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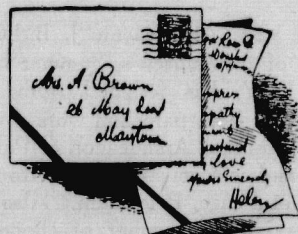
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Feb. 17. Sexagesima.

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

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

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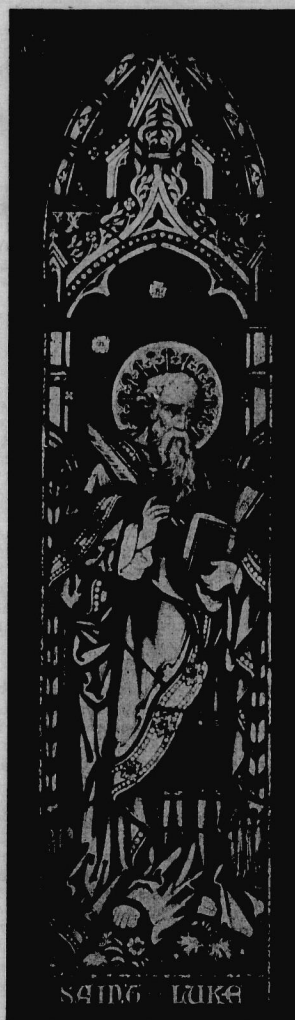
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THE RIGHT USE OF LENT

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

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

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

Arresting Spiritual Slackness.

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

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

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

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

Lenten Abstinence.

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

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

The Noblest Prayer.

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

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

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

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

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

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

Hear and Follow.

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

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

KING GEORGE VI.

King George VI, after a reign of period of re-construction, not yet fully under sixteen years, has passed to his eternal rest. He entered on his high duties as sovereign with a physical handicap. He fulfilled his task with a single-minded devotion that has endeared his memory to the hearts of his people. The reverence for his high office, which is a characteristic of the English people, has merged into a deeper feeling of personal affection. George VI was respected as a king. He was loved as a man. In these days of anxiety and change England and the British Commonwealth of Nations have been blessed with a succession of monarchs whose high character has adorned the exalted position to which God called them. George V displayed characteristics of courage and piety which awakened a ready response from his subjects. George VI followed this noble example of unaffected sincerity and added a personal charm of his own which it is not easy to define. Whether as an officer of the Royal Navy, or as a king upon his throne, he displayed the same quiet dignity which graces those who recognise responsibility and fulfil their destiny. In the dark days of war he shared to the full the hardships and privations that the ruthless air war inflicted on his people. In the anxious

period of re-construction, not yet fully accomplished, he took counsel with his ministers and spent laborious hours grappling with the insistent problems that war had created.

At all times he referred his difficulties in simple trust to God. It is well to have had such a king. It is well to remember that the cares of office and the burden of international unrest never diverted him from the deeper realities which remain unseen and yet are eternal. To our gracious Queen Elizabeth he left a heritage of duty well done which will, we are convinced, sustain her spirit as she meets the ever changing situations with which she will be confronted.

To the Royal Family, the Queen Mother, who shared so intimately the solemn responsibilities of our ruler, to the Queen Mary who guided his youth and cheered his dawning manhood, cheerfully yielding him to the service of his country in the First Great War, we tender our respectful sympathy. To Elizabeth, our Queen, who takes up a sceptre rendered all the more worthy because of him who wielded it before her, we offer our homage and assure her of our prayers.

God Save the Queen.

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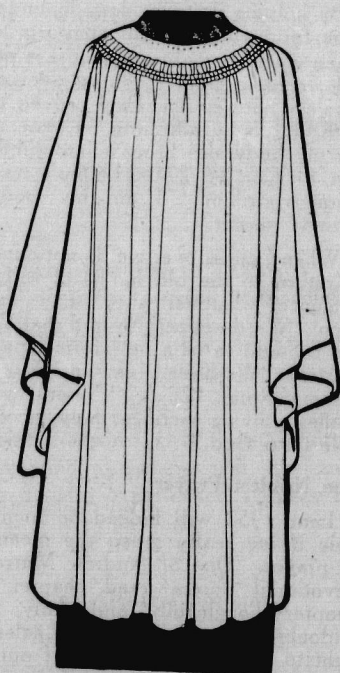
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"THE SYDNEY MORNING HERALD" and THE ARCHBISHOP OF SYDNEY.

We value as a priceless gift of democracy the freedom of the press. We have not forgotten John Wilkes and his struggle for the right of free expression of opinion. But we venture to remind the Press, and particularly "The Sydney Morning Herald" that privileges require jealous supervision if they are to be adequately exercised and properly safeguarded. Liberty has, more than once in our chequered history, degenerated into licence.

"The Sydney Morning Herald" has seen fit to hold up to public obloquy the Archbishop of Sydney who discharged a duty cast upon him by reason of the sacred office he holds.

We think as church people we have been badly treated by this ill-considered and unseemly attack. We are perfectly certain that no such censure would be made in the event of Cardinal Gilroy finding it necessary to exercise a mild discipline in relation to the conduct of worship or the use to which a church under his jurisdiction should be put. There is an amazing tenderness towards scruples in one direction and a reckless disregard of the ordinary courtesies in another that are frankly making us tired. We resent such ill-considered epithets as "narrow-minded" and "outmoded" when they are applied to high dignitaries of the Church of England. We happen to know that our resentment has been expressed by members of our church, but by a singular set of circumstances, which "The Herald" alone could explain, has found no place in the correspondence or any of the other columns of the paper. A new church exists for the worship of God. "The Herald" presumes to dictate to the leaders of our religious community as to the manner in which that sacred trust shall be observed. If it happens that the procedure does not meet with its high approval it levels all the darts of an ingenious journalism against the person whom it deems to be an aggressor. With a lofty air of majestic impressiveness it presumes to tell us exactly how the multitude is to be influenced. One would fancy that the "Herald" has been experimenting in types of evangelism and furnishing its reporters with prayers and hymns for daily use. But it would be only fancy, misled by the "Herald" intrusion into the realm of spiritual that is as unwarranted as it is unworthy.

We trust that "The Herald" will desist from these irritating tactics and suffer the Church of England to manage her own affairs as, having been taught by experience, it suffers the Church of Rome to manage hers.

IRISH EVANGELICAL CONFERENCE.

The Evangelical Fellowship of Irish Clergy recently held its annual conference at Greystones, Co. Wicklow. The visiting speaker was the Rev. D. B. Knox, B.A., M.Th., well known in Sydney, and at present Resident Tutor of Wycliffe Hall, Oxford. Twenty-seven clergymen attended, coming from all parts of Ireland. The conference lasted for three days and was chaired by the Rev. W. C. G. Proctor, B.D., Rector of Harold's Cross, Dublin, and a lecturer in the Divinity School T.C.D. Daily Bible Readings dealt with St. Paul's Prison Prayers and were given by the Rev. A. R. Nash, M.A., Rector of Holy Trinity, Ch. Limerick.

Mr. Knox gave three excellent addresses on "Justification by Faith," in O.T. and N.T.; in pulpit and sacrament; in the Christian life; the discussions which followed each address were very helpful.

Three interesting lectures were given during the conference. "Spiritual Healing," by Rev. Canon N. H. Waring, M.A.; "Salvation in the N.T.," Rev. M. C. Casella, D.D. (a converted R.C. priest); "Men for the Ministry" by Rev. G. O. Simms, Ph.D., Dean elect of Cork.

It is hoped that this evangelical Fellowship will grow in its sphere of influence, becoming a greater spiritual force within the Church of Ireland.—Sent by the Rev. Alan Yuill.

ANNOUNCEMENT.

Our Annual Sale of Work will, D.V., be held at the Bible House, Bathurst Street, Sydney, on Friday, 13th June, 1952, as was announced in this paper in July last year. A meeting of workers has already been held, and a further meeting of workers, to which a general invitation is given, will be held on Thursday, 13th March.

Readers who value this paper are urged to do all they can to help and if possible keep the 13th June free and attend the Sale.

The Gospel of Our Redemption

(By the Rev. A. D. Deane, Chaplain of Cranbrook School, Sydney.)

The approach of the Lenten season reminds us again of those truths which constitute the heart of the Christian faith, truths which to-day need to be studied and proclaimed afresh with boldness and with a sense of urgency born of a realisation of the nature of the times in which we live.

"Christ hath once suffered for sins, of sin and man's bondage to it. It the just for the unjust, that He might involves also man's obligation to God, brings us to God" (1 Pet. 3 18), is for sin not only brings its own thralldom, but by its violation of God's still the burden of the Christians' testimony, particularly as in these days he will provokes the justice of God. The looks for the approach of his coming Lord. The message of redemption is the unwelcome truth which constitutes the often least understood by those to the main Christian commentary on the affairs of men to-day, individually and whom it could mean most. Yet it remains the grand theme of scripture, socially, is that "Man is very far gone from original righteousness, and is of gathering within its compass the doctrines of the grace of God, sin, the depravity of man, the atonement and resurrection, justification by faith, sanctification, and the consummation of the ages, when the whole creation will be fully redeemed from the bondage of corruption.

Terminology.

