are some of the proposals which are contained in the so-called Cumberland County Council plan being considered by the State Cabinet. The purpose of this article is to focus attention upon those proposals which affect and vitally concern the properties owned by the Church of England commonly known as St. Philip's Glebe, and the Bishopthorpe Estate, Sydney.

The situation of these properties the estate. It is to this estate that the and the maner in which they are affected is clearly indicated in the sketch Church looks for the moneys required to maintain the See.

plan which accompanies this article. For the benefit of readers the brief origin and history of these properties is that the lands comprising them were given to the Church over 100 years ago as a "Glebe" or perpetual endowment for its work. Through all those years the Church managed to retain the property and to apply such revenues as it received for that purpose.

In the early days of the colony when buildings were scattered the Church leased the lands on long term leases, some of them for 99 years. With the rapid growth of the city many soon realised that a mistake had been made but the Church could do nothing about it except honour its contract. Patiently the Church waited during those years receiving only a small ground rent from the leases until in the years 1920 and 1930 the leases on the St. Philip's Glebe expired. Then the Church, through the agency of the Glebe Administration Board, went to work to clean up and re-build the estate. The greatly increased revenues enabled the Diocese to increase its Church and charitable activities; to help stipend payments to Clergy; to help pay their superannuation subscriptions; to supplement pensions to retired clergy and other similar and equally worthy Church objects.

With respect to the Bishopthorpe Estate the leases are still current and the Church is still waiting and receiving a small ground rent which is only a fraction of the annual rental value of

modest in its demands and the Government proposes to be very generous in meeting them.

These two further proposals, which as has been said, concern the University, are:—

(1) The resumption of a large portion of the remainder of the mutilated St. Philip's Glebe adjoining Wentworth Park as shown on the plan.

(2) The setting aside of practically the whole of the Bishopthorpe Estate, not covered by the Western expressway, for Hostels for University students.

Let us examine each of the three proposals more closely.

(1) THE ELEVATED EXPRESS- WAY.

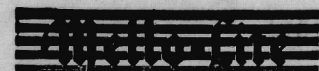
This proposal, as the map clearly shows, will mutilate the St. Philip's Glebe. The Expressway branches off into a Northern Expressway and a Western Expressway right in the heart of that property. The Western Expressway will also separate portion of the Bishopthorpe Estate from the main area.

The University, as we know, is in need of money, of buildings and of land, and has made requests to the Government and has launched an appeal to satisfy these needs. And the Government apparently proposes to satisfy some of these requests at the expense of the Diocese of Sydney. The two large areas, belonging as they do to the one owner, have provided too great a temptation both to the University and the Government to resist. For it is so much easier to deal with one owner and that an impersonal body such as the Church, than to deal with hundreds of owners. Of course, it will have to deal with hundreds of owners affected by the other parts of the scheme, but any plan which reduces their number carries a big recommendation. The University has not been

The scheme will entail the demolition of a large number of homes, some of which are new and modern having been erected by the St. Philip's Glebe Administration Board as part of its policy of gradually rebuilding the whole area. Owing to the existing restrictions on rents and the present high cost of erecting new buildings the Board has not been able to recommence the building programme which the war brought to an end in 1942. However, it is hoped that this state of affairs will not last indefinitely, and in the meantime the Church must wait patiently until the opportune time arrives to restart building. The Board has raised by mortgage of the estate over £70,000, towards building some 86 new residences, including single fronted cottages, semi-detached cottages and duplex homes.

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HANDS OFF THE SYDNEY GLEBE — Continued

The Hon. Mr. Cahill, M.L.A., the Minister in charge of the plan, was so impressed by a deputation which he received from the Church some time ago that he ordered a reconsideration of the proposed highway, but apparently no change is proposed. Churchmen should not cease to oppose this proposal and protect their property from mutilation until they are satisfied that no other route is practicable. Here is an opportunity for Anglicans with the requisite engineering knowledge to come to the aid of the Church. It is surprising how ways can be found if the need is considered great enough.

(2) PLAYING AREAS FOR THE UNIVERSITY.

This is a new and recent proposal. It coincides curiously enough with the present centenary appeal by the University for further recreational facilities. Apparently the University is to be played off against the Church. Members of the Church should strongly oppose this proposal which will mean the further demolition of a large number of homes. Other ways should be found to provide such recreational areas which, in these times of housing shortage, will not require the demolition of homes. It is neither imperative nor reasonable that additional playing areas should be laid down in such a valuable and closely populated part of the City as the Glebe.

If the University desires further playing areas, surely these could and should be acquired further out of the City even if it may entail some travelling on the part of the students. The idea of concentrating a number even in close proximity to each other is in these days, and in this City, impossible of achievement and the sooner this fact is realised the better. A small part of St. Philip's Glebe adjoining Wentworth Park is fairly level and

may be suitable for playing areas but the remaining and far larger part is hilly and not suitable at all for that purpose. It would require in addition to the demolition of the many houses, extensive levelling which will be most expensive.

