

"IS CHRIST'S RETURN NEAR?" 7000th year it will be the time of rest that

(Contributed.)

In Isaiah 40 verse 3 we read "Prepare the way of the Lord, make straight the desert a highway for our God." In this passage we have the mystical allegory "Double sense of Prophecy." It refers both Advents with a literal as well as spiritual interpretation. Literally the text has a most comforting message for days, Israel is to be re-gathered, and made the centre of the new social order with Christ the head of the Davidic dominion. Or as Jeremiah puts it: "Behold days come, saith the Lord, that I will unto David a righteous Branch, and he shall reign, and prosper, and shall execute judgment and justice in the earth. In those days Judah shall be saved, and Israel shall dwell safely; and this is His Name wherewith He shall be called, The Lord our Righteousness."

"The Fig Tree putteth forth leaves."

On every hand there are signs of the Lord's return. Perhaps the most outstanding of these is the Jewish sign. "Hath He cast away His people?" "Blindness is come upon Israel until the fullness of the Gentiles." "I shall put My Spirit in them, and ye shall live, and I will place you in your own land." "And I will gather from all nations whosoever I have scattered you." A remarkable change has taken place in universal Jewish condition. Equally amazing rejuvenation has come to the Jew's ancient land. Does this not indicate that the return of the Lord Jesus Christ is drawing near? Lord Himself indicated that the restoration of the Jew was to be looked upon as a sign in regard to the nearness of His coming. The fig tree appears to be in Scripture as a parable of the fig tree. Now learn a parable of the fig tree. When his branch is yet tender and putteth forth leaves, ye know that summer is near; so likewise ye, when ye shall see all these things, know that He is near, even at the doors."

Is World Revival Likely, First?

Many people hesitate to believe in the return of Christ because our Lord said the Gospel of the Kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." (Matt. 24:14) Nowhere in the Scriptures are we told that every person in the world must hear the Gospel preached before the Second Coming of our Lord can take place. "A witness unto all nations," says Christ, not unto individuals. Until 200 years ago the heathen world was without witness, but tremendous changes have taken place in recent years! There is hardly any part of the world to-day that has not been reached by the "Ambassadors of the Cross," where missionaries have not come and the Word has gone forth. The total number of languages into which some part of the Bible has been translated now totals 2000. Surely this is a witness unto all nations.

The Chronological Sign.

Following a commonly accepted chronology, we are now approaching the end of the 6000 years since the creation of the world (4000 B.C. and 2000 A.D.). Is it not reasonable to expect that as we enter

the paper
for
Church of
England
people
Catholic
Protestant
Reformed

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CHRISTMAS BELLS.

I heard the bells on Christmas Day
Their old, familiar carols play,
And wild and sweet
The words repeat
Of peace on earth, good-will to men!

And thought how, as the day had come,
The belfries of all Christendom,
Had rolled along
The unbroken song
Of peace on earth, good-will to men!

And in despair I bowed my head;
"There is no peace on earth," I said;
"For hate is strong,
And mocks the song
Of peace on earth, good-will to men!"

Then pealed the bells more loud and deep:
"God is not dead, nor doth He sleep!
The wrong shall fail,
The right prevail,
With peace on earth, good-will to men!"

(Longfellow)

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NOTES AND COMMENTS.

"Oh, come, let us adore Him, Christ
the Lord!" That is the Christmas
challenge.

Another Christmas. No wonder the cunning
spirit of the world has
sought to defile the day
and to crowd out any real significance
of the Christian remembrance by its
call to merriment—a merriment which
has been evacuated of all truly Christian
sentiment. No man without the
Spirit of God can avouch Christ Jesus
as Lord. In spite of all the givings, the
Christmas candles and the wishes for
"a Merry Christmas," none of these
things can have any real value except
they be consecrated by a prior sense of
gratitude expressed by the Apostle
Paul: "Thanks be unto God for His
ineffable gift."

"The shepherds sing; and shall I silent
be?

My God, no hymne for Thee?
My soul's a shepherd too; a flock it
feeds

Of thoughts, and words, and deeds.
The pasture is Thy Word; the streams
Thy grace,

Enriching all the place.
Shepherd and flock shall sing, and
all my powers

Out-sing the day-light hours."

It is a very old-time wish, but it
sounds a little too optimistic in view
of the clouds that darken
the horizon. The elusive-
ness of peace is manifest
in the conflicting forces
that refuse to settle down to live and
let live in peace after the unparalleled
sufferings and agonies of the Great
War. It would seem as if the world
is so afflicted with frayed nerves that

every nation and most individuals are
on tenterhooks with fear lest their due
rights and liberties should be impugned
and lost by guileful politics and more
guileful politicians. There is an ab-
sence of faith between nation and na-
tion, and man and man. There is a
manifestation of grabbing ideals with-
out respect to the suffering and exploi-
tation of other peoples and people.
Everywhere there is this regrettable
ferment. There are "wars and rumours
of wars." No wonder there are many
Christians who think that the great end
is presaged and that the Christ will
presently be made manifest in power
and great glory. In any case He reigns
triumphant and urges His own dis-
ciples: "Lift your heads for your re-
demption draweth nigh." Consequently
the pangs that now beset the confused
world of peoples there is the joy of
the birth of an age of such a character
that, in spite of the sorrow that now
prevails, that those sorrows will be
transmuted into a joy which will be
eternal.