The word "redemption" in both the Old and New Testaments contains the ideas of deliverance, of buying back at a price something which is in the power of another (cf. e.g., Lev. 25. 25, 47-49; 27. 20; Ruth 4; Titus 2. 14; 1 Pet. 1. 18-19). Other words associated with "redemption" in the N.T. are "ransom" (1 Tim. 2.6) and "purchase" (cf. e.g. Eph. 1.14, 1 Cor. 6.20; Gal. 4.5). Taking these ideas together and applying them to the redemption of man, three important facts, among others, emerge—

1. Man's bondage.
2. God's plan for man's deliverance.
3. The cost of man's redemption.

Man's Bondage:

The first of these considerations brings us face to face with the fact

A Way of Release.

This brings us to our second point, viz., God's plan for man's redemption, a plan whereby God Himself might be reconciled to the sinner, and man liberated from the bondage of Satan and sin.

We are prone to underestimate the first of these requirements. Indeed, some would minimise the justice and the wrath of God, with their corollaries judgment and punishment, in an effort to maintain the view that God's love overrides these other considerations. It is difficult to see how such a view can be sustained in the light of e.g.,

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Jesus' words in Matt. 24, 48-51, 25-26, John 3.18, 19, 36; Rev. 2.5, etc. Man is accountable to God. Sin is an abomination, and "the wages of sin is death" (Rom. 6.23).

The Call to Repentance.

Herein lies the occasion for God's call to repentance. God himself has taken the initiative in man's redemption and this has issued in His command to men to repent, to "change their minds"—about Him, about sin, about themselves. There is a tendency to-day, to which many of us are liable—especially in youth work—to stress the "thrill" of the Christian life, "life with a capital L." But we do well to remember that man's approach to God is by the way of repentance. Redemption and newness of life are vitally related to individual sin. To imagine that we may turn to the light with little or no reference to our former darkness is to court disillusionment and compromise, resulting sometimes in a lack of separation from sin and worldliness. These in turn rob the Christian of a clear-cut testimony. Repentance "whereby we forsake sin," is a necessary prelude to harmony between the individual soul and God. It is bound up with conviction of sin and personal guilt. True repentance, itself the gift of God. It is unpopular because it humbles, and dares to contradict the belief that men may be self-made in the moral as well as in the commercial spheres. But it brings forth the travailing cry, "What must I do to be saved?"

The Cost of Man's Redemption.

What man cannot do to justify himself, God has done for him. The plan of redemption is God's plan, and the grace of God is seen in the death of Jesus Christ for all mankind. As Dr. Griffith Thomas once put it, "The death of our Lord made it, and still makes it possible, for God to forgive sins" ("The Catholic Faith," p. 80). It is, moreover, the key to victorious living over sin and Satan—"If the Son shall make you free ye shall be free indeed" (John 8.36). It is in the Atonement, not the Incarnation, that "heaven's love and heaven's justice meet," and the way made open for man to be accepted by his God. The sinner finds his shelter beneath a cross rather than in a man's sin, because at Calvary Jesus the Christ identified himself not only with man but with man's sin. He became a curse on our behalf (Gal. 3.13). "He made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him" (2 Cor. 5.21). The

Saviour identified himself with the sinner, that the sinner might by faith be united with the Saviour, in His death and resurrection. The claims of God's justice upon sinful man have been met by Another, and the dominion of sin broken.

To the efficacy of Christ's sacrifice, His resurrection bears witness. "He made there by His one oblation of Himself once offered, a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world."

"He died that we might be forgiven. He died to make us good. That we might go at last to heaven. Saved by His precious blood."

Our redemption is "through His blood" (Eph. 1.7). This expression carries us back to the sacrifices of the Old Testament; the shadow, of which the atonement of Christ is the substance (cf. e.g., Lev. 1, Num. 19). The death of Christ was no mere spectacle designed to stir our emotions or otherwise move us to amend our ways. It was essentially related to sin. By it all mankind has, potentially, been redeemed, but the benefits of that death and passion await the appropriation by faith of each individual.

Redemption in Experience.

It is by the exercise of faith that the truth becomes real in experience. Faith sees in Jesus Christ the revelation of God the Father and reaches out to transfer its dependence from self to Him. It claims the finished work of Christ for the sinner. "By grace are ye saved through faith" (Eph. 2.8). The doctrine of the atonement is seen to be not just another attempt to bridge the gap between God and man. It is God's last word (Heb. 1.1). It is the Way. Of the revelation of God in Christ, the Lord himself said, "If any man wills to do His will, he shall know of the teaching, whether it be of God, or whether I speak of myself" (John 7.17). Faith steps out and proves that this is so.

The Final Outcome.

What shall we say of the outcome of this great redemption. We began by defining "redemption" in terms of deliverance, of ransom and purchase. And so it proves to be. The redeemed man is freed from the penalty of the law and restored to fellowship with God. By union with Christ in His death and resurrection he is freed from the power of sin and death (Rom. 6-7, John 15), and enabled by the Holy Spirit to grow in holiness, while he looks for the consummation of God's plan at the re-appearing of the Redeemer.

The gospel of redemption, with its intensely personal application, gives to the Lenten season a significance which could scarcely be more relevant for the times, and calls every Christian afresh to the discharge of the Divine commission, to "go into all the world and preach the gospel to every creature" (Mark 16.15).

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THE BOOK OF REVELATION—(Continued)

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

This book merits further and closer study, and while many details will emerge which baffle our understanding there are great shining peaks of terror and of glory which nothing can becloud.

1. It begins and ends at a throne—the Throne of Universal and Supreme Sovereignty, which no creature can challenge or evade.

It is a Throne of Judgment also, before which every man shall give account of himself and receive his just desert.

But it is a Throne of Grace, too, where every suppliant may plead the merits of an all-prevailing intercessor, for in the very midst of that Throne is seated in equal majesty One who bears the image of man, the Little Lamb, slain in Divine purpose and plan before the foundation of the world to meet the demands of Divine righteousness by the sacrificial suffering of Divine Love. And to Him all judgment has been committed. (John 5.22.)

2. And so the note of Victory sounds triumphantly throughout the Book Victory through Faith and patient Endurance, for there can be no victory without conflict, and warfare is often long drawn out and grim. Yet final victory is assured.

(3) Yet the major theme of the musical accompaniment is Praise and Thanksgiving. There are 12 doxologies punctuating the whole prophecy, twelve jubilant songs of praise, more than in any other book of the Bible

except the Psalms, the first is a solo by John himself (1:5, 6), the last is the Hallelujah Chorus (19:1). The Heavenly Choir consists of the four living creatures who support the Throne and the twenty-four elders who surround it, but as the Drama proceeds this choir is augmented, first by myriads upon myriads of angels, then by the voice of every creature in the whole created universe, and finally by countless multitudes of the redeemed out of every nation and tribe and people of all mankind, in grateful and adoring recognition of the redeeming blood.

4. But the subtle potency of the Powers of Evil and the stubborn resistance of proud rebellious man in antagonism to the eternal sovereignty of Almighty God are fully recognised and evaluated. There are moments, and one supreme moment (chapters 12 and 13), when these powers in collusion at the peak of achievement seem almost to challenge successfully the authority of the Throne. But at that very point sudden, swift, decisive judgment falls upon them and vice and violence never gain another victory.

5. The only weapon wielded by the Conqueror is the Sword of His Mouth. No soldier in the numberless hosts of Heaven who follow Him carries armament of any sort. The days of bomb and bayonet and battleship, of atomic blast and squadrons of the air have passed for ever. His Word, His Word alone is sufficient—none can withstand it for He is The Word of God.

6. Babylon—the Babylon of Mystery now becoming the Babylon of History, epitomises man's colossal endeavour to be self-sufficient. The startlingly rapid advances during recent years in scientific knowledge and mechanical and economic development have given us a vision of what may possibly yet be attained by what we have learned to call civilisation. All this is pictured in chapters 17, 18, which may yet await full materialisation. But the number of man is 6-6-6. It never attains to 7—the number of Perfection. Hence his never-satisfied lust for something more, bigger, more imposing. "The eye is not satisfied with seeing, nor the ear filled with hearing" (Eccles. 1.8.). When that which is perfect is come, then that which is in part shall be done away" (1 Cor. 13, 10). And so "this great Babylon that I have built by the might of my power (Dan. 4, 30) "is utterly burned with fire; for strong is the Lord God who judgeth her." (18.8)

7. Thus we arrive at the final act of the great Drama with its two scenes: (i) Of the marriage feast which consummates the union of the divine Bridegroom with His beloved Bride, purged and perfected at last through much tribulation and discipline of life. (ii) Of the new abode of the saints, the New Jerusalem, wherein all that was planned and promised in Eden reaches its final fruition, and a new earth becomes a province amid new heavens, where man can fulfil his original destiny and design. And the Book of Revelation ends with a brief reminder of the lightning-swift and sudden return of Him, for which His church ever longs and prays, the Lord Jesus Christ, to whom meanwhile it never fails in its testimony.

"He that is athirst, whosoever will let him come and take the water of life freely."

CLERGY IN ENGLAND.

In the 16th Century, the population in England barely numbered five million, whereas in 1950 it was nearly 50 million. In 1914, there were some 22,000 clergy engaged in active work in England, but in 1950 this number had been reduced to 13,681.

Further, in 1938, there were 590 candidates who were admitted to Holy Orders in England. In 1950 the number had been reduced to 425.

