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PRIDE AND PREJUDICE

(By the Bishop of Armidale.)

ly the other day an Englishman, speaking at a School Prizegiv-reminded the great company of well to do in front of her that here Australia, on its roads, she had met more courtesy and thoughtfulness from the "working class" than the better to do. The former stopped to ask if they could the latter passed by.

Prosperity breeds pride and separat-ness. We can do without each other because we are self contained in prosperity.

How often have we all seen families in poorer homes take in children in other homes in a time of need the more prosperous and secure found it impossible or inconvenient to do. The pride which comes in security and comfort finds devastating criticisms and judgment in Old Testament and New, but it is as common to-day as in the days of old.

And having developed its separate-ness very soon pride joins to it prejudice. For when we have no clear first hand knowledge of people we can so easily build our own conception of them and make these stand for truth we can prejudice, build up our ideas before we have a foundation of knowledge and certainty, before we have any real appreciation of their circumstances, their outlook and their value. We can sum up men under a label and once have bereft them of meaning far as we are concerned.

We enter this week on the second half of this 20th Century, we are celebrating the Jubilee of our Commonwealth.

Truly God has prospered Australia! New nations have seen their land develop, their people increase, their wealth multiply, their culture begin to be the people as the Australian has seen.

The New Year cannot but be a time of immense thanksgiving. May it be thanksgiving, a wholehearted acknowledgment of God's Providence and Guidance and not "such boasting as the Gentiles use."

For it is only this sense of God and our dependence upon God that can lift us from the pride and prejudice that mar Australia's natural life. Our cleavages are such and such bitterness invests them that it is no easy thing for the wheels of industry to be kept moving. There is no common aim but merely divergent ambitions, whose only common factor seems to be the desire for wealth. The same thing is true of our politics. There was a time when the basis of politics was an agreed conception of what was necessary for "national" welfare and parties only differed as to the best means thereto. True, the working man had little recognition in that "national" welfare and a change was due. But as it has come there is an immense consciousness of our sectional differences and very little of national unity.

This can only come in a common acknowledgment of our debt to God and our dependence upon Him.

A worshipping people in 1951 will make us a nation losing our pride in grateful trust and melting our prejudices in a fellowship which breeds understanding.

God came very near to man in the humility of Christmas.

In this age of machines, of planning, and organisations we need more and more to think in terms of persons and life, of friendship and understanding. We shall only find this way of thinking and then of living as we meet each other in the fellowship of Jesus Christ.

We are terribly proud of our heritage, we are even more proud of the

specific heritage in the particular party to which within the Church of England we belong. And with our pride, there is a separateness; we have grown aloof from each other, we almost do not want each other. Never air prejudices! We do not see each other objectively but through mists of suspicion and emotional distrust. We don't really know each other, and most assuredly don't understand each other so that the Church of England in Australia is something yet to be! Can we draw near to God too as we want the people of the nation to do in a humble trust and with a sense of His Majesty, not limiting His task to our conception of it nor even the possibilities of worship to those which are traditionally ours and dear to us beyond telling.

The Australian nation needs a soul, a life to make it a unity—really a nation. For this it needs a faith, a church. Our Church can make such a contribution to this need as can no other—if, by the Grace of God we can add to our pride in past traditions a humble grateful faith in the Holy Spirit within the Church and if with loving thankfulness for all God's "divers manners at sundry times" we can dispel prejudice and become a fellowship in the unity of that same spirit. To the which may God Himself bring us with happiness and joy and helpfulness in this year of our Lord 1951.

OURSELVES AGAIN.

We very much regret having to notify our subscribers that the increasing rise in costs has compelled us to increase the subscription from 10/- to 12/6 p.a., as from January 1, 1951. We hope our subscribers will sympathise with us in this and understand that under the circumstances the increase is inevitable.

To-day is not yesterday; we ourselves change; how can our works and thoughts, if they are to be always the fittest, continue always the same? Change indeed is painful yet ever needful; and if memory has its force and worth, so also has hope.—T. Carlyle.

THE BISHOP DESIGNATE OF CENTRAL TANGANYIKA.

Great pleasure has been expressed at the choice of Archdeacon Stanway as Bishop Designate of Central Tanganyika.

He was born and educated in Victoria and held two or three responsible posts in Melbourne business houses. His conversion took place in the Parish Church of Fairfield when Canon Mace, now of Toorak, was Vicar. It was in response to a sermon by the Rev. C. H. Nash that he gave his heart to Christ and heard the Missionary call. He entered Ridley College in 1932 and qualified for Th.L. with Second Class honours. He was ordained



Deacon in 1934 and Priest in 1935, and was in charge first of the small country district of St. Alban's and Deer Park, and then of St. John's in Latrobe Street. He was for some years Chairman of the Victorian League of Youth and largely responsible for its organisation on the strong spiritual lines which still prevail.

It was his desire to go to Central Tanganyika, but the way was not open at the time. However, at the request of C.M.S. in Victoria he attended lectures at the Teachers' College and then early in 1937 proceeded to Kenya where he was placed in charge of the

C.M.S. School at Kaloleni. In 1939 he married Miss Marjory Harrison, a First Class Honours Graduate of the Teachers' College. On his second tour he was appointed as Rural Dean of Kavirondo. This position he held with such success that the poorest of the Rural Deaneries in the Diocese of Mombasa grew to be the most soundly organised in staff and finance. Early in his third tour he was appointed Secretary of the African Council and Archdeacon in charge of African work in succession to Archdeacon Bewes, and his grasp of affairs in this position is one praised throughout Kenya.

No doubt all this experience will help to fit him for the larger responsibilities which he is now to assume. He is a fluent speaker of Swahili and Luwo and has played a very large part in building up the C.M.S. Book Shop in Nairobi and the Kenya Keswick. His gifts of organisation and administration are outstanding and he is a Missionary with vision and statesmanlike qualities.

We are confident that his appointment to Central Tanganyika will rally fresh loyalty and support to the work of the Australian C.M.S. in East Africa.

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I BELIEVE IN GOD . . . THE MAKER OF HEAVEN AND EARTH

(By Ken Shelley.)

Even in the absence of prophet or seer, Bible or preacher, God has never at any time bereft man of that fundamental witness to Himself—His own handiwork. St. Paul draws attention to this in his solemn indictment of those who, having forsaken God and suppressed His truth, have themselves been forsaken of God. "For," he writes, "what can be known about God is plain to them, because God has shown it to them. Ever since the creation of the world His invisible nature, namely, His eternal power and deity, has been clearly perceived in the things that have been made. So they are without excuse. . . ."

It is common experience for a man to drive a car for years and know nothing of the mysteries of an internal combustion engine. He may ride in a tram every day of his working life and care nought for the relative merits of alternating or direct current, of motors coupled in series or in parallel. He may take for granted a myriad things of common experience but should his life be so casual and superficial as to lump in with these the grand mysteries of God's providence—his daily food, the air he breathes, the indispensable blessing of the rain, the enjoyment of flowers, the incomparable glories of a setting sun, the rugged grandeur of a mountain range—should, I say, he find no desire in his heart to seek and to know the Author and Giver of all these things, then he is "without excuse."

But apathy is not the worst poison of the soul. St. Paul says of some they "suppress the truth." That surely has been the chief crime of the mechanists of the last hundred years. Fortuity and chance are, to them, the governing principles of the universe. There is no purpose, there is no plan. Julian Huxley can write: "The teleology of adaptation is a pseudo-teleology, capable of being accounted for on good mechanistic principles, without the intervention of purpose, conscious or subconscious, either on the part of the organism or of any outside power."

So! The god of the mechanists forged his new specks of primeval mat-

ter, breathed into them the breath of chance, and flung them into space to follow their own devices for all eternity. Why, man himself is a better god than that! Did Beethoven toss a few notes to the wind that they might enlarge and multiply to the grandeur of a symphony? No! The finished, perfected work was the product of his own mind. He made it what he willed it to be. According to the mechanists, man alone can consciously plan, and bring to standards of perfection his designs.

To repudiate God as Creator is to play fast and loose with one's own intellect. St. Paul puts it very plainly: "They became futile in their thinking and their senseless minds were darkened. Claiming to be wise, they became fools . . ."

The belief in, and consequent honouring of, the Triune God as Creator is essential to the Christian. But he is not alone. His faith is abundantly supported by every fact brought to light in the pursuits of research and experimental science. No true child of God need ever fear the assault of hostile speculation.

As faith is the essential ingredient to the appropriation of all ultimate truth, we learn here also that it is "By faith" that "we understand that the world was created by the Word of God." Beware, lest, in the heat of philosophic battle or in the plausible persuasions of scientific musings, we cast aside such a sane and God-honouring faith! We must not forget that the majestic prologue to the Scriptures—"In the beginning God created the heaven and the earth"—justifies every word that follows. We are not called upon to believe in a God who pays a casual visit to frown upon the mess of random processes, but in a God supremely concerned, from the beginning until now, with every particle of His handiwork, judging and redeeming, until all opposition to His Will is banished for ever and the redeemed share in the unimaginable glories of the new heaven and the new earth.

(N.B. — N.T. quotations are from the R.S.V.)

THE LATE DR. J. E. BATEMAN.

In the Home Call of Dr. John Edwin Bateman, of Leabrook, South Australia, the Church has lost a beloved physician who was indeed a true "fellow-labourer in the Lord," both on the mission field and at home. His many patients feel keenly the loss of such a Christian friend.

Dr. Bateman began his education at Woolloomooloo School, Sydney, winning a bursary to Sydney High School, and another bursary for science at Sydney University. He gained the Deas Thomson physics scholarship and graduated B.Sc. in 1908. In 1913 he obtained the Bachelor of Medicine degree with second class honours.

In 1915 Dr. Bateman became a missionary of the Church Missionary Society, and was located to the famous C.M.S. Hospital at Old Cairo, Egypt, to take the place of Dr. Maynard Pain, another Australian who had died there. On arrival he was sent for six months to Omdurman in the Sudan, to relieve the doctor there. Returning to Old Cairo he shared with the other doctors the medical and evangelistic work under the headship of Dr. Lasbrey. One of his duties was training the catechists for their evangelistic work.

When the pressure of work at the Hospital was not too heavy, he would sometimes go out into the villages with one of two catechists, gathering a group of men in a friendly household for teaching; sleeping on the floor or on the mud oven, in a "flea-bag"—a sack drawn up round the neck to protect the wearer to some extent from the fleas which abound in Egypt. He also took his turn at the camp hospital held every winter for a few months at some spot about forty miles from Cairo. During the War I. C.M.S. was asked to run their hospital at Jaffa for Egyptian Labour Corps and other native patients, and he spent some weeks there, catching typhus from one of them. In 1926 Dr. Bateman obtained the M.D. degree in Sydney, and in 1932 was elected a Fellow of the Royal Australasian College of Surgeons.

When Dr. Lasbrey retired, Dr. Bateman became P.M.O. of the Old Cairo Hospital, and his period of service in Egypt covered twenty years. He is still lovingly remembered by the people there; Sister Ethel Nunn, of Adelaide, who is now matron of the whole hospital, worked with him when she first went out in 1921.

After his work in Egypt, Dr. Bateman did post-graduate work in London, and in 1938 he was one of the delegates to the Jerusalem Conference of the International Missionary Council, where he met the leaders of the Missionary world. He settled in Adelaide with his wife, three daughters, and two sons, and became the Honorary Physician for the S.A. branch of the Church Missionary Society as well as a Vice-President, and his wise counsel was appreciated by his many friends, both private and professional.

To his wife and family we extend our very sincere sympathy.

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EPIPHANY: ITS SCOPE AND MEANING

Epiphany, representing the Greek noun *epiphaneia*, means "manifestation."

In the Prayer Book its application is defined as "the manifestation of Christ to the Gentiles," a sub-title added in 1662, and derived no doubt from the wording of the Collect for the Epiphany, which was the old Sarum Collect taken from the Sacramentary of Gregory. The story of the coming of the Magi forms the Gospel for the day, and the Epistle recounts Paul's commission "to preach among the Gentiles the unsearchable riches of Christ." A great missionary message, dwelling, as Bishop Barry has it, "upon the reality, of which the Epiphany to the Magi was but a type and promise."

It may be remarked, however, that this application of the Epiphany is not the original conception of that Feast, nor does it represent the associations of the word as it is used in the New Testament.

Epiphany came into the Western Church from the Eastern Church. Coming, as it did, only 12 days after Christmas, it formed a suitable conclusion to the period of Christmas celebration, and its significance became more or less subsidiary to that of the primary feast of the Nativity. In the Eastern Church, however, where Christmas was for centuries unknown, the significance of the Epiphany was the manifestation of Christ in his Nativity, and this, with the strong theological bent of the East, carried with it a consideration of the Incarnation in general.

This interpretation of the Epiphany is in line with the use of *epiphaneia* in 2 Timothy 1.10, where the grace of God is spoken of as having "now been manifested by the epiphany of our Saviour Jesus Christ." Here, indeed, the context shows that the work of Christ in his death and resurrection is particularly in mind, and not his birth as such. But this reminds us that for the New Testament writers the Incarnation was no abstract or philosophical idea; nor was it simply an historical occurrence. Its true meaning was to be looked for in the work of the Redeemer.

With 2 Tim. 1.10 compare Titus 2.11, "For the grace of God hath appeared (epiphane) bringing salvation to all men"; and Titus 3.4.

A similar use of the related verb *phaneroo* is fairly common. 1 Tim.

3.16 quotes the credal formula "He was manifested in flesh."

Heb. 9.26, "Christ hath now appeared once for all at the end of the ages to put away sin by the sacrifice of Himself."

1 Pet. 1.20, "Christ was manifested at the end of the times for your sakes."

1 John 3.8, "To this end was the Son of God manifested, that He might destroy the works of the devil."

Compare Romans 3.21, "But now a righteousness of God hath been manifested . . . even the righteousness of God through faith in Jesus Christ," and Col. 1.26, etc.

So much for the Epiphany of Christ in his Incarnation as represented by his Nativity.

But in addition to this manifestation the Eastern Church also on January 6 commemorated the manifestation of Christ in His baptism, and in the first miracle at Cana of Galilee. It is interesting, therefore, that both of these manifestations retain a place in our English Prayer Book as the New Testament Lessons for the Epiphany. In the Sarum Missal the Gospel for the Epiphany included the account of the Baptism, but in 1549, when the story of the Magi was substituted, the Baptism was transferred to the second morning Lesson. The first miracle at Cana, as well as being the second evening Lesson, is also the Gospel for the second Sunday after the Epiphany, as it was in the Sarum Missal. Professor B. S. Easton, after describing the Greek idea of "epiphany" as "generally a disclosure of a divine presence by some miraculous event," says of this latter incident: "John 2 1-11 is a perfect epiphany story, designated as such by the cognate verb used in v 11 (Jesus . . . manifested his glory)." (The Pastoral Epistles, 1948, sub voc. "Appearing" p. 172.) The word does not occur in connection with the Baptismal story, but the significance is obvious, and it is closely in line with Souter's definition of a Greek epiphany as "a conspicuous intervention from the sky on behalf of a worshipper." (A pocket Lexicon.)

The Eastern Church does not seem to have given any special prominence to the manifestation of Christ to the Wise Men, and it is perhaps a pity that in popular thought this aspect has come rather to dominate the Epiphany scene. The light of the glory of God which shines even to the Gentiles is, of course

a great and thrilling feature of the prophecy of Isaiah. Such a manifestation to the Gentiles is mentioned in Isa. 9, 1-6, which was the passage for the Epistle at Epiphany in the Sarum Missal, and is now the first Lesson for Christmas morning. It is even more strongly expressed in the two Isaianic passages which form the O. T. Lessons for the Epiphany. No doubt it was such a verse as Isa. 60.3, "And Gentiles shall come to thy light, and kings to the brightness of thy rising," which was influential in the selection of the Magi and the star for prominence as the Gospel for the Epiphany in the 1549 Prayer Book.

The Gospels for the first four Sundays after the Epiphany all relate self-manifestations of Christ—one of them to a Gentile. The Gospels for Epiphany 5 and 6 are generally regarded as not belonging to this sequence, and their attention to the Second Coming of the Lord is no doubt due to the fact that they frequently have to do service for the Sundays immediately before Advent (when Easter is early).

Nevertheless these Gospels, and particularly that for the sixth Sunday, may serve to remind us, albeit unintentionally that the primary use of "epiphany" in the New Testament has to do with the final manifestation of Christ in His Second Coming.

Thus Paul in 2 Thes. 2:8, uses the phrase, "the manifestation of His Coming," or "the epiphany of His parousia," and in 1 Tim. 6.14, 2 Tim. 4.1 and 8, and Titus 2.13 *epiphaneia* is used of Christ's Coming again in glory and judgment. The related verb *phaneroo* is similarly used in Colossians 3.4, 1 Peter 5.4, and 1 John 2.28.

It is interesting that some of these passages establish by their very phraseology a direct link between the Saviour's first "epiphany" and His final "epiphany."

Thus 1 John 3:2-5, bases the hope of His future manifestation on His past manifestation as sin-bearer. Again 1 Peter uses the verb "manifest" both of the future and of the past manifestations of the Lord (5.4, 1.20 cf. 1.13).

Again Titus 2.11-13 speaks of the grace of God which hath appeared (epiphane) and in the same breath of the glorious appearing (epiphaneia) of our great God and Saviour Jesus Christ.

Moulton and Milligan in their "Vocabulary of the Greek Testament" say: "The N.T. usage of this word (epiphany) to denote 'manifestation,' more particularly in connection with

the parousia of the Lord, is prepared for by the occurrence of the word in late Greek to denote any conspicuous intervention on the part of a higher power." The word has an interesting history in Greek religion, and particularly in the Emperor-cult, where it "described the Emperor's birthday or accession-day as the moment when the "god appeared," or was the honorific title for a visit paid by him to some place." (Easton, loc. cit.)

We have seen something of the rich significance of the "manifestation" of our Saviour Christ, especially if the Lessons for the Epiphany and the Epistles and Gospels for the Sundays after the Epiphany are taken into account. May we all find that the period which Epiphany introduces is, in the words of Bishop Barry, "one of thoughtful meditation on the Christmas mystery, before passing to the preparation for Easter." (Teachers' Prayer Book.)

A Final Reflection.

There occurs during this "period of thoughtful meditation on the Christmas mystery" the Feast of the Presentation of Christ in the Temple. Now this story occupies much the same position in the scheme of Luke's infancy narrative as the story of the Magi in Matthew's. The chronology of this early period is not easy to determine, as Luke appears to represent the Holy Family as returning to Nazareth within a few weeks after the birth (Luke 2.22 and 39), whereas in Matthew the settlement in Nazareth did not take place until after the sojourn in Egypt, and it is implied that Jesus was no longer a young baby even at the time of the Magi's visit (Matthew 2.7 and 16). However, Luke 2.39 may be elastic enough to allow for a return to Bethlehem, and in any case the Lucan incident must have taken place before the

visit of the Magi. The point is that it is just as much related to the Christmas mystery as the latter incident. One wonders why little or nothing is made of it as a Christmas story. It certainly ought to be considered in connection with the doctrine of the Incarnation, and as an instance of Christ's epiphany.

For to the aged Simeon it had been revealed that he should not see death before he had seen the Lord's Christ. In his song he hails the "Light of the Gentiles" and the "glory of Israel," acknowledging that in that glad moment he is released in peace by the Master to whom he had been bound in this long engagement of slavery. In his word to Mary and Joseph Simeon prophesies the sufferings of the Saviour and the divisive effect of His Coming. In the song we have the lesson of the Incarnation, and in the prophecy the lesson of the Cross (Barry).

What faith was Simeon's, to recognise in the tiny babe of humble worshippers "The Lord's Christ"!

To him it was a glorious epiphany; "mine eyes have seen thy salvation."

Might we perhaps be permitted to alter somewhat the Epiphany Collect, and pray:

"O God, Who by the leading of Thy Holy Spirit didst manifest thine

Anointed Son to faithful Simeon; mercifully grant, that we, which know Thee now by faith, may after this life have the fruition of Thy glorious God-head; through Jesus Christ our Lord."
—D.R.

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NOTES AND COMMENTS

During the last war we remember how so-called "Friends of Russia" were loud in their demands for a Second Front in Europe in order to save Russia. Mr. Churchill, recalling the Soviet's flirtation with Hitler, until Hitler's sudden attack on Russia, writes: "no recollection of their miscalculation and former conduct ever prevented the Soviet Government and its Communist agents and associates all over the world from screaming for a Second Front, in which Britain, whom they had consigned to ruin and servitude, was to play a leading part. Even misguided clerics were led to echo and re-echo the same cry. If the situation had not been so desperate this "screaming would have been ridiculous to a degree," but under all the circumstances, it was an outrageous attempt to dictate to the men, who filled for the nations the position of responsibility, as to how the war was to be carried on. To-day the same class of mind is active in seeking to dictate the means our responsible leaders are to use or not to use for bringing this Korean incident to a speedy and successful conclusion. "The Atom bomb must not be used on any account," no matter what ghastly carnage is dealt out to the U.N. troops. Or again, we are assured that force is no answer to Communism, with an eye on Communist China, the tool of a benevolent Soviet! Men and women are in danger of losing their sense of proportion. All methods of warfare demand the sacrifice of human life and intense suffering of all descriptions. The great aim is to shorten the conflict in order to lessen the number of dead and wounded. When we think of Hiroshima and the Atom Bomb, let us also think of the eight hundred thousand of British and Americans who died in the last war and the far greater number of those seriously wounded. Was not the Hiroshima experiment well worth the trying in that it brought the Japanese war to a speedy end and so in the end saved many thousands of otherwise dead and wounded. In any case if we call men to the defence of nations we have no right to question their right to use the best means of winning at their disposal. All this "backseat driving," is not giving them "a fair deal."