So in spite of all the lowering clouds
that linger on the horizon we may yet
bid one another the good old wish—
"A Happy New Year."

It has been said recently by a lead-
ing educationalist in England that the
great need of the present day
is "a philosophy of educa-
tion." There is so much
uncertainty even amongst
experts as to the true aim of
education. Sometime ago the query was
put to a representative group of English
people and the replies showed a fairly
complete uncertainty as to what the
aim of educating the child should be.
The idea of religion was completely
absent. If this could happen in a land
like England, with its great traditions
of religion and education, we fear that
our own country's condition would be
alarmingly worse.

And yet a Christian basis of educa-
tion is in Christian conviction the only
worthwhile foundation upon which to
build an individual life and the life of
a nation. And a Christian Church can
never be content until the aim to get
every young life based upon that founda-
tion be definitely in the forefront of
any educational policy that the Church
can unreservedly support. Of course,
the teaching staff of a school is the
key to the whole situation and the

Churches should quite unashamedly de-
mand that a teachers' religious prin-
ciples should be in line with the
Churches' educational policy. We are
reminded of a supplication in an an-
cient bidding prayer which said: "And
for a due supply of persons qualified
to serve God in Church and State let
us implore His special blessing on all
schools and seminaries of religious and
useful learning." But that prayer only
emphasises the obligation resting on re-
sponsible persons and councils to see
to it that a proper choice of teachers
is made with that purpose in view.

Quite undoubtedly the teacher holds
a position of immense influence for
good or ill in relation to
the growing child, and
that position is a very
worthwhile one to any
man or woman who is
seeking a real vocation of fruitful
potentiality. The teaching profession
should have a special appeal to a Chris-
tian man or woman, who is filled with
a longing to let his or her life count in
the extension of the Kingdom of our
Lord. As an educationalist of great
experience has written recently in the
English "Record":

"The privilege of the Christian teacher is
to be allowed to influence for Christ young
lives not yet set upon a course of sin or
even of spiritual indifference. Neither the
child nor the adolescent is indifferent to the
things of the spirit. That is the opportuni-
ty of the Christian, and his success as Christ's
ambassador will be conditioned more by
what he believes and by what he is than
by what he does or says. The vocation of
the Christian teacher is to be Christ's man
in daily contact with lives still open to Chris-
tian influence because not yet fixed in the
channels of materialism or spiritual apathy.
His intellectual grasp of the subjects he
teaches, his skill in handling them, and his
general activities in the life of the school
are all-important, because they affect the
strength of his influence. But if the true task
of education is to nourish the young with
the things of the spirit as well as of the mind
then the Christian faith and character of the
teacher are the essential factors in any true
Christian education. To quote Spencer
Leeson again,

"We have to put the faith back again at
the heart of education, and that means we
must put it back at the heart of the national
life." The first step can be taken more easi-
ly in the schools than in society at large."

The Australian Church will soon be
denuded of its episcopal leaders, some
go by water, some by
air—but they are going.
When one reads of the
difficulty of getting berths
for the journey to Eng-
land, the lot of the bishops is very fav-

The Flight
of
Bishops.

ourable compared with that of lesser lights. Some are going on a well-earned holiday in addition to the Lambeth Congress. So for some twelve months the Church in Australia will see them not. So far as we know at present the weight of the Australian Church will be resting on the shoulders and heart of one reverend suffragan bishop. But ours is only a small section of the great Anglican Communion. From U.S.A., Canada, from Africa, North, South, East and West, from India, China, even Japan and the islands of the sea, bishops will be en route for Lambeth, encountering and overcoming problems of transport and no doubt causing some uncomplimentary comment by mere men of the world. Curiously enough, a fourth century pagan historian, by name Ammian, found very great fault with the episcopal fathers of his day because of the constant conferences of bishops which from time to time were convened. He writes "The highways were covered with troops of bishops galloping from every side to the assemblies which they call Synods; and while they laboured to reduce the whole sect to their own particular opinion, the public transport was almost ruined by their hasty and repeated journeys." His complaint has a modern echo!

But we can hardly expect the pagan writer to have any sympathy with the objects of such a weighty conference as Lambeth. The problems to be discussed are of the gravest practical importance to efficient co-operation in fighting the powers of evil for the extension into all the world of the Kingdom of our Lord. If only Lambeth can keep its mind and spirit wide opened to the influences of the Spirit of the Lord and to the free play in the Body of that Love which, in Christ's declaration, was to be the uniting and motive force of His disciples as well as a triumphant manifestation of the truth and power of Christ to a needy world—then Lambeth will be a means of strength to the Church at large, and to the world a witness with power to convict that world of sin, righteousness and judgment to come.

Lambeth demands our intercession.