Both the first and second proposals will also seriously affect the lives of many people as well as the property and revenues of the Church. In such a closely populated area the social disturbance will be very great. Many tenants have lived all their lives on the property which is handy to all the amenities and advantages of a big City together with the economic advantage of low—at the present time ridiculously low—rentals. It will be impossible to re-house these people at the rentals they are paying; it will mean in many cases real hardship. Probably the tenants are quite unaware of the threat which lies over their head and the great disturbance which will be caused to their lives.

It has been estimated that the elevated Expressway will require the removal of buildings, housing, on the St. Philip's Glebe, approximately 170 families, and on the Bishopthorpe Estate approximately 93. The resumption of the portion of St. Philip's Glebe for playing areas will cause the removal of another 183 homes. In all at least 446 families will have to find new accommodation if the plan is adopted.

(3) THE SETTING ASIDE OF THE BISHOPTHORPE ESTATE FOR HOSTELS FOR UNIVERSITY STUDENTS.

This is another recent proposal coinciding also with the present public appeal of the University for the building of Hostels. The Bishopthorpe Estate, as has been said, is at present still subject to 99 year leases which

expire on varying dates beginning in 1955 and continuing up to 1978. From these leases the Church receives at present only a small ground rent in consideration of receiving when the leases expire, possession of the land with all the buildings thereon in reasonably good order and repair. Now part of this estate, particularly that fronting Arundel Street, which is opposite the University, is suitable for hostels and the Church has plans for the use of part of the land for that purpose when the leases expire. Already there is in this street an hostel maintained by the Girls' Friendly Society. Only the other day the Standing Committee passed an Ordinance setting aside the sum of £15,000 to provide a hostel for University students under a constitution approved by Synod. It will probably be located also in Arundel Street near the Girls' Friendly Society Hostel. Nor has the Church any objection to leasing some of this land at the appropriate time, or sooner, if the current leases can be obtained, to the University for the establishment of University hostels. But to reserve the whole of the Estate of Bishopthorpe for University Hostel extension only is both unnecessary and unjustified. It will place a restriction on the future use of the land which will greatly reduce its value. The proposal is both ill-considered and gravely unfair.

Here again it would appear that the interests of the Church are to be sacrificed to those of the University. While the Church is often called on to make sacrifices this is one which is unnecessary. All the legitimate needs of the University for hostel accommodation can be met without tying up the property indefinitely for one purpose only and thereby greatly curtailing its use and value.

It may be said: "Oh, the Church will receive adequate compensation for the loss of its property and the curtailment of the use of the balance." The answer is—the Church prefers to re-

tain its property—the property which was given to it over 100 years ago as a perpetual glebe or endowment—the property which gave its name to "The Glebe" and the property to which it looks to supply increasingly the means for the fuller development and extension of its work. Is the Church, which has waited so patiently through the years—and endured criticism from the ignorant and the unfriendly, to be denied the fulfilment of its aims and plans just as the time approaches—in the case of Bishopthorpe Estate—when it is becoming possible to do so?

Anglicans form a not inconsiderable proportion of this community and it is time that all Anglicans, both active and inert, realised the grave implications of the Cumberland County Council proposals and made their presence felt in public life, in the University and in the press so that the interests of the Church will neither be overlooked nor sacrificed but will be given the proper consideration they deserve.

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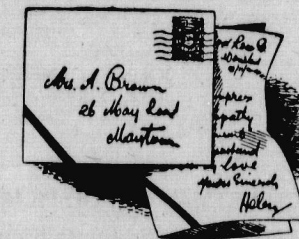
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ORDINATION.

Mr. D. W. B. Robinson, B.A., was admitted a Deacon by the Archbishop of Sydney on Sunday morning, November 12th, at an Ordination Service held at St. Stephen's, Willoughby, where Mr. Robinson's father, Archdeacon R. B. Robinson, is the Rector. Mr. Robinson graduated in Arts at Sydney University in Classics and English Literature. Later he entered Queens' College, Cambridge, England, and graduated B.A., being placed in Class Two, Division One, of the Theological Tripos. Mr. Robinson also completed Part Three of the Tripos in the New Testament, again being placed in Class Two, Division One. He obtained the



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Chase Prize for New Testament Greek at Queens' College.

While at Cambridge he was also entered as a student at Ridley Hall. Mr. Robinson contributed an article to the "Evangelical Quarterly Magazine," published in England, "The Use of Parable in the Synoptic Gospels," being a study in New Testament Vocabulary. He served for four years during the war on Active Service and gained a commission as lieutenant. He has been licensed as Curate at St. Matthew's, Manly.

Canon M. L. Loane preached the sermon at the Ordination Service and took for his text II Corinthians v.20, "Now then, we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead be ye reconciled to God."

Canon D. J. Knox read the Epistle and there were several other clergy also present. There was a large congregation and the service was very impressive.