The fouling of the spring vitiates the whole supply of the water. Consequently the revelation of the serious influence of Communism in the N.S.W. Teachers' Association reveals a condition of things pregnant with evil for the future of the State. You cannot play with pitch without the risk of defilement, and when that defilement is attached to an important body of citizens, in the employ of the State, whose influence upon the child life, and, to a large degree, on the adult life, is very real and fundamental, it augurs ill for the moral life of our people. It was with a great surprise that the recent action of the aforementioned association showed the strong position that Communism had gained within its ranks. The almost unanimous denunciation of the Red Bill, an Act that denotes the grave concern with which our elected government regard the presence of Communists in our land, indicates the unmitigated effrontery and insolence of that Communist controlled body.

The world over, Communism is regarded as dominated by Soviet Russia and consequently favours the interests of a foreign rule. It is also frankly atheistic, and consequently amoral, leading to action which is brazenly immoral. To have as the teachers of our youth men and women who sympathise with such a system of thought and action is inimical to the real interests of our children and our country. It is time for a strong protest on the part of those who have different ideals, lest a practical silence should encourage the spread of this poisonous thing in our nation.

Seldom have we enjoyed such a beautiful service of Praise and Thanksgiving as came over the air from Melbourne, from 10 p.m. to 12.15 p.m. on New Year's Eve. It was a splendid opening to the Jubilee celebrations of our Commonwealth. The choice and rendition of the hymns, the fine, though brief, words of introduction, and the response on the part of the huge gathering contributed to a reverent and hearty act of praise and thanksgiving, which will remain for long a happy and sanctifying memory in the minds and hearts of those who were partakers in it.

It was a definitely Christian service, expressive of a people's recognition of

the blessings that can only come from above. Let that spirit prevail in our national life that we may ever be a people fearing God and working righteousness. "The work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever."

The Ordinal proclaims the Church's anxiety and care that those who come to be admitted to the Sacred Ministry should be men learned in the Holy Scriptures, and studious in reading and learning the Scriptures. It is a matter of common knowledge that in certain cases, thought to be exceptional, the strict rules, that have in the past produced such a learned ministry, have been relaxed in the colonial Churches, with the consequence that a special Act of Parliament was thought necessary in order to safeguard the level of learning in the Mother Church. This occasioned many heartburns on the part of some who did not know or appreciate what safeguards might be omitted through duress. We are wondering now what effect upon the Mother Church would eventuate if the threatened omission of Greek Testament were to become "un fait accompli" in our Australian Church.

Quite recently in our columns there was an interesting article concerning the learning of the Clergy and the quality of ordinands was indicated by reason of the theological degrees that had been attained. Perhaps no sufficient allowance was made for those other days when such degrees were not open to the clergy or were not required by our bishops as a sine qua non for Ordination. That did not mean, of course, that the men of other days were not so learned as the men of these days. They had to pass their examinations and not only were Latin and Greek the requirements of the days, but the books they had to read were big and solid works by intellectual and spiritual giants such as Bishop Butler, Harvey Goodwin, Harold Browne and others that were indeed comparable, if not contrasting, with the little manuals and books that provide the mental pabulum of so many of the students of later times. The present cry for the omission of Greek seems to us lamentable in view of the wealth of significance to be found in the Greek text and as well in view of that part in the preparation for the Coming of Our Lord which that language played, according to so many Christian thinkers and students.

PERSONAL

A largely attended gathering to bid farewell to the Rev. W. F. Pyke, who is returning to England after nearly forty years in Australia, was held in the Parish Hall, Gordon (N.S.W.). The Archbishop of Sydney presided. Mr. Pyke was presented with a cheque for £341. Dr. Gordon Smith and Mr. M. M. Murray (Churchwardens) spoke on behalf of the parishioners, and Canon Tugwell on behalf of the Rural-Deanery.

We desire to express our sympathy with the Ven. Archdeacon Lampard, late of Grafton, upon the recent death of his wife. The Archdeacon retired some years ago from active parochial duty and is living at Rose Bay.

We congratulate Canon and Mrs. D. J. Knox, of Gordon, on the success of their youngest daughter in passing the final examination in Medicine.

Archdeacon and Mrs. R. B. Robinson, of Willoughby, are spending a few weeks on the Blue Mountains. The Archdeacon is presiding over the Annual Christian Convention at Katoomba.

The Bishop of Bunbury, the Right Rev. Leslie Arthur Knight, collapsed and died from a heart seizure on his way to church with his wife at Timaru on New Year's Eve. The Bishop was on a visit to New Zealand, and represented the Primate at the Centenary Celebrations. He was born at York, Western Australia, and continued his education at New Zealand University. He was a chaplain in the N.Z.E.F. in France in the first world war. He was made Bishop of Bunbury in 1938, after service in Adelaide as warden of St. Barnabas' Theological College.

The Rev. Leslie D. Weatherhead, the well-known Methodist preacher and writer, has arranged to visit Australia, arriving by the "Strathnaver" at the end of February.

We offer our congratulations to the Rev. A. A. Langdon, B.A., B.D., the Organising Secretary of the Board of Education, Sydney, who has gained the Diploma of Education.

The Rev. Gordon Smees, rector of Woolwich, has been appointed to Liverpool, N.S.W.

We offer our congratulations to Miss Patricia Pain, daughter of the Rev. Canon K. W. Pain, rector of St. Paul's, Wahroonga, who has been specially chosen to take the Kindergarten of the Air on 2BL.

Bishop Houghton, Director of the China Inland Mission, gave the Bible readings at the Upwey Convention held at the end of December.

We offer sympathy to the Rev. Keith Kay, of Launceston, and formerly of Sydney, on the death of his father. Mr. Kay died in Sydney.

Rev. D. McCraw, of St. Stephen's, Newtown, Sydney, has been appointed rector of Windsor, N.S.W. Mr. McCraw was on active service overseas with the Air Force during the last war, and recently gained a "private" license as a pilot.

The Rev. N. Chenoweth, of St. Michael's, Sydney, has been appointed rector of Kangaroo Valley, N.S.W. Mr. Chenoweth had also acted at St. Michael's, Sydney, as organist for a period.

The Rev. G. A. Hook, rector of Bowral, N.S.W., preached the sermon at the Ordination of Priests in St. Andrew's Cathedral on December 21. Rev. C. H. Nash gave the addresses to the Ordinands at the quiet days at "Gilbulla," Menangle, prior to the Ordination.

The Rev. Marcus Loane, Vice-Principal of Moore College, was one of the speakers at the Convention held for the Deepening of the Spiritual Life, in Adelaide, at the end of December.

Dr. Howard Guinness, rector of St. Barnabas', Broadway, Sydney, was a speaker at the Upwey Convention, Victoria, during the same period.

We desire to express our sympathy with the family of the late Mr. J. S. Johnson, of Warrawee. Mr. Johnson was 97 years of age and for many years was a member of St. Andrew's, Wahroonga.

The engagement has been announced of Miss Barbara Short, second daughter of Mr. and Mrs. A. L. Short, of Willoughby, with Mr. Max McKay, second son of Mrs. McKay, of Willoughby. Both are well-known members of St. John's Church, East Willoughby, and we offer them our congratulations. The two families are already connected by the marriage of Margaret, the eldest daughter of Mr. and Mrs. Short, to Mr. Kenneth McKay, who, with his wife and son, is in Ibadon, Nigeria, on the staff of the University there.

The Rev. Robert Wylmer Woods has been appointed Archdeacon of Singapore and Vicar of the Cathedral. This appointment is made by the Bishop of Singapore in consultation with an Appointments Board.

The new Archdeacon served with C.M.S. in Egypt on a short term appointment from 1932-3 and attended the International Youth Conference at Tambaram, Madras, in 1938, when he was Missionary Secretary of the Student Christian Movement.

Canon Roy Innes, Th.L., rector of Ayr, N.Q., has been appointed rector of Mackay.

MR. R. C. ATKINSON.

In the early sunlit hours of the first day of 1951, a familiar and popular figure in the life of the Church passed suddenly into the more abundant life beyond the veil.

Robert Clarence Atkinson will be remembered by all who knew him as a most devoted churchman, a good Christian citizen, a lovable personality and a sterling character. His public duties took him to live in several parishes in turn, and in each of them he took an active part in the life and service and witness of the Church. He was most regular in his attendance at public worship; he served as churchwarden, parish councillor and parochial representative on the Presentation Board. His rectors found him a wise counsellor and a reliable friend, ever ready to



help. "He always did more than he should have done," said one of his rectors, and added, "He was almost indispensable all through the years that he was in my parish."

In the wider life of the diocese he represented in turn the parishes of Manly and Lawson in the Diocesan Synod, and from 1945 was elected by the Standing Committee under Section 14 of the Constitutions. From 1933 till the time of his death he was a member of the Standing Committee, the Panel of Triers and the Provincial Synod. He was a diocesan representative on the Presentation Board from 1937-1939 and Chairman of Committees of the Synod from 1935-48. He was a member of several select committees, and from 1948 of the Sydney Church of England Grammar School for Girls. He was a lay canon of St. Andrew's Cathedral from 1936. He represented the diocese in the General Synod from 1935, served on the Standing Committee of that body for some years and was for a time its chairman of committees. He was a vice-president of the Bush Church Aid Society, which he served from 1939.

He took his Christian experience and witness into his public life and was a faithful

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servant of the State in its Public Service for between 40 and 50 years, serving in turn as Deposition Clerk, Chamber Magistrate and Stipendiary Magistrate. He became a member of the Metropolitan Bench in 1934. During the war he was appointed by the Federal Government over the Manpower Appeals Court, and was the first Magistrate appointed to the Special Federal Court, set up by the Commonwealth to deal with wartime regulations. He was greatly respected by all members of the legal profession, and honoured for his fearless and fair administration of justice. He was an exceedingly quick thinker, a man of sharp discernment and sound judgment, in one well-known and protracted case earned warm compliments from eminent counsel engaged in the case for the skill and expedition with which it has been conducted.

He was president of the Manly Literary Institute, chairman of the Manly Co-operative Building Society, a member of the Mosman Bowling Club, and a Freemason. In all these spheres of activity he was known to be an earnest Christian man who bore his witness consistently and faithfully.

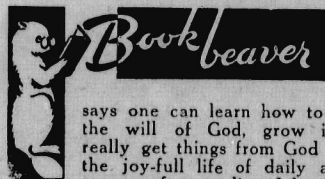
He was a lovable personality, and had a sterling character. We remember his bright enthusiasm, his great friendliness, his co-operative spirit; he was a very pleasant soul and very widely beloved. He burned himself out in devotion to his tasks and in service to his fellow-men. He was at all times both sincere and understanding in his relations with others, staunch but sympathetic, trusted and respected alike by those who agreed with and those who differed from him. He will be gratefully remembered by many for his encouragement of juniors. He was a man loyal and true.

Very often a man's interests reveal his character. Mr. Atkinson was a builder. It is not without significance that he was the president of the Manly Co-operative Building Society, for he brought a positive and constructive contribution to the life of the community.

Out on the broad, sun-drenched spaces of our far-flung island continent, whose blue distances inspire spacious visions of the nation that is to be, he brought a contribution of law and order needed by this community if the vision of its greatness is to be realised, and through the Bush Church Aid Society, as

well as through his own personal witness and influence, brought to the sturdy sons of Australia, in those difficult places, the strength of that force which alone enables men to build securely and well; and wherever he went he helped the Church to bring this constructive contribution. He was a keen cricketer and one of those who were responsible for bringing into being the Western Suburbs Churches Cricket Union; he valued cricket for the constructive ideals and the team-spirit which it inculcates, and which help to build a stable society. Through his association with the Literary Society, he encouraged the building into our social life of splendour of thought and loveliness of expression, which do so much to ennoble and enrich the human spirit, and in Freemasonry he associated himself with a movement which inculcates moral standards and social ideals based upon imagery associated with the building of King Solomon's Temple.

His great outstanding interests were his religion, his service to the community, his family and his home. The Australian Church and State are the richer for the contribution which he brought, and he will be affectionately remembered by very many as a very pleasant personality and a very loyal friend. —W. G. Hilliard, Bishop.



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FAMOUS BOOKS.

Fires in Smithfield.—Jack Lindsay, famous Australian historian. A 200,000-word documented story of the martyrs of "Bloody Mary." Sydney "Sun" says: "Courage and endurance of the Martyrs . . . incredible barbarities of their torture . . . painstaking scholarship. Posted 15/6."

Ravens Wolves.—Monica Farrell, Record of the massacre of 1,700,000 Protestants in Balkans by Catholic Action led by Pavelich and Stepinac during last war. Taken from official reports. Posted, 2/3.

Priest, Woman and Confessional.—Ex-Father Chiniquy. Banned by Customs, just published here. The most damning exposure of priestly baseness ever written. Posted, 7/9.

History of the Popes.—Jos. McCabe, ex-priest, greatest living authority. A true shocker and thriller. Posted, 6/5.

Behind the Dictators.—L. H. Lehman, D.D., ex-priest. How the Vatican worked hand-in-glove with the enemy powers in the last war. Posted, 2/9.

Crux Ansata.—H. G. Wells' last book. His scathing indictment of the Vatican in world affairs through the ages. Posted 2/9.

Life of Our Lord.—Dickens, written for his own children. Posted, 2/-.

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A REVOLUTIONARY CHURCH

(By Rev. R. C. Kerle.)

"Unto me . . . is this grace given, that I should preach among the Gentiles the unsearchable riches of Jesus Christ." That was Revolutionary, from the lips of a Jew. The Gospel message is essentially revolutionary. It demands an absolute transformation of life in the individual and a revolution of social life. The preaching of the Gospel to the Gentiles was the beginning of this revolutionary movement. The movement has spread throughout the world until in the fellowship of Christ's Church there is "no distinction between Greek or Hebrew, Jew or Gentile, for Christ is all that matters." (Col. 3.)

In a world which is changing so rapidly and where there is so little peace we might well ask "How stands God's clock?" No man knows God's time but we are assured that His Timeless Purpose is centred in Jesus Christ. "The Gospel of the Kingdom shall be preached in all the world . . . and then shall the end come." How stands this task which is pointed to the right reading of God's clock.

Let us look at the missionary task in

RETROSPECT

first. This great enterprise has always been fastastic, borne on by the devotion and zeal of men who hazarded their lives for Jesus Christ. The pioneering of the past was largely geographical. Impelled by a sense of urgency early missionaries opened up work wherever entry was possible for the whole world stretched out as a vast mission field.

Spurred on by such splendid catches as "evangelise the world in our own generation" a handful of zealots stormed the bastions of heathendom. The last century has witnessed amazing advances. Their problems were those of pioneers in a world largely unweathered and uncharted. Unknown tropical diseases took heavy toll of health and lives and there was a constant struggle with geographical barriers in an age of primitive transport. Physical danger was ever present.

The journal of one of the earliest C.M.S. missionaries to Sierra Leone concludes thus, "At last on Sept. 22 we safely reached Sierra Leone, more than 7 months after our first sailing." To-day the plane does the journey in two days! A missionary to East Africa

in 1885 took three months to reach his station. His son took 3 weeks in 1915. His grandson would take two days in 1950!

Has history turned a fresh page? Is the day of the pioneer passed? Far from it. Pioneers are needed to meet the problems of a new age. This new age finds the world in

REVOLUTION.

Some facets of this new age require scrutiny. Dr. Toynbee's "Study of History" with its cautious examination of 21 civilisations and their fall causes us to inquire seriously, are we watching the breakup of Western Civilisation? The British Empire has been "riding a hurricane" and an experimental brotherhood of nations has emerged. It is an age which has witnessed the fall of many crowns.

The fact that it is an air-age has no small influence on world events. In England I saw a new Information Film called "The Great Circle" which showed the folly of thinking in terms of the old "Mercator map" and proved that there is no part of the world more than three days from London.

This air-age is evoking a common civilisation. Manufacturers in New York and London find markets for their machines and modern inventions in East Africa. A missionary writes from India, "It is an amazing sight to see Village India being opened out to the new age, just as Village England has been in the last 40 years. Last year a circus and two cinemas turned up for the big Hindu festival, rendering our magic lantern show a little outdated."

It is an age which has brought a New Hope to the world's poverty-stricken, underprivileged millions. The Communist ideology promises them some respite. Too often we blame communism for the world revolution. It is in truth a grandiose attempt to grapple with the Revolution.

It has in common with Christianity a clear vision of the future. But they differ in their conception of man. Communism claims that man is innately good, he only needs education. Christianity asserts man has gone bad turning the world into hell—he needs forgiveness first.

But a new problem has arisen. A dramatic increase in population has

brought into relief the under-production of foodstuffs. The chairman of the U.N. Food Organisation recently stated "People who are short of food and the other primary necessities of life and believe that these can be obtained, will overthrow any Government or system which does not make them available."

All of these factors have given birth to a new atheistic materialism which is laying siege to the soul of the vast majority of the world's population—the desire for knowledge, for money, for power, is growing in their soul.

For these things alone can free them from the bondage of poverty and ignorance. Like Adam and Eve they have become suddenly aware of their nakedness. Like them, too, they turn to the enemy of their soul for covering.

In this revolutionary world a new kind of pioneer of the Kingdom is needed. His problems are less physically dangerous than those of his father but they are infinitely more complex, taxing his mind and soul. It is a challenge to think in a new way about our commission "Go . . . and preach the Gospel." If it is in truth a Gospel it cannot ignore people's need. It is then at the point of their need the Gospel must be interpreted. In agriculture, health and education, all these fields come within the compass of new missionary pioneering ventures.

Whilst these signs of Revolution are evident there are definite signs that the Church is in

REVIVAL

to meet the challenge. In the early days "God confirmed the word with the signs following." The world church is such a miracle. There are other such signs. Recently in an evening paper there appeared a description of a great spiritual movement in America. "Never since Billy Sunday have there been such scenes at evangelistic meetings," it stated. Before the present conflict there was a great Revival in Korea and the story of Revival in East Africa is well-known. God seems to be balancing the great forces of evil with the great "force" of His Holy Spirit.

It is in a world in Revolution that the Revolutionary Church of Jesus Christ must fulfil its commission until the world is turned upside down or till "the appearing of our Great God and Saviour."

Let us remember that history is God's highway down which He walks to the fulfilment of His changeless purpose.

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GENERAL SYNOD AND THE CHURCH'S MISSIONARY RESPONSIBILITIES

AROUND THE WORLD CHALLENGE.

BEHOLD! I SEND YOU FORTH.

(By the Bishop of New Guinea.)

For two hours on Monday night, November 27th, the Bishops, Clergy and Lay Representatives of the General Synod faced the implications of the Missionary responsibilities and opportunities of our world-wide Anglican Communion in these days of testing and urgency; and more especially those responsibilities and opportunities which confront our own Australian Church.

The Archbishop of Brisbane opened the evening by introducing the Report of the Anglican Missionary Council. This report testifies to the brave attempt made since the last General Synod in 1945, created by Determination of the Missionary Council, to unite our missionary efforts and to contemplate as one entity the whole missionary task entrusted to the Church of England in Australia and Tasmania, under whatever agency or organisation the work is directed and undertaken.

The Report gives a bird's eye view of the Missionary enterprise of the whole Australian Church. As it truly says this is an enthralling picture and embraces missionary work of every type and kind among primitive peoples, ancient races and the literati of non Christian civilisation.

It shows us as Australia's primary responsibility the work that is being done for the uplift and redemption of our own Australian aborigines in every State and in the Northern Territory in twelve different centres, some of which represent purely pioneer efforts, while others can show a growing native church increasingly led by its own people.

Then in the Church's second primary responsibility we see the work going on in Australasia outside the Continent itself in the Islands of the Pacific under the Watchword, "The Pacific for Christ."

There is Polynesia where the Church is working among natives from India, the Solomon Islands and from China, as well as among Europeans, who are living in Fiji, Samoa, Tonga and scattered islands of the Pacific, and

endeavouring to lead to Christ those who do not know Him and to help those who profess Him Name to be faithful in their Witness for Him.

From Polynesia to Melanesia, the Diocese of a thousand isles, where the Church in the Solomons and Hebrides has been built out of the cost of martyrdom and the magnificent veteran service of many whose attitude to the island inhabitants is "Thy people shall be my people." As a result of the cruel devastation of war there is to-day much spiritual and social unrest, and the Bishop and his meagre staff of white workers and his large number of native clergy surely need to be constantly borne up by the prayers of those at home.

And then from those Dioceses linked more closely with the Church in New Zealand than with the Church in Australia we proceed to consider New Guinea. Here is a field which surely is Australia's own very special responsibility and linked now since the war more closely than ever in unbreakable bonds through the sacrifice of Australian lives, the death of missionary martyrs, and the noble Christian service of native stretcher bearers.