The Christmas and New Year holidays coincide with a three week holiday which the printing houses take at this time of the year. Accordingly the next issue of the "Church Record" will be delayed till January 15. In way of compensation

this Christmas number carries four extra pages. May we take this opportunity of wishing all our readers "A Happy Christmas and A Prosperous New Year."

USE YOUR BIBLE IN EVANGELISM.

King Josiah had the Bible read to his people and a national revival followed. Today we are trying all sorts of stunts for national recovery and revival, and they are failing because we are not using the Bible. This challenging statement was made by Bishop J. H. Linton at the second annual meeting of the Union of Lay Churches in Birmingham. In the course of a closing address on "The Bible in Evangelism," Bishop Linton advised his hearers to study the methods of our Lord in His use of the Bible. It was a much smaller Bible than ours, consisting only of the books known as the Law, the Psalms and the Prophets, so we should not despise the Old Testament and relegate it to the bookshelf.

Bishop Linton proceeded to outline instances of how Jesus used His Bible. 1. In the Wilderness Temptation. This could only have been His own account and was therefore of special importance. Our Lord met the tempter entirely from the book of Deuteronomy. How many of us know that book and could we use it like that; most of us only know a few bits of it. The tempter also quoted from Scripture. Do we know how to recognise God's voice and Word.

2. In His Ministry. At the outset the Lord published His charter in the synagogue at Nazareth. He found it in the Bible. Where do you get your charter as evangelists? he asked.

3. Answering Hecklers. Because Jesus knew His Scriptures so thoroughly He was able to use it with such telling effect in meeting questioners and hecklers. It is interesting to note how He met the supposedly difficult questions of His antagonists; how He used the Word in His interviews with the young ruler and Nicodemus and others. Jesus referred to Old Testament stories as facts not as fables. Do you regard your Bible in that sort of way?

4. Helping Puzzled People. How did Jesus deal with the two puzzled, frustrated disciples on the way to Emmaus. He explained through all the Scriptures the meaning and need for His Passion and Resurrection.

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"I Am."—A little book of devotion on the deity of our Lord." by F. Standen. 2/.

"He Shall Glorify Me," by Oswald Chambers. 7/9. (Postage Extra.)

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tion. He explained the Resurrection entirely from the Old Testament; could you do that? Can you use your Bible to help people saddened and perplexed by bereavement?

5. Finally, Bishop Linton urged his hearers to study their Bible. Read what it says about God, about man, and about man's sin and what God does with it, how He forgives sin and restores the sinner. Read what other men have found out, and most important, find out things for yourselves, emulate the prayer of the Collect for the 2nd Sunday in Advent, "chew it over." Many people don't know where they are going today. Do you? Can you show others the way to Jesus? When dealing with an inquirer, don't quote Scripture, open it up, get people to read it for themselves. They may forget illustrations, but they will remember what they read in God's Word.

Finally, the Bishop quoted the following lines which he had, as a young man, written in his Bible:—

"There are some who believe the Bible
And some who believe a part,
Some who trust—with a reservation
And some with all their heart.
But I know its every promise
Is firm and sure always,
It is tried as the precious silver
And it means—just what it says."
—"The Record."

Churchman's Reminder.

December.

19 & 20.—Ember Days, when we specially pray for the Clergy, and for more of them.

21.—4th Sunday in Advent. The Coming by the Holy Spirit is here prayed for. How useful in these days.

22.—Monday. St. Thomas' Apostle, whose doubt of the resurrection is akin to much half belief in these days.

25.—Thursday, Christmas Day. One of the greatest Festivals of the Church, it teaches us to maintain even against difficulties the truth of the joyful Coming of the King of Kings to His World again.

26.—Friday. St. Stephen, the first Martyr. What an example to us all who give up so little.

27.—Saturday. St. John, the Evangelist.

28.—1st Sunday after Christmas, and the Innocents' Day. These two days, which share one Sunday, impress on us the need of our sharing with the Lord the innocence and constancy which are His in perfection.

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The Epiphany.

The observance of the Feast of the Epiphany, dates back to very early days, although it cannot be traced to the Apostolic usage.

Various reasons have been assigned for its observance:

(i) It commemorated the Nativity itself.

(ii) Christ's baptism and His manifestation as the Divine Son by a voice from heaven.

(iii) Augustine speaks of the appearance of the star to the Magi and the miracle at the marriage at Cana as being thus commemorated.

(iv) Others insist that the reason lay in Christ's manifestation to the Gentiles. The Book of Common Prayer in the alternative title given to the season, places the emphasis here.

Let us therefore centre our thoughts around this aspect of Christian activity—the proclamation of the Gospel to the heathen and Mohammedan peoples.

The Meaning of the Word

The word comes directly from the Greek "epiphaneia," or its verbal form "epiphaino." This latter word occurs only four times in the New Testament, in three of which the reference is clearly to the manifestation of God's mercy love and grace to all mankind in the great facts of the Incarnation, atoning sacrifice, and resurrection of our Lord and Saviour Jesus Christ.