THANKFULNESS.

Perhaps you have seen words like these framed on someone's mantleself: "I had no shoes, and I complained, until I saw a man who had no feet." The writer of these words must have had a good understanding of human nature, and what he has said is well worth our thinking about. I suppose that, at times, we all imagine we are "hardly done by," and in this frame of mind we forget the numerous things for which we ought to be deeply grateful.

St. Paul, in his Second Letter to the Thessalonians, says, "In everything give thanks; for this is the Will of God in Christ Jesus concerning you." Our Book of Common Prayer re-echoes this same thought in the very beautiful "General Thanksgiving"—"We bless Thee for our creation, preservation, and all the blessings of this life."

—Contributed.



has just met "Peter Piggy," the inimitable character from Donald Begbie's new children's book, "Peter Forgets." The adventures and thrills of this little fellow, together with the many lessons of the love of Jesus so aptly applied for tiny folk, make this an ideal kindergarten prize or gift book. The Book Beaver bought his copy for 3/- at Dalrymple's, in Goulburn Street, Sydney.

A.C.R. DONATIONS.

The Members of the Board of Management are most grateful to the following for their donations: Mrs. F. Gray £1; The Rev. C. H. Tomlinson 10/-; Mr. S. Moxham 10/-.



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NEW DRAMATIC COLOUR FILM.

The Australian Premiere of the new 50-minute colour film, "Mother and Home," will be held at the Assembly Hall, Margaret St., Sydney, on Monday, 20th November, at 8 p.m.

This film was produced by Evangel Films of U.S.A., who also produced the evangelistic colour film "The Missing Christians."

It is reported that 5000 persons (with 800 turned away) attended the American Premiere of "Mother and Home," and already thousands of souls have accepted Christ as their own personal Saviour under its ministry.

"Mother and Home" is being distributed exclusively in Australia by The Gospel Film Ministry of 10 Margaret St., Kogarah, and evangelistic services with this film on non-denominational lines will be provided in any church by the Ministry upon request. The Gospel Film Ministry is directed by Mr. Raymond J. Moulton.

The outstanding motion picture "Abraham's Faith"—one of the "March of Truth" series by Church-Craft Pictures Inc. of U.S.A.—is also to be screened with "Mother and Home" at the Assembly Hall on 20th November.

"Abraham's Faith" which portrays the offering of Isaac by his father Abraham, is acclaimed by all as a forceful first-class Biblical film production.

The Gospel Film Ministry reports that other new exclusive colour films which are now on their way from the United States of America will shortly be released in Australia.

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CORRESPONDENCE

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

MASONIC SERVICES.

(The Editor, "Australian Church Record.")

Dear Sir,

The Rev. Stephen Taylor, in his letter, has missed the point of both the letters which we sent to the "Church Record."

In neither letter did we condemn the Masonic Fraternity, nor did we condemn Masonic Services, which do not alter the services of the Prayer Book. What we did condemn was the alteration and dislocation of our Prayer Book for some Masonic Services, and we have copies of them before us.

We believe, as lay Communicant members of the Church we have a right and a duty to protest against unauthorised and illegal alterations in the services of the Book of Common Prayer, whether they are in the interests of the Craft, or of any other group.

Yours sincerely,

JOHN F. CAMPBELL.
JOHN STOCKDALE.

Newtown,
4th November, 1950.

A CHRISTMAS CAROL FILM.

(The Editor, "Australian Church Record.")

Dear Sir,

An opportunity has offered, through the kind assistance of a friend who possesses a 35-mm negative of the Christmas Carol,

"Good King Wenceslaus," to have 16-mm sound prints made, suitable for use in community singing in churches for Christmas. The cost of making a 16-mm negative is fairly high, but if sufficient churches or clergymen were interested in securing prints of this film this cost could be shared, and the prints could be made available for a moderate amount.

Might I, through the courtesy of your columns, request any who might be interested in this matter to contact me immediately, so that the prints might be ready in good time for Christmas use. I am not interested in this in any commercial way, but simply in having the Carol available on a film for use in the Church.

Yours sincerely,

(Rev.) H. E. S. DOYLE.

All Saints' Rectory,
Nowra, N.S.W., 6c.
31st October, 1950.

CHILDREN'S BEACH MISSIONS.

It was 83 years ago on Llandudo Beach, Wales, that the Children's Special Service Mission was born. On that occasion Mr. Josiah Spiers, of London, a lover of boys and girls, was holidaying at the seaside. Meeting a group of children playing on the beach he began to speak to them, and it was not long before he was telling them the "Old, old story of Jesus and His Love." Before he left that group of boys and girls Mr. Spiers drew on the sands with his walking stick the words "God is Love."

From that small beginning there has grown a world-wide work known as The Children's Special Service Mission, one of whose many jobs is to reach boys and girls with the Gospel Message at the seaside during the Summer Holidays. To-day this is a world-wide work, there being 100 Staff Workers in many countries throughout the world. Here in Australia the Children's Special Service Mission is linked with the parent body in England, conducts Special Children's Missions on the beaches for boys and girls in the summer holidays.