There a young church wrestled from the head hunter and cannibal barely sixty years ago has been an example of what God can do when He is fully trusted. There the remarkable growth of the work, especially since the war, and the acceptance in the name of the Australian Church of new Territory and an extended Diocese has made it essential for an Assistant Bishop to be consecrated. There also a new and double challenge is being issued to regain lost ground in the New Britain Mission Field re-manning and re-establishing this important piece of Anglican Mission work, and to open out a new field among the vast population in the Highlands of Central New Guinea.

Synod was reminded by the Federal Secretary of the C.M.S. of the strong nationalist movements sweeping through Asia and finding a very strong expression in Indonesia near to our own shores. It was reminded of the uncer-

tainty of the future and therefore of the urgent need to press on while we have the time and opportunity with the propagation of the only Gospel which can give the freedom which millions are striving to attain but tending to seek in other paths. To-day is the day. Now surely is the accepted time. The onward sweep of communism may bring in its train atheism or the hardening of Islam and close to-morrow the doors which are open to-day to Christianity.

Another appeal comes from our former enemies, the Japanese, enhanced by the deep impression made by the recent visit of that great Christian leader, Bishop Michael Yashiro. It was the privilege of the Australian Church to pioneer the return of white missionaries to Japan after the cessation of hostilities, and it is our high honour to be entrusted with the evangelism of the whole IZU peninsula.

The Church behind the bamboo curtain in China calls urgently for our prayers, our love and our trust. The C.M.S. is facing much anxiety about its missionaries in China, and yet is full of hope for coming victory for the Christian Faith.

The Church in Australia has now its missionaries in Singapore under the A.B.M. and work in this centre is a new task for Australia but a most strategic one.

Australian missionaries under the C.M.S. are at work in two of the Dioceses of the United Church of South India and in six Dioceses of the once Dark Continent of Africa. There Australia's biggest responsibility is in Tanganyika founded by the Australian Church Missionary Society and dependent on it where there are to-day forty-four Australian missionaries engaged in pastoral, medical and educational work and where the number of native clergy has grown in thirteen years from two to forty one. Here the sudden death of a faithful Bishop in the prime of life is deeply mourned and the news received with gladness of the appointment of another Australian clergyman as his successor.

And so, from Africa across South and East Asia to Japan, and again from Japan south to the Fiji Islands we find the Australian Church at work in the midst of the densest part of the world's population and among the greater proportion of its heathenism.

The urgency and seriousness of this "Round the World" missionary challenge at our doors—near our shores—and far and wide, was forcibly presented to Synod by several speakers including Archdeacon C. S. Robertson, Chairman of the Australian Board of Missions in presenting the A.B.M. Report. By Canon R. J. Hewett, Federal Secretary of the Church Missionary Society in presenting the C.M.S. Report. By the Bishop of Adelaide in moving a resolution of thankfulness to Almighty God for the Centenary of the Foundation of the A.B.M., for the progress of the Centenary Appeal for £100,000 of new money and for 50 new missionaries, and for the devotion of Bishop Fortescue Ash the Commissioner of the Appeal. As the Bishop of Adelaide reminded Synod often missionary appeals are in a minor key, but with the witness before us of what God has done in the hundred years of life of the A.B.M. and in the 150 years of the C.M.S. we should strike at this time a higher note.

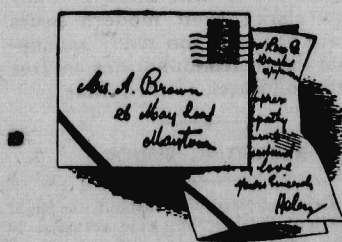
In another resolution he drew attention to the work of the Society for Promotion of Christian Knowledge as the handmaid of Missionary enterprise, and its great help in past years to the Australian Church. The Bishops of Carpentaria and North Queensland directed the thoughts of Synod to the missionary work in their Dioceses among the Aborigines and the Torres Strait Islanders.

Perhaps the high light of the evening was the fresh, manly virile appeal of the young and earnest newly consecrated Bishop-Coadjutor of New Guinea, the Right Reverend David Hand, to the whole Australian Church represented in General Synod to give itself in prayer, fasting and self-offering utterly to the work of the evangelisation of the heathen even as our Saviour gave Himself utterly for us and for the salvation of all men.

The number of Australian missionaries at work is 244. Of these 104 are C.M.S. and 140 A.B.M., but far more are needed if we are to be worthy of the trust that our Saviour imposes in us and we must sound throughout the Church the call to youth to give itself to this greatest of all works. With the offerings of lives must be a greatly increased giving of money so that those who respond to the call may be able to go, and the work not hindered by reason of the high costs of these times.

In the words of the Missionary Council Report—

"Behold, I send you forth. The Master is again challenging His disciples in the well-known words of old. It is the divine call to every diocese and every parish for a significant development of a spirit of renewed dedication and effort. And we have the certainty of the rich spiritual uplift that awaits each diocese and parish that responds and increases its missionary vision and purpose."



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MEDITATION.

THE LAMB OF GOD

(Contributed)

The Egyptian night was closing down in the land of Goshen. Everywhere in the gathering dusk one could see little groups of Israelitish men seeing to the last detail of the Passover ritual. "Take you a lamb" had been the divine command. The lamb had been slain and each doorpost and lintel now glowed crimson from the dripping hyssop. Life out of death—a vicarious death—was the meaning of the service, and it pointed forward to the day hundreds of years later, when Christ, our Passover, was sacrificed for us; when the blood upon the lintel and the two side-posts became the figure of a felon's Cross upon which hung the Lamb of God that He might die instead of mankind. Like a lovely gem shining with the flashing light of seven glorious facets, the theme of the Lamb of God in the New Testament, glows with the glory of man's new life won when God in Christ reconciled the world unto Himself.

The Lamb of God.

"Behold the Lamb of God which beareth away the sin of the world," cried St. John the Baptist as he looked upon the Lord Jesus, and a few simple men beheld and wondered, and followed after Him. (St. John 1:29.)

The word "sin" in this text is in the singular number and implies "a failing to hit the mark." What a wealth of comfort lies in this thought! So many of us think in terms of commission, asking God's forgiveness for those things in our lives to consider positive standards of which we fall so far short, we are filled with despair. This is the message of the Lamb of God, that He shed His blood that we might be exonerated for our failure to reach that standard. This is a very wonderful Gospel to preach. Accepting Him, we ourselves are accepted of God. Having nothing wherewith to pay, the Lamb of God pays the covering price and we are free. (Heb. 9:28; 1 Pet. 2:24.)

The Sinless Lamb.

"Your lamb shall be without blemish," was God's command to the Israelites in Goshen. (Exod. 12:5.) St. Peter takes up the theme and writes: "Ye were not redeemed with corruptible things as silver and gold, from your vain conversation received

by tradition from your fathers; but with the precious blood of Christ as of a lamb without blemish and without spot." (1 Pet. 1:18, 19; 2 Pet. 2:22-24.)

This, then, was the cost of our redemption, foreordained by God from the foundation of the world. All things led up to that supreme moment when the Lord Jesus cried: "It is finished," and the way of salvation was made manifest for us who believe in Him. How safe and sure is our redemption resting as it does upon the holy Son of God Who "bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness!"

The Worthy Lamb.

Long before the Lamb of God was manifested upon earth to take away sin, God revealed to His servant Daniel great and terrible things which should come upon the earth at the time of the end. "But thou, O Daniel," was God's command, "shut up the words, and seal the book, even to the time of the end." To St. John in exile on the Isle of Patmos was revealed the scene when the sealed book was to be opened, and no one was found worthy to open the book but the Lamb once slain and now risen and ascended to the Father's Throne. (Rev. 5:1-8.)

What was the basis of His worthiness? The little word "for" in the ninth verse of this chapter points us to the answer. "For," we read, "Thou hast redeemed us to God by Thy blood—Thou hast made us unto our God kings and priests; and we shall reign on the earth." Yes, the redemption of sinners forms the basis of His worthiness, and causes the whole creation of God to break forth into praise. How many Christians forget to sing this new song! If we do not practise it here, how shall we sing it then when we stand before the Lamb? He is our Redeemer because He is worthy, but again, He is worthy because He is our Redeemer. O gracious and glorious condescension of the Godhead! May we ever pay Him our grateful homage!

The Glorified Lamb.

Once again we are privileged to glimpse with St. John the glories of heaven. The multitude of the redeemed are standing to do honour to God and to the Lamb and myriads of voices are sounding out the seven-fold blessing: "Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen."

(Rev. 7:1-12.) In these days of suffering and perplexity and when the darkness of sin and unloveliness seems to be closing in around us, let us lift up our eyes to the blessedness that is coming, and the seven-fold blessing for the redeemed waiting for them in the presence of the Glorified Lamb of God. We shall be for ever satisfied; none shall again be thirsty; we shall be continually overshadowed by our God; and the Lamb shall feed us and shall lead us to the fountains of living waters, and sorrow shall be banished for ever. Above all, God shall dwell among us and be our God. (Rev. 7:13-17.) What a wonderful future for the child of God!

The Overcoming Lamb.

There is not only cleansing, there is power in the blood of Christ. Many Christians accept cleansing and pardon from the Saviour, but they are fearful of the morrow, of the temptations which assail them within and without, and wonder whether they will be able to stand. God has a comforting message for us in Revelation 1:5 (R.V.): "Unto Him that loveth us and loosed us from our sins by His blood." Then in Revelation 12:11, we find the great spiritual victory over Satan being brought to finality by the blood of the Lamb. We need not fear the power of the Devil and all his hosts if we are sheltering under His precious blood. In the great last struggle for earthly supremacy, when the ten kings of the earth under Antichrist shall make war with the Lamb, the Lamb shall overcome them, He and His armies of the called, chosen and faithful, "for," adds St. John, "He is Lord of Lords and King of Kings." (Rev. 17:14.) Who would not trust his cause to such a Saviour?

The Wedded Lamb.

There will come a time, not now far distant, when the children of God shall be caught up to be with their Lord, and be made one with Him at the marriage of the Lamb. We, the Bride of Christ, shall be married to our Heavenly Bridegroom—the Lamb Who died to bring us to God. (Rev. 19:7,8.) Are we careful how we are weaving our wedding garments of pure and holy texture? For the "fine linen is the righteous acts of the saints." If our service is not worthy of the Lamb, it shall be burnt up, and we shall have nothing to offer to Him Who gave His all for us and for our salvation. (See 1 Cor. 3:10-15). Oh, what joy to be one with our Lord — one in purpose, one in love and joy and glory, and

honour! Thus will it be when "the marriage of the Lamb is come."

The Reigning Lamb.

Lastly, we see our glorious Lamb on the Throne of God. (Rev. 22:3.) We shall see His Face and we shall serve Him. We shall bask in the Light of Heaven which is the glory of the Lamb Himself. The clear water of life, the rich harvests of fruit for healing and sustenance will be in continual supply from the very Throne of God itself. We have not long to wait for these things, for "He which testifieth these things saith, Surely I come quickly. Amen." Let us answer in sincerity, and love and longing: "Even so, come Lord Jesus."

CANON LAW.

The public utterances of great men are listened to with interest and respect. That is as it should be. But there is always danger that some essential factors may be overlooked. We are tempted to make these observations because of the Archbishop of Canterbury's remarks on the proposed Canons which are now the subject of consideration by the Houses of Canterbury and York. The Archbishop advised his hearers that the process on which the Convocations were engaged would be a long one. The final issue, he also said, was not easy to predict.

But we think the Archbishop may have unconsciously misled his hearers when he implied that the Church had at length awakened to the importance of providing her own law for the conduct of her own affairs. No mention was made of the effort of Cranmer to provide an ecclesiastical code for the Church.

The "Reformatio Legum Ecclesiasticarum" represents a very serious effort to accomplish what the Archbishop of Canterbury desires. Northumberland in 1552 opposed the bill to renew the Commission consisting of thirty-two members which had been appointed "to rough hew the Canon Law and conclude it." We may fairly claim that this book represented the mind of the Church not only in 1552 but also in 1571, since Archbishop Parker

published it in the latter year. Fortunately the civil authority declined to sanction it. It prescribed the death penalty for heresy. Under Scrambler, Bishop of Norwich, in 1588 (who by the way is charged with being "a notorious dilapidator of his sees" being first bishop of Peterborough, and then of Norwich), Francis Kit was burned for heresy, being one of five who suffered a similar fate in Elizabeth's days. The fact that the "Reformatio Legum" was thus acted upon may be taken as evidence of the attitude towards heresy, still maintained by the Church of England. It was one of the features of the old Canon Law" not contravention to the laws of the realm or to the King's prerogative" and as we have seen was adopted formally by the Church. The second aspect which concerns the Archbishop's press conference in which he claimed that there would be no relaxation of the rigidity on divorce and re-marriage which was introduced fifteen years ago, incidentally without any regal or official sanction is illuminating. Divorce was allowed not only on the ground of adultery but of desertion, long absence and cruel treatment. The innocent party was permitted to marry again.

Edward Cardwell edited the "Reformatio" in 1850, and it is instructive as the first attempt at revised Canon Law in the Church of England. It is a pity these facts are so little known. They help to clarify even modern issues and warn against a too ready assumption that the church authorities are free from the influences of their time.

RECRUITING BISHOP.

The Bishop of North Queensland, the Right Rev. Wilfred Belcher, has now returned to Australia, having concluded a successful recruiting campaign in England.

It is not unusual for overseas prelates to make regular visits to England to augment their sadly depleted staffs. One reason for the difficulties in Australasia is the huge area of territory that one man has to cover.

Bishop Belcher has had considerable success in his recruiting campaign. Possibly a fine coloured film of North Queensland has aided him. One of his recruits is the Rev. Basil Marsh, the senior assistant priest at St. Giles's, Reading.

Bishop Belcher gained the Military Cross while serving with the Royal Berks in the first world war.

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AN APPRECIATION.

(By the Rev. W. F. Pyke.)

The Editor of the "Church Record" has asked me, on my leaving Australia to return to England to give my impressions of the work of the Church during the past 39 years.

At the Lambeth Conference in 1910, the Bishops made an appeal for men to go out to Australia and help in the work of ministering among the scattered populations of the Bush. They stressed the need of men and offered facilities of passage and training for those who were willing to "rough it" in the back country of N.S.W. I, with others, offered, and, after a hurried preparation, left the homeland and arrived in Sydney in 1911, and after spending the day with the late Canon Bellingham, of St. Philip's, Church Hill, went up to the Diocese of Grafton and Armidale.

After a period of further study I was ordained and went out to minister among the scattered farmers and miners. Thrown on my own resources I soon became acquainted with long journeys, taking services in homes, sheds, halls, bush churches and sometimes in the open air at "moonlight services."

I often travelled all day; swimming creeks, following tracks that would bring me out eventually to some station or homestead. I often slept in bark huts, shanties, at cattle stations and sometimes at squatters' comfortable homes where you "dressed for dinner." The services were held in the drawing room at those places with all the station hands present. How ready they all were to hear the Word of Life and to receive the Sacrament which they rarely were able to do.

The average Australian is a very hospitable person and one on whom you could rely to help in need. Work in the bush calls for resourcefulness and ordinary common sense. I have been lost in dense scrub for hours until some sign of life was observed which led me out to safety. I once had to prepare a man for death at a prison and was with him every day for a week before he was hanged for murder. This was one of the most exhausting experiences I ever had and all my efforts to bring him to repentance and faith before going into eternity seemed to fail. I once rode 20 miles to assist a husband to deliver a child before the arrival of the doctor. The doctor gave me instructions for the husband what to do till his

arrival. He said after we had done a "good job!"

I was later transferred to more settled parts and later still came to Sydney, first doing 12 months' deputation work for the C.M.S. in the country dioceses and then in suburban parishes. The 7 years' work among miners in Newcastle was a very valuable experience.

I think the country parson has a wider experience of the ministry than the man who never leaves the city and organisations like the B.C.A. and Bush Brotherhood enable a clergyman to test his call and vocation to the ministry and equips him in a way theological and academic training can never do.

As I leave Australia for the homeland I would like to express my appreciation of the warm, evangelical fellowship of the Sydney clergy and the help so readily given by the Archbishop. I shall be glad in England to testify to "what God hath wrought" in this country of far distances and wide opportunities.

SEVENTY EIGHT HOUSES IN ONE SHIP.

The largest consignment of houses ever to be taken by one ship left Avonmouth, England, last month, for Australia.

The shipment comprises 78 tropical-type pre-fabricated houses, packed into more than 400 crates, and represents the first delivery of an order for 162 bungalows placed by the Australian Government with the Gloucester firm of Hawkesley, Ltd. Hawkesleys are the largest manufacturers of factory-built houses and buildings in the world.

The bungalows, which are destined for Port Darwin and Port Moresby, contain two bedrooms, a large screened porch for sleeping out, a living room 24 by 12 feet, kitchen, bathroom and laundry including all relevant equipment. The external walls are of aluminium and thermal insulation is provided by an interfill of glass wool blankets.

We would hope that the use of some of these buildings might be granted to our missionaries in the North. Our missionaries are doing a large part of the work of the Australian people, and so of the Australian Government. They have been doing this now for many years, mostly under the most wretched of housing conditions and that in a tropical climate.

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THE EPIPHANY

(By Archdeacon G. T. Denham)

The Feast of the Epiphany or The Manifestation of Christ to the Gentiles, seems originally to have commemorated (on January the Sixth) our Lord's Nativity, His Baptism, His Manifestation as the Divine Son by the voice from Heaven, and His self-revelation by the miracle at Cana of Galilee. It was esteemed as one of the greatest festivals and regarded as being a most suitable day for the reception of Catechumens and for Baptisms. Although at first the visit of the Magi was a subordinate element in the observance of Epiphany, yet it is that particular incident that has seized on popular imagination, and our Prayer Book emphasises it in the Collect and Gospel for the day, while the Epistle, taken from the Ephesians, chapter three, deals with the wider subject of preaching the Gospel of Christ to the Gentiles.

The Magi.

The story of the visit of the Wise Men from the East is recorded in beautiful simplicity by St. Matthew. Accretions from various sources add many details. Thus we are informed that there were twelve (or three) Wise Men and the Venerable Bede tells us that their names were Melchior, Caspar and Balthasar, and that Melchior was an old man with white hair and long beard, that Caspar was a ruddy and beardless youth, and that Balthasar was swarthy and in the prime of life. Dean Farrar, who gives these details from Bede also tells us that the skulls of these three kings, said to have been found by Bishop Reinald in the twelfth century, are still exhibited, each circled with its crown of jewelled gold, among the relics in Cologne

Cathedral! Whether they have survived two world wars the present writer cannot say.

There are many lessons to be learned from St. Matthew's account of the visit of the Magi, the first-fruits of uncounted millions of Gentiles who have followed in their steps. It was strong faith indeed which could trace God's guiding in the star; which could sustain them through a long and difficult journey, and which enabled them to see in that Babe, born of a humble Jewish maiden, the long-promised Messiah, and to fall down and pay Him homage. Great faith was opposed by great wickedness, as so often is the case. It is not always appreciated that Herod, a monster of iniquity sought to kill the Child, even while he fully believed that Child to be the Messiah, God's Anointed.

The chief priests and scribes found it easy to answer Herod's question as to where the Messiah should be born. They knew where to find Christ, and how to direct others to Him, but showed no desire to find Him for themselves. There are too many whose knowledge is of the head only and not of the heart or will.

The First Gift.

When the Wise Men came into the house and saw the young Child with Mary His mother they fell down and worshipped Him. Mary was there, but she was not worshipped. Here is a very necessary lesson for many to learn in these days when Mariolatry is on the increase. The recent ex-cathedra pronouncement by the Pope making the doctrine of the Assumption of Mary a necessary article of faith can only lead to a big and rapid

growth in the worship of "the Queen of Heaven" and will surely cause uneducated people to rely on Mary more and more as Mediatrix. Thus will our Lord be more and more robbed of the honour that is His only.

They open their treasures. The word is significant. Quite obviously they offered their best. Such giving is all too rare. Too often we give to the Lord our second-best, or worse. A lady once gave the writer a little box and said, "This is the most precious thing I have in the world. I want to give it to the Lord's work. My husband knows and he agrees." The box contained a diamond engagement ring. That was truly giving her treasure to the Lord. The Queen of Sweden sold her jewels to provide her people with hospitals and orphanages; and when on a visit to a convalescent home of her own providing tears of gratitude from a bedridden woman fell on the royal hand, the Queen exclaimed, "God is giving me back my jewels." The first gift was gold and the gold of Christians ought to be more at the disposal of their King. It was probably this gold that provided Joseph and Mary with funds to make the long and expensive journey to Egypt and back. Certainly it is the offerings of Christians that enable missionaries to take the message of salvation to those who sit in darkness and the shadow of death. And yet the chronic shortage of funds in nearly all mission fields shows only too plainly that Christians are not greatly concerned about providing travelling expenses for their Lord to Egypt or any other country. It is no credit to Christians at home that many missionaries on the field have to struggle and stint with remittances reduced by 25 per cent. or 50 per cent., and this in spite of the greatly increased cost of living! "Where is He that is born King of the Jews?" asked the Wise Men. The Lord Jesus is our King but we do not treat Him royally.

The Second Gift.

The second gift was frankincense, an offering to Deity, an emblem of prayer and worship. Money can never take the place of these. Our Lord should have our devotion and adoration. Are our prayers always worthy of the Lord?