In the inspired song of Zacharias, he sings of the coming of Christ as "The dayspring from on high, to give light (epiphaino) to them that sit in darkness and the shadow of death! Later, Simeon speaks of our Lord as having come "to be a light to lighten the Gentiles, and the glory of Thy people Israel."

St. Paul in his epistle to Titus, chapter 2:11, tells us that "the grace of God which bringeth salvation hath appeared ('epiphaino') to all men." Note the universality of this salvation in the purpose of God—"to all men."

In the same epistle, chapter 3:4, St. Paul speaks of "the kindness and love of God our Saviour toward men," as having appeared ("epiphaino"); for the purpose that, "being justified by His grace, we should be made heirs according to the hope of eternal life."

The manifestation of Christ our Lord is seen therefore, as the Divine plan "to give light to them that sit in darkness," to be "a light to lighten the Gentiles"; and as the manifestation of the love of God to "all men."

The Church's Responsibility.

"How then shall they call upon Him in Whom they have not believed? And how shall they believe in Him of Whom they have not heard? And how shall they hear without a preacher?"

If we are truly one with Christ, and Christ is one with us, we shall look upon the world with the eyes of Christ, and long for the salvation of men with the compassionate love of Christ. "Co-workers with God," and "partakers of (partners with) the Holy Ghost." His desires and His aims will be ours, and we shall place ourselves at His disposal in the furthering of His plans for the world's evangelisation! In the early Church, the first disciples "went forth and preached everywhere, the Lord working with them and confirming the Word with signs following." They were in such vital touch with the Spirit of God, that at the first General Council of the Church, St. James could say: "It seemed good to the Holy Ghost and to us" in setting out the decision to which they had come. Of that same spirit our Lord said: "He shall testify of Me, and ye also shall bear witness." What wonderful co-operation!

Nothing is clearer in God's Holy word than that it is the duty and responsibility of every member of the Church of Christ to seek, by every available means to "make Christ's Name known upon earth, His saving health unto all nations," for "there is none other Name under heaven given among men whereby we may be saved." Our Lord's commission to His Church is binding upon all who profess to belong to Him, and God the Holy Ghost has caused this commission to be recorded in all four gospels, and repeated in the Acts of the Apostles in differing form, but with the same definite charge clearly set forth, to "preach the Gospel to every creature," and to be His witnesses . . . to the uttermost part of the earth.

"There are great facts which make silence and non-aggressiveness an impossibility for an individual or a

Church", writes Dr. Alexander Maclaren, "and that by the very law of its being, a Church must be a missionary Church, and a Christian cannot be a dumb Christian, unless he is a dead Christian."

Judged by that standard, we need to ask ourselves the questions: "Am I bearing my witness for Christ in the world? Am I interested in that which is of supreme interest to the Blessed Trinity? Am I personally concerned in the world's evangelisation, seeking, as much as in me lies, to extend my Redeemer's Kingdom?" If not, we should do well to take to heart the words of the four leprosy men outside the gates of Samaria. Knowing of the starving host within the walls of the besieged city, they dare not keep to themselves the discovery of abundant food in the deserted camp of the Syrians: "We do not well. This day is a day of good tidings, and we hold our peace. If we tarry till the morning light, some punishment will overtake us; now therefore come, let us go and tell the King's household." The season of Epiphany calls every child of God to ask: "Am I eating my morsel myself alone," or am I rather seeking to "send portions to those for whom nothing is prepared?" We shall have to answer to the Master in the "morning light" of that day, when we shall stand before Him to render an account of our stewardship.

The Final Epiphany.

In the New Testament, the noun "epiphaneia" occurs six times, and in every case but one, reference is to our Lord's final epiphany and it is clear that our attitude to that great event should be "Looking" with joyful expectancy for that Blessed Hope, even the Appearing of our great God and Saviour Jesus Christ." (Titus 2:11). That day is drawing nearer—how near none of us know—but students of the prophetic word of Scripture, both of the historical and futurist schools of interpretation, find a common ground in an equal conviction that the consummation of this age is at hand, and will be brought about by the "revelation of God's Son from Heaven."

The Warden and Students of the G.F.S. Hostel, Arundel Street, Forest Lodge, held a Youth Meeting on Tuesday, 2nd inst. Archdeacon Begbie gave an inspiring address and two students gave testimonies. Deaconess House Students sang the Hymn of Consecration and Holy Night.

The Church of England. A Layman's Movement.

(By the Rev. L. L. Nash.)

Are we among that number whom St. Paul describes in his last letter to Timothy—those that "love His Appearing?" Alas! It would seem as if there were many to whom the promise of that appearing has no place in their thoughts, no influence upon their actions. Such should ponder prayerfully the certain fact that our Lord will "judge the quick and dead at His Appearing and His Kingdom," and seek for grace to heed the command to "Flee" the things which are evil, to "follow after righteousness, godliness, faith, love, patience, meekness," and to "fight the good fight of faith," keeping this commandment "without spot and unrebukable until The Appearing of our Lord Jesus Christ." Well, for us if we, "discerning the signs of the times," "give diligence that we may be found in Him without spot and blameless."