This summer in Queensland, New South Wales, Victoria and South Australia there will be approximately 40 Beach Missions conducted by the C.S.S.M. These Missions are run by teams of young Christian men and women from various Churches and the daily programme includes the following:—

A Beach Service held on a large sand pulpit, to which all are invited; "Keenite" Classes for boys and girls in age groups under leadership of one of the workers for a Bible Lesson; games and competitions.

These are very happy times for the children and most worthwhile from the point of view of Christian witness, both to parents and children alike.

Each year sees the establishment of new Missions as workers and equipment can be found.

In these days when so many young people are drifting away from Sunday Schools and Churches these Missions present a unique opportunity in a most informal and happy way of bringing the Christian Message to many who otherwise would not have the opportunity of hearing it.

COPIES OF "100 TEXTS" are now
3d. each, or 2/6 per dozen.
available at the Church Record Office,

LORD'S RETURN—from page 5

kingdom when the Lord Jesus returns, for God will "bring" them with Him at that juncture.

But they might reasonably wonder how could God "bring" them with Christ at His Return when they were "asleep" in the grave? So the Apostle continued:

"For this we say unto you by a word of the Lord [a special revelation made to Paul, there is no article in the Greek], that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord Himself shall descend from Heaven . . . and the dead in Christ shall rise first: then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort [or, encourage] one another with these words" (1 Thes. 4:15-18).

Note here the Apostle's use of the pronoun "we" in this passage. Modernistic expositors have seized upon this word to try to prove that the Apostle Paul (who wrote the words) quite expected to be alive at our Lord's Return when he wrote the epistle; and since He did not come during Paul's lifetime the latter was plainly in error—an attack upon the inspiration of his writings, especially so when he claimed that these words were a special "word of the Lord." This contention betrays a careless handling of the passage. The fact is that the Apostle used the word "we" representatively for those who will be alive at our Lord's Return, and as far as he then knew, he might have been among them. But writing about three or four years later to the Church at Corinth he said: "God both raised up the Lord, and will raise us up through His power" (1 Cor. 6:14), in which statement he uses the pronoun "us" representatively for those who will be asleep in death at our Lord's Return. In each case he voices the possibility (not the probability) of being either alive, or asleep in death, at His Return, a perfectly natural use of language.

Now it is true that just before His death the Apostle Paul intimated that he was about to be "offered," that is, put to death as a martyr (2 Tim. 4:6); yet the imminent hope of the Lord's Return is put before his readers in the same context, for he said, "henceforth there is laid up for me that crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not only to me, but also to them that have loved His appearing" (2 Tim. 4:8).

But to reinforce a waiting attitude upon the believers at Thessalonica the Apostle went on to exhort them: "So then let us not sleep [in a spiritual sense], as do the rest [unbelievers], but let us watch and be sober" (1 Thes. 5:7). The unregenerate are spiritually asleep and intoxicated with the world's pleasures, they "mind earthly things" (Phil. 3:9), for they do not believe in the Return of our Lord. But it is, alas, possible for the Christian to become relatively "asleep" and indifferent to the Lord's Coming and its imminence, and thus become careless like unbelievers; hence the Apostle's exhortation.

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Note again the Apostle's use of the pronoun "us" here as representative of those who will be alive just before our Lord's Return.

Take again Paul's words to the saints at Philippi: "Our citizenship is in heaven; from whence we wait [Gr. *apekdechomai*] for a Saviour" (Phil. 3:20). The verb used here is a compound of the prepositions *apo* and *ek* with *dechomai*, "wait," and signifies to "wait, or expect, eagerly"; one has put it thus, "the person is, as it were, peering out of the door away down the road for some one whose coming is imminent." The word, "we" is again representative.

The Apostle has also said that "we should live soberly and righteously and godly in this present world [age]; looking for the blessed hope and appearing of our great God and Saviour Jesus Christ" (Titus 2:12, 13). This present age is to culminate in the appearing of the Lord Jesus in the air for His own, it is for this event that we are to wait expectantly (Gr. *proskdechomai*).

Turn now to the Epistle to the Hebrews: "For yet a very little while He that cometh shall come, and shall not tarry" (Heb. 10:37), which words, though speaking from God's standpoint who "inhabits eternity" (Isa. 57:15), obviously encourage an expectant attitude toward the imminent return of our Lord.

In the Epistle of James, the Lord's brother, we see that the imminence of the Lord's Return was a marked feature of those to whom he wrote, and they were getting impatient at the delay, and "hope deferred maketh the heart sick" (Prov. 13:12). He wrote therefore: "Be patient therefore, brethren, until the coming of the Lord; behold, the husbandman waiteth for the precious fruit of the earth, being patient over it, until it receive the early and latter rain" (Jas. 5:7), he tends his garden waiting for its fruit. So the believer to-day, though eagerly longing for His Return, is to sow the seed patiently, sooner or later he will reap his reward when the Lord comes.