Thou art coming to a King,
Large petitions with thee bring,
For His grace and power are such
None can ever ask too much.

Do we really know much of the element of true worship? Perhaps the real reason for the prevailing neglect of spiritual worship (sensible worship, i.e., worship with accompaniments appealing to the senses—is a poor substitute for this) is that we do not properly comprehend what it is to believe in Christ Jesus as the Divine Son, the Second Person of the Ever-blessed Trinity. If we could use time to wait upon the Lord we should mount up with wings as eagles and from that pure atmosphere view something of the infinite meaning of the oft used words, "The Only Begotten Son of God." C. S. Lewis says somewhere that there is an infinitely greater difference between the Creator and the created than there is between the Archangel Gabriel and a worm. At any rate we do well to cultivate a spirit of worship and to spend more time in adoration, prayer and praise.

The Third Gift.

The third gift was myrrh, the symbol of sacrifice, suffering and death. These Wise Men worshipped not only their King and their God but also the Great Sufferer. They said in act what Paul said later in words: "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable to His death." Here is love, so strong and pure that nothing is shirked and everything is endured for the Lord's sake. Here is the highest gift of all, the gift our Lord is hungry for. "Lovest thou Me?" Gold for a King. Frankincense for Deity. And, inclusive of them. Love for a Lover, even for Him, "who loved me and gave Himself for me." The Magi brought faith, marvellous faith that could accept a wee Babe, in such surroundings,

as the Great Messiah; hope, strong hope to see Him reigning as King; but the greatest of all is love, and who can doubt they lavished this on Him without measure? As we draw near to the Lord in love and faith He will surely manifest Himself to us, and may we in turn manifest Him to others till the Great Day of His appearing (Epiphany) to all.

SYDNEY PRELIMINARY THEOLOGICAL COURSE.

THIRD TERM EXAMINATION.

First place in the Prayer Book Examination was shared by C. A. Barnes and B. Henderson.

The following students gained a pass:—

M. H. McKay, Betty Williams, Judith Proctor, S. C. J. Smith, Mrs. J. Moon, P. Holland, Myra Patterson, Beryl Palmer, Nita G. Wallace, K. Goard, P. S. Duke, Del White, Hazel McCann, Grace Warren, Joan Thorburn, G. S. Clarke, W. L. J. Hutchison, Barbara Short, J. Spence, Mary Bolitho, P. B. Morrow, Joy Hewett, Pat Knowles, Mary Graham, Gloria Short, Alison Barker, Mrs. M. Hoyle, Judith Knowles, N. J. Keen, Cecille Farley, Elspeth Brooks, Margaret Evison, Norma Howell, Shirley Bell, Joy Evans, Hilda Hughes, Patricia O'Loughlin, Joan Lawson, J. E. Gilmour, Marguerite Marrett, Beryl Daniel, Dulcie Carter, M. C. Eatch, Judith Hansby, Valerie Hancock, Georgina Serpell, B. Skellett, Nancy Latta, J. Roper, K. J. Thomas, A. F. Smith, R. Morris, Del Mutton, A. Redshaw, R. W. Bravery, Jean Wear, R. C. W. Hampton, Betty Krause, V. C. Brealey, K. C. Gilmour, Gwen Watkins, Joyce Stewart, Ursula Malir, T. Evison, W. Lackenby, Billette Jones, D. E. Hutton, Margaret Gent, Mrs. E. Mettamm, Patricia Duff.

The First Term in 1951 commences on the 13th March. The subject will be Old Testament, books to be studied are I and II Samuel. New students may enrol at the Deaconess Hall, Carrillon Avenue, Newtown, any Tuesday evening during Term, at 6.30 p.m. A correspondence course is available also, further particulars are obtainable from the Secretary, S.P.T.C., Moore College, Newtown. Fees are 2/6 per term for those attending lectures and 3/6 per term for correspondence students.

BOOK REVIEWS.

(Written for the "Australian Church Record.")

St. Ambrose on the Sacraments and on the Mysteries. Translated by T. Thompson, B.A. Edited with notes by J. H. Srawley, D.D., S.P.C.K. 10/6. 152 pp.

The title implies Dr. Srawley's mature judgment on these two writings to which he

had given long study. "On the Sacraments" was once described by him "as by an unknown author" but in the introduction to this second edition he has made an extremely strong, if not irrefutable case for its identity of authorship with "On the Mysteries." His thesis is simple as regards its clue to the relationship of the two and also satisfying in its application. The treatise "On the Sacraments" was a collection of oral discourses given in Easter Week as is shown by its style and references to successive days of the week. On the other hand, that "On the Mysteries" was a literary, carefully edited production based upon these addresses. Many of the variations between them would be due either to conciseness or to the still operative disciplina arcani.

The introduction is completed in its sections first of all on the Biblical quotations in both treatises and also on the Liturgical rites involved. Though there is little information to be gleaned about the rites preceding baptism there is a good deal upon what happened in the two Sacraments and in confirmation at Milan. The introduction will be of value therefore to the biblical and liturgical student, especially the latter. Among other interesting points here is that of the sanctifying value ascribed to the ordinance of foot washing of the newly-baptised which took place in the Milanese rite. Further, it is important to notice that in the liturgical prayers embodied in the treatise "On the Sacraments," although there are striking parallels to the Roman Canon of the Mass, yet it departs from the Eucharistic sacramentary in referring to the oblation as "the figure of the body and blood" not "becoming to us the body and the blood." It is, however, important to read Srawley's note on "figura" and also to see how Ambrose explains the Sacrament more in accordance with the later Roman expression. Indeed, he is important in the history of doctrine as the one who first in the west expressed the later Eucharistic doctrine of conversion of the elements in consecration. Srawley suggests that he very probably derived this view from the East, from Gregory of Nyssa or Cyril of Jerusalem. The Canon referred to in this treatise has such a close relation to the Roman Canon that Srawley believes it to be an earlier descension of it than the Eucharistic. There are valuable notes on Ambrose's influence on the later development of the doctrine of transubstantiation and also on Augustine's influence in its contradiction. The notes on the text are valuable and important, full without being overwhelming. Although there is no text, this translation of an important pair of writings with Dr. Srawley's valuable comments will furnish students in various fields with excellent material.

G. T. C. Marchant.

The Assumption of Our Lady and Catholic Theology. Victor Bennett and Raymond Winch. S.P.C.K. 5/- 120 pp.

Two Roman Catholics have here contributed a volume the value of which is far in excess of its size. Apart from the actual discussion of subject (which has no great theological value or importance apart from this temporary interest of the papal decree) the authors give us an informed and illuminating insight into the ways "things are done" in the Roman Communion. The book marshals its facts well, which are elucidated in a thoroughly scholarly fashion and then

(Continued on page 17.)



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CORRESPONDENCE

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

SHOULD CLERGY KNOW GREEK?

(The Editor, "Australian Church Record.")

Dear Sir,

Dr. Frank Cash has surely done a service to the Church in calling attention to this matter, and to the resolution passed at a meeting of the Australian Bishops held recently during the time of General Synod.

The clergy will account it a retrograde step if Greek is ever eliminated as a subject necessary for ordination, and the laity must unavoidably suffer loss. Even a small working knowledge of the New Testament original is at once desirable and helpful.

Take, for instance, the Advent Season. When it is remembered that the authorised version of our Bible promiscuously translates three different Greek words by at least six distinct—if associated—English words, apparently without any sort of discrimination, surely it is useful, and even needful, to be able to discern the background of the verse.

Such words as "Apocalypse," "coming," "appearing," "presence," "manifestation," and "revelation," are given us without so much as a hint that they represent any one of three quite separate Greek words. Allowing for the difficulty of finding exact English to represent exact Greek, it is nevertheless confusing or perhaps misleading if one is unable to look behind the present text.

This applies to the Epiphany, for this word is one of the words mishandled by the translators. To trace the use of the word "Epiphany" through the Greek New Testament is an enlightening study, and will suggest matter for good sermons. And who can recite the prepositions touching the death of Christ without entering a new depth of spiritual comprehension?

The writer is satisfied that a close study of the Greek word for "Baptism" and its accompanying Greek prepositions, will go a long way towards settling the vexed "immersion" theory. The English version is so inconsistent that it allows an interpretation that the original explodes into the mid-air of pure conjecture.

Yours faithfully,

H. W. MULLENS.

North Richmond.

C.S.O.M.

(The Editor, "Australian Church Record.")

Dear Sir,

We write regretfully to tell of the winding-up of the Christian Social Order Movement founded seven years ago by the General Synod Social Questions Committee. The Movement has done much to educate Church people in the Social implications of the Christian Faith. It has become, through the ability, energy and devotion of its Director, (The Rev. W. G. Coughlan), a real influence, especially in New South Wales, and brought our Church of England into touch with groups of people hitherto outside her influence.

But the Movement was meant for the whole Church in Australia. To this end it required an assistant to the Director and an increased office staff. The Council found it impossible to gather sufficient funds nor did they find a man available. The strain

on the Director of working single-handed was affecting his health, and that of his wife and the Council felt it ought not to ask him to bind himself again when the term of his appointment ended on February 28th next. Reluctantly therefore, they have decided to wind up the affairs of the Movement on that date. They place on record their deep gratitude to Mr. and Mrs. Coughlan for their self-sacrificing work and the contribution they have made to Church and Community.

A farewell gathering will be held on February 19th in Sydney.

We are, on behalf of C.S.O.M.,

Yours faithfully,

JOHN S. ARMIDALE, Chairman.
HOWARD SYDNEY, President.

CAROLS BY CANDLELIGHT.

(The Editor, "Australian Church Record.")

Dear Sir,

No one could be happy in the Church of England without a sense of humour. We all know something of the stir that has been caused by the placing of candles on, or in the vicinity of the Lord's Table—one of the influences of the Oxford movement. Now we see parish churches which would regard this practice with horror, introducing candles into their worship under the guise of "Carols by Candlelight." It is understood that many more than two or four candles are used.

Where is the origin of "Carols by Candlelight" to be sought? I am not sure whether in the Hollywood Bowl or the North Sydney Oval. At any rate its origin lies not in the Church but in the world. So we have the spectacle of parishes which are foremost in their opposition to anything that savours of pre-Reformation ritual, and which are loudest in their denunciation of the spirit of the world, and its infiltration into the Church, using in their worship a ritual borrowed, not from Church usage, but from the world, from which they tell us we must come out and be separate. Can we imagine a situation more Gilbertian?

Please do not think I am opposed to "Carols by Candlelight." If in being all things to all men some can be saved the Apostle would give us his blessing. Perhaps this "extra-liturgical" ceremonial may be interpreted as an indication of the value of light and colour in our worship on the part of some usually regarded as unfriendly to such things. All ritual has its dangers, of course. Mediaeval ceremonies often veiled the Face of God; care must be taken lest worldly ceremonies hide His Face altogether.

Yours sincerely,

C. M. GILHESPY.

B.C.A. HOSTELS.

(By Rev. J. R. Greenwood.)

What are they? Homes based on Christian family ideals bringing children from lonely outback places to go to school. Long distances and hard conditions present a problem for many outback children. How do these children respond?

Some years ago I was visiting a remote farm suffering obviously from the effects of a drought. As my wife and I walked from the Van to the back gate we found ourselves sinking to the shoe tops in loose drift sand. The fence had almost disappeared beneath the avalanche of drift and the back gate was permanently standing half open. The piled

up sand prevented the gate being closed. We were greeted by a shy retiring mother and a much more timid daughter about 14 years old. Whilst having a cup of tea mother asked me—"What's this I hear about a Hostel?" I described to her the idea and found she was keen to send her daughter. Before I left we gathered for a Bible reading and prayer and asked for God's guidance regarding the matter. In due course that young girl went to High School, 250 miles away and found herself amongst 400 girls instead of the 12 youngsters of all ages at the local school. She was one of 30 girls in the hostel, so you can imagine her plight after the quietness of her lonely home.

However, all praise to her, she stuck at her work and passed her examinations, but the amazing transformation was not so much in the academic sphere. The headmaster stated he paid tribute to the development of her character which to him could be attributed to the influence and training of the Hostel. It was the Christian love and Christian teaching of the Matron which was reflected in her charges.

That girl would never have been able to go to High School but for the provision of a Bush Church Aid Society Hostel.

Australians should help their own pioneers in the far outback.

MORE BIBLES WANTED.

The Rev. W. H. Rainey, Commonwealth Secretary of the British and Foreign Bible Society, has received the following cable from the London Headquarters of the Society:—

"Greetings to all friends in Australia. Our 1951 Production Budget amounts to £500,000. More Bibles than ever in our history. Cost increased by 200%. Unless income doubled need to cut work. 1949 China spent £20,000; 1950, £40,000, circulating 1,500,000 Scriptures. Japan needs double contribution 1951 meet opportunity. Have had to refuse additional help. Behind Iron Curtain in several European lands record circulations. In Korea Bible House and one million Scriptures destroyed. Costs there approximately £30,000. Need loyal Australia's help in this world wide work."

WILL YOU HELP THE WOMEN OF OUR CHURCH?

who are leading to Christ—women, children, young people—the sick, needy, underprivileged.

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PRAY! WORK! GIVE!

For offers of service apply to the Principal—Donations may be sent to the Hon. Treasurer, Deaconess House, Carillon Ave., Newtown.

REAL PRESENCE

(By Rev. D. A. Simons.)

The idea of the Real Presence goes back to the time of Moses. After God had given directions about the construction of the Ark, He said "And there will I meet with thee and I will commune with thee from above the mercy-seat, from between the two cherubim." This Divine Presence, which rested like a cloud of visible light over the mercy-seat, was known as the "Shekinah." Although God was not visibly and locally present (as an idol might be considered visibly and locally present in a heathen temple), the idea of locality was there: "above" the mercy-seat and "between" the cherubim. Certainly Moses met with God there, but there is no hint that he, or any other loyal Jew, ever directed worship to the mercy-seat itself.

The 'Shekinah' Foreshadowed the Incarnation

"The Word was made flesh and dwelt among us and we beheld His glory." (John 1:14). There is no need to dwell on this. Jesus Christ in His Incarnation was Himself the Real Presence. The Transfiguration links the Incarnation with the Shekinah.

2. The Real Presence in the Church is the Holy Spirit.

"Where two or three are gathered together in My Name there am I in the midst of them." (Matt. 19:20). Dr. Goudge's comment on this verse is adequate, "the presence of Christ in the Church through His Holy Spirit bestows upon the Church both the power of legislating necessary discipline and the power of effectual prayer." Clement of Alexandria suggested that the two or three might be husband, wife and child, the ecclesia of the family.

Schleiermacher defined the Holy Spirit's presence in the Church as "the union of the Divine Essence with human nature in the form of a common spirit animating the life of believers." This is an enlightening definition, but we must be careful to emphasise both the Personality and Deity of the Holy Spirit. The idea of the "hypostatic union" in the Incarnation can be used (as an analogy) to describe the "relatedness" of the Holy Spirit and the fellowship of believers. The Holy Spirit is the Real Presence in the Church. It is a mistake to refer to the

Sacraments as the extension of the Incarnation. Such a phrase could only be used of the Church.

3. In the Bible there is a Real Presence;

at least in the sense that the Word of God shows as Dr. Torrance expresses it, a hypostatic union "between God's Word and the human language through which we hear it." The Scriptures are "God-breathed," we say; and in reading them we have experienced the Presence of Christ; and we have communed with Him, as Moses communed with God before the Ark.

4. In the Service of Holy Communion there is the Real Presence of Christ.

Transubstantiation is idolatry. (We must either believe that, or join the Church of Rome according to Karl Barth!). But the Prayer Book doctrine of a real spiritual presence could be reasonably and scripturally explained in terms of Moses meeting God "above the mercy-seat and between the cherubim." Is the spiritual Presence related to the symbols in the same way that God's presence was related to the Ark?

5. In the individual Christian there is the Real Presence, too.

Dr. Gore said that the text, "Christ in you, the hope of glory", had been seriously neglected. On the Day of Pentecost the Holy Spirit not only came down "upon" the disciples. He possessed them. This was the fulfilment of Christ's promise, "If any man love Me, he will keep My word, and my Father will love him, and we will come unto him and make our abode with him." This was Teresa the Great's favourite text of Scripture. Long after her confirmation she had entered into a personal union with Christ which transcended every other experience. She carried the Real Presence with her. This is the true transubstantiation: "I am crucified with Christ and yet I live, and yet no longer I, but Christ liveth in me."

7. Apparently Christ sometimes manifests Himself in visions.

Here, too, is the Real Presence. The psychologist can dissect the "stuff" of our visions, but he cannot lessen their reality, or prove that Christ is not the cause of them.

Finally, when we talk about the Real Presence we mean the real presence of Christ Himself. If He is really present He is really present, though our perception of his presence may vary in degree. And to this thought can be added a reminder that "where one hypostasis of the Trinity is present the whole Trinity is present." The Sacred Humanity—if you like—is present in the heart of the individual believer who is indwelt by the Holy Spirit.

[We are grateful to our contributor for his thoughtful article. Perhaps it would have assisted readers if Presence in the Sacrament had been more closely defined. The real problem, which the phrase "Real Presence" taken in itself does not help to elucidate, is as to whether there is a Real Presence of the flesh and blood of Christ in the consecrated elements. It is remarkable how this is concealed from the ordinary reader. Thus the Bishop of Newcastle in giving evidence in the Bathurst case said "The Black Rubric denied any real and essential presence of Christ in the elements," and in 1662 "any corporal presence of Christ's natural body and blood." In point of fact the Black Rubric in its original form denied "Any real or essential presence there being of Christ's natural flesh and blood." Hooker expresses the meaning clearly when he writes:—"The bread and cup are his body and blood because they are the causes instrumental upon the receipt whereof the participation of His body and blood ensueth" (Eccl. Polity. Bk. V. lxvii 5.).—Ed.]

(Continued from page 15.)

a closely sustained theological argument is built upon them, so much so that we would be surprised to find any ultramontane apologist find a coherent reply to them. Indeed the two authors have anticipated the various possible responses and have replied to them already. This latest deliverance from the Papal infallibility, so long demanded by devotees to the Virgin Mary whose criteria were not so much the truth, historical or doctrinal, as the niceness of the idea is shown in fact to be utterly devoid of any historical or doctrinal truth or value. Its obscure origins have first hints in Enochian literature; no orthodox writer before Gregory of Tours in the sixth century will accept its truth, but, on the contrary, repudiates the notion. Even later historians and theologians are averse to it. But there are a number of arguments unheard of outside the Roman Communion, which our authors lay bare as likely to sustain the beliefs of devotees to the Blessed Virgin, but they also lay bare how on the one hand, some of these forms of argument are in themselves invalid and on the other hand do not apply to this present subject. It is this most interesting survey of native arguments to Roman theologians that is one of the chief values of the book, and reveals how the Roman Church can "develop" doctrinal statements yet at the same time maintain that it is not adding to revelation. It should therefore be closely studied by all who wish to understand the extraordinary ways of the Roman Church as well as some of its extraordinary doctrines. The book must leave the reader with the question, "If the authors have seen so much, can they hesitate to go on to a more complete repudiation of the whole Roman set-up?"

G. J. C. Marchant.

LEST WE FORGET!

(By the Rev. Gordon D. Savage, Church Society, London).

Written for the "Australian Church Record."

We have already reverently considered our Redemption on Calvary. We then considered the Reformation of the sixteenth century in the light of that Redemption. We propose now to trace the course of events leading on from that time to our own, and so to the situation to-day.

Queen Mary followed Edward VI, and she "put the clock back" by allegiance to the Papacy. Nearly 300 men and women, many of them simple folk like us, but also learned men, including four bishops and the Archbishop of Canterbury, Dr. Cranmer, were content to be burned at the stake rather than deny Gospel truth to the people.

Then, in Elizabeth's reign the witness of the Reformation was honoured and under her the religion of our land was settled as Catholic, Apostolic, Reformed and Protestant.

The Roman Church hated this settlement of the Protestant religion, and during the reign of Elizabeth and her successors there were many plots by Papal agents against the Protestant throne of England. When the Litany was revised at the accession of Elizabeth, the petition, "From the Bishop of Rome and all his detestable enormities, Good Lord, deliver us," was omitted. But it might have been included had Elizabeth realised in advance that the Pope was not only to excommunicate her, but also to invite her Roman Catholic subjects to rebel against her; and, further to be involved in plots against the throne, and to sanction the Jesuit plot to murder Elizabeth in 1584.

James I, "the wisest fool in all Christendom," made a promise not to enforce the rigorous statutes against Romanists. So Jesuits swarmed into this country. Shortly afterwards, a diabolical plot was hatched by certain Roman conspirators to destroy King and Parliament, in one blow. The story of Guy Fawkes should be read again. The plot, in which a Jesuit Father, Garnet, was involved, left a deepened repugnance to Rome. November 5 is another remembrance date, and for 250 years a special thanksgiving service was held, there being a special service provided in the Book of Common Prayer until 1859.

It would be an interesting study to trace amid the mixed motives and reasons for the Civil War the influence of

the Roman Church and Roman politicians.