May we be found so abiding in Him, that when He shall appear, we may have confidence and "not be ashamed before Him at His coming."

THE BIBLE IN THE ANCIENT CHURCH.

Cyril, Bishop of Jerusalem, an eminent Father of the Church, delivered some lectures to the candidates for Baptism in 348 A.D. These lectures have come down to us. Amongst them is a passage which supports the doctrine of our Church that "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation." Cyril taught the candidates "concerning the divine and sacred mysteries of the faith, we ought not to deliver even the most casual remark without the Holy Scriptures; nor be drawn aside by mere probabilities and the artifices of argument. Do not then believe me because I tell you these things (referring to his teaching about the Faith) unless thou receive from the Holy Scriptures the proof of what is set forth; for this salvation, which is of our faith, is not by ingenious reasonings, but by proof from the Holy Scriptures." (Cat. Lect. 4.17.)

The Apocrypha.

After enumerating the 39 books of the Old Testament, and commending the study of them, Cyril went on to condemn the reading of the Apocrypha. "Have nothing to do with the uncertain books. Those only study earnestly which we read confidently even in Church. Far wiser than thou and more devout, were the ancient bishops, the rulers of the Church, who have handed down these (the Old Testament books): thou therefore who art a child of the Church trench not on their sanctions. (Ibid. 4.35)

These remarks of Cyril bear out the statement of Bishop Headlam that "the Canon of the first four centuries did not contain the Apocrypha."

E. M. Powicke, the Oxford historian, writing in 1941, says: "The one definite thing which can be said about the Reformation in England is that it was an act of State." Later on in the same book he goes on to state as his opinion: "The Church of England is the most striking example in European history of institutions to maintain an unbroken, almost complete, continuity in structure while undergoing a thorough change of spirit." In these two sentences can be seen the dominant character which the national church of the English speaking people has nearly always shown. It was the work of the great Anglican Divine Hooker in the reign of Queen Elizabeth to demonstrate that the settlement of the religious question was to be found in the mean between the two extremes of blind traditionalism on the one side and Thomas Cartwright's fierce individualism on the other. It is this balance between tradition and independence which has always been the hallmark of our church.

The Archbishop of York has lately reminded Church people that the distinctive claims of the Church of England are based upon four principles: our Church is Catholic and Apostolic, it is a Reformed Church, it appeals to sound learning, and in matters where consciences sincerely differ it is ready to administer the law of Christian Charity, or, as we would say in modern language, of Toleration. Further on in his recent book he says: "The Reformation, in addition to its abolition of recognised abuses, gave to the Church four books of incalculable value, freedom from the Papacy, spiritual freedom for the individual Christian, freedom of access to the Scriptures and to their study, and openness and simplicity in its services."

Competent and informed opinion, then, finds that the reformed nature of our church and its attempt to return to the primitive simplicity of doctrine and order of the church in the apostolic age is the very essence and character of our branch of the Catholic Church, which has, at any rate, since the time of Magna Carta, been known as the English Church.

It would almost seem from a reading of our historical past that the Church of England has best fulfilled its function and demonstrated its true character when it has realised that it is a laymen's movement.

LAYMEN AS LEADERS.

A dominating figure in the Church of the Saxon period was King Alfred. The historian of that period, Dr. Thomas Hodgkin, stresses how in the course of the century which elapsed between the death of Bede and the birth of Alfred the intellect of England had suffered a terrible relapse into ignorance and barbarism. As Alfred himself sadly confessed: "Formerly men came from beyond our borders, seeking wisdom in our own land; now, if we are to have it at all, we must look for it abroad. So great was the decay of learning among Englishmen that there were very few on this side Humber who could understand the ritual or trans-

late a letter from Latin into English. I cannot remember one such, south of the Thames, when I came to the throne." In order to help him in the arduous task of once more bringing the English race under the influence of literary culture, Alfred had to seek the aid of learned ecclesiastics; but even in this period of English history we note that the cause of true religion and virtue awaited the action of the State in so far as it was embodied in a monarchy. The Church of England in that century owed much to the purifying influence, of a layman's enthusiasm.

The later feudal times see the rising tide of clericalism in the doctrine of the ministry just as it sees the dominance of materialism in the doctrine of the eucharist. Lollardy was in the main a laymen's movement, but it was unable to withstand the fierce opposition of an entrenched clerical order. The history of England in the 15th century is sorry reading.

When we come to the next century, the Tudor period, we can trace the reaction of the laity against clerical abuses. We cannot say that the laymen in this age were any more high souled and virtuous than the reactionary clergy. Rather, we have a right to demand that the clergy with all their sheltered privilege should as a class be much better examples of thought and behaviour than their people. This was not so, and the consequence was that if any reform was to come to the church it was done in the main by a movement among those who opposed clerical privilege. It is the fashion among debunking historians of the cynical persuasion to expose the baser motives which might have been in the minds of those who received their share of the rich lands of the monasteries. But no one could have been a more sincere reformer than Bishop Latimer, and his denunciation of greed and rapacity shown by some men in the reforming party was quite a different attitude towards the social ills when compared with anything uttered by Cardinal Pole or by his predecessor Wolsey. Historians are still puzzled when they come to assess the influence of Queen Elizabeth on the Reformation settlement in England because of the obscurity of contemporary documents, but they know enough to be convinced that this extraordinary woman and her faithful henchman, Burleigh, kept a firm hand upon the policy worked out by the Archbishops of Canterbury, Parker and Whitgift. The whole set-up enables Professor Powicke to say that the English Reformation was an act of state.