It is considered that the annual loss of Clergy through death or retirement is 550. This is very much in excess of the number of Ordinands in 1950, and would mean that by 1960 there would only be some 10,000 clergy in England. This decrease in the number of Clergy is further accentuated by the tremendous increase of the population since 1914.



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NOTES AND COMMENTS

In reverse these words occurred on the notice board of the R.M.S. Salamis in 1901 when "The King is dead—God Save the Queen." a passing ship signalled, as they were crossing the line, the sorrowful news of the death of the greatest of British sovereigns, "Victoria the Good." It was the close of a great and glorious reign.

There was a genuine feeling of sorrow throughout the British dominions because of the loyalty and love she had inspired in the hearts of her people. Her reign was the beginning of a line of godly sovereigns, Edward the Seventh, George the Fifth, and the sovereign we have so recently lost, George the Sixth, whose passing has caused the same universal sorrow throughout the Empire and more widely because of the power and joy of a Christian home. We thank God for the gift and the gifts of a splendid life.

But in our King's passing, his people are not left to sorrow and loss for from that Christian home has come the gracious Elizabeth, who already has won the hearts of all and their admiration. In the midst of her deep sorrow she has taken up the ministry to which she had consecrated her life, humbly relying upon her royal father's God for strength and wisdom to carry out the great and responsible task of reigning over her great Empire and its people. From all hearts there goes the same purposeful prayer,

"God Save the Queen."

It is interesting to note the way men crave for authority. When the memorable "Budget" Constitutional Authority was announced some time ago, hysteria seized quite a number of people, who were headed by at least one organ of the press in a full page instruction to the Prime Minister to withdraw the Budget. Fortunately for the country the Prime Minister did not abdicate his constitutional position as political leader, but with his cabinet continued to use his authority.

But it has happened again. Because the Archbishop of Sydney has used

his Ecclesiastical authority constitutionally and wisely to prevent any misuse of the consecrated churches belonging to his control this press again has the hardihood to rebuke the Archbishop, and practically demand a withdrawal. But fortunately the press, which, we fear, has more regard for the "play" than for the Gospel, has no ecclesiastical authority, and we do not suppose that Dr. Mowll will be moved to obey. But, to the astonishment of some, an ex-Archdeacon (not of Sydney) and ex-Dean of Gibraltar, and a Warden of an Anglican College in Sydney make bold to side with the press in the attack on the Archbishop.

Now we are reminded that a certain outstanding statesman of the land, to whom was attached the description, "Yes—No!" on a great occasion refused the indictment. "I never said 'Yes—No'!"—that's what a fool says. I said "No—Yes"—that is what a wise man says, and when he has considered the pros and cons he can wisely change his mind."

We are appalled to think that any thoughtful person realising all the difficulties of the question at issue could expect any other decision from a bishop, or archbishop, suddenly confronted with the question, than that which the Archbishop of Sydney has given.

The question of dramatics in our consecrated buildings is not so easy of answer as some people seem to think. Quite a number of regulations would be needed. Even our reading of Mr. Arnott's description of the play in question indicates very grave difficulty in suppressing flippancy and maintaining a due reverence for the building and the theme. Only recently another play was produced, which has been pronounced practically blameless and yet two grave flippancies have to be noted!

(1) An advertisement in a church paper inviting men and women and children to meet certain actors at "the Gates of Hell." (2) A church paper of repute, in its description of the play, noting an event, "as the trump card of the Spirit." "If they do these things in a green tree what will they do in a dry?"

By all means clean up the stage, but do not attempt to do it by defiling the House of God. The very term "Play" suggests the ideas of entertainment and unreality.

Pressure groups backed by wealthy commercial interests are more than usually active at the present time to force the Government of N.S.W. to amend the Theatres and Public Halls Act in order to permit these interests to make charges for admission to Sunday entertainments. The courageous stand taken by the Very Rev. the Dean of Newcastle in a recent successful court case has only made these commercial interests close their ranks in order to bring pressure to bear on the present Government Caucus to sponsor such amendments.

It is to be hoped that a government which has always stood for shorter working hours will continue to protect the right of all citizens to enjoy the peace and quiet of Sunday which has for so long been one of the most formative influences in our British tradition and way of life. The growing inroads upon the Lord's Day, unless given a severe check, may well end in making Sunday just like every other day of the week and there will be no respite for the worker from daily toil nor will there be that necessary, God-given pause, in which all men can enjoy in common all the blessings of spiritual, mental and physical recuperation, of rest and worship.

We cull the following note of interest to all C.M.S. friends and supporters, as St. Bride's Church London, is so linked up from the beginning with the C.M.S. work and tradition.

An appeal for £210,000 for the restoration of St. Bride's Church, Fleet Street, was inaugurated at a service on Wednesday.

The address was given by the Very Rev. Dr. Alan C. Don, Dean of Westminster, and Chairman of the patrons of the benefice. Speaking about St. Bride's and its people, he said:

"What a unique parish it is! Within its boundaries are located the central offices of world-wide organisations such as the Church Missionary Society and Unilever — not to mention places of education like the City of London School and Sion College.

"Journalists of all shades of opinion regard St. Bride's as their church. It was with sad hearts that they saw it go up in flames on that night of terror in 1940; it will be with proud and thankful hearts that they will see it rising again, pray God, in all its pristine beauty not many years hence."

C.M.S. NEWS.

Missionary Exhibition at Manly.

Year after year down the past century, and longer, the great Annual Service of C.M.S. has been held at St. Bride's Church, and this tradition has been interrupted only because of the war catastrophe which almost utterly destroyed this historic church. It will be a great joy to all when the response to the above appeal makes possible its complete restoration.

In an endeavour to reach the thousands of visitors an Exhibition was organised by the Church Missionary Society in St. Matthews Hall, Manly, from the 15th to the 18th January.

St. Matthew's is ideally situated in the centre of The Corso for such a venture, and thousands of leaflets were distributed by the young people arrayed in national costume to the visitors who thronged The Corso.

The aims of the World Council of Churches will not be helped by the kind of treatment meted out to the "Call to the Nation" by a section of the body at a meeting recently held at Menangle, N.S.W. We should be glad to have further information concerning the proceedings of that meeting. At any rate considering the important status of the men who issued the Appeal to the nation, the criticism strikes us as a rather glaring impertinence and utterly unworthy of a Council with so lofty a name. Quite evidently there is something wrong in its representation, for Christian people generally have received the Appeal most thankfully.

The Exhibition covered the world task of the Society, and created a good impression. There was a constant stream of visitors, but not so many as was anticipated. Many country folk evinced great interest, and from this point of view the Exhibition achieved its object. Of course it was a holiday season for the parishioners and the Society is indebted to the Rector and Church officers for their co-operation.

Very great and practical assistance was given by a group of young people who acted as stewards, and by the ladies who provided afternoon tea each day. It is hoped to have Exhibitions in other places during this year.

League of Youth Conference.

Forty delegates in the C.M.S. League of Youth from six States met in Conference in Sydney during January. Through the courtesy of the Council, the spacious property of the Sydney Bible Training Institute, Strathfield, was made available.

Canon Hewett was Chairman at all sessions, and the Rev. R. Dillon, of Campsie, gave a series of Bible Studies from Malachi.

Many subjects affecting youth work in various States were discussed and an exchange of proven methods of evangelisation and missionary programmes amongst youth proved mutually helpful. There is a great field of opportunity amongst youth groups in the stimulating of missionary interest.

Perhaps the most encouraging feature of the Conference was the clear indication that the League is growing in every State and there is an increased demand for its teams and other facilities. It offers to further the world task of the Church amongst young people.

We are glad to welcome home the Rev. Ron. Ash from North Australia. Mr. Ash and Miss Nita Wallace will be married on the 23rd of February.

Miss Doris Crawford is expected home from Tanganyika on the "Otranto" on the 11th February.

Mr. Keith Hart left for North Australia on the 4th February, after several months furlough. Mr. Hart has been staying in Lithgow.

Young People's Union.

Open Air District Rallies will be held during March as follows:—

1st March—Windsor—Speaker: Dss. Mary Andrews.

8th March—Ramsgate Beach—Speaker: The Rev. A. Deane.

15th March—Balmoral Beach — Speaker: The Rev. R. W. Bowie.

22nd March—Wollongong Beach—Speaker: Dr. Paul White.

29th March—Parramatta Park—Speaker: Miss Nora Dillon.

1952 C.M.S. SUMMER SCHOOL.

Thornleigh is becoming increasingly popular as the site of the Summer School. Being within easy reach of the city yet quite rural in location, it provides an excellent holiday atmosphere whilst making it possible for business folk to attend.

There were 103 in residence this year, either full or part time. Although 75 per cent. of these were young people, there was a perfect harmony and evident spirit of Christian fellowship. A great many who attended are already planning their holidays for January next year. From this viewpoint there was plenty of activity, and

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tennis and puddocks, with two bus outings, filled the afternoons. The parishioners of Thornleigh kindly arranged a visit to Koala Park. Members of the school were their guests, a very gracious thought indeed.