Now for the Apostle John's testimony on the matter: "Little children it is the last hour . . . abide in Him, that, if He shall be manifested, we may have boldness, and not be ashamed before Him at His coming" (1 John 2:28). Again the imminence and possibility of our Lord's Return is emphasised. Note again the use of "we" representatively for those who will be alive then, the Apostle certainly voiced the possibility of his seeing the Return of the Lord.

The last message in the Bible is to the same effect. Our Lord says, "Yea, I come quickly [Gr. *tachu*, 'without delay, Thayer-Grimm Lexicon]," and we answer, "Amen: come, Lord Jesus" (Rev. 22:20).

Now for a warning. Our Lord said to the Church at Sardis: "If therefore thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee" (Rev. 3:3). This warning applies to us to-day. It is to be feared that many of God's true children will be caught unawares, and when our Lord comes upon them unexpectedly, "as a thief," they, having neglected to heed the Scriptures speaking of His Coming, will be "ashamed before Him at His coming."

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THE WORLD OF BOOKS.

MAKING AND MEANING OF THE O.T.

The Growth of the Old Testament. Hutchinson's University Library, 7/6. pp. 192. By H. H. Rowley.

The Old Testament in the Church. By J. Woods, S.P.C.K. 9/6. pp. 140.

Many students will thank Professor Rowley for his handy, informative little volume on the literary composition of the O.T. Naturally enough a good deal of the usual information is recapitulated but the method of the telling is clear. But Dr. Rowley has also briefly outlined the more recent estimates of old problems, not even exempting the Graf-Wellhausen documentary theory of the Pentateuch: this is acknowledged to have many flaws but is retained pending a better explanation of the relevant data. This more open-minded attitude, with a readiness to listen to those who have a conservative outlook—so long as it is competent—is a healthy trend in O.T. studies which this book reveals. We note the mention of Prof. Aalder's monograph on Jonah for example, but miss one or two others who have evidently escaped the notice of even so widely informed a scholar as the author. The book has real value in giving succinctly and to a great extent discriminately the position now arrived at in O.T. literary studies. A valuable chapter on the growth of the O.T. canon concludes the book in which a welcome corrective is given to false "ecclesiastical" theories of "canonisation" including the over-emphasis of the importance of the Council of Jannia. Whatever that particular discussion decided, Professor Rowley points out, it could and did but confirm the canonicity of books already authoritative in men's minds.

But valuable as literary introductions to the Bible may be, there is something more valuable, inevitably in those which declare its relevance. Dr. Rowley is no mean exponent himself in this field and much previous work is concentrated in Mr. Woods' welcome volume, noted above. Here is no merely academic "Theology of the Old Testament" but a lively exposition of the place of the O.T. in the full revelation of God in Jesus Christ. Seen from the point of view of the Church's witness to Christ the O.T. is seen to have an important place in that witness. Mr. Woods' object at first was to contribute a book with the same message and value that Hoskyn's book "The Riddle of the N.T." had for so many. He has shown the way of understanding the O.T. beyond literary and historical considerations without at the same time understanding it as justly symbolic or mythological. Whatever may be thought of his acceptance of the various deliverances of recent O.T. interpretation, his exposition of the Old Testament's revelation of the Word of God is both inspiring and timely. There is here no compromise with those who apologise for or wish to ignore or escape from the O.T. It is indeed "the crib of Christ," and the full revelation of Jesus Christ illumines and makes relevant for the life and vitality of the Church, God's self revelation in the O.T. Mr. Woods relates the well-known sections of the O.T. to different aspects of life and thoughts under the word of God. Thus the prophets reveal the difference between God's word and religious genius. The historical portions are studied from the standpoint of God's revelation to all history, and show history as the field of action in which God's movement to the world is recorded in acts by which all other events are judged. The election of God of course finds its place in this

discussion both in relation to Israel and the Church. Again, the Creation and Fall, raises not only the word of God on man and the contrasted word of sciences, but also the fundamental theological issue of the argument from nature to God. Mr. Woods has a clear Reformed outlook here: "Only when God Himself comes to us can we know Him our Creator." The whole issue of man's fall is also only understood when a Holy God reveals Himself in the fullness of His coming and "to refuse to allow God to show us that we are in Adam is at the same time to refuse to allow Him to join us with the One who for us men and for our salvation was made man—was made Adam" (p. 8). There is a good deal on death, immortality that demands careful study. Indeed one of the excellencies of this book that makes it difficult to review adequately, is that so much is contained in each paragraph to set the reader ever advancing on fresh territory. The Lord takes us into the whole realm of ethics and cult and the writings open up the World of God to human thought. Thus the fundamental question of the O.T. is not so noble as a religious document to be classified with those of other great religions, but as one to be read as by those for whom it was given, the Israel of God. Within the life of the Church the fellowship of Jesus Christ is acknowledged as Saviour and Lord, the Holy Spirit grants the faith to see in that book, the Word of God, which, beginning at any passage, preaches Jesus. Mr. Woods' own reading (as seen in that Bibliography) has inspired him to be a stimulating and penetrating exponent. He has no recourse to the popular allegorisings of current O.T. studies. But the O.T. revelation is shown to be relevant to modern needs, and the author's vivid and forceful style is wedded to a deep insight. A book to keep for study.