Men were still largely blind to the dangers of Rome's intrigues in this land. The issue was destined to be fought out in the reign of James II, a Romanist, who was secretly anointed and crowned by a Jesuit before he took the throne and made the Coronation Oath. Had James been able to work his will a serious counter-Reformation would have ensued. He was bent on the perversion of England to Rome. He installed Roman Catholics in many branches of public office as Ministers of State, as Army and Navy officers, as heads and Fellows of Colleges in the Universities. Things were looking black. On the Continent the tolerant Edict of Nantes was revoked at this time by Louis XIV, and there took place the terrible persecution of Huguenots. Gloom about the Protestant religion was prevalent here and on the Continent. Seven Bishops of the Church of England were imprisoned. Everywhere the schemes of the Jesuits were prospering and their hopes ran high. Bishop Burnet, who at that time withdrew from England and made

a visit to Rome, stated: "Cardinal Howard showed me all his letters from England, by which I saw that those who wrote to him reckoned that their designs were so well laid that they could not miscarry. They thought they should certainly carry everything in the next session of Parliament. There was a high strain of insolence in their letters, and they reckoned they were so sure of the king that they seemed to have no doubt left of their succeeding in the reduction of England" (Burnet, Hist. ii, pp. 331, 332). But God interposed and gave a wonderful deliverance to England from the threatened calamity.

(c) Glorious Revolution.—Across in Holland was that great champion of the Protestant cause, Prince William, in direct succession to the throne of England by his marriage. The night that the seven bishops were released from the Tower, William was invited to deliver this land from the growing subjection to the yoke of Rome. Amid widespread welcome, William arrived on November 5, 1688, as James fled.

Why was this revolution "glorious" and why was William welcomed? He had stated among 26 articles justifying his expedition: My expedition was "intended for no other design than to have a free and lawful Parliament assembled" to which all questions might be referred, touching "the establishment of the Protestant religion and the peace and happiness of these nations upon lasting foundations." He was welcomed because of the flag he was flying: "For the Protestant Religion and Liberties of England." Underneath was the motto of the House of Nassau: "Je maintendrai," "I will maintain." Wylie

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:—

A CHAPLAIN for the ISLAND OF BAHRAIN in the Persian Gulf. The work is mainly amongst White People. Stipend £800 with house and transport.

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loses his "History of Protestantism" with a paragraph in which he claims that "William ascended the throne of England as a representative of Protestantism. That throne, destined to become the greatest in the world, we behold won for the Reformation. This was the triumph, not of English Protestantism only; it was the triumph of all Christendom; it was the resurrection of the cause of the French Huguenots, and through them of Calvin and the Church of Geneva. It was the revival not less of the cause of the Scots Covenanters . . ."

Since Williams' time no one can come to the Protestant Throne of England except he or she takes the Protestant oath. In addition, the sovereign makes a personal declaration of faith. Thank God for such a king as our own beloved George VI, who has made such a splendid witness to his Protestant faith. Let us rejoice in the great Protestant deliverance of 1688 and see how in it the last stone was added to the building of the Reformation.

There are many other deliverances dear to Protestants; but let us certainly stand fast by the three we have named, our Great Redemption, our Grand Reformation, and our Glorious Revolution.

ORDINATION AT MILDURA.

On St. Thomas' Day in the Church of St. Margaret, Mildura, one candidate was admitted to the Diaconate and three Deacons were advanced to the Priesthood.

Those receiving Ordination were:—

Keith Lynden Brown, Th.L. — Deacon, Wimmera, Mallee District.

Rev. Kenneth Russell Hodgson, B.A. — Priest; Curate, Mildura.

Rev. Fred. Elliott Wells.—Priest; Curate, Broken Hill.

Rev. William James Mitchell, Th.L. — Priest; Priest-in-charge, Menindee (Bush Church Aid Society).

The Right Reverend Bishop James, formerly Bishop of St. Arnaud, now retired, ordained the candidates. Two were members of the Diocese of Riverina, but in the absence of a Bishop these men journeyed from Broken Hill and Menindee.

A retreat for the candidates was conducted on the previous day by the Administrator of the Diocese of Riverina, the Ven. Archdeacon V. Twigg. At the Ordination Service an inspiring address was given by Bishop James, who then received the candidates. The Diocese of St. Arnaud's candidates, Mr. K. L. Brown, and the Rev. K. R. Hodgson were presented by the Rector of Mildura, the Ven. Archdeacon J. Hardingham. The Diocese of Riverina candidates—Rev. F. E. Wells and the Rev. W. J. Mitchell were presented by the Administrator of Riverina, the Ven. Archdeacon V. Twigg.

After the service the ladies of the parish of Mildura provided the visiting clergy and candidates with luncheon. The Bishop in a few remarks paid tribute to the family spirit permeating the Diocese. This brought men from distant parts to share in the Ordination Service—some travelled all night to be present. A welcome was extended to the N.S.W. Secretary of the Bush Church Aid Society (the Rev. J. R. Greenwood) who travelled from Sydney to represent the Society as the Rev. W. J. Mitchell, a trainee, was ordained Priest.

The thanks of the clergy were conveyed to the ladies by Canon Martin of Ouyen (Diocese of St. Arnaud) and the Rev. B. Thomas of Balranald (Diocese of Riverina).

THE LATE REV. F. A. WALTON.

(A Tribute by a Fellow-labourer.)

Rev. Frederick Arthur Walton died suddenly in Brisbane after an operation on December 21st. He had been Rector of St. Andrew's, South Brisbane for about 3 years where a good work was developing. Great sympathy will be felt with the parish, as with his widow and four young children. Mrs. Walton is a daughter of the late Rev. R. F. Tacon, whose death after a long and fruitful ministry was recorded only a short while before.

F. A. Walton is best remembered for his services to religious education and youth work. He took his Dip.Ed. just before he graduated M.A., at Sydney University in 1920. From that on his course was marked out for leadership in new developments of religious education as applied to Sunday School and Youth Work. He had valuable experience at Trinity Grammar, Dulwich Hill and St. Andrew's Choir School, and was ready-equipped for the work to which he was called in 1926, when the Rev. James Patton handed over the work of Director of Religious Education in the Diocese of Sydney. It was in that year that the General Synod Sunday School Commission was given its constitution as the G.B.R.E. F. A. Walton entered into the larger fellowship of the General Board begun under Sydney's generous hospitality through J. V. Patton.

Ultimately the demands of the federal organisation became so great that Sydney's Director was given to aid the work of G.B.R.E. In 1938 he came to Melbourne and for ten years laboured incessantly for the development of Sunday Schools, education and youth work throughout the Commonwealth, and extending even to New Zealand. In Melbourne, and in many other centres visited, Walton is remembered for his genial and gracious personality, his expert knowledge, his love for young people, and his great desire to win them for Christ and His Kingdom.

In the Church of England Fellowship he should be most gratefully remembered. For he was one of its founders, and did much for its development in Sydney, Melbourne, and other dioceses.

He never wavered in his witness for the great evangelical truth and experience which lies at the root of Christian teaching. But he had a heart which had room for men and women of all schools of thought, and he discovered in all what he himself treasured, the common factor of a deep love for Christ shown in care for the lambs of His Flock. He could say with St. Paul, "Grace be with all those that love our Lord Jesus Christ in sincerity."

EVANGELISM THROUGH THE BIBLE.

The only healthy church is the church which is evangelising, and the more constant we are in prayer, the more diligent in the work of God, the more consecrated in our church loyalties and fellowship, the more will the church become an agency of evangelism. The very word "evangel" means "good tidings," and evangelism means

nothing more nor less than the spreading of the Gospel—making known the best message the world has ever heard.

Evangelism through the Bible crystallises round three aspects of the Book, viz.:—

(1) The Bible as the evangelist's handbook. It is from the Bible that we are to learn our methods of work and how to set about our task. Four main ways are indicated. First, if the Gospel message is to be told effectively it is to be told by those who have experienced its power, for it is only out of the joy of the knowledge of forgiveness in your own heart that you can really pass on the good news. Nothing can touch, for effectiveness, the power of your personal testimony as you speak it with your own lips—the testimony of the converted sinner. Secondly it is of no use relying upon your own wisdom, your own cleverness, or your own strength. You can never reason anybody into the faith; that is the work of the Holy Spirit, who makes our words powerful and effective. No utterance, therefore, can be effective unless you seek the power from on high. Thirdly, you must go to the sinner with the Gospel, and seize opportunities of open-air evangelisation and of bearing your witness in factories, clubs and "pubs." Like St. Paul, you must go from place to place finding sinners before you can minister with your hands or speak with your lips. Fourthly, every Christian is called upon to be a witness.

(2) The Bible is the evangelist's text-book—it determines the content of the message that we are to deliver and provides us with the authority for what we say, for the Bible is the authoritative Word of God. The Bible may be characterised as the "Book of Salvation," and what men and women need to-day is salvation. Its early books are foreshadowings of the way of salvation; in the New Testament we see the effecting of salvation in the life, the work, and the crucifixion of our Lord; the Acts reflect the unfolding and preaching of salvation, while Revelation shows the consummation of salvation, when sin and sorrow and sighing shall flee away and glory shall be realised.

(3) The Bible is the evangelist's word-book—some of those to whom you speak will be hearing the Gospel message for the first time. Learn to use your Bible to point the sinner to Christ, for the words, the texts, and the parables of the Book will give blessing, power, and life.

—Selected.

KOREA.

The Commonwealth Secretary of the Bible Society writes:—

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"I am glad to write you this first letter just after the Red Army left Seoul. Seoul was liberated on September 27th by the joint operation of Korean and U.S. Marine Corps. I cannot write you the ordeal that I have passed through last three months. I suffered all kinds of mental and physical tortures. I endured the sufferings, because my only desire was to keep the Bible House and Mr. Robertson's belongings in safety. I kept them in safety until September 25th, but the Bible House and everything that was in the House were all burned up on September 26, when there was a severe battle at the centre of the city. I wept when I saw the ruin.

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"I do not know what to do now. Without building and Scriptures what shall I do?"

SEEING THE INVISIBLE.

(From a Rector's Letter.)

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"The things which are seen are temporal; but the things which are not seen are eternal." There is little need for any reminder of the first fact. All around us we see the things held dear by the world losing their value. Nothing is stable. Nothing is sure.

Proper Psalms and Lessons

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A SINCERE WISH.

May the Spirit of One whose birth we commemorate at Christmas abide with you at this holiday season and throughout the year.

We appreciate your kind favours of the past and trust that we may have opportunity of greater service in . . .

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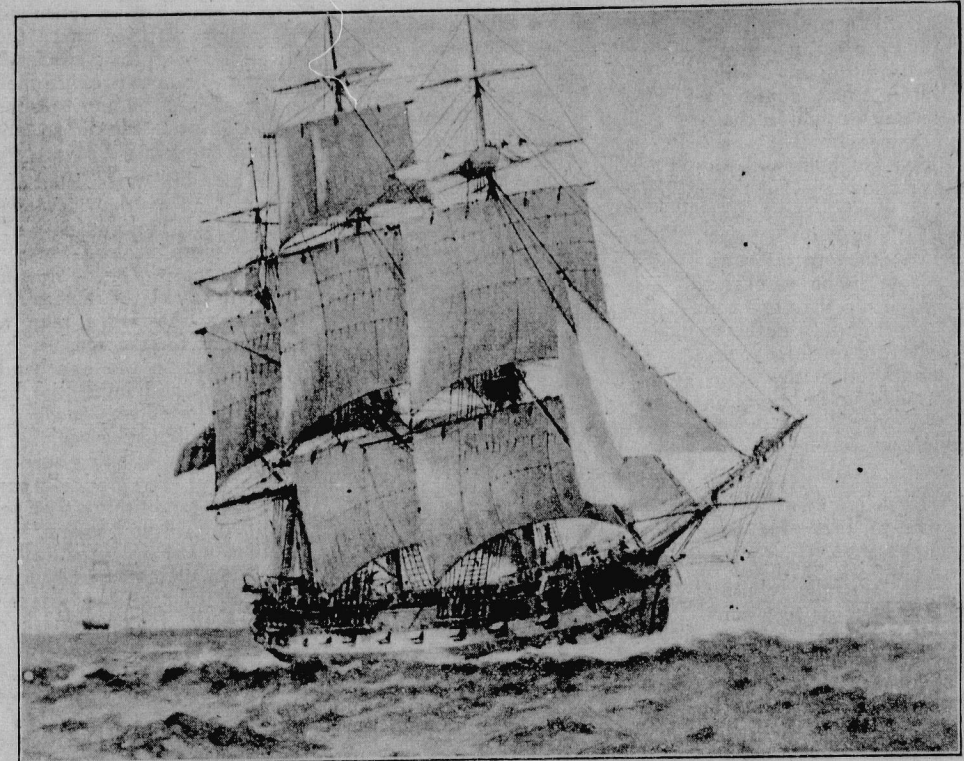
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H.M.S. SIRIUS ENTERING SYDNEY HEADS, JANUARY, 1788.

RELIGION AND LIFE IN EARLY N.S.W.

the Rev. W. H. Rainey, B.A., F.R.G.S., Commonwealth Secretary of the British and Foreign Bible Society.)

The infant colony of New South Wales was fortunate in its first two plains, Richard Johnson and Sam-Marsden. While both were clergy- of the Church of England, yet y were also attached to the evan- cal movement and influenced by ravian missionary enthusiasm. Such rone combination provided the type haracter necessary to face the crude ism of life in a primitive penal lement. Incidentally they were h Yorkshiremen and understood ep-breeding and farming. Captain nch, no mean judge, called John-

son "the best farmer in the country." Moreover, when we eat our luscious oranges, we should remember with gratitude that Johnson planted the first orange tree in New South Wales with seed he brought from Rio de Janeiro. His action in bringing this seed to Australia was that of a practical, far-seeing man, thinking of the good of the people among whom he was to dwell. Marsden asked King George III for a couple of merino sheep to improve the breed in New South Wales and received a gift of five which he brought out with him. The colony required versatile,

practical men as spiritual leaders rather than scholarly theologians of a retiring nature, and it had such men in our two first preachers.

Moreover, both these pioneers came with the backing of William Wilberforce, the great philanthropist who did so much to free the slaves. It was Wilberforce, too, who persuaded the Government to send a chaplain with the First Fleet and recommended Johnson for the post. The same gentleman used his influence with the S.P.C.K. to such effect that the "Golden Grove" was converted into a veritable Bible depot. There were on board no less than 100 Bibles, 600 New Testaments and 600 Psalters, together with an abundance of Prayer Books and general Christian literature.

What kind of parishioners could Johnson and Marsden expect to find in the new colony? Johnson himself was curious about this, so during the long period of waiting before leaving England, he visited the hulk "Leviathan", then lying at Woolwich with some 250 of his future parishioners on board. James Bonwick in his book "Australia's First Preacher", thus describes the scene:

"The poor creatures were fetched up from the dark caverned depths of the lower deck, fetid in atmosphere, and reeking with disease germs. They were gross and disgusting in bodily appearance, dull in intellect, depraved in morals. There was no light in their eye, no smile on their face. They had mirth without joy, laughter without pleasure. Did one know at what they laughed, at what they swore, fear would be added to horror. Yet these were human beings; the erect stature still parted them from the beasts of the forest or field. What did the preacher think of them? He shrunk from them. He pitied the sallow, hopeless, looking ones, and shuddered at the more youthful, who, brought up in homes of filth, misery and vice, had never known the guilelessness and brightness of childhood."

This was the chaplain's first contact with the dark side of life. He was appalled by what he saw.

On the voyage to Australia Johnson conducted Divine Service on two ships every Sunday, providing books for those who wished to have them. Nevertheless conditions were indescribably bad, morality being practically non-existent. His illusions, if he had any left after his Woolwich experience, must have vanished long before he reached his journey's end. What were Johnson's thoughts when he faced his people at the first service on Australian soil? He knew he was in for a difficult time but he faced it bravely. As we have already seen the state of morals was utterly depraved.

Drunkenness, immorality, and violence were the rule; the sacred ties of domestic life were almost unknown.

One would shrink to speak of such things were it not necessary to reveal the utter rottenness of life in the colony. In other parts of the settlements, unreached by chaplains, conditions were even worse. Speaking of Tasmania, at a rather later date, James Bonwick says:—

"The amount and character of religious instruction communicated to the prisoners is well described by a condemned man to a Judge. 'What is done, your Honor, to make us better? One a week we are drawn up in a square opposite the military barracks, and all the military are drawn up in front of us with loaded muskets and fixed bayonets, and a young officer then comes to the fence and reads part of the prayers—that is all the religion we see.'

Johnson, who does not seem to have been a great preacher, complained to Governor Philip of the poor attendance at his services. The Governor, who personally cared very little whether the convicts attended church or not, exasperated by the complaints, issued the following decree:—

"The Commissary is directed to stop two pounds of meat from every overseer, and a pound and a half from every convict, who does not attend Divine Service, unless prevented by sickness or other sufficient cause."

Johnson, however, whether his congregation was voluntary or not, did not limit himself to conducting Divine Service. He visited the sick in hospital and the convicts in their huts. In one of his letters he refers to this visitation work: "I have found," he said, "more pleasure in visiting the convicts in their huts than in preaching." Then the chaplain had to minister to the Governor, his staff, and to the members of His Majesty's Forces then in residence. Neither chaplain received much official

support. Johnson, unable to persuade Philip to build him a church, built one for himself—the first Christian place of worship in Australia. The building was burnt down, it is believed by the convicts themselves, after a special appeal by Governor Hunter for a better attendance.

Marsden was even less fortunate with Governor Macquarie than his predecessor had been with Philip. Macquarie was an autocrat of autocrats—he expected to be consulted about the hymns and the sermon. On one occasion he sent for Marsden and commanded him to produce the manuscript of a sermon he had preached nearly a year before. He did so, and the Governor commented severely upon it.

The military consisted of the officers and men of the New South Wales Corps. J. D. Lang, in his "History of New South Wales," says concerning this Corps—"For the next fifteen years (from 1795) the history of the colony exhibits little more than a series of struggles for the mastery between the Governor on the one hand, and that powerful and influential body on the other. Its officers engaged in business of many kinds, especially in the sale of rum. From being buyers and sellers in general, they gradually conceived the idea of establishing themselves as the only buyers and sellers." They obtained what was practically a stranglehold on the commercial life of the colony. Johnson was brave enough to attack the liquor trade conducted by this powerful body. On the first Sunday that Governor Hunter took office, Johnson "exposed the last Government, their extortion, their despotism, their debauchery and ruin of the Colony, driving it almost to famine by the sale of liquors at 1200 per cent. profit." Johnson's fearless exposure of iniquity did him credit, for the supporters of the old regime were still strong and dangerous. Never do we see the chaplain more to advantage than at this period, when, harrowed on every side by his enemies, his nerves torn to shreds, he makes his stand for righteousness. His fearlessness had its reward in a proclamation by Governor Hunter decreeing that no officer should sell liquor.

Both Johnson and Marsden attacked strongly entrenched vested interests and created enemies who never forgave them. They were libelled in the colony and England, and indeed still are. To all unprejudiced people, however, they stand out as great servants of God to whom Australia owes much. They were not perfect—but let him who is perfect cast the first stone.

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THE FIRST CHRISTIAN SERVICE.

The annual service in commemoration of the first Christian service held by Rev. Richard Johnson under a great tree in Sydney Cove on February 3, 1788, will be held at 3 p.m. on Sunday, February 4, at St. Philip's, Church Hill. At the request of His Grace the Archbishop, the arrangements for this service are made by the Church of England Men's Society.

The preacher will be Bishop Hilliard. The Rev. Victor Bell, in the absence of the Presbyterian Moderator, will read the first lesson and Mr. Lawrenson, President of the Baptist Conference, the second lesson. The prayers will be read by the Rev. C. L. Connor, President of the Methodist Conference, and Archdeacon Hammond will conduct the service. The choir will include members of several suburban choirs.

The united service recognises the part other religious bodies, as well as the Church of England, have played in the spreading of the Gospel since it was first preached in Sydney 163 years ago. Members of all denominations are cordially invited to this service.

THE SECOND SUNDAY IN LENT.

The forthright utterance which begins the Collect for this Sunday serves to remind us of an oft-forgotten truth:

OUR FUNDAMENTAL HELP- LESSNESS.

Little children are especially receptive to spiritual influences because of their dependence upon parents or guardians. They can visualise a Loving Father and a Kindly Saviour for one supreme reason—their minds are free from the really crippling forms of pride and self-conceit. It is their joy in trouble to know the infinite comfort of a mother's or a father's arms, and to have the assurance that healing and future security are freely available. Perhaps this is the leading thought which lay behind the Master's admonition: "Except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven." It is a salutary but humbling thought, and does not meet with popular or general approval in these days when men are so sure of themselves.

The Book of Common Prayer em-

phasises the reality of our spiritual weakness. We say so often in the words of the General Confession, "There is no health in us." We pray also in the Litany, "We humbly beseech Thee, O Father, mercifully to look upon our infirmities." In other words, our own moral strength will never enable us to prove triumphant in the situations of life. There is no inherent force within the heart of man powerful enough to give effective help when it is really needed. "We have no power of ourselves to help ourselves." In regard to the "deeds done in the body," as well as the hidden things of the soul, a strong, unfailing, Divine Help is needed. Lent brings forcible reminders of the clamant need for Divine control of our bodies—self-control is not an exclusively Christian ideal. (The Stoics of old sought after it as the focal point of their pagan philosophy.) When we pray, "Keep us . . . outwardly in our bodies," we have a solemn reminder that those fleshly frames are

THE TEMPLES OF THE HOLY GHOST.