But a deep note of enquiry and thirst for knowledge pervaded everything. The missionary task is the biggest job in the world and is set to-day in a changing world. Members took a deep interest in the Missionary studies. Canon Hewett was forum-master, which each morning was led by three speakers who were allowed ten minutes each. The discussion proved most fruitful. The task was seen in its modern setting, and an attempt was made to grapple with some of the problems of to-day. All who attended agreed that the Chairman, Bishop Donald Baker, Principal of Ridley College, Melbourne, was an inspired leader. His Bible studies were illuminating, he traced God's plan and purpose for the world through the Scriptures. It was deep and instructive study, indeed. The Bishop is a natural teacher and we sat gladly at his feet.

A wide variety of speakers made the evening meetings most popular. A large number of visitors attended each evening. On one night there were 240 in the chapel whilst the final night attracted over three hundred. Few will forget those addresses. Challenging and often alarming, facts were faced.

His Grace the Archbishop kindly spoke on one evening, pin-pointing the tremendous opportunities in South East Asia. Most members finished the week with a deep concern in their hearts but a certain confidence in the Providence and Power of God in the world to-day and with a renewed conviction that the Gospel of Jesus Christ can save it from destruction. The title of the Study Book suggests the great lesson learned at the School, "On this Rock"—the floods are engulfing the world but His Church stands upon the Rock.

SINNER!

A WELCOME AWAITS YOU!

A minister was in a train, the only occupant of the compartment, except a young man who seemed very ill at ease. The young man would sit in one place, then another. Would pick up a book and put it down. The Minister asked what was the matter. The young man told his story: "I left home a long time ago. I have wanted to go back and wrote asking father, but he had not replied. So I have written to my mother and told her that I am coming home and if they will have me back she must hang a white rag on the tree at the back where the train goes by. If I do not see the white rag I shall understand and not call. We are getting near and I am afraid to look—afraid the white rag won't be there."

The Minister told the lad that he needn't look. He would look for him. As they drew near to where the tree was the Minister said, "My boy there is a white rag on every limb of that tree"—From a Sydney Parish Paper.

PRIESTLY AND PROPHETIC RELIGION

PART I.

(By the Right Rev. J. W. Diggle, late Bishop of Carlisle)

The Old Testament Scriptures contain two distinct and largely rival conceptions of religion; the priestly and the prophetic. In the New Testament the priestly conception disappears altogether except in connection with Christ; and even He was born not of the priestly tribe of Levi, but of the kingly tribe of Judah. Christ is often called Teacher or Prophet in the Gospels, but never Priest. Neither are apostles or elders or church officials of any kind designated priests in the New Testament. St. Paul in his careful enumeration of the functionaries of the Christian Church, although he specifies various kinds of helps and ministries, advisedly omits priests. This deletion of the old priestly status and priestly functions from the New Testament economy is striking and significant. Who can measure the enormous loss entailed on the Christian Churches throughout the world by their failure to win and guide the world. The uplifting of priestly religion is the downcasting of prophetic religion; and nothing short of the resurgence of prophetic religion as foreshadowed by the Old Testament prophetic and fulfilled in Christ and His Apostles will ever draw mankind to perfect belief in God and the full realisation of the divine similitude in themselves.

The religion of both pagans and priestly Jews should be clearly and broadly sundered from the Christian religion, which is the summit of prophetic religion, by a complete and final disappearance in the latter of sacerdotal usages and hierarchical claims. In its priestly doctrines and priestly practices the religion of the Jews was, we know, a great advance on the religion of pagans; because Judaism, unlike paganism, was never intended in its original Mosaic form to look upon priests and sacrifices as an end in themselves but rather as foreshadowings of a far greater end; that end being Christ, the Divine Fulfiller of all these foreshadowings. Accordingly the edu-

cational value of the priestly strand in the thread of Jewish religion is exceedingly great. Indeed, it is hardly too much to affirm that without a patient study of the priestly elements in the Jewish economy it is next to impossible to realise either the necessity or the significance of the redemptive sacrifice of the Saviour.

Closely interwoven, however, with the priestly strand in the thread of Judaism was the prophetic strand. These two strands essentially differ. The priestly strand was of its very nature perishable; and on the death of Christ did actually perish. [It were better to say "The priestly strand found its fulfilment and eternal realisation in Christ." The antithesis here demands a much fuller explanation if justice is to be done, e.g., to the Epistle to the Hebrews, Ed.] The prophetic strand was permanent and in Christ was endowed with the power of an endless life. However it was part of the great work of the Hebrew prophets to preserve the Jewish priests from priestcraft, which has been the besetting sin of priests of all religions in every age; and to keep them in constant remembrance of the fact that neither they nor their sacrifices had in themselves any inherent value; but were merely means to a higher end, as the alphabet is a means to knowledge and school to understanding. This is why we speak not of Hebrew priests and Jewish prophets, but of Jewish priests and Hebrew prophets. The Jews dwindled into a little, tribal folk. They kept their religion to themselves. But their great progenitor was a Hebrew, not a Jew. He was a prophet gladdened with the vision of days far off; and the father of a faith in which not one alone, but all the families of the earth should be blessed.

Apart from their relation to Christ some of the priestly practices in Judaism were as cruel and immoral as their counterparts in paganism. As a preparatio Evangelica they were of in-

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estimable worth; but as an ultimate Evangel they were worse than worthless. This essential truth the great prophets incessantly emphasised, although some of them were priests—and not likely therefore to underrate whatever was good and valuable in priestly religion. They deeply felt that while a predominantly ceremonial religion might do well enough for dead idols and pagan gods it had neither worth nor value for the Living and Righteous God; Who cannot possibly take pleasure in hecatombs of cattle or rivers of oil, to Whom incense is an abomination, and temple processions and gorgeous vestments and the solemn splendours of professional religion are often an iniquity. He hides His eyes, said the prophets, from official hands mechanically spread out in prayer. All such priestly religion tires and wearies Him. What He requires and will never be satisfied with less, is a broken and contrite heart, the doing of justice, the showing of mercy, and the humble walk with Himself. This is one of the fundamental characteristics of prophetic religion. It is always and pre-eminently a moral religion; moral towards God, and moral towards mankind. The prophets burned with intolerable impatience and disdainful contempt for any religion which neither glorified God nor purged the consciences of men.

No wonder that, as their ideals were diametrically oppugnant, there was perpetual friction. Priestly religion depends on the autocracy of a class; and class autocracies depend largely on force and fear. Prophetic religion mainly depends on the moral instincts and spiritual intuitions of humanity; ever struggling in the strength of divine inspiration and assistance towards sweeter and purer heights of goodness and love. Prophetic religion is the appeal of the Spirit of God to the spiritual element in man to crush whatever things are low and cultivate whatever things are lofty. This appeal is made to all men without respect of vocation or estate or class. Its call comes to priests and people alike. It makes no distinctions. It regards all people as potentially priests unto God and never exalts the priests of God above His people. Some of the great prophets were priests, others were laymen; but whether priests or laymen their message is invariably the same, viz., that any religion which begins and ends in ceremonial, or emphasises ritual rather than righteousness, is an immoral and septic religion, a stench in the nostrils of God and a pestilence in the souls of men.

BOOKS

"TO THE ROMANS"—A REVIEW.

The Epistle to the Romans.—Translated in Paraphrase together with an introduction, by Charles Venn Pilcher, D.D., Oxon., Hon. D.D. Wycliffe, College, Toronto. Bishop Coadjutor of Sydney. pp. 59. Lutterworth Press.

This valuable booklet is divided into two parts. Twenty pages are occupied by Preface and Introduction; thirty pages with a paraphrase of the Epistle.

In the Preface Dr. Pilcher points out that there are three ways in which the epistles of St. Paul may be translated into English. It is possible to make a literal translation into Shakespearean English; this method was followed by the scholars who gave us the Authorised Version. It is possible to translate into modern English with a greater or less use of paraphrase. A third method, the method adopted in the present work, is to introduce explanatory sentences, true to the mind of the Apostle but not contained in the Epistle as originally written.

It is obvious that this method brings us at times into the region of commentary. St. Paul is interpreted, and the interpretation is contained in the body

of the Epistle, not consigned to appended notes. The reader has no reason to complain of this method, seeing he has been advised beforehand that this is what he must expect.

In defence of this method it can be urged that every translation has in it, as Dr. Pilcher suggests, an element of paraphrase. Any language can be turned into another language, but regard must be had to the structure of the new tongue as well as to the actual words employed. On the other hand it is necessary, when such a course is adopted, that the reader should check the particular version by reference to the Greek, or, where there is not sufficient acquaintance with that language, to other English translations, in order to appraise correctly the pertinence of the paraphrastic interpolations. Dr. Pilcher would be foremost in recommending this course. It saves us from becoming mere votaries of Moffatt, Weymouth, Way, Wand or Phillips, and sends us back to a study of thought as distinct from a mere apprehension of style.

Background.

In the introduction we are given a brief but informative account of the background of St. Paul's thought. St. Paul had acquaintance with Greek Literature. He must have had "some acquaintance with the Mystery Reli-

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gions, and, as a Jew, he certainly detested them." So, in an interesting problem, Dr. Pilcher favours the solution proposed by Machen and in a less degree by Rawlinson, rather than the persuasive but superficial determination advocated by the late Dr. Angus of Sydney. Dr. T. R. Glover has some sensible words on this subject: "Most people who... quote Greek 'mysteries,' seem not to have themselves known a world that makes and worships idols. The late Mr. Claud Montefiore pictured Paul looking over the fence, with some longing, at pagan mysteries. Waiving the question whether he could have seen mysteries or their adepts if he had looked over the fence, the suggestion implies unfamiliarity with actual idolatry. The Moslem in India does not feel this longing; Chaitanya does not appeal to him. He has his own religion, his own mystics. So had the Jew, and to anyone with that passion for monotheism the very sight of the heathen gods is revolting—even nauseating." (The Mind of St. Paul, p. 7.)