—G. J. C. Marchant.

SYDNEY—Continued

● Dedication of Memorials.

On Sunday, 29th October, Bishop W. G. Hilliard, dedicated two new memorials in St. John's Church, Beecroft. A copy of the Four Gospels in Rovicana, a New Guinea language, has been placed in a small cabinet on the north wall of the Church in memory of the Rev. Joseph Young, who was for many years Rector of the Parish. Several hundred copies of the book were printed with money given for the purpose by parishioners. A beautiful window depicting "The Sower" was given to the Church by Mrs. Green in memory of her parents, Mr. and Mrs. H. O. Holcombe, who were parishioners for many years.

● Back to St. Stephen's, Newtown.

Sundays, 12th and 19th November, are being observed at the Anniversary of the Laying of the Foundation Stone of St. Stephen's Church. Parishioners, ex-parishioners now living in other districts, and interested friends, are all cordially invited to reunion services. The Rector will speak at the 7.30 a.m. Holy Communion on both of the Sundays, and the Ven. Archdeacon H. S. Begbie will preach at 11 a.m. on the 12th (Rector 1914-21), the Rev. B. G. Judd, Rector of St. Peter's, East Sydney, at 7.15 p.m.

● Greenwich Point.

A deeply impressive Communion Service was held at Greenwich Point on Sunday, October 8th, when the lovely Communion Table, presented by the Misses Hart in memory of their parents, and made by Mr. Long, was dedicated. Mr. Holliday had made a Communion Rail from an old desk from St. Giles' and a piece of cedar presented by Mrs. Clinton. There were 50 communicants.

THE CHURCH NEEDS YOU

The Bishop of Melanesia writes:—

We need four Trained Teachers immediately to keep open the two schools formerly run by the Sisters of the Cross; One at TORGIL in the New Hebrides, and the other at BUNANA in the Solomons.

The Bishop in Jerusalem asks for:—

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SYDNEY

● Home Mission Festivals.

The Home Mission Festival for the Rural Deanery of the Blue Mountains took place on October 5th and was well attended, contingents coming from Leura, Blackheath and Wentworth Falls as well as from some other places. The Tea reflected great credit on the ladies who prepared it and was thoroughly enjoyed by all. The picture of child delinquent reclamation work was of great interest. It was good to be reminded of the splendid and varied work the Society under the energetic leadership of the Rev. R. C. Fillingham is accomplishing.

Churchpeople from Berry, Milton, Kangaroo Valley and Nowra combined to make the Lower South Coast Rally of the Home Mission Society, which was held in the School of Arts, Nowra, on August 24th, a splendid success.

Visitors included the Ven. H. G. S. Begbie, B.A., of Wollongong, the Rev. R. G. Fillingham, Th.L. (Gen. Secretary of the H.M.S.), and the newly-appointed Hospital Chaplain.

● Forward Move.

A forward move, which the Rector of Nowra has been advocating for the past three years, was made at a recent meeting of the Parish Council when it was decided to purchase land at Bomaderry for Church purposes.

Later, at a meeting of Churchpeople held in the Bomaderry School of Arts, general approval was expressed at this action of the Parish Council, and a local Church Committee was elected.

The Rector hopes at an early date to call a further meeting of Bomaderry Churchpeople to discuss plans for the erection of a Church building.

● C.S.O.M. Tea and Service.

On the eve of the meeting of the General Synod, and of the functions associated with the Sydney visit of the Archbishop of Canterbury, the Christian Social Order Movement has planned to hold its Annual Tea and Service on Tuesday, November 21st.

At the Service, which will begin in the Cathedral at 7.45 p.m., the preacher will be the Right Rev. the Bishop of Canberra and Goulburn, Dr. E. H. Burgmann.

The Tea, to which church people are invited, will be held in the Bible House, 95 Bathurst Street, at 6 p.m. A charge of 3/- will be made.

It is expected that a number of members of General Synod will attend the Tea and the Service. The Bishops and Clergy are being invited to robe and to occupy the Choir Stalls.

Those who intend to be present at the Tea are asked to notify the C.S.O.M. Office by November 14th.

● Summer School.

The C.M.S. Summer School will this year be held at the Thornleigh Conference Centre from Friday, January 15th, to Saturday, January 13th. Ven. F. O. Hulme-Moir will preside. The Bible readings will be given by the Rev. R. F. Dillon. Canon Hewett will take the missionary studies. Other speakers will include Canon Loane, Rev. L. A. Pullen (India), Rev. J. Hayes (China), Deaconess Ruth Jackson (Tanganyika), Deaconess B. M. Weston (Pakistan), and Mr. Richard Harris (North Australia).