Christianity is concerned with the whole of man—body and soul—and in the life of this world we do well to guard against an exaggerated separation between what we call "temporal" and "eternal." Our Divine Master took human flesh, and in the wondrous Act of the Incarnation restored the true and original dignity of our God-given humanity. Jesus Christ knew what temptation meant in all its depth and persistency—"yet without sin." The pangs of hunger in the wilderness—the pangs of thirst on the Cross—these were bodily sufferings, involving spiritual anguish, too, beyond our conception. For does not Satan assail the soul most forcibly when physical vigour is at a low ebb? "Keep us both outwardly . . . and inwardly." What an essentially practical prayer that is! Christianity is different from other religions, such as Hinduism, in that, inter alia, it does not regard the body as fundamentally evil. When "the Word became flesh and dwelt amongst us,"

God took our whole human nature into union with His Divine Person. What we call our humanity is marred and spoiled when we turn our backs upon God, and our passions and appetites become evil when misdirected or uncontrolled. Our bodies are truly the greatest marvels of God's Creation. A wise and loving Creator has entrusted these to our keeping, that we might bring to fulfilment our highest endeavour: "to glorify God and to enjoy Him for ever." But the Christian life is a battle, and not a care-free existence. That is why we must seek prayerfully a fortification and safeguard against

ADVERSITIES AND EVIL THOUGHTS.

The age-old problem of pain, suffering and sickness provides a useful analogy regarding the vital connection between "adversities" and "evil thoughts." The Old Testament character, Job, demonstrates the ability of a faithful soul to prove triumphant amidst adverse circumstances. "In all this Job sinned not, nor blamed God foolishly." The first Christian martyr, St. Stephen, could follow the Master's example and make bodily pain the occasion of selfless prayer, "Lord, lay not this sin to their charge." Here is encouragement, and yet how often we blame God instead of blessing Him. Evil thoughts quickly arise in the mind which is wearied with the burdens of life and there is no easy "escape route." It is only when we can say with the Psalmist, "the Lord is thy defence upon thy right hand" that faith will overcome adversity.

Evil thoughts can "hurt the soul" grievously, and only the "whole armour of God" can give vital protection. Truth and righteousness must win the day if faith and prayer are real enough. Perseverance alone will prove their reality. Apart from our Master we can do nothing. With Him, our very helplessness becomes our strength. As we empty ourselves of false reserves and shams, we receive of His fullness, and quietly, confidently, enter upon the victorious life.—R.E.S.

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CHRIST, THE SHEPHERD OF MEN

There are two special shepherd chapters in the Bible, the twenty-third Psalm and the tenth chapter of John. The theme in both cases is the same, the Shepherd and his sheep, but the voices that speak are distinct. In the Psalm we hear a voice from the flock; in the gospel it is the voice of the Shepherd that we hear.

MY.

These two chapters are linked closely together by the use of the word "my." David looks up and says, "the Lord is my shepherd"; our Lord looks down from heaven and says, "My sheep hear my voice."

Never has the word "my" been so strongly and universally challenged as to-day. In the gospel story the rich land-owner speaks confidently and easily of "my barns" and "my goods." To-day democracy, whether as socialism or communism, asks "what is your right to say 'my'?" How did you come by these goods? What right have you to store them in barns? Indeed, "who built the barns?"

And, thinking of that, may we reverently ask what right has our Lord to say "my sheep"? And David to say "my Shepherd"?

There is a fable told of a shepherd and his sheep. The first sheep said, "Good shepherd, I am glad I am one of your sheep." The shepherd answered, "What makes you say you are one of my sheep?" "Because," said the sheep, "you got seven pounds of wool from me. I know I am one of your sheep."

Then another sheep said, "Good shepherd, I am sorry I am not one of your sheep." The shepherd asked, "What makes you say you are not one of my sheep?" "Because," said this sheep, "I had been very sick all the year and at shearing time the shearers turned me out. You got no wool from me."

Then the shepherd called all his sheep and addressed them in words like

these, "You are all my sheep. And I want you to know why. I went into market and bought you. I paid the price and was given a receipt. You are all mine, not because I get wool from you, but because I bought you."

BOUGHT.

The Apostle Paul writes of Christian believers at Corinth, "Ye are not your own. For ye were bought with a price." Immediately afterwards he repeats this statement, evidently for emphasis, "he that was called . . . is Christ's bond-servant. Ye were brought with a price." The place of our redemption and the price that was paid is made clear by the Apostle Peter in his first general epistle. "Knowing that ye were redeemed not with corruptible things, with silver or gold, . . . but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ."

In the gospel we read, "the Son of man came not to be ministered unto but to minister and to give his life a ransom for many." In the old world a ransom was a price paid to set a slave free.

DEBT.

Closely allied to the thought of bondage is that of debt. Our Lord has taught us to pray, "Our Father which art in heaven . . . forgive us our debts."

In another place our Lord, speaking to Peter on the duty of forgiveness, said, "Therefore is the kingdom of heaven likened unto a certain king which would make a reckoning with his servants. And when he had begun to reckon one was brought unto him

which owed him ten thousand talents. But forasmuch as he had not wherewith to pay his lord commanded him to be sold and his wife and children and all that he had and payment to be made . . ."

The same thought is implied in our Lord's words to Simon the Pharisee, "a certain lender had two debtors: the one owed five hundred pence and the other fifty. When they had not wherewith to pay he forgave them both."

As sinners we are debtors. As debtors we are in danger. In the old world debtors were imprisoned. This was so even in England up to quite recent times. Readers of Dickens will be familiar with this. Samuel Wesley, Rector of Epworth, and father of John and Charles, spent some months imprisoned in Lincoln Castle for debt. He was a learned and worthy man but political enemies did him much mischief. There was no discharge till the debt was paid.

Debt is what is due. We owe what we ought. Our Heavenly Father states the case: "A son honoureth his father and a servant his master: if I then be a father where is mine honour? And if I be a master where is my fear?" A father has rights because he is a father. "Children, obey your parents in the Lord: for this is right." A father's rights go deeper than obedience. We owe to our parents both loyalty and love.

Jesus said, "thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind. This is the great and first commandment." There is nothing in the Divine nature to hinder a perfect loyalty. God is perfect light and He is perfect love. We have not loved Him as we ought to have done. Nor have we kept His commandments.

The voice of nature joins with the voice of revelation in accusing us of debt. As debtors we are guilty. As debtors we are in danger. Jesus warns of this danger when He says, "lest . . . thou be cast into prison."

RELEASE.

Every awakened conscience is sensible of this debt. The first need of the soul is for release. Where is this to be found? There is only one answer: At the foot of the Cross. It was there the believer's debt was paid and the account cancelled. God in infinite grace and mercy has provided for our need. "And you being dead . . . did he quicken . . . having forgiven us all our trespasses; having blotted out the bond written in ordinances that was against us, that was contrary to us; and he hath taken it out of the way, nailing it to his cross."

"Oh, why was He there as the bearer of sin,

If on Jesus thy guilt was not laid?
Oh, why from His side flowed the
sin-cleansing blood?

If His dying thy debt has not
paid?

The righteousness of God and the love of God meet on Calvary. They meet in the mystery of Redemption, God's remedy for sin "that he might himself be just and the justifier of him that hath faith in Jesus."

We ourselves could never pay the debt. The debt must be forgiven. The ground of that forgiveness is the atonement of our Lord Jesus Christ.

SURRENDERED.

Our Lord has purchased the right to say "my people," "my sheep." It is not a legal fiction but solid fact: "ye are not your own; ye were bought with a price." "The good shepherd layeth down his life for the sheep." Five times in this chapter the Lord speaks of laying down His life.

But there is another side to this question which perhaps a simple illustration may help us to appreciate. Suppose a sheep-owner in the interior buys a flock of sheep on condition of their delivery to him at his station. Then suppose these sheep are delivered wrongfully to another owner perhaps in another State. They are the property of the rightful owner by purchase but not by possession. Actually they are in the hands of the wrong owner and serve him.

The Lord has the right to say "My sheep," for "He died for all." But none are really His but those who have surrendered their hearts and lives to Him.

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ABORIGINAL SUNDAY.

"WHO MADE THEE TO DIFFER"?

"I would further plead with you, for the sake of the poor, unenlightened savages, who daily visit us, or who reside amongst us. O beware of laying stumbling blocks in the way of these blind people lest the blood of their souls be one day required at your hand."

These words from the Rev. Richard Johnson to the inhabitants of N.S.W. in 1792 may well be considered seriously by all who call themselves Christians.

We are apt to gloss over the facts in our history which suggests a national guilt, but as Christians we cannot do this with any conscience.

The Aborigines of our land were driven from the fertile parts on the coastal rivers into the inhospitable interior. It has sometimes been thought sufficient compensation that we have placed them in contact with "civilisation." But they are not wanting money or luxuries, for they are not materialists. There is no better thing we can do for them than to take them the precious knowledge of Jesus Christ. A Christian Aborigine can stand in the evil day and bring praise to the name of our one Lord.

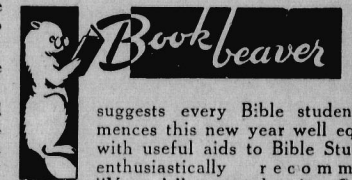
But to bring the gospel to the Aborigine is not a simple thing.

There have been many years of devoted missionary service, and to-day there are probably more missionaries to the Aborigines in proportion to their numbers than to any other people. But it must be acknowledged that the result has been very meagre indeed, in terms of the effective communication of the Gospel and the creation of native Churches.

Foremost in this problem of "communication" is the problem of language. Here is one of the most conspicuous failures of missionary work, and one may safely predict that very little effectual evangelisation and edification will occur until missionaries are communicating with the natives in their own languages. And, rightly tackled, this should be by no means an insuperable task in these days.

Another serious handicap is the amount of time and manpower which have to be spent on mission "chores," supply, transport and maintenance of stations, sometimes leaving little energy or enthusiasm for the real job in hand.

The ready acceptance of the Gospel in the Mediterranean countries in the first century was largely due to a common Greek language and a common Hellenistic culture. Here is a multitude of new languages and a culture far removed from our own. It requires the most thorough-going exercise of "thinking black" in the world; but only by this enterprise can we assay the evangelisation of the Aborigine.



suggests every Bible student commences this new year well equipped with useful aids to Bible Study and enthusiastically recommends "Young's" comprehensive Concordance, priced at 76/6, which can be bought from Dalrymple's Book Store at 20 Goulburn Street, Sydney.

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NOTES AND COMMENTS

The well-known Lord Beaverbrook, who from the poverty of a Canadian pastor's home, won his way to great riches and position as a Cabinet Minister and Evangelist, proprietor of one of the great London newspapers, in an address to youth gave the following testimony: "The Evangelist is the man who has the greatest capacity for doing good, and, therefore, if I was in a position to influence the life of a sincere young man to-day I would say to him, 'Rather choose to be an evangelist than a Cabinet Minister or a millionaire.' While I was a young man I pitied my father for being a poor man and a humble preacher of the Word. Now that I am older I envy him his life and career." The term Evangelist means the preacher of the Gospel—the Evangel, and the content of that Gospel is recognised by the great Apostle St. Paul as Christ Himself, the Son of God Who was crucified for us men and our salvation. We preach "Christ crucified," said he, Christ the power of God and the wisdom of God. As the Apostle again says, "We preach not, ourselves, but Christ." What a Saviour! What a gospel!

And yet men, called to do the work of an evangelist, are so often found preaching themselves and not Christ, or perhaps "Some of Christ." There is so much exhibitionist preaching—the subtle temptation that St. Paul evidently referred to when he said to the Corinthian Christians, "I determined not to know anything among you save Jesus Christ and Him crucified."

Illustrations unfortunately abound. Here is a preacher, "called to the work of an evangelist," who begins his sermon, of course without a text, "I was thinking the other day as I walked down the street," then followed not some thought of the Christ in order to preach Him, but a moral talk on some subject, not uninteresting in itself, but wide of the mark the Evangelist should have. Here is a young brother at the beginning of his ministry, again without a text, telling his waiting congregation of his efforts during the week to find something to preach about!!! And yet the whole New Testament lay before him, holding up the Christ Whom he was, in his ordination, commissioned and privileged to preach. In the one case they asked for bread and he gave them "a stone." In the latter case, by reason of an irrelevant and stupid diatribe against the writings of

women, and women comprised at least three-fourths of the congregation, they asked a fish and he gave them a scorpion. Alas! for ourselves and our people if we cannot say with the Apostle, "We preach not ourselves but Jesus as Lord, and ourselves your servants for Jesus' sake!"

We speak mainly ad clerum—Lent with its great challenge to self-examination is at hand. Let us make the great Apostle's great decision. It is the parson's job so to preach the Gospel, that he may be able to say to his hearers, "Before your eyes Christ hath been placarded, crucified among you." "Clearly set forth" so that no excuse can be made of not knowing or understanding. When heart calls to heart in the preaching of "the wonderful Jesus" there is bound to be response. Like that interesting character, the King's witch, in one of the African missions, who came to the king and said, O King, I want you to pray for me. I have been trying to hate this Jesus for so long, and yet when that man read this morning those words of his, 'Come unto me . . . and I will give you rest,' I could resist Him no longer and now my heart is breaking for love of Him." "Christ the love of God, the power of God, the wisdom of God." He is the wonderful Gospel!

Some years ago Archdeacon J. M. Wilson, of Manchester, was addressing a little group of ordinands on "Preaching." "Preach the Gospel!" was his theme. He then spoke of Canon Body, at that time one of the best known missionaries in England. The Archdeacon said, "I once had the opportunity of hearing him and was especially interested because of his great reputation. As the sermon proceeded the Archdeacon kept wondering why he was so much in demand because the sermon seemed very ordinary. But as he continued in his preaching he suddenly emphasised Christ as the Saviour and immediately he was transfigured. The chaplain then understood the secret of his great power—it was the message of the Gospel—"Preach the Gospel."

Let us this Lent determine to preach only the Gospel, and not only this Lent, but to make this wonderful Gospel the burden of our preaching at all times, that men may be able to say of us in the time to come, "He preached Christ unto them."

The Call of Lent is a call to self-examination and a real repentance.

The thought of sin is repugnant to men, the practice of sin most popular. And yet sin is that intruder into human life which interrupts our relationship with God and with one another. Selfishness and pride, the characteristics of an egocentric life are but manifestations and necessary manifestations of sin. When David opened his heart to God in real recognition of the heinousness of his sin, his repentance was so real and his sense of sin so poignant that he said to God, "Against Thee, Thee only, have I sinned." Too often the reverse is seen in human life when men lose practical sight of God. At the basis of an impoverished Christianity to-day there lurks a complete lack of conviction of sin. That is the reason of the false ideals of life which possess so much of our common life. Wherever you look to-day in this world of unrest and strife, it is man's selfishness and pride that is responsible for the greater part of it. And so the Call of Lent, to-day is a very practical call, and very relevant to the condition of our world in its various parts. We all of us need a clearer conception of what sin really is in relation to God, that most important relationship of life. Sin brings men to the true meaning of life and the sin binds men in the cruellest bondage that the world knows.

The devotional services of Lent are designed to help men to a thoughtful stocktaking of their lives that so they may realise more their need of redemption and release from this bondage, and may be led to a truer consecration to the Saviour Who gave Himself on the Cross for man's redemption and release.

"He breaks the power of cancelled sin,
He sets the prisoner free." He alone!

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PERSONAL

Mr. F. W. Kirkwood, B.A., active Church worker of St. James', Canterbury, N.S.W., has been appointed Senior Lecturer in Geography at the Armidale Teachers' College. Mr. Kirkwood gained first-class honours at graduation in Geography and has been a High School Teacher. He is the brother of Mrs. M. C. Newth, wife of the Precentor of St. Andrew's Cathedral, Sydney.

Mr. Keith Noake, organist and choir master of St. John's, Ashfield, and Music Master of Trinity Grammar School, Dulwich Hill, has been appointed organist and choir master at Newcastle Cathedral.

The annual conference of the Inter-Varsity Fellowship of the Evangelical Union is being held at the Geelong Grammar School, Corio, Victoria, from January 23-30. About 200 Graduates and Undergraduates from all States are expected to attend. The speakers include Professor E. M. Blaiklock, of Auckland, Dr. H. Guinness, Dr. Ian Holt, Canon Marcus Loane, Mr. J. O. Sanders, of C.I.M., Rev. J. Searle, and the General Secretary, Dr. Paul White.

The Church in Victoria has lost a gracious personality in the death of the Rev. H. J. Harvey, at one time Archdeacon of South Gippsland.

Rev. Walter Newmarch has been appointed Assistant Chaplain at The King's School, Parramatta, N.S.W.

Miss Rosemary Guillebaud, daughter of the late Archdeacon Guillebaud, author of "Why the Cross?" is working on a translation of the Bible into Urundi, one of the languages of the Ruanda Missions of C.M.S.

Professor E. M. Blaiklock, M.A., Litt.D., Professor of Classics at Auckland University, is visiting Australia on his way to England. Professor Blaiklock is a well-known Christian layman in New Zealand. He addressed a meeting of the I.V.F. Graduates Fellowship at the home of the Dean of Sydney on Friday, January 19, and is a speaker at the I.V.F. Conference at Corio, Victoria.

We regret to note the death of Mr. A. Pendleton, of Willoughby, N.S.W. Mr. Pendleton had been associated with St. Stephen's Church, Willoughby, for many years. He had served as a member of the Parish Council, Church Warden, Parochial Nominator, and Synod Representative, and took a very keen interest in the various activities of the Church. Mr.

Pendleton came to Australia in 1912 from Manchester, England, and joined the A.I.F. when war came in 1914. As an original Anzac he took part in the fighting on Gallipoli. He returned to Australia with his wife after the war and settled at Willoughby, where, with his family, he faithfully served Christ in the parish of St. Stephen.

We are pleased to hear that Canon Reginald H. Noble, son of Mrs. Noble, of Lindfield, N.S.W., and the late Rev. H. J. Noble, has been appointed a member of the Senate of the new Peshawar University. In a letter to his mother, Canon Noble states: "It is indeed an interesting experience to be numbered among the rulers of the University with a large group of the senior and leading men of this Province, including the Chief Justice and the Cabinet Ministers." Canon Noble was trained in Moore Theological College and ordained in St. Andrew's Cathedral, Sydney, in 1910.

We desire to express our sympathy with Deaconess D. Bransgrove, of the G.F.S. Hostel, Forest Lodge, Sydney, on the death of her brother, Horace. Mr. Bransgrove died on January 14, as the result of an accident.

We also offer our sincere sympathy to Deaconess D. Baker, of L.H.M.U. on the death of her brother, Charles Edward Baker, of Maroubra.

We offer our congratulations to Mr. and Mrs. J. O'Connor, of Castlereagh, N.S.W., on the birth of a son on 19th December, 1950.

ARCHBISHOP OF CANTERBURY.

Speaking at Toowoomba (Q.), in reply to speeches of welcome by the Premier of Queensland and the Leader of the Opposition, the Archbishop said:—

"It is moving to find, as I do, up and down in the world, in these dangerous days, how the leaders of political and social life are increasingly ready to say openly and unashamedly that only a return to Christian principles will preserve that which we have received, and enable us to hand it on as we have received it, to those who come after us."

"The reason for the success of dictators is that they make people believe they can bring things under control again."—Pastor Niemoller, speaking at Swanwick, England.

THE LATE MR. J. S. JOHNSON.

Mr. J. S. Johnson was born in the year 1853 on November 18. He lived for 97 years and three weeks, the last full day being the Lord's Day, and about 8.30 on the following morning, Monday, December 11, 1951, at Warrawee, N.S.W., he quietly passed into the presence of his Lord and Saviour.

His was a remarkable life. Born of Godly parents, he lived his life in the atmosphere of prayer. He often spoke of his days as a boy at the Cathedral School in Melbourne, and later at Kyneton, and of Bishops Henry and John Langley, of Bendigo. He was superintendent of the Sunday School at Kyneton for many years, and who can tell the extent of his influence amongst the many young people? He was a man of deep spirituality and a devout reader of the Word of God.

He had various interests in the field of sport. He enjoyed the outdoor life, and was a good athlete. There were the three "C's" in his life. He loved cycling. He would speak of the days when he cycled with others over the hills and enjoyed every moment on his bicycle. He loved to go camping. Camping to him was a real pleasure, and he received a great thrill as he spent his time in the company of his friends under canvas. But probably his greatest sport was cricket. He would spend hours in reminiscences of this, the greatest of sports. He remembered the first English Eleven playing the Australian Eleven in Melbourne on January 1, 1861. He was interested in cricket and followed the game almost to the end of his life.

He was a great reader of books and magazines; he would speak of a special writer and quote him. He was a temperance advocate, and until recently read the late Archdeacon R. B. S. Hammond's Temperance paper, "Grit." He possessed a fund of humour.

He was a sound Evangelical and loved his Church, whether it be in Melbourne, Kyneton, Sydney or Wairoa. He subscribed to the funds of St. Andrew's Wairoa, regularly.

The secret of his strong constitution was his unbounded faith in God. The Bible was very real to him, and prayer was to his soul as food to his body. He looked forward to his Communion. God had been good to him through all the years which were so bright. We thank God for his life, a man whose life was hid in God.