The strongest influence in St. Paul's life was Jewish. Paul was a Pharisee. According to Dr. Pilcher the Pharisee was what we would now call a semi-Pelagian or an Arminian. "From Adam he inherited the doom of death but he did not inherit a fallen nature which made sin inevitable." "St. Paul's experience as a Christian was to show him that this view of human nature was entirely too superficial." The stupendous experience on the Damascus road changed his life. "He was no longer law-centric but Christo-centric." Pardon of sin was secured to the man "who in loyal adherence and simple trust identified himself with that Divine sacrifice" wrought on Calvary. He made yet one further discovery. "Pardon, without the gift of power to live a new and victorious life, would be in vain." This is the burden of his preaching, and these two great facts of Redemption and Victory constitute the message of the Epistle to the Romans.

Analysis.

The brief account of St. Paul's experience is followed by an analysis of the Epistle. The theme is contained in chapter 1 verses 16-17. It is nothing less than the Gospel—the good news of Redemption—it is a salvation by lifting men to higher planes of being. The theme is developed by showing man's moral degradation whether he be Jew or Gentile. How then can forgiveness be secured? Not by any balance between good deeds and bad deeds, but by the direct intervention of God in Christ who satisfies the claims of moral law. A man is accounted righteous by faith which is "the act of the soul of a man who yields himself to God in loyal trust."

This brings us to chapter V which is a loving invitation to "possess their possessions" addressed to the Roman Christians. Chapter VI introduces the Christian to the need of an inner strength to enable him to live the new life of righteousness. The symbol of baptism, the experience of the bond-slave who has been emancipated and the dissolution of the marriage-bond through death, are all pressed into service as illus-

trations of our new-found liberty in Christ. The weakness of even the renewed soul when confronted with temptation, and the assurance of triumph through the power of the Holy Spirit are delineated, and the argument concludes "with a magnificent psalm of triumphant praise." Chapters IX to XI deal with God's sovereign grace against the dark background of Israel's apostasy, and decide that "God's sovereign will is absolutely unlimited." Chapters XII to XVI are hortatory, dealing with the life of service to God in various aspects. "A majestic doxology sums up and closes the letter." Dr. Pilcher suggests that the real climax of the Epistle comes in "the rapturous words in which the Apostle speaks of the love of Christ" in chapter VIII.

In our next issue we propose to offer some comments on Bishop Pilcher's translation and paraphrase of the Epistle.

A History of the Evangelical Party in the Church of England, by G. R. Balleine.

There will be a widespread welcome for the new edition of this famous book. The original edition traced the course of the evangelical movement from the time of the Wesleys to the end of the nineteenth century. Dr. G. W. Bromiley has written an appendix, covering the period 1900-1950 in a brief but useful sketch. There is also an excellent chronological table, and, as formerly, a good index. No one can read through this history without realising anew what an inspiring story it is and how well the author has told it. He is never dull and never narrow. It is also instructive to notice the directions in which "evangelical party" has moved. It is not altogether unknown for some to be shy these days of a "party label." But, however much it may be regretted, it is not really possible to be an undifferentiated anglican, save by being blind to the great issues at stake and the keen tensions within our own Church. This book succeeds beyond all question in showing the immense contributions evangelicals have made to the Church of England at home and the whole Anglican Communion overseas. Evangelicals have not always acted wisely, as the author faithfully shows, but what party has? The evangelical tradition, however, stands out as glorious. It is a matter not only of importance but also of obligation that the heirs of this tradition should know of its glories and determine how best to interpret and perpetuate it at a time when the great evangelical insights are needed as much as ever before. This book will help.

Copies of this book are available at the Church Record Office, price 21/- . Also "The Layman's History of the Church of England" by the same author, price 9/- .

We remind our readers in the Diocese of Sydney of the Archbishops request, in response to a resolution carried at the last session of the Diocesan Synod, that Ash Wednesday should be observed as a special day of prayer in our churches, in view of the ever-increasing gravity and alarming condition of world affairs.

BOOKS FOR SALE.

At the Church Record Office.

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

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

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

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

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

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

The Layman's History of the Church of England.—By G. R. Balleine, 9/-.

The Church Universal and Local.—By Alan M. Stibbs, 7/6.

The Story of the English Prayer Book.—By Dyson Hague, 11/-.

The Principles of Theology.—By W. H. Griffith Thomas, 24/-.

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CHRISTIANITY RIGHTLY SO CALLED

(By the Rev. Donald Robinson, B.A.)

"I can imagine a man exclaiming, in no flippant spirit, that it is more difficult to discover what Christianity is than to believe it when it be discovered." So wrote W. R. Matthews, Dean of St. Paul's.

Within the churches themselves there are not wanting attempts to define the essence of the faith. We find ourselves up against such terms as Modernism, Liberalism, Conservatism, Fundamentalism, Neoorthodoxy, and we should get straight what they stand for. "Modernist" and "Fundamentalist," in particular, are commonly flung about these days as terms of abuse—Principal Donald McLean used to describe the latter as "a refined theological swearword"—in such a way as to lessen seriously their practical usefulness as definitive terms, but we all ought to know what they really mean.

Fundamentalism is the view that certain doctrines (such as the Divine Inspiration of the Scriptures, the Deity of Jesus Christ and the sufficiency of his atoning sacrifice) are fundamental to an adequate understanding and presentation of Christianity. The term in this sense goes back to the great President Francis Patton of Princeton Seminary. Dr. Otto Piper, the present Professor of New Testament at Princeton, gives a correct evaluation of Fundamentalism when he describes it (in an article on "Theology in the Ecumenical Age") as "an attempt to halt the destructive process of rationalism appearing in the guise of Biblical criticism by maintaining that our faith itself and thus our salvation will be lost if we do not acknowledge as essential and inviolable certain basic facts concerning the nature of the Bible and Jesus Christ." (Theology To-day, April, 1947).

Modernism likewise has a specific meaning, but is likewise often misunderstood and misapplied. As the Bishop of Derby says, "There are theological circles in which 'Modernist' is a term of self-approbation, and there are theological circles in which it is a term of abuse. It can be used to convey the insinuation of heresy, and conversely it can be used to convey the suggestion of a kind of monopoly of intellectual enlightenment on the part of those using it, and to make

the flesh of the older generation of theological conservatives creep." (The New Testament Doctrine of the Christ, p. xiii). As the Bishop also points out, there are two types of Modernism, rightly understood. First, the term is used to describe "the theories of those who are desirous of retaining Christianity in its traditional form as a dogmatic and devotional system, but who are prepared if necessary to discard, as being both critically questionable and from the point of view of religion no longer essential, the alleged basis of the Gospel in history." The great Roman Catholic scholar Alfred Loisy was this type of Modernist. He held very radical views of the historical value of the Gospels, but found no difficulty in accepting the fully developed "Christianity" of modern Romanism. Modern Romanism, however, found considerable difficulty in accepting Abbe Loisy, and he was excommunicated.

The second type of Modernism, which is also known (especially in America) as Liberalism, is the reverse of the first. Although it takes much the same critical attitude to the New Testament as does the first type, it sets out to re-establish what it conceives to have been the original "religion of Jesus," and to cast off all subsequent development of the "religion of Jesus," from the Pauline development to the present day. Of this type of Modernism the German scholar Adolph von Harnack was perhaps the best known representative. Dr. Samuel Angus in this country was another such.

It will be apparent to many that the vital theological struggle in these days is between Fundamentalism and Modernism. The former is more commonly described as Conservative Christianity, since it holds that certain fundamental doctrines must at all costs be "conserved." The latter is rarely to be found nowadays in its undiluted form, in British theological circles, at all events—Bp. Barnes, of Birmingham, is an exception—but its Liberal

tendencies, especially its rationalistic attitude to Holy Scripture, are all too evident throughout British as well as Continental and American theology.

A Book to Ponder.

It behoves us to go deep to the true foundations in our defining of Christianity. The title of this article, "Christianity Rightly So Called," is the title of a most valuable book published 5 or 6 years ago by Dr. Samuel Craig, of Princeton. In it, Dr. Craig seeks to define rather than to defend. And this is surely our first duty. He thus seeks to distinguish Christianity rightly so called, from Christianity falsely so called. It is a carefully argued book, and one which merits a close examination by all who are set for the defence and proclamation of the Gospel. It is objective and factual. After carefully considering the essential content of Christianity, Dr. Craig offers the following definition:

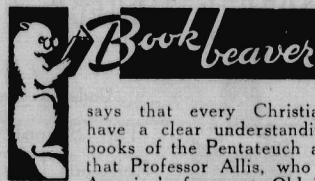
Christianity is that ethical religion that had its origin and that has its continuance in Jesus Christ conceived as a God-man; more particularly it is that redemptive religion that offers salvation from the guilt and corruption of sin through the atoning death of Jesus Christ and the regenerating and sanctifying influence of the Holy Spirit.