Diocesan News

NEWCASTLE

● Religion and Life Week.

The Bishop of Newcastle has written the following with reference to the Religion and Life week, held in Newcastle during October:

My dear Friends.—It was a particularly interesting conference. The subject, "God's World or Ours," with its subdivisions One World or None, Peace or War, Plenty or Poverty, Freedom or Bondage, was suggested by our late Dean, who had himself undertaken to introduce one of the subjects. They are all of them subjects of close practical concern to us all. And we had an unusually competent team of speakers to introduce them. We were particularly grateful to the Deputy Leader of the Opposition in the Federal Parliament, Dr. H. V. Evatt, for sparing time from his parliamentary duties to come to us at a time when important issues were under discussion. There is no man in Australia, perhaps even in the world, better qualified than he to speak on the subject of "One World or None" seeing that he has represented Australia at almost every session of the U.N.O. Assembly and was elected to be its chairman in 1948. All that he had to say to us about the working of this organisation was naturally of special interest. And I shall always remember something he told us about an inscription written by a great explorer and international statesman, Dr. Nansen, on the photograph of himself which he presented to Mr. Trygve Lie, the Secretary-General of U.N.O. It ran thus: "What is difficult can be done immediately; what is impossible may take a little longer."

I must not attempt to describe all that was said at the conference. I would only add that it would be a great encouragement to those responsible for arranging the conference and securing its team of speakers if we could count on rather larger attendances at the meetings. The intelligence of the questions asked shows, indeed, that the audiences make up in quality what they sometimes lack in quantity. But it would be good to have both quantity and quality, and I cherish the hope that next year we shall get the backing which we humbly believe our efforts deserve.

CANBERRA AND GOULBURN

● New Appointments.

With the retirement of the Rev. Henry Staples from the Parish of Juneee on November 10th, the Rev. Canon G. A. M. Nell, at present Rector of Crookwell, has been appointed in his stead. He will take up duties at the close of November.

Canon Nell has served this diocese for twenty-one years, coming to Canberra in 1929 from the Diocese of Armidale. Since then he has been Rector successively of Moruya, Binda and Crookwell. He was elected a

Canon of St. Saviour's Cathedral in 1943 and is a member of the Diocesan Council.

With the resignation of Canon Nell from the Parish of Crookwell, the Presentation Board has elected to the Cure of Souls in that Parish the Rev. J. G. Donoghue, at present Rector of Gunning.

Mr. Donoghue came to the Diocese in 1939 (from Newcastle) and has served as Rector of Cobargo, Chaplain in the A.I.F. (1941-45) and as Rector of Gunning since 1945. All good wishes go with him and the Parish of Crookwell for this new ministry.

MELBOURNE

● Archbishop of Canterbury in Melbourne.

Thousands of Melbournites have longed to visit the ancient city and Cathedral of Canterbury. Many have had the good fortune to be able to turn their longing into actuality.

In either case there has been eager anticipation of the visit of the 99th Archbishop of Canterbury, the Primate of All England, to our own city and cathedral church of St. Paul, Melbourne, from Sunday, Oct. 29 to Thursday, Nov. 2.

Favoured with a beautiful day there was a steady stream of representatives of all sections of our church and community as soon as the Cathedral doors were opened for the special services at 11 and 7 on the Sunday, until the building was filled to capacity.

At the morning service all the bishops of the Province (except the Bishop of Gippsland), the Dean, the Archdeacons, Rural Deans, the Canons (clerical and lay), the Registrar of the Diocese of Melbourne, the Bishop of Geelong and the Archbishop of Melbourne, headed by the Cathedral choir marching in procession from the West door, after a fanfare of trumpets had been sounded preceded our distinguished visitor and his personal chaplain to the Sanctuary, after a pause at the Chancel steps for the singing of the National Anthem.

H.E. The Governor read the first lesson, and Archbishop Booth the second one, the Dean and the Precentor shared the service, and Dr. Fisher gave the Blessing.

Dr. Fisher took as the basis of his sermon the Prayer for the Church Militant in the Communion Service.

—(From "The Messenger.")

TASMANIA

● The Primate of All England.

On Sunday, Nov. 5, His Grace the Lord Archbishop of Canterbury preached at 11 in St. David's Cathedral and at 8.30 p.m. addressed a large meeting in the City Hall.

● Mariners' Service.

The 16th Annual Mariners' Service was held at St. George's Church, Battery Point on Sunday, Oct. 22 at 7 p.m. This service is associated with the Anniversary of Trafalgar, October 21, A.D. 1805. There was a large congregation. His Excellency the State Governor read the 1st lesson and the Deputy Lord Mayor of Hobart the 2nd lesson. There were specially chosen national hymns and intercession for the Empire. The preacher was the Rev. Alfred Dyer, Acting Rector and formerly C.M.S. Missionary in the Northern Territory. His subject was "With Christ in the Gulf of Carpentaria."