Our sympathy is extended to his son, Mr. J. W. Johnson, of Wairoa, and daughters, Mrs. Hall, of Kyneton, Victoria, and Miss Johnson, of Warrawee, and to all his relatives and many friends.

His body was laid to rest alongside his late wife, who pre-deceased him thirty years ago, in the Waverley Cemetery, in sure and certain hope of the Resurrection to eternal life.

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THE PROBLEM OF TEMPTATION: A FRESH APPROACH

(By R. H. Gordon.)

In the sense in which we consider the problem of temptation in this article, it is the believer who is tempted. The believer has two natures; the "born again" nature and the old "nature." Temptation's appeal is to the old.

The unsaved may be checked by his conscience, or may consider the possibility of the consequences, but the fact that all sin is against God does not disturb him. With the believer it is different.

Why Temptation?

In the case of our first parents, it was a blow by Satan against God, and it still is. The true believer is saved; the devil cannot take away salvation, but he can mar the Communion, kill the testimony, damage the usefulness, and plunge the believer into the pit of Despair. Therefore it is not to be wondered at that temptation comes. The unsaved know nothing of this experience.

It is the fact of the believer falling before temptation with which we deal here.

In its overthrow of the believer, temptation takes many forms. In some cases, it is a tragic outward demonstration of gross sin, causing the enemies of the Lord to blaspheme. We are horrified, and, like the Pharisee, we may say, "Thank God, I am not like that."

We are liable to think of temptation and fall in such terms, and much as such a tragedy is to be abhorred, there is another side to the question.

What about the sins which do not come out to the public gaze? Pride, envy, jealousy, evil thinking, bitterness, back-sliding in heart, laxity in Bible reading and prayer, carelessness in the work of God, and even secret gross sin.

How many believers fall in any or many of these ways?

How far are we all blameless in this regard?

It is easier for us to show condemnation for other people's sins, which may have come out, and excuse our own which are not known, than to condemn ourselves and excuse others.

Believers may fall and keep up appearances. All sin is against God, and in this matter of temptation and falling, we should be perfectly honest.

Why does the Believer Fall?

The true believer does not practise sin—go on continually committing it—that would be conclusive evidence such a person is not saved. But he is liable to be overcome by temptation. That is clear from Galatians 6: 1; 1 John 2 1-2; 2 Cor. 2; 5-7, and experience proves this to be true.

Then why does the believer fall? The answer may startle—because he wants to.

We are prone to excuse ourselves on the ground of circumstance, environment, heredity, and so on, but the plain fact is, a person sins because he wants to. No matter what form temptation may take, and how it may appear to be resisted, yet finally it is yielded to because the person wants to do it. James 1: 14-15.

Sin makes temptation attractive—sin blinds, deceives, binds.

Thus a person is overthrown.

Why did David sin so grievously? It is obvious from the story that he was blinded and deceived. The temptation was attractive; David yielded because he wanted to.

Why did Joseph come supremely through that terrific test? "How can I do this great wickedness and sin against God?" was his reply. Thus he said "No." Because he did not want to yield.

This truth applies to every form of temptation. Let us make no excuse—we yield, it is because we desire to.

"There hath no temptation taken you, but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make a way of escape, that ye may be able to bear it (1 Cor. 10: 13).

The Way of Victory.

This is sure. Our Lord Jesus Christ was tempted in all points like as we are, yet without sin.

Our Lord was Jehovah in human flesh. Scripture abounds with many evidences of this great fact; a comparison of John 12: 37-41 with Isaiah 6 sets forth this truth very definitely.

Why was our Lord tempted? We have seen that a person sins because he wants to. Was that possibility in Christ? He declared, "The prince of this world cometh and hath nothing in Me," and again, "Get thee hence, Satan, thou art an offence unto Me." The question then follows, "What was the value of His temptation, if Christ could not want to sin?" Great indeed. The purest souls feel the approach of temptation most, even though there be no possibility of yielding. Sin did its worst on Christ, through His life, in Gethsemane, on the Cross. Read Psalms 118 and 22. His holy soul was exposed to sin's abominations, they could not touch Him, but He was sensitive to the awful approach, and has an understanding of sin, which we do not, and could not have.

We have a Saviour Whom sin could not touch with its seductive power—He was so much above sin, and at every point of attack. All this He is to the believer, and so Heb. 4: 14-16, and 3: 18 have their significance to us. "The name of the Lord is a strong tower, the righteous runneth into it, and is safe," Prov. 18: 10. "They overcame him by the blood of the Lamb, and by the word of their testimony" (Rev. 12: 11).

Then, too, the way of victory is by the word of God and prayer. How much these are neglected? How many Christians read the Bible through—and regularly! This is the way to get to know the Lord. (1 hour a day takes one through the Bible in three months; half an hour a day in six months; three chapters a day and five

Sundays, in one year.) Prayer is linked on to this; failure at these points invites defeat at temptation's hands.

Memory of Past Failures.

Many a one suffers here. Conscious of forgiveness, yet the memory of the sin is used as a lash on the conscience. Where possible, of course, all wrongs should be put right; but even after this is done, conscience is harassed, and the life kept in a bondage of misery. Of course it is a good thing to be reminded in our hearts of our failures; but how the devil delights to turn memory into torment. This is cruel bondage. Is there no way of liberty? There is. Paul went through this very experience and declares, "The law of the Spirit of Life in Christ Jesus has made me free from the law of sin and death," Rom. 8: 2. That is the secret.

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"GOD BE WITH YOU TILL WE MEET AGAIN."

A service was held in St. Andrew's Cathedral, Sydney, to bid farewell to the Archbishop of Canterbury on the afternoon of his departure from Australia. As the service closed, verses of the above hymn were sung by the boys of the choir. This simple act seemed to deepen the feeling of sympathy and goodwill in the Cathedral, and at the same time gather up afresh the prayers of all.

The following account of this hymn appeared in a recent issue of "The Sentinel" (Canada):—

It was written by the Rev. Jeremiah Eames Rankin, for many years pastor of a Congregational Church in Washington, D.C. Later he was president of Howard University there, an institution for coloured people. Dr. Rankin said that the idea came to him as he thought of the oft-repeated expression "Good-bye." He remembered that this was simply a contraction of "God be with you," and he wrote this hymn with the hope that the religious significance of the phrase should not be forgotten.

Dr. Rankin was a man of unusual literary gifts. He was born in the village of Thornton, New Hampshire, in 1828. He had a Scottish pedigree and throughout life was fond of Burns' poems. He wrote a book in the Scottish dialect which had quite a vogue in his day. Other works from his pen were "Ingleside Rhymes," "Hymns propatria," and quite a number of practical essays and works on the cultivation of the devotional life. His preaching drew large congregations to his church at Washington and his strong sympathy with the coloured race won him many friends and no doubt made enemies, during that period when the entire country was so agitated over slavery.

It might almost be said that William Gould Tomer, who at Dr. Rankin's request, wrote the music for this hymn, was associate author, for the hymn and tune are inseparable. Tomer was not a trained musician. He was simply a country lad, with little education, who loved music, and became the leader of a village choir. He taught himself to play the violin and wrote musical sketches which indicated that had he received a musical education he might have made his mark in the world. In 1862 he enlisted as a private soldier, and at

the close of the Civil War was appointed a clerk in the service at Washington and it was there that he met Dr. Rankin. The hymn, with Mr. Tomer's musical setting was first sung in Dr. Rankin's church and its popularity was instantaneous.

The hymn will never rank high as literature but like the plaintive "Negro Spirituals" it carries with it a strange power to move human emotions.

BROADCASTING.

Professor F. W. Robinson, of the Queensland University, will continue his national broadcasts on the work of religious pioneers in Australia on Sundays till February 18.

EVANGELISM.

The Board of Diocesan Missions (Sydney) asks for prayer for the work of the Diocesan Evangelist, Rev. George Rees.

The following engagements are next in order on his programme:—

Wollongong Camp.—January 26-29.
Evangelistic Week-end at Milton—February 2-4.

Mission at Thornleigh—February 11-19.
Mission at Pymble—February 25-March 5.
Mission at Rozelle—March 11-26.

Mission at Forster and Mirboo North, in the Gippsland Diocese, also invitation to speak to the Synod on Evangelism and at a Special Evangelical Rally. All this during April and part of May.

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The Present Situation in China as it Affects Missionary Work

(Written for the "Australian Church Record.")

Even in a very short article on the present situation in China as it affects missionary work, two preliminary observations are necessary. The first is that the situation is changing so rapidly that statements made to-day may be out-of-date by next week. The second is a warning that I am adhering to the title suggested to me.

Concerning the work of God in China, as distinct from missionary participation in it, the news from every part of the country is encouraging. Not only are Christians proving steadfast under persecutions, but astonishing numbers of people are coming forward for baptism. As in Acts 16: 5, both consolidation and progress are reported. And the percentage of lapsed Christians is small.

But the missionary faces a peculiarly difficult situation. Until quite recently, while his movements were restricted, and certain types of normal activity were banned by the authorities, he was able to exercise a valuable spiritual ministry, which was appreciated by the Chinese Church. For many years past a wise missionary has recognised that his place was in the background of the picture—but a background is not unimportant. The China Inland Mission, for instance, has long ceased to control the Chinese Churches associated with it, and they are self-supporting as well as self-governing. Thus these Churches were not disconcerted by pressure from the authorities to free themselves from foreign control and to dispense with foreign aid. During the last few weeks, however, the pressure has been directed towards the complete elimination of foreign personnel. In common with some other Mission boards, we have adopted a policy of holding on wherever our co-operation was welcomed, not considering the possible danger to ourselves if China became involved in war with other nations.

Now, however, a large scale withdrawal is being planned, and the reason for it is that our presence is becoming an embarrassment, and in some cases a positive danger, to the Chinese Christians. Many of them have been ready to suffer for Christ's sake but ought we to expect them to suffer on the ground of their association with us? Personally, I feel sure that the tremendous upsurge of national feeling follow-

ing the Chinese victories in Korea is largely responsible for the intensification of the pressure upon the Churches. Instead of begging missionaries to stay, they are beginning to implore them to go.

If the majority of missionaries depart, will the Churches enjoy greater freedom? Will the church buildings be free from the danger of confiscation? Will the pressure upon Christian students in the universities be relaxed? In my view any such relaxation will only be temporary. While the official government attitude towards religion is tolerant, it is expected that, with the emergence of the true Socialist State, Christianity, as well as superstitions, will be expected to die a natural death, and if they do not submit to euthanasia, it remains to be seen whether the process will be expedited.

As far as the Chinese Episcopal Church is concerned, the remaining foreign Bishops have all resigned, and their place has been taken by Chinese, who are facing the future with faith and courage. In some cases they may be permitted to receive foreign funds for their own salaries, and for the support of large educational institutions, provided these funds are completely at their disposal, with no strings attached. The support of the ministry may become a major problem since the authorities regard the clergy as "unproductive" and do not even approve of their receiving their salaries from Chinese Christians. Various means of livelihood have been suggested which would not hinder them from giving a major part of their time to the main task. For instance, Bishop Shen, the Principal of the Theological College, is an expert barber, and was teaching this trade to some of his men!

That, however, is a digression. If the withdrawal of missionaries is planned it still remains to be seen whether the authorities will grant the exit visas without which they cannot begin to move. Prayer should be concentrated on this problem. We of the China Inland Mission had 601 missionaries on the field on December 20 and the withdrawal of the majority of these will be a major operation.

Granted, however, that most missionaries have left China in six months' time, what prospect is there that they will be able to return at some future

date? Must they be drafted elsewhere, or take up work at home? One thing is certain, the Ambassador of Christ will receive his commission from the One Who sent him, and guidance for future service will not be denied to anyone who honestly seeks it. We who have joined Christ's Foreign Service have proved that He accepts responsibility for us while we do His will. But I cannot say I have any assurance amounting to conviction that we shall return to China, though I think it is probable that God still has a ministry for us in that great land, and many of us will be eagerly waiting for the door to open, even if it is necessary to serve elsewhere for the time being. If we do return, it will be even more definitely at the invitation of the Churches and for tasks assigned to us by them. Meanwhile I end this article as I began it—with a reminder that with or without the aid of missionaries the building of the Church in China goes forward, and, whether or not we have the privilege of returning, there is laid upon us and upon the sending Churches the inescapable duty of prayer that Chinese Christian leaders may be wise as serpents, harmless as doves, bold as lions, and that a million simple believers may challenge the enthusiasm, even the fanaticism, of the Communists by the reality of a faith which works.

Frank Houghton, Bishop.

General Director, China Inland Mission.

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RICHARD JOHNSON: FAITHFUL MINISTER.

It is pretty safe to guess that no one would have heard of Richard Johnson if he had not been chaplain to Captain Arthur Phillip's expedition to Botany Bay in 1787, and Australia's first clergyman. His gift was faithfulness rather than vision, courage and steadfastness rather than aggressiveness, and if we reckon that God demands not success but faithfulness, we can have no doubt that Johnson fulfilled his high calling of God. "You are sent to lay the foundation stone," wrote his old friend John Newton to him in 1793, "upon which others will build, and it will be more clearly seen by posterity than at present, that the Lord directed you by His counsel, and upheld you by His arm of power, that He appointed you to the honour of opening a plan which He, in His due time, will accomplish."

The year 1783 may begin the story for us.

In that year the War of American Independence came to an end, and the need for a new penal colony became pressing.

The same year saw the founding of the Eclectic Society in London. The Rev. John Newton was the leading light of this remarkable society of Evangelicals, which numbered among its members William Cowper the poet, William Wilberforce, John Thornton the philanthropist, the Rev. John Venn, the Rev. Charles Simeon, Mr. Toplady and Mr. Latrobe, the father of Victoria's first Governor. It was a society for the discussion of various questions concerning the Christian Faith, and it is of peculiar interest to us to know that at its meeting of November 13, 1786, the question was discussed, "What is the best method of planting and propagating the gospel at Botany Bay?" If it is going a little too far to call the Eclectics "The Second Founders of the Church of England," it is certainly not too much to say that they were the "onlie begetters" of the Church of England in Australia. From this society came both the proposal and the nomination of a chaplain for the new penal settlement. From it also, a few years later, came the Church Missionary Society.

In the same 1783, in Cambridge, Charles Simeon, Fellow of Kings, began his long and influential 53-year ministry at Holy Trinity Church (Samuel Marsden came under his influence) and a young man of 26, Richard Johnson, graduated B.A. of Magdalene College.

Richard Johnson, like his later colleague, Marsden, was a Yorkshireman, and, like him, was educated at the Hull Free Grammar School, under the headmastership of Joseph Milner, the ecclesiastical historian. He went up to Magdalene on a scholarship. It seems

likely that he would have had some contact with Isaac Milner, Joseph's brother, who was an outstanding Evangelical leader, and who was then rising to prominence in the academic life of the university.

Some two years after his graduation, in 1786, Johnson was ordained deacon and priest by the Archbishop of Canterbury. Whether he had any appointment then we do not know, but it must have been very shortly afterwards that Johnson's name was suggested by John Newton and others of the Eclectics through Wilberforce to Mr. Pitt, as a suitable chaplain for the new colony.

The best commendation Johnson could have had was that Newton, Wilberforce, Thornton and others believed he was the man for the job. He was not an assertive character. He was, despite strong convictions, quiet and sensitive by nature, not particularly robust, and with no great experience of affairs or of pastoral ministry. Yet he accepted the challenge. No young man ever went to a harder parish. Newly ordained and newly wed, this meek Cambridge graduate set out for the ends of the earth in company with his strange parishioners, with little encouragement but the backing of a few earnest friends. It was before the days of the modern missionary movements. The unknown difficulties ahead could scarcely be more formidable or discouraging than the known difficulties. John Newton, himself no stranger to the rigours of life overseas, wrote of Johnson in 1786:

"A minister who should go to Botany Bay without a call from the Lord, and without receiving from Him an apostolical spirit, the spirit of a missionary, enabling him to forsake all, to give up all, to put himself into the Lord's hands without resource, to sink or swim, had better run his head against a stone wall. I am strongly inclined to hope Mr. Johnson is thus called, and will be thus gratified. . . . Oh! if Johnson is the man whom the Lord appoints to the honour of being the first to carry the glad tidings into the Southern Hemisphere, he will be a great and honoured man indeed."

For six years Johnson laboured alone in N.S.W., and for another six with Samuel Marsden as his colleague, although with the latter mainly at Parramatta. Johnson saw little enough of him, and his own duties at Sydney were ever increasing. The material hardships of those early years in the colony are well-known, and for the chaplain, with a young family and continual calls on his compassion and charity, they were extremely exacting. What was much worse, there was not an ounce of exaggeration in Newton's comparison of Johnson with Lot vexing his righteous soul from day to day as he dwelt in a licentious and lawless society. On top of all this was the conspicuous lack of any help or encouragement from the authorities, amounting at times to active hindrance.

Let those who walk through Macquarie Place recall that here, in the open air, Johnson held the first service on Australian soil. Then let them further recall that for six years, despite repeated requests for a building, services both at Sydney and Parramatta continued to be held in the open air, wind,

rain or shine, much to the detriment of public regard for religious observance, never strong, and to the chaplain's health and peace of mind. Finally, tired of waiting for apathetic officialdom, Johnson himself designed, helped to erect, and paid for (at a cost of £67 12s. 11d. — more than a third of his annual salary) a church of wood and plaster large enough to seat 500 people. A stone memorial now marks the approximate position of this church, on the corner of Hunter and Bligh Streets.

It is likely that Johnson was no great diplomat. He seems to have had some sort of difference with Governor Phillip even before the Fleet sailed, but his most serious troubles were with Major Grose, Lieutenant Governor after Phillip's departure. From the point of view of law and general integrity, these were the worst days of the colony, and the military government was chiefly to blame. Johnson found himself at open variance with Grose. The latter complained that the chaplain was "one of the people called Methodists, a very troublesome, discontented character." Governor Hunter, who endeavoured to put an end to the military stranglehold on the community with its lawlessness and corruption, gives a more favourable testimony of Johnson, "A most dutiful son of the Church of England. . . . A Moravian Methodist. . . . I believe him to be a very good, pious, inoffensive man." ("Methodist" was practically a synonym for "Evangelical" in the 18th Century.)

Another testimony worth having is that of his friend Wilberforce, offered to the Secretary of State at Whitehall, at a time when Grose had tried to bring Johnson into disrepute over the affair of the church building. "I tell you," wrote Wilberforce, "that he is one of the worthiest men breathing, the most active, the most humble, and at the same time very little acquainted with the world."

Johnson was ultimately reimbursed for the cost of the Church. He used it also as a

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school for nearly 200 children—the first in the Colony—but the building was burnt to the ground after five years of use. Arson was suspected, and Hunter offered a £30 reward to discover the perpetrator, but without success. Johnson's biographer, James Bonwick, blames Roman Catholic convicts who thus protested against the Governor's order of compulsory Church attendance.

Johnson's health declined over the years, and the only hope seemed to be in return to England. Fortunately, Marsden was much more robust, but even he had not the initial troubles which Johnson had endured. It was with sympathy that Marsden wrote years later, by way of defending the necessity of farming by the chaplains: "The Rev. Richard Johnson bore his difficulties and hardships, until his spirits and constitution were broken, and he returned to England a mere skeleton from vexation and toil."

When Governor Hunter returned to England in 1800, Richard Johnson went with him. He was then only about 43, but much in need of rest. At the end of two years it was clear that his health would scarcely stand a return to active service in N.S.W. Johnson did not formally resign the Senior Chaplaincy, but the Government seemed to interpret his inability to return as a resignation, for after paying him for one only of the years of his leave, it simply neglected him altogether. For ten years he received no allowance (some civil officers, with shorter periods of service than the chaplains, had received half-pay), nor did they offer him any other living or appointment, despite a recommendation for such from the Archbishop of Canterbury. Such was official gratitude. Johnson was forced to accept "the drudgery of a poor curacy" at West Thurcock, on the Thames, in Essex. It was the bluff and vigorous Marsden who, on a visit to London in 1809, stirred things up on behalf of his more retiring former colleague.

In 1810 Johnson was appointed to the Rectory of St. Antholin in London, and in 1817 to the perpetual curacy of Higham in Norfolk. Here he died in 1827, aged about 70, two years before Archdeacon W. G. Broughton sailed for Sydney. Mrs. Johnson survived him four years.

It is a pity that Richard Johnson's surviving correspondence is so meagre. What there is, together with the Address he prepared for his parishioners in 1792, gives some indication of his temperament and outlook. But perhaps the best reflection of his character is seen in the letters addressed to him by his old friend, John Newton. Newton's vision of the real significance of Johnson's work may have been clearer than the chaplain's own:

"The seed you sow in the Settlement may be sown for future generations, and be transplanted in time far and near. I please myself with the hope that Port Jackson may be the spot from whence the Gospel light may hereafter spread in all directions, and multitudes may rejoice in it who are at present covered with a thick darkness." (Nov. 28, 1789.)

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CORRESPONDENCE

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

ALCOHOLISM AND T.B.

(The Editor, "Australian Church Record.")
Dear Sir,

The whole community, but especially the Medical Profession, and the Minister for Health, are given a bad headache because of the prevalence, which grows no less with the passing years, of tuberculosis. The afflicted sufferers are more in number than can be housed and nursed. Is there any connection between this horrid disease and alcohol? There is, most definitely.