Dr. Craig is careful to warn against passing judgment on individuals in regard to the reality of their Christian faith. Nevertheless, insofar as views and opinions can be formulated in words, they can and ought to be judged according to their truth, and Dr. Craig has no hesitation in submitting the following tests:

"We submit that none have any right to call what they confess Christianity unless they can answer affirmatively the following questions: Do you believe in a supernatural God Who is Creator and Ruler of all things visible and invisible? Do you believe in a Christianity that is based upon and constituted by certain great historical facts, more particularly upon the fact of Christ as One to Whom it owes both its origin and continuance? Does the fact of the death of Christ as an atoning sacrifice occupy a central place among these constitutive facts? Does what you call Christianity posit the absolute need of regeneration and sanctification by the Holy Spirit? Inability to answer these questions in the affirmative will make clear that what they call Christianity is a falsification of it." (p. 214.)

It is hoped that many who have these matters at heart will make a careful study of Dr. Craig's important book.

Christianity Rightly So Called.—By Samuel G. Craig, London, The Tyndale Press, 1946, pp. 275. Aust. price 19/6. Obtainable from the Inter-Varsity Fellowship, 201 Castle-reigh St., Sydney, and booksellers.



says that every Christian should have a clear understanding of the books of the Pentateuch and thinks that Professor Allis, who is one of America's foremost Old Testament scholars, has the art of presenting clearly and simply the unity and splendour of these penetrating chapters in his new work—"God Spoke by Moses"—priced at 5/-, from Dalrymple's Book Depot, Goulburn Street, Sydney.

TEMPTATION: Test and Conquest

(By the Rev. W. A. Watts, Rector of Sutherland, N.S.W.)

The Season of Lent brings the annual reminder of our Lord's temptation in the wilderness. It is most desirable for us to commemorate such a unique triumph in the history of the human race because the Lord Jesus Christ was the only one who has ever been victorious over temptation to sin.

Everyone else, including Adam and Eve, and you and me, has succumbed frequently to the snares and allurements of "that old serpent, the devil and Satan," with the consequent stain of sin on our souls.

(1) Why Should We be Tempted?

God, in His infinite wisdom, permits Satan to tempt us; e.g., Satan was allowed great license over Job's family, property and body — but under restraint from God.

Mankind is allowed freedom of will, even to the awful extent of blatant defiance of God's Holy will. God allows us to be tempted in order to demonstrate to our hearts our desperate need of His almighty intervention on our behalf, and His perfect ability to deliver us from the tempter's snare — "For in that he himself hath suffered being tempted, he is able to succour them that are tempted." (Heb. 2. 18 R.V.)

Regenerate men have no excuse for sinning. We do commit sin, but we need not do so. When a Christian chooses deliberately to disobey God, in his yielding to satanic temptation, be it in committing evil by thought, word or deed, or the omitting to obey an inner impulse of the Holy Spirit in the performance of some deed of mercy, he has lowered his flag before the arch-enemy and dishonoured his glorious Captain who is always, without exception, waiting to deliver him — "There hath no temptation taken you, but such as man can bear; but God is faithful, who will not suffer

you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it." (1 Cor. 10.13).

Every temptation, therefore, which Satan thrusts upon us, be it constantly recurring or a sudden onslaught, is tempered to our capacity to endure or "limited to our breaking strain." Let us never be scornful of others failing under certain specific temptations which have no ulterior effect on our souls, but rather remembering that each one of us has his own particular weak spot or "Achilles' heel" manifest in his outward conduct or locked in the secrecy of his own heart. If we are honest we will admit that fact, and, more important still, remember that Satan is well aware of our individual weakness and has had many successes against us in that certain direction — "Let him that thinketh he standeth, take heed lest he fall."

(2) Joy in Temptation.

James, in the very introduction of his Epistle to the Hebrew Christians who were scattered abroad, exhorts them to rejoice when temptation assailed them, even to the extent of "counting it all joy when ye fall into divers temptations." This utterance seems mysterious when we compare it with Peter's qualification in 1 Pet. 1.6 of the burden of "heaviness" or "grief through manifold temptations."

Most of us would naturally prefer to be free of temptations, which sometimes rush on us like a tornado or ag-

gravate us like a persistent toothache. Where then is the joy under such conditions? Both James and Peter direct us to deep, holy joy of faith triumphant in trusting the Lord Jesus to carry us through. Temptation indeed puts us in the crucible of affliction of spirit, from which we will come out purified, cleansed and holy — if we can abide the fierce heat of the furnace. Of course we may elect to evade the severe test and miss the ordeal by yielding to the attack of the Evil One. But then we find ourselves, when we "cool down," to be full of the dross of defeat, and our Christian witness tarnished and despoiled. "Weeping may endure for a night, but joy cometh in the morning." Real blessedness is the reward of those who endure temptation, and the glorious crown of life is given to those who are tried, tested and approved. There is true joy set before us when we abide in our Blessed Lord and Saviour to bring us through and set our feet on higher ground.

(3) Victory in Temptation.

It is God's will that a Christian should have a continual triumph over the enemy of souls. The Lord Jesus deliberately inserted a plea in "the Lord's Prayer" which is constantly on our lips: "Lead us not into temptation, but deliver us from the evil one." Our weakness is implied in the plea — the admission of our inability to meet the Destroyer of innocence and virtue — and the cry for deliverance from him by our loving Father's timely intervention. Twice in His agony in Gethsemane the Saviour bade us pray lest we enter into temptation.

Remember we can always, without fail, overcome Satan "by the blood of the Lamb, and the word of our testimony, 'loving not our lives even unto death. There is victory in Christ over all the snares of the Tempter."

A mighty fortress is our God! Prove Him in every trial!! Jesus never fails!

DEVOTIONAL

QUINQUAGESIMA

24th FEBRUARY, 1952.

The three Sundays which precede Lent (Septuagesima, Sexagesima, and Quinquagesima), form connecting links between two great portions of the Christian year; they connect the portion which centres round Christ's birth and manifestation with that which centres round His sufferings and death. The invitation of the former was, "Let us now go even unto Bethlehem," but that of the latter, expressed in the Gospel for Quinquagesima (St. Luke xviii 31-43) is, "Behold we go up to Jerusalem." We are reminded that we are fast approaching that solemn season in which we contemplate the sufferings and death which Our Lord endured "for us men and for our salvation."

A spiritual journey is before us: "Behold we go up to Jerusalem," to exercise our thoughts and feelings upon the scenes once enacted there, thus, in anticipation, described by the Lord to His disciples: "For He (the Son of Man) shall be delivered unto the Gentiles and shall be mocked and spitefully entreated and spitted on; and they shall scourge Him and put Him to death; and the third day He shall rise again."

But much depends upon our perception of the meaning of these great events. The disciples "understood none of these things," even when the King's voice revealed them. Many in our day are not really moved by them. The Lord says, "Is it nothing to you, all ye that pass by? Behold and see, if there be any sorrow like unto My sorrow?"

Spiritual vision is needed, concerning which the latter half of the Gospel has much to teach us. The blind beggar at Jericho heard that "Jesus of Nazareth" was passing by, and was not to be denied until he obtained His blessing from the Lord. We also should come with earnest prayer into the Saviour's presence, and when He asks, "What wilt thou that I should do unto thee?" we must answer, "Lord, that I may receive my sight" with all the blind man's intensity, so that in re-

sponse to our request our eyes may be opened, with a new spiritual vision, to contemplate aright, through the coming Lent, Christ's fasting and temptation, His agony and sweat of blood, His cross and passion, His precious death and burial. Then we shall not fail to catch the true note of Easter, "Risen with Christ," we shall seek those things which are above, where Christ sitteth on the right hand of God.

FIRST SUNDAY IN LENT.

2nd MARCH, 1952.

The Gospel for the First Sunday in Lent (St. Matt. iv. 1-11) containing the account of our Lord's fasting in the wilderness, reminds us that it is His example we are to seek to follow in our observance of the forty days of Lent. But in addition to this, we are told of His great temptation, and victory over the evil one, reminding us that "we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

The first Adam had to face a great temptation and fell, bringing an entail of sin and suffering upon all his posterity. And when the Second Adam came to redeem the race, He also at the outset of his ministry had to meet the tempter, but unlike the first Adam He gained the victory.

"O loving wisdom of our God!
When all was sin and shame,
A second Adam to the fight
And to the rescue came.
O wisest love! that flesh and blood,
Which died in Adam fail,
Should strive afresh against the foe,
Should strive and should prevail."

When we study the details of our Lord's threefold temptation we find that, as in all other cases, the devil approached Him from the side where he thought there was most chance of success. All the temptations affected the Lord's redemptive work. To the Son of Man, hungry after a forty days' fast, came the subtle suggestion that He should preserve His life to carry out His work for the world. On the other hand, the temptation of the Temple, with the thousands of worshippers in the courts below, there came the temptation to

to cast Himself down, so that, being protected by angels, and suffering no hurt, the people might at once acclaim Him as the promised Messiah. Again on the mountain top came the vision of all the kingdoms of the world which He had come to save, and he was told that by one act of homage to the devil they might all be His to save without the Cross.