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Proper Psalms and Lessons

**November 19. 24th Sunday after
Trinity.**

M.: Prov. viii 1-21 or 1 Macc. ii
49; Luke xvii 1-19 or 1 Cor. i 26-ii
end. Psalm 136.

E.: Prov. viii 1 and 22 to end or
ix or 1 Macc. iii 1-26; John x or James
iii. Psalms 140, 141, 142.

**November 26. Sunday next before
Advent.**

M.: Eccles. xi and xii; John xix 13
or Heb. xi 1-16. Psalms 145, 146.

E.: Hag. ii 1-9 or Mal. iii and iv;
John xx or Heb. xi 17 - xii 2. Psalms
147, 148, 149, 150.

December 3rd. 1st Sunday in Advent.

M.: Isa. i 1-20; John iii 1-21 or 1
Thes. iv 13-v 11. Psalms 1, 7.

E.: Isa. ii or Isa. i 18; Matt. xxiv
1-28 or Revel. xiv 13-xv 4. Psalms
46, 48.

MISCELLANEOUS. ADVERTISEMENTS

WANTED TO PURCHASE or HIRE, one
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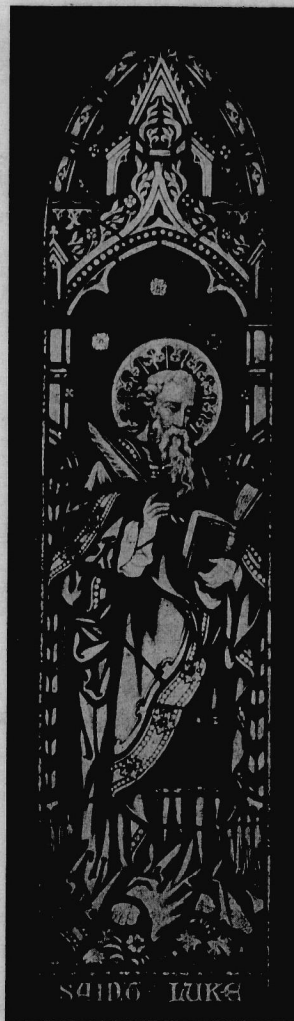
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M.A.

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DALRYMPLE'S BOOK DEPOT

GIRLS FRIENDLY SOCIETY HOSTEL

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ACCOUNTS CLERK (2)

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**November 19. 24th Sunday after
Trinity.**

M.: Prov. viii 1-21 or 1 Macc. ii 49; Luke xvii 1-19 or 1 Cor. i 26-ii end. Psalm 136.

E.: Prov. viii 1 and 22 to end or ix or 1 Macc. iii 1-26; John x or James iii. Psalms 140, 141, 142.

**November 26. Sunday next before
Advent.**

M.: Eccles. xi and xii; John xix 13 or Heb. xi 1-16. Psalms 145, 146.

E.: Hag. ii 1-9 or Mal. iii and iv; John xx or Heb. xi 17 - xii 2. Psalms 147, 148, 149, 150.

December 3rd. 1st Sunday in Advent.

M.: Isa. i 1-20; John iii 1-21 or 1 Thes. iv 13-v 11. Psalms 1, 7.

E.: Isa. ii or Isa. i 18; Matt. xxiv 1-28 or Revel. xiv 13-xv 4. Psalms 46, 48.

MISCELLANEOUS. ADVERTISEMENTS

WANTED TO PURCHASE or HIRE, one dozen copies of the Cantata, "For Christ and the Church," by T. Mees, Pattison, for Sunday, 10th December. Please communicate with Choirmaster, St. Andrew's, Strathfield, 25 Roberts St., Strathfield. UJ 4024.

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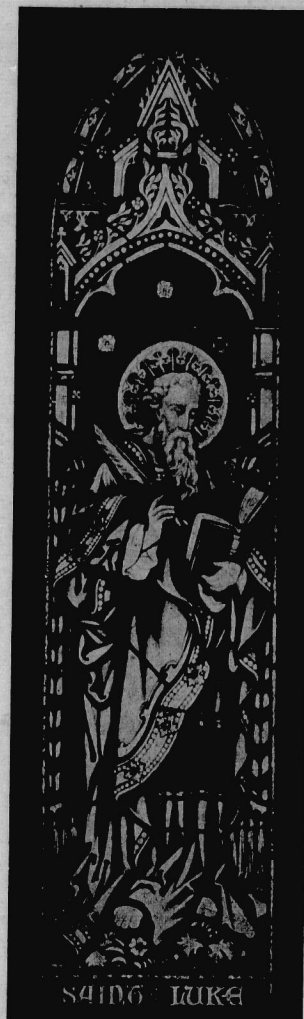
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