Cromwell and his Ironsides, the earnest minded country gentlemen of the Stuart period, typified in Pym and Hampden, were undoubtedly men subject to like passions as we are. The Great Rebellion, however, was a violent reaction against a persecuting theory, the divine right of kings, not only in the temporal sphere but in the spiritual. Ever since that day, together with the continuing influence of the Revolution of 1689, the monarchy has been representative of democracy to the people, rather than of divinity to the human race. The divine right of the clergy, on the other hand, dies hard.

A GREAT EPOCH.

The century just past has been rightly described as the Victorian Age, and the mid-twentieth century is not as offhand about it as their fathers. It was a time of expansion, not only of the clan vital of the nation, but also of its spiritual worth. It was a glorious period of missionary endeavour and achievement. The influence exerted by Queen Victoria through the Crown appointment to bishoprics and deaneries demonstrates the influence of a laywoman's ideas concerning the nature and the function of the Church. Of simple piety, but of definite faith and strongly held opinions, her non-clerical attitude can be very largely traced in the history of the Church of England in her time.

I have lately been reading R. H. Mottam's Buxton the Liberator. It is the life of Sir Thomas Fowell Buxton, parliamentary leader in the abolition of slavery in the British Colonies a hundred years ago. It makes fascinating reading. It shows the man as he was, not on a pedestal, rigid and severe, for succeeding ages to gaze at and wonder. We see him recuperating with deer-stalking in Caithness after the exhausting rigours of a hard parliamentary campaign on behalf of the depressed slave classes of Africa.

We see him as a lad out hunting with the local pack of hounds and under the supervision of the trusted family retainer, Abraham Plastow, and being reproved by him because young Fowell "made use of an improper expression, upon which the gamekeeper insisted upon returning home at once, and carried his point." The happiness of his family life, the serenity and energy which can be seen in the whole of his Christian idealism, are all representative of many a public man who had come under the influence of personal religion. His monument in Westminster Abbey has this tribute: The energies of his mind were concentrated on a great attempt to extinguish the slave trade in Africa, by the substitution of Agriculture and commerce, and by the criticising influence of the Gospel. Exhausted in mind and body, he fell asleep, reposing in Faith on his Redeemer in the 59th year of his age.

Thomas Fowell Buxton was only one of many in the Victorian Age who were never called to the formal ministry of the Word and Sacraments, but who nevertheless were conscious of a strong religious vocation. They were the backbone of the Church in one of her most progressive periods.

Clericalism and sacerdotalism has its refuge in the oft-quoted sentence of Dr. Bright, "The Church began in a clergy," which, as Bishop Kirk of Oxford says, "puts

the truth, both historical and theological, in its crudest form." Well, it is crudeness which perverts truth, and there is no need for any perversion to be perpetuated. Just as the Reformation was in the main a lay re-action against the perversion of theological truth, so to-day the only answer to clerical obscurantism and the perversion of the divine right of the clergy theory is a strong laymen's movement, spiritual and sincere.

THE PROPOSED CONSTITUTION.

This has an important bearing upon the contemporary situation in our church. It would seem that in the discussions concerning the proposed constitution there were attempts to deprive the laity of the laymen's right of private interpretation and personal decision. A strong and informed lay representation in the appellate tribunal, in causes not only of order but also of faith, is very necessary if the Church in Australia which owes its origin to the English branch of the Catholic Church is to fulfil its time honoured and historic function as the Church of the English speaking people. Upon all the clergy therefore, as teachers of the truths of the Christian religion, there falls the necessity of fostering in their parishes a competent and intelligent laymen's movement.

Are laymen to-day becoming too busy and pre-occupied to be good churchmen? One of the criticisms of the recently published proposals for revising the Canon Law of the Church of England is that the commission appointed by the Archbishops contained too few laymen. Not that the Church of God can be dominated only by the mentality of the 20th century business man. That would be as great a perversion of Christianity as the domination of clericalism to the exclusion of every other voice. Nevertheless the Church of England has always shown herself effective for God in society when within her borders the laymen's movement has been strong and the lay mind has been active.

THREE MEN ON A WALL.

Three men were walking on a wall,
Feeling, Faith and Fact;
When Feeling took an awful fall,
And Faith was taken back.

So close was Faith to Feeling
That he stumbled and fell, too.
But Fact remained and pulled Faith up,
And Faith brought Feeling, too.

Proper Psalms and Lessons

Dec. 21st. 4th Sunday in Advent. St. Thomas' Day..