In each temptation the Lord withstood and overcame His adversary by the use of one weapon — "the Sword of the Spirit which is the Word of God." "It is written." "It is written." "It is written." The Scriptural quotations were taken from the passages which every Jewish boy learnt by heart, and which were worn in the phylacteries. They were all from the Book Deuteronomy, which perhaps more than any other Book of the Bible is discredited by critics. Yet He, the Son of God, quoted from it with all solemnity as the Word of God, and as a result the devil vanquished by the Sword of the Spirit departed from Him.

We have to face our temptations; they will come to us in subtle forms, and evil may appear to us in the guise of goodness. Let our stay be upon the Word of God, let us see that "the Sword of the Spirit" is in our hands, always ready for use; let us trust in the power of the victorious Lord, and then we shall learn by experience that "in that He Himself hath suffered, being tempted, He is able to succour them that are tempted."

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Diocesan News

SYDNEY

Memorial Services.

Many churches reported large and even over-flowing attendances at Memorial Services on the day of the King's Funeral and on the following Sunday. The Cathedral and all city churches were packed. At St. Philip's, Church Hill, 650 girls from Fort Street High School attended the 11.30 a.m. service conducted by Archdeacon T. C. Hammond, and St. Barnabas', Broadway, was filled to capacity by employees from nearby places of business. The proprietors of Grace Bros. gave permission for any of their staff to attend. Dr. Howard Guinness conducted this service.

At the special State service on Sunday, Feb. 17 at 11 a.m., the Governor, Sir John Northcott, read the lesson. The Premier, Mr. McGirr was present, with other ministers, and with leading officers of the services and of the University. The Archbishop was the preacher.

St. Swithun's, Pymble, New Parish Hall.

The new Parish Hall and Sunday School is to be opened by His Excellency the Governor of New South Wales, Lieutenant-General Sir John Northcott, K.C.M.G., C.B., M.V.O., and dedicated by His Grace the Archbishop of Sydney, on Saturday, 23rd February, at 2.30 p.m. The building replaces the previous Parish Hall which was destroyed by fire in 1947, and has architectural and other features of outstanding interest. The design and materials are in keeping with the beautiful church which stands beside it.

GRAFTON

Finance Commissioner.

At the last meeting of the Diocesan Council approval was given to the appointment for a three years' period of the Rev. Eric Seatree as Finance Commissioner for this diocese. Mr. Seatree was engaged in business before his ordination in 1940. He was a chaplain with the A.I.F. abroad from 1941-45 and won the Military Cross in 1942. Since then he has been Rector of several parishes in the Sydney diocese. The exact purpose and scope of his work as Finance Commissioner will be settled later, but I imagine his main task will be to build up a large body of subscribers to a real and vigorous Church Extension Fund. This has long been done in Armidale, Goulburn and other dioceses and, if successful, will be of the greatest possible benefit to the diocese and to the parishes. I believe Mr. Seatree and his wife can be assured of a warm welcome here amongst us.

Ordination.

I was particularly happy to be able to institute Canon Van as Rector of the vigorous parish of Casino on December 21 (St. Thomas' Day), in Christ Church Cathedral, in the presence of a number of clergy and laity. I ordained to the priesthood the Rev. T. A. Baker, the Rev. W. A. Doak, and the Rev. T. R. Lawton. — From the Bishop's Letter.

ARMIDALE

Evangelistic Campaign for 1952.

The Diocese of Armidale plans an evangelistic campaign for 1952. Four special preparatory conferences have been held by the clergy. It is planned to follow the method of Bishop Wand (London): Four times in the year for five Sunday evenings at a time, special sermons will be preached and the congregation adjourn to the Parish Hall for discussion.

BALLARAT

Ordination Service.

The Bishop will hold an Ordination Service on St. Matthias' Day, February 25th, in St. Mark's Chapel at the Ballarat Church of England Boys' Grammar School. The candidates for Ordination are: Mr. Roy Bradley, B.A., who will be admitted to the diaconate, and the Reverend Peter Prentice, Th.L., and the Reverend Donald Hardy, B.A., Th.L., who will be ordained to the priesthood.

The Grammar School Chapel has been chosen for the ordination because Peter Prentice is an old boy of the school. St. Matthias' Day, which this year is being kept on February 25th, has been chosen for the ordination because on that day Peter Prentice becomes 24 years of age, the canonical age for the priesthood.

TASMANIA

APPOINTMENTS.

The Rev. Harold Henry Butler, Rector of Zeehan, to be Rector of Deloraine.

The Rev. Fred Maling, Vicar of Winchelsea, Victoria, to be the first Rector of St. Peter's, Sandy Bay, Hobart.

MELBOURNE

Mission to Collingwood.

Under the title "The Faith that can change the world" the Rev. Alan Begbie, Rector of Manly, Sydney, has been invited to conduct a Mission at St. Philip's, Hoddle Street, Abbotsford, Melbourne from March 2 to March 12.

Lunch hour meetings will be held in factories, as well as after-school meetings for children. The main meetings will be held in the church at 8 p.m. each evening.

The Rev. Alan Begbie brings a sound experience to his task as Missioner. He was

Diocesan Missioner in Sydney for some years before becoming Rector of such various places as Nowra, Lithgow and Manly, all in N.S.W. He was an army chaplain from 1940-46, and saw some of the severest fighting of the New Guinea campaign. He is at present Senior Chaplain of the 2nd Aust. Division.

The Collingwood church people are making considerable preparations for this mission to their city, and it is hoped that many Christian people throughout Australia will pray for this important evangelistic enterprise in an important centre.

"This Gospel of the Kingdom must be preached . . ."

SECULAR EDUCATION IN NEW ZEALAND.

In 1847 Sir George Gray advocated a policy of State-aided and fee-paying Denominational schools in New Zealand. However, this policy proved extravagant and inefficient and became a fruitful source of discord. As a result, thirty years later in 1877 an Act was passed to provide for secular education in State schools throughout New Zealand.

Since that time the Roman Catholic Church has pursued an independent policy and has founded its own schools. The Protestant churches on the other hand have almost entirely abandoned the principle of establishing church schools, and have been content to restrict their interest to a mere handful of such schools.

A comparison of the situation in New Zealand to-day with that in England is most instructive. Consider the following table:

England, 20,000
Total Private Primary Schools, 300, 10,000.
Grand total Post-Primary Schools 250, 1,600.
Total Private Post-Primary Schools, 75, 400.

Thus in New Zealand, the Private Primary Schools are only 15% of the grand total, whereas in England they are 50%, and in New Zealand the total private post-primary schools is 30% of the grand total, whereas in England it falls to 25%.

These figures at first sight are certainly interesting. However, there is a much more striking and significant feature on the further analysis of the Private School situation as the following table:

Total Private Primary Schools, N.Z., 300;
England, 10,000.
Roman Catholic Private Primary Schools, 250; 1,250.

Total Private Post-Primary Schools, 75; 400.
Roman Catholic Post-Primary Schools, 40; 120.

This means that in New Zealand the Roman Catholics command nearly 85% of the Private Primary Schools, whereas in England they only command 12½%. In New Zealand, they control 53% of the Private Post-Primary Schools, whereas in England they control only 30%.

These figures make it clear that if the question of State aid to Church Schools should become a live issue in New Zealand, the Roman Catholics are in an exceptionally strong position. They will claim maximum benefits and the Protestant Churches will be at a supreme disadvantage.

PERSONAL

The Very Rev. W. E. C. Barrett, Dean of St. John's Cathedral, Brisbane, will resign shortly "to make way for someone younger." He has been in the Brisbane diocese more than 35 years and has served under four archbishops.

Canon R. Ross-Edwards has resigned the Parish of Corowa (Diocese of Riverina) and his canonry of St. Paul's Pro-Cathedral, Hay, for health reasons, the resignation to take effect from February 29. After a holiday he will reside privately in the parish, and become a canon-emeritus of the Pro-Cathedral.

The Rev. Leland Parsons, Rector of All Souls', Leichhardt, has returned from England with Mrs. Parsons. The Rev. F. H. Hordern acted as locum tenens in his absence.

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

His Grace the Archbishop of Perth, Dr. Moline, was the preacher at the Memorial Service for the late King George VI in St. Andrew's Cathedral, Sydney, on the day of the Royal Funeral, Feb. 15.

The Primate, Dr. Mowll, flew to Canberra on Sunday, Feb. 17, for the special State service held there in connection with the official Day of Mourning for the late King.

A few weeks ago the Patronage Committee elected the Rev. J. E. Winslow, now Rector of Dorriga, N.S.W., to succeed the Rev. G. Williams at Macksville. He will be instituted early in February.

The Primate, Dr. Mowll, flew to Canberra on Sunday, Feb. 17, to preach at the special service held in the King's Hall, Parliament House, in connection with the official Day of Mourning for the late King. The Governor-General and the Prime Minister read the lessons, and the service was conducted by Archdeacon Davies, of St. John's Church, Canberra, and the Rev. Hector Harrison, of St. Andrew's Presbyterian Church, Canberra.

The Rev. Ian Booth, Curate at St. Michael's, Wollongong, N.S.W., has been appointed as Curate-in-Charge of the Oaks with Burrigorang, Diocese of Sydney.

The Rev. J. T. and Mrs. Phair are to leave Sydney for England on March 1. They will travel with their daughter, Dr. Faith Macken. Mr. Phair, who was a Captain in

the Church Army when it was first formed in Australia, was ordained in 1903 by Bishop Henry Langley of Bendigo. He subsequently served in the dioceses of Adelaide and Sydney, and retired in 1945 from the Parish of Cobitty. He was Rural Dean of Liverpool and Camden from 1940-45. Mr. Phair was one of the early secretaries of the Reformation Observance Committee in Sydney. We wish Mr. and Mrs. Phair God-speed.