At an international congress on T.B. which met in Paris it was resolved, "That in view of the close connection between Alcoholism and Tuberculosis this congress strongly emphasises the importance of combining the fight against tuberculosis with the struggle against alcoholism" (Quoted from "Alcohol and the Human Body," by Horsley and Sturge).

Observations made in France prove that in districts where less alcohol is used deaths from T.B. are only 3.3 per thousand of inhabitants. In districts where alcohol is taken in larger quantities the death rate is 10.8 per thousand—three times greater.

The authors quoted declare "In a Sanatorium for consumptives 30 per cent are avowed alcoholics; 37 per cent are moderate drinkers; 27 per cent drink very little while only 6 per cent are abstainers."

Heavy drinkers spend so much in drink that the homes see but little of their money. Consequently the children endure malnutrition and grow up stunted and are unable to resist the bacillus of T.B.

The disease is spread in hotel bars which are often so crowded that glasses are not washed, but just dipped in cold water, which does not kill T.B. germs.

If members of the medical profession would only speak out boldly and tell the public the truth about alcohol the people would be awakened as to the national menace of strong drink.

Yours faithfully,

H. F. PALMER

Bellarabi N.S.W.

FIRST CHRISTIAN SERVICE

(The Editor, "Australian Church Record.")

Dear Sir,

Could I crave the favour of your valued journal to draw attention to a service to be held on Sunday, February 4, at St. Philip's, Church Hill, at 3 p.m., to commemorate one of the most important events in the history of the Church in Australia, namely, the first Christian service held by Rev. Richard Johnson in Sydney Cove on February 3, 1788?

Here is an opportunity for all sections of the community who value our Christian heritage to pay tribute by their attendance at this service to the debt they owe the Christian Church for its leavening and uplifting influence in the Commonwealth since our earliest beginnings as a nation.

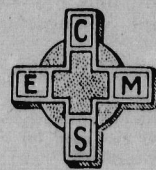
Yours faithfully,

A. HOPE.

32 Woodside Ave., Strathfield.

January 18, 1951.

MEN'S CONFERENCE.



The Triennial National Conference of the C.E.M.S. will be held at Moore College from Friday, 26th to Monday morning, 29th January. The National President, the Bishop of Armidale, will preside and delegates from other States, with Sydney members, will go into residence at the College. The series of Bible Studies will be led by the Rev. C. E. Hulley, the Chairman of the N.S.W. Provincial Council.

The Conference will deal with a number of domestic matters, but its main theme will be "Anglican Strategy" following the addresses by the Archbishop of Canterbury during his recent visit to Australia. Sessions will be conducted by selected speakers dealing with "Our Faith," "Home Policy" and "Overseas Policy."

The Bishop of Armidale will open the first session at 8 p.m. on Friday, 26th inst., the next session will be at the same time on Saturday, and the third session on Sunday. All churchmen as well as members of the C.E.M.S. are cordially invited to each of these sessions.

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LEST WE FORGET—III.

(By the Rev. Gordon D. Savage, Secretary, Church Society, London.)

Written for the "Australian Church Record" and continued from last issue.

II. Dangers.—Great dangers attend great deliverances unless we remember them. "They soon forgot His works; they waited not for His counsel. God gave them their request, but sent leanness into their soul. They forgot God their Saviour Who had done great things for them." We see

(a) **A Gradual Reversal** in England of the Protestant position. Men have forgotten their deliverances. The Jesuits are busy again. Rome's hopes have revived. England is to be subjugated once again. Cardinal Manning boldly said to his priests in London, in 1870, "It is yours, Right Reverend Fathers, to subjugate and subdue, to bend and break, an Imperial race" (see his Sermons, vol. i, pp. 166-167). In this country we have seen many instances of this grim reversal of the Reformation at work. The Protestant Declaration has been altered. The Pope has been recognised as a temporal sovereign, contrary to the Act of Settlement. British guns have saluted the Papal flag.

Within the Church of England itself there has been a great reversal. The known standards of the Church of England have been defied, and no power has been able to restrain the excesses of certain clergymen whose heart is in Rome but whose formal allegiance is to the Book of Common Prayer and the 39 Articles.

The Tractarian Movement, sometimes called the Oxford Movement, has proved itself an effective "fifth column" for Rome within the Church of England. Since 1833, the beginning of the movement, over 750 clergymen of the Church of England have left to join the Church of Rome. And, worse still, over 1000 clergymen still in the Church of England accept the supremacy of the Pope of Rome!

The Tractarians have for the moment split into various sections and the extreme types of Anglo-Catholics are now in a minority. But the minority is a noisy and influential one and it is still able to wield an influence far in excess of its strength. Anglo-Catholicism has rent the Church of England, making it "party minded," and has embarrassed the ordinary loyal churchman satisfied with the known liturgical doctrinal and legal standards of the Church of England. The introduction of alien ritual

and services (e.g., "Benediction of the Sacrament"), and the use of "English Missal" into many parish churches have driven considerable numbers of loyal Anglicans into non-conformity and increased the financial difficulties of the Church of England. Worse than that, it is my personal opinion that the great majority of ordinary church-people, including the Evangelicals, have been forced for 80 years into

(b) **A Great Defensive.** Challenged to do so, they went to the Ecclesiastical Courts and highest Court of Appeal to defend their doctrine and ritual. But having spent £100,000 thus in the last forty years of the last century, and having achieved success on nearly every one of the scores of matters of ritual and doctrine on which a judgment was given, they rested on legal decisions, forgetting that truth is never propagated in this way. In the reaction to the excesses of the Anglo-Catholic group, this defensiveness has been an unfortunate characteristic on several important occasions, for instance, after the Royal Commission on Ecclesiastical Discipline, 1904, and the Prayer Book Measure of 1927 and 1928. There were very good reasons why Parliament should reject the Deposited Prayer Book, and now that the controversy of 1927 and 1928 is in perspective, it is increasingly obvious to men of all shades of Churchmanship why the attempt at Prayer Book Revision was abortive; but that does not alter the fact that Evangelicals have let the main findings of the 1906 Report and the Rejection of the Proposed Prayer Book lull them into a self-satisfaction and a reliance on the power of the State which has been unhealthy and unproductive.

THE WORLD OF BOOKS.

The Bathurst Ritual Case, pp. 261, £1/1/-.

The Bathurst Case awakened a good deal of interest. It is important that the general public should have an opportunity of studying the actual facts. The book which has been issued contains the major part of the evidence submitted on the various hearings including portions of the evidence taken on commission in England. The information laid against the Bishop, and the Statement of Defence enables the reader to grasp the salient features of the case. Two important documents receive full publication. The opinion of the Legal Nexus between the Church of England in England and the Church of England in Australia (p. 133). The opinion is particularly valuable as the case stated gives a careful resume of the history of the Church of England in Australia. It has been much in evidence in discussions on the proposed Constitution and is worth having in an accessible form.

The second Document is "Lawful Authority: A Memorandum," by the Honourable Mr. Justice Vaisey extracted from the book with the misleading title, "The Canon Law of the Church of England". It may be worth while noting that a considered reply to Mr. Justice Vaisey has been prepared and issued by "The Church Society" in England.

The five judgments, including the two dissenting judgments delivered in the High Court of Australia are given in full.

The non-legal reader will no doubt be interested in the form in which various informations, defences and other relevant documents are presented for the consideration of the Court. It is perhaps worthy of notice here that while the Rt. Hon. Mr. Justice Dixon held that the action of the Bishop did not justify the claim that it constituted any diversion of property from the purposes to which the trusts devote it and even did not involve the decision that the Bishop had failed to observe the liturgical rules imposed upon him by the consensual compact (p.233) yet he expressly declared that the Sign of the Cross prescribed in the book and the ringing of the Sanctus Bell were both illegal practices in England because of the Acts of Uniformity. That is a declaration which has been obscured in popular comment on this case. The reason of the obscurity is possibly the admitted difficulty of securing strict compliance with the Order of the Book of Common Prayer. But that ought not to remove from view the fact that three out of four judges of the High Court admitted on the evidence that in point of fact the practices which were permitted, if not prescribed, in "The Red Book" were a violation of the established rule of the Church of England.

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The examination and cross-examination of witnesses illustrate forcibly the difficulty the ordinary man experiences in presenting evidence. The witnesses for the informants were men of education and experience, and yet most of them were greatly confused by the pressure of counsel. They had not fully reckoned with the fact that familiarity with a service is quite compatible with a certain vagueness regarding details of the service. The impression left on the reader is that the Bishop's counsel took advantage of that fact and used it to the fullest extent permissible. It is only fair to add that the confusion does not apply only to the laymen.

The Rev. Stanley Richards was unable to say whether or not the Sign of the Cross was illegal in the Church of England. He gave it as his opinion that it was not an illegal ceremony.

Archdeacon Hammond admitted that Ignatius used the term "Altar" for the Communion Table (p. 129); evidently he forgot that Bishop Lightfoot says, "It would be an anachronism to suppose that Ignatius by the 'altar' here means the 'Lord's Table.'" (On Ep. to Eph. iv).

Again, we notice that the Bishop of Bathurst is convinced that a large number of people who believed what has been called "the Receptionist View" of the Presence of the body and blood of Christ in the Holy Communion could quite consistently accept the words, "When the Bread and Wine become the Body and Blood of our Lord Jesus Christ by the power of the Holy Ghost" (p. 74). The Bishop of Sodor and Man, on the other hand, regards the word "become" in the sentence just quoted as involving a miracle. He said, "I think that is how it would be understood by the ordinary worshipper" (p. 16). Again, he says that the prayer, "Grant, O Lord, that the hands which have received these may never do what is wrong" is directly contrary to the doctrine of the Church of England (p. 164).

The ordinary lay worshipper who exhibited confusion when pressed as to the actual details of services with which he was assumed to be familiar can, perhaps, gather consolation from the fact that the Bishop of Bathurst informed the Court that "The Gradual they say in the Lutheran Prayer Book is 'Hallelujah, the Lord is Risen'" (p. 77). Subsequently, apparently after consultation with his counsel, the Bishop corrected that statement and pointed out "that as quoted from the Easter Salutation from the Greek instead of from the Lutheran Prayer Book" (p. 79). The Court, very wisely, we think, refused to accept the view confidently urged by the Bishop's counsel that rubrics or directives were not a part of the service. The exact words used by the Hon. Chief Justice are, "All the directions in small italics contained in the Book (like the directions in the Book of Common Prayer) are either directions to the priest or to the worshipper, and it would be an unreal view to take of the Red Book to say that these directions do not help to determine the character of the service" (p. 259).

The same attitude is evidently taken by the Rt. Hon. Mr. Justice Williams, who referred to certain rubrics as "introductions" which were not sanctioned by the Book of 1662 (p. 250). Similarly, the Rt. Hon. Mr. Justice Dixon agrees that "The manual does appear to imply that the Sign of the Cross may or shall be made by the celebrant, so that the action is a distinct ceremony" (p. 233). It seems common sense to assert that a book which is used alike by celebrant and communicant as a manual of worship contains in its explanations "directions of intention" which

give a special colour to the service in which the book is used. Devotional manuals may and often do adopt interpretations which are not acceptable to all the worshippers. But they can be laid aside and the service remains unimpaired. It is different with a service book actually employed by the celebrant.

A good deal was made of the report of the Ecclesiastical Commission of 1906. The impression left by the evidence might mislead unless two facts which are not included in the references are clearly borne in mind. The first is that the Churches concerning which deviations were recorded were churches which were made the specific object of complaint. The report declares: "The complaints made to us relate to a small proportion of the 14,242 churches in England and Wales, and vary greatly in their character and gravity. To preclude an impression which would, we believe, be just to the general body of the clergy we desire to place on record our convictions that the evidence gives no justification for any doubt that in the large majority of parishes the work of the church is being quietly and diligently performed by the clergy who are entirely loyal to the principles of the English Reformation as expressed in the Book of Common Prayer."

The second fact to which attention is also drawn is that there were in existence practices "significant of doctrine or teaching contrary or repugnant to the articles or formularies of the Church of England, and which

must therefore be seriously misleading to the faith and devotion of its members." Of such manual of prayers selected for notice is called "Catholic Prayers for Church of England People," by "Father" Stanton. Concerning this the Commission reports: "It seems clear that a Communion Service in accordance with the manual could not (save for receiving in both kinds where there were communicants) be distinguished by the congregation from the Roman Mass in English. Notwithstanding this evidence, when Archdeacon Hammond said, 'It is common in the Church of England in some places to use the entire Roman Mass Service,' the reply was made by Mr. Kerrigan, 'I did not ask you that and I did not want to hear it.' This does not suggest a desire for an exhaustive examination of the evidence given in ritual commissions."

There are a few typographical errors in the book but they do not seriously impair the value of the production. It demands careful reading and we hope that interested churchpeople will see to it that they secure a copy and read it carefully.

CHRISTIAN ORIGIN.

The Origin and Evolution of the Christian Church. T. G. Jalland, 7/6. Hutchinson's University Library. pp. 200.

Authority in the Apostolic Age. R. R. Williams. 8/6. S.C.M. pp. 144.

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The incessant dialogue on the Church Sacraments and Ministry continues. These two are contributors to the subject in different ways: one as an endeavour to make the complicated argument from Rabbinics and Patristics comprehensible among the general public; the other seriously grappling with the teaching of the New Testament to the purpose of influencing the ordinary reader. Dr. Jalland was a contributor to the well-known volume "The Apostolic Ministry," edited by the Bishop of Oxford. It is not surprising that he confessed to being indebted to Dom Gregory Dix not only for his material, but, more to the point, its interpretation. Dr. Jalland's own scholarship is detailed and deep, even if it is also narrow and lacking in wide appreciation. Although the book has no bibliography the many notes show that the author relies on two sets of books. First of all, those that give the data on which his case is built; and secondly, Anglo Catholic works (mainly Dix's) of interpretation of that data. The book has one hundred and eighty pages of text; fifty of these are devoted to the Jewish background to Christian institutions and fifty to the origin and development of the ministry. From this one can see the author's underlying intention in what appears to be an objective historical work. If the underlying aim seems obvious the text might be the conclusion of his review of Jewish background: "It is often only by seeing these familiar Christian institutions against the background of their Jewish prototypes that we can fully recover their essential significance." While it cannot be denied that background is important, it can both be misinterpreted and overestimated and we would suggest that the author has not escaped these dangers. A decade ago the same controversy had to be fought on the influence of mystery religions on early Christian, notably Pauline, origins, and the danger of the overemphasis of Rabbinic influence is that it has less apparent unorthodoxy than the previous interpretation. But while terms, phrases, and various references may be readily borrowed by these writers from the contemporary scene, it is quite insufficient to use those references to indicate a direct conversion of Judaistic doctrines and practices into Christian use. Moreover it is certainly important not to mix too freely evidence of third century origin to cover early second century requirements. All these remarks cannot be better illustrated than by the author's quiet assertion of the notorious "shaliach" interpretation with regard to the official authority of the apostle as the plenipotentiary of Christ because of his office, and, of course, after the apostles — the bishops. Jalland gives no hint of having heard of any other viewpoint than his own (or Dom Gregory Dix's) nor of having noted the several criticisms to which this theory has been subjected. The argument of the whole section on the ministry is largely a rehash of Dix and A. M. Farrer, and shows the same ingenuity not only in filling up the gaps in the historical pedigree of the episcopate but also in the attribution to furthest antiquity of the doctrine of Apostolic succession. Take as an example, a quotation from the Apostolic Traditions of Hippolytus, where God is addressed in the prayer for ordination to the episcopate. "Father who knowest our hearts." The phrase "also knowest the hearts" echoes the address in the prayer (Acts i 24) at the election of Matthias. Hence "non-episcopacy (was regarded) . . . as an integral element in the constitution of the Church itself." That the same normal phrase occurs in other places in the Bible on several occasions in different variations including another in Acts gives no

hesitancy to this calm assertion. This is but one example of how undefined phrases can be pressed to mean particular things: of how half-hints can be pressed to "prove" otherwise very doubtful conclusions — indeed of special pleading and jumping to conclusions. This is nowhere more obvious than in the handling of the Biblical evidence especially Acts 20 vs. 17, 18, 28, Tit. i, 5-7, and such highly doubtful—but here necessary assumptions that Hebrews was addressed to the presbyters.

Other sections in the book deal with worship, the Canon of Scripture, and a final chapter on the relation of the Roman State and the Church up to the time of Constantine. It is a pity that these and other subjects not included were not given the scope that was inspired by the section on the ministry.

The Burrough's Lectures for 1948 given by the Principal of St. John's, Durham, covers similar if not extensive ground. His main treatment is with the New Testament with a slight reference to the Apostolic Fathers. Recent literature is referred to, to give the main contributions to N.T. study and to the problem of authority in religion produced in recent years. It is a fresh and bracing treatment, very far removed from the scraping for legalistic, official authority characteristic of the previously mentioned volume. A preliminary study in I Corinthians sets the tone for the approach though its evidence is not taken as decisive for the whole apostolic age. The record of revelation is seen as the most determinative source of church authority right through the apostolic age; it was the way that the abiding presence of Christ in His church made itself felt. From it stemmed derived authorities; among which is the ministry. Mr. Williams' study is in careful sequence according to the period groups of N.T. documents. Naturally the latest discovery of the "Shaliach" motif is criticised and a careful weighing of definite evidence of how the N.T. apostle was regarded shows that his authority was moral and practical rather than official. Nothing could be more apt than his conclusion on the "Shaliach" issue—"It is hard to believe that the very basis of the Church's life . . . can be established only by a prolonged and finally ambiguous argument among Rabbinic and Patristic scholars." A divinely authorised ministry can be traced; but no grade of it claimed unique authority to administer the Sacraments. Rather its authority was to preserve and convey the message of Christ and there was variation in the N.T. in apostolic, presbyteral and conciliar expressions. But it was practical concerns that brought new developments up to the Ignatian bishop. Yet Mr. Williams' interpretation of the Pastoral Epistles as early second century documents supporting a drift towards non-episcopacy has grave weaknesses. P. N. Harrison's important book which is his mainstay for this point of view is open to many objections.

Although the ministry looms large as an important vehicle of authority in the Church it shares its activity with more corporate expressions of morality, financial interdependence and general relationship between Christians all of which have an authoritative influence on the individual, all the more compelling because indirect and unofficial. Acts of power within the church were and still should be instruments whereby Christ's Lordship is exercised. But none of these channels could monopolise nor isolate Christ's authority. The final essay on the contemporary problems applies these suggestions, but one concludes the book feeling that there

is more to be said which the author might very profitably have gone on to deal with. —G.J.C.M.

Jesus and the Quislings, by J. Spencer Kennard, Jnr.; F. W. Cheshire, Melbourne, 1950.

This booklet, written by an American New Testament Scholar, comes to us in its Australian edition with a commendatory-foreword by Bishop Burgmann and Professor J. D. A. MacNicol of Melbourne, amongst others. For all that it is a perverse book, combining a laudable general aim (to counteract anti-semitism) with a doubtful, and often mischievous, method of using the New Testament. By demonstrating that it was the party of Caiaphas and the Shammaite faction of the Pharisees which was the efficient cause of Jesus' condemnation, the author believes he has disposed of "the myth of Jewish collective guilt". To be sure, the author admits that there are passages in the New Testament in which Jesus is opposed by other than these "quislings", but this difficulty is easily disposed of by labelling such passages as "secondary". The evidence of the Fourth Evangelist of the deep antagonism of "the Jews" to Jesus is as easily disposed of by assigning John's "attitude against the Jews" to "ancient strife between Samaritan and Jerusalem". In these views, it must be stated, Dr. Kennard does not carry with him any great weight of scholarly opinion.

The account of the trial before the Sanhedrin is dismissed as due to "Diapora ignorance. No Palestinian Jew could have so represented the facts". This solemn assurance is unperturbed by the fact that Mark, who gives us the account, was a Palestinian Jew, and so was Matthew! Even those who deny the Matthean authorship of the First Gospel, agree that the author was a Palestinian Jew.

We are asked to discard the important testimony of Jesus Himself concerning the judgment which is to fall on "this generation" because of the guilt of the Jews arising from their rejection of God's messengers (Matt. 23: 34ff; Luke. 11: 49ff; 13: 34ff). And the singular reason given is that the author thinks "the Jesus who went about crying 'Woe, woe to Jerusalem' was a farmer who was killed in the siege of Jerusalem." (p. 31.) Verbum sap!

Despite some useful material concerning Rabbinic Judaism, the arbitrary exegesis and extremely shallow view of the meaning of Christ's death given by the author constrains the reviewer to hope that few will be hoodwinked by the thesis of this pamphlet.—D.R.

CHINA INLAND MISSION.

All Directors of the C.I.M. are either now in Australia or on their way to Australia. We understand they hope to meet in Melbourne before the end of January. This meeting should be supported by prayer. The future of a large body of earnest Christian men and women is involved and the future, too, of a Society that has made a wonderful contribution to the furtherance of Christ's Kingdom in the world.

[Since going to press a statement has appeared over the name of Mr. J. Oswald Sanders, Australian Director of the Mission, saying that the C.I.M. has decided to withdraw most of its missionaries, including about 50 Australians, from Communist China.]