M.: Isa. xxxii 1-18 or Job xlii 1-6; Luke i 26-45 or 2 Tim. iii 14-iv 8, or John xiv 1-7. **Psalm** 94.

E.: Isa. xxxiii 2-22 or xxxv; Matt. xxv 31, or Rev. xxii 6 or 1 Pet. i 3-9. **Psalms** 96, 97, 98.

December 25th, Christmas Day.

M.: Isa. ix 2-7 or Luke ii 1-20. **Psalms** 19, 85.

E.: Isa. vii 10-14; 1 John iv. 7. **Psalm** 132.

December 28th Innocents' Day. 1st Sunday after Christmas.

M.: Jer. xxxi 1-17; Matt. xviii 1-10. **Psalms** 2, 8.

E.: Isa. xlix 14-25; Mark x 13-16. **Psalms** 45, 110, 113.

January 1. Feast of the Circumcision of Christ.

January 4. 2nd Sunday after Christmas.

M.: Isa. xlii 1-16; Matt. vi 19 or Eph. i. **Psalm** 103.

E.: Isa. xliii 1-13 or xliii 15-xliv 5; Matt. vii 13-37 or 1 John iii. **Psalm** 104.

January 6th. The Epiphany of our Lord.

M.: Isa. lx; Luke iii 15-22. **Psalm** 72.

E.: Isa. lxi; John ii 1-11. **Psalms** 96, 97, 117.

January 11. 1st Sunday after the Epiphany.

M.: Isa. xlv 6; John i 19-34 or Eph. ii. **Psalms** 46, 47, 67.

E.: Isa. xlv or xlviii; John iv 1-42 or Col. i 21-ii 7. **Psalm** 18.



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ALEXANDRIA

The New Year—1948.

In the Collect for the 3rd Sunday in Advent there is this telling phrase: "Grant . . . that at Thy second coming to judge the world we may be found an acceptable people in Thy sight." When Webster's Dictionary tells us that the word "acceptable" means "capable, worthy, sure of being favourably received," we feel, with seasonal alterations, that phrase makes a most telling prayer for the New Year—"Grant that as we enter the New Year, we may be found an acceptable in Thy sight." The times demand "acceptable people."

As British people, we have been privileged to play a great and leading role in the world. It has been admitted even by some of our most trenchant critics that this role for the most part has been played well. In 1940 we were the only people opposed to a nation flushed with victories, a nation which stood for a philosophy of life that could easily have put back the clocks of freedom many centuries. But we believe, with humility, that we were used as instruments of God in thwarting such possibilities.

But in these days of reconstruction, following the awful debacle of War, surely God wants us for still higher ends and for the greater purpose of giving right perspectives in life. The Book of Proverbs tells us very definitely that only as we seek Righteousness can we hope to achieve this high calling (Proverbs 14.34.) Recently the writer has come across a Chinese Proverb which further emphasises this.

"If there is righteousness in the heart there will be beauty in the character. If there be beauty in the character there will be harmony in the home. If there is harmony in the home there will be order in the nation. When there is order in the Nation, there will be peace in the world."

We are being magnificently led by our great King and most gracious Queen in the high calling of influencing a needy world. This is what General Smuts, once a national foe, could write after the visit of the Royal Family to South Africa: "There is already more gentleness and more unity throughout the country as the result of the Royal visit. Their charm, their spiritual quality acts on us in a healing way. The Royal Family is giving us the right perspective in our public life." But not only in the public life but surely in the home life, the

seed bed of a nation's life, they are giving us this proper perspective too.

In the whole of history there is surely no Princess who has had a wedding such as came out of that Royal Home. Her guests were truly her friends and her friends and her neighbours, and her bridegroom, the man of her choice. We all felt, in this simple marriage, that we were in touch with life at its highest and best. Other nations must be full of marvelling and admiration at such an event and all its effects.

Truly as a people we are being wonderfully led and it is meet for us to follow the King.

We live in an age, largely cynical and sad, an age which, to a very large extent, has lost its faith in human possibilities, but surely a happening such as the Royal Wedding helps to restore faith in the vital things of life and particularly in the possibilities of man. When Christ looked at the rough, uncouth fisherman and said, "Come ye after me and I will make you." He was not dreaming. He was seeing potentialities. When He lifted up the standards of human brotherhood He was seeing the potentialities in the human situation.

To-day there are few deeper needs in the world than for men and women who will maintain this undiscouraged insight and believe that a federated peaceful world is possible.

Some years ago this sign appeared outside a city church advertising the subject of a New Year's Sermon:

1934!

1934?

The mark of exclamation suggested an element of surprise, the mark of interrogation an element of uncertainty. "What does the year promise?" "What does it portend?" "What can we carry into it?" "What can we carry out of it?"

The first two questions cannot be answered but the last two can. We can carry into it the qualities of an "acceptable" people! a people who believe, as the King and Queen believe, that there is a Sovereign Power behind the sublime Pageant of History; a power apparently using individuals as threads and races as figures in a pattern, and drawing together things as far apart as Sinai and Calvary, so that there is a Song of Moses and the Lamb. And not only this, that He is threading grey tints with golden, and making even the Cross to be luminous with Love, Eternal Love.