Some friends of Principal T. C. Hammond of Moore College, Sydney, entertained him at luncheon at the C.E.N.E.F. Centre on his birthday this week. Archdeacon Hammond has been Principal of Moore College since 1936.

Miss H. J. McLeod, of 6 Premier Street, Neutral Bay, sister of the Rev. W. S. McLeod, of this diocese, has gone to Great Britain and the continent per R.M.S. Otranto. Miss McLeod will be away for 12 months, part of the time she will be teaching in English schools for experience.

The Rev. W. S. McLeod is "locum tenens" at St. Silas', Waterloo parish, pending the appointment of a rector.

The death of the Rt. Rev. M. H. Maxwell-Gumbleton, Bishop of Ballarat from 1917-27, occurred recently at Bath, England. Age 77 years.

Miss Dorothy Burgmann, younger daughter of the Bishop of Canberra and Goulburn and Mrs. Burgmann, sailed for England by the Orontes on January 22, where she will be married to the Rev. John Bennett in March. Miss Burgmann recently gained the degree of Bachelor of Letters at Oxford University.

BOOKS OF SPECIAL INTEREST.

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

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

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

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

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THE LATE REV. F. A. S. BOYDEN.

It was on Gallipoli while serving as a lieutenant in the First World War that Mr. Boyden passed through a spiritual experience that led to a complete yielding of his heart to Christ, and dedication of his life to His service. He believed this was in answer to the prayers of others and very specially his mother's.

Wounded at Pozieres, he later returned to his unit and became the youngest Major then serving with the A.I.F. He was second in command of his Battalion during the big push of 1918.

Returning to civilian life he devoted his Sundays to preaching the gospel as a Lay Reader, first in the Diocese of Sydney and later in the Diocese of Grafton. At the invitation of the Bishop of Grafton and under the direction of the Rev. A. J. Smith, Th.Schol., he entered on a course of study for the ministry, and was ordained in 1932 and served for five years in that diocese. He then accepted the invitation of the late Archdeacon Begbie, to become Assistant Minister in the parish of Parramatta.

Called to Enfield (Sydney) in 1939, just prior to the outbreak of the second World War, Mr. Boyden and his wife won a place in the hearts of the parishioners by devoted service, understanding and sympathy.

The funeral service at St. Thomas', Enfield was largely attended by clergy and laity. The address was given by Bishop Hilliard who spoke in terms of warmest appreciation. We extend our sincere sympathy to Mrs. Boyden and her daughters, Mrs. Ken Walker and Mrs. Allan Cocks, in their sudden and great sorrow.

THE LATE MISS ANNIE JONES.

Church people will be grieved to learn of the Home Call of Miss Annie Jones, a missionary of the Church Missionary Society since 1915.

In that year Miss Jones was accepted by the C.M.S. and located to West China. She was a graduate of Sydney University; a trained teacher, and engaged in educational work. During her furlough she began her training as a nurse and remained in Sydney to complete the course. On her return to China she served as a nurse and during her long service has used her gifts as a teacher and a nurse to make a way for the presentation of the Gospel to the people she came to love.

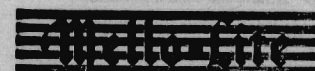
Her family were for many years identified with the Parish of Arncliffe and were well-known in the wider life of the Church in Sydney.

A.C.R. DONATIONS.

The Members of the Board of Management are most grateful to the following for their donations:—Miss M. Adams 7/6; the Rev. W. T. C. Storrs 7/6; Mrs. Wynn Jones £1; Women's Guild Christ Church, Gladsville, £2/2/-; Anonymous 5/-; Mr. H. G. Smith £2.

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Proper Psalms and Lessons

Feb. 24. Quinquagesima.

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

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

Feb. 27. Ash Wednesday.

M.: Isa. lviii; Mark ii 13-22. Psalms 6, 32, 38.

E.: Jonah iii or Prayer of Manasses; Hebrews iii 12-iv 13. Psalms 102, 130, 143.

March 2, 1st Sunday in Lent.

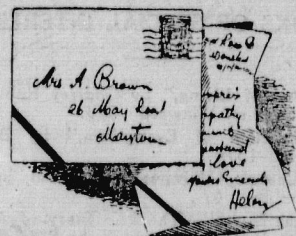
M.: Gen. xviii or Eccus. ii; Matt. iii or Hebrews vi. Psalm 51.

E.: Gen. xxi 1-21 or xxii 1-19 or Baruch iii 1-14; Mark xiv 1-26 or 2 Cor. iv. Psalms 6, 32, 143.

March 9. 2nd Sunday in Lent.

M.: Gen. xxvii 1-40, or Eccus. iv 11-28; Matt. ix 1-17; or Heb. ix, 11. Psalm 119, 1-32.

E.: Gen. xxviii 10 or xxxii 3-30, or Eccus. v 1-14; Mark xiv 27-52 or 2 Cor. v. Psalm 119, 33-72.



WORDS ARE NOT ENOUGH

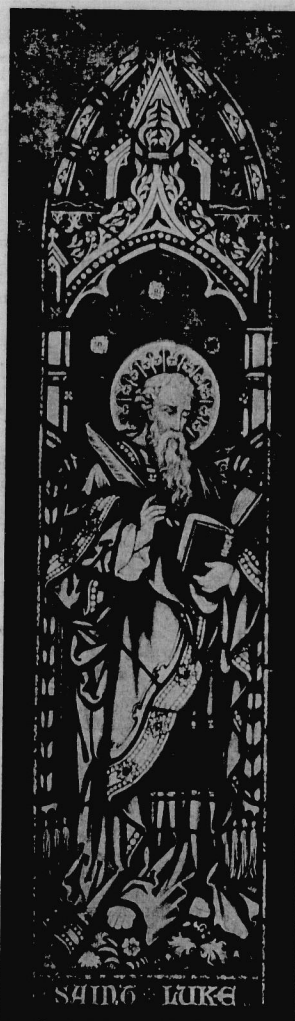
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THE LAYMAN'S WITNESS

(By Major-General D. J. Wilson-Haffenden, C.B.E., Financial and Administrative Secretary of C.M.S., London, Diocesan Lay Reader, and a member of the House of Laity; being extracts from an address given at the Conference "It Begins in the Parish" held in May, 1951.

Let us look for a moment at the kind of world in which we are living. What is the background of the average layman? In the last fifty years we have gone through a tremendous change as a result of two great World Wars; and although a vast number of these changes have been of the greatest benefit to mankind, many of them have not, because what you have got to-day are men and women whose material and mental needs are very adequately catered for, while their spiritual needs have been completely left out of consideration.

Let me refer to my own conversion, which was undoubtedly meant for me, for I think it will have a bearing on the discussion that is to follow. It is very difficult to talk about such things, because the moment you get on to a personal note, it does seem as though you are drawing attention to yourself; which is really the last thing I want to do. But I do want to bring out one or two points in that conversion which may be helpful to those taking part in the discussion on that very point. The son of a Baptist minister, I was baptised as a lad by total immersion, and having been brought up in a Christian home, and having attended Sunday School and the regular Sunday services, I knew all the answers; but they did not stand the test of my going out into the world. I went out to India as a nominal Christian; I later became an agnostic. I drifted in the ordinary happy-go-lucky way of the Services. Then I found myself suddenly whisked off home on a staff job in 1938; and I reached a crucial point in my life, personal as well as military. One of my jobs was to run the Parade Service at the Red Church in Aldershot. I could have hung about outside the church during the service, but seeing that I had to be there I thought it was better, and more comfortable to sit inside the church than to wait outside. One Sunday morning the sermon,

other One Who is taking part in this contract, and He will never fail those who put their trust in Him. We must never confuse Churchianity with Christianity. After I was converted I came across that, to me, very attractive book by Bruce Barton, "The Man Nobody Knows," and in it the author invites his readers to re-read the four Gospels as though they had never read them before. I am very glad that I took his advice.

I have said all this purposely as a sort of introduction to show you just where I stand, before going on to deal with the actual subject—"The Layman's Witness." I would like to take that witness in three phases.

I. Witness in the Home.—I believe it would do us all good to read again the Acts of the Apostles, where every home was a church, and every Christian was a witness. We have allowed our Marxist friends to steal our technique. Every Marxist you meet to-day is an ardent witness for what he believes. Think back to your own parishes. Do you believe that every church member's home in your parish is a church? I wonder how many of your regular churchgoers actually have Family Prayers in their homes every day. Those who are older will remember that in their boyhood days, in the majority of homes where they went to stay, Family Prayers were regularly conducted. I believe that is the foundation of the Christian witness in the home.

The Witness in the Home is tremendously important. And I do suggest to you that you should drive home this point more than anything else in your teaching. The value of the Christian home; the value of Family Prayers round the breakfast, or supper table. It is important, nay, it is more than important; it is vital to the survival of our Church. Are our children being taught about the Lord Jesus Christ in their homes? Because if they are not, they are being denied their rightful heritage, which bodes ill for the Britain of to-morrow. I travelled out to India in a troop-ship during the war; I started a Bible Class in my cabin, to