(Continued at foot of column 3)

A CALL FOR THE TIMES.

What is the Church's message in these days of change and unrest? Can the Church see some light through the deepening mists of economic disquiet? Will the mists clear to leave an age of peace and prosperity?

The Church of God can only repeat the old, old answer in terms of the old, old Book. This is not the only age of trouble and insecurity that man has lived through. Let us glance at the broad outlines of the picture in our Lord's day. He preached to a people suffering the gall of foreign oppression, whose minds were so obsessed with the thought of national and social freedom that they were blinded to the full import of His gracious message of inner freedom from man's greatest bondage, the bondage of sin. They looked for a leader who would throw off the yoke of Rome; He looked for a people who would be citizens of a Kingdom of righteousness and holiness. They longed for the resurrection of a past glory of an earthly kingdom, the kingdom of Israel; He preached the Kingdom of God and reminded them that His Kingdom was not of this world.

That we live in a nominally Christian country is no guarantee that our Government must possess a Christian conscience, and even less guarantee that their governing would be based on Christian principles. The truth is that, at the best, we have a government of selfish sinful men, by selfish sinful men, for selfish sinful men. Now selfish people breed wars, and wars give greater power to governments and greater powers bring a lust for still greater power, and so is bred totalitarianism.

"Put not your trust in princes, nor in the son of man, in whom there is no help."

Yes! The message of the Church of God is still the clear-cut, uncompromising call to her Lord and Saviour, Jesus Christ. The self-determined efforts of fallen man to produce prosperity and peace were doomed from the beginning. Why should we be surprised and perplexed to see these failures in our own day and generation? Is it possible?

May we enter 1948 as an "Acceptable people" ready to be used as threads and figures by a Sovereign Power in a glorious Pattern, and believing, with St. Paul, "I can do all things through Christ who strengthened me."

sible that we did trust in princes? You, as Church members, should have no grounds for fearfulness, for pessimism. You should have known that these things "must come to pass." You should not, in the possession of your citizenship of God's glorious Kingdom, be numbered with those whose hearts are failing them for fear for those things that are coming in the earth.

The world-system will never spurn the warning of God. Not even in the last greedy gasp of their mad suicide struggle will worldly men admit that God was right and they were wrong. The Church's message to the world-systems cannot be other than God's. Democracy will be obliterated under the hammer of judgment as every other civilisation has been. So will socialism. The Hands that were outstretched to gather in men and women to the only Kingdom that will never fail were nailed even as they were outstretched. But the Good News, the Gospel, is that they are still outstretched to gather in sinful man. "Come unto Me, all who labour and are heavy laden, and I will give you rest."

What do we fear for the future? Let us be frank with ourselves. Are we not more concerned with our own individual freedom and security than of society as a whole? Are we not afraid that we will not be able to sit back and enjoy the fruits of our labour? Are we not fearful that we lose the peace of mind born of personal comfort? What saith the Scripture? "Keep your life free from the love of money, and be content with what you have; for He has said, I will never fail you nor forsake you." And again, "There is great gain in godliness with contentment; for we brought nothing into the world, and we cannot take anything out of the world."

If we call ourselves Christians let us judge ourselves in these things before God uses the times to judge us. Let us brighten our spiritual armour against the day of battle. The Church alone can look to the future with confidence and calmness because the Church alone can see beyond the horizon to the crystal purity and transcendent glory of a Kingdom where righteousness and peace and joy shall reign for ever and ever. . . can look, indeed, with confidence as much in its reality as in the sure knowledge of taking her part, in God's time, in that same Kingdom.

That is the message, ever old, ever satisfying.

PERSONAL

Dr. Niemoller has been elected Bishop of the Lutheran Evangelical United Church of Hesse, Nassau, and Frankfurt-am-Main.

The Dean of Armidale left for England on December 2nd. During his absence of six months, the Rev. E. H. Arblaster will undertake his duties at the Cathedral.

The Rev. H. Cieretko, supported by the Home Mission Society, Diocese of Sydney, has been appointed Chaplain at the Herne Bay Housing Commission settlement and will reside at the Settlement.

Mr. T. A. Strudwick, the hon-auditor of the Church of England National Emergency Fund, Sydney, was the recipient of a gift of a walking stick by members of the Committee and other C.E.N.E.F. workers, on the occasion of his presenting the final financial statement on his retiring from his office. Mr. Strudwick has been untiring in his efforts as Hon. Auditor during the strenuous war years and much appreciation has been expressed concerning his work. His Grace the Archbishop of Sydney, made the presentation.

Canon R. B. Robinson and Mr. Paynter left Mascot Aerodrome on Tuesday morning, 10th inst. for Norfolk Island; the Lancastrian left the air-port at 7.50 a.m., and arrived safely at Norfolk Island about 1 p.m. Island time. Canon Robinson and Mr. Paynter expect to return to Sydney on the 23rd inst.

The Rev. G. J. S. King has accepted nomination to the parish of Lidcombe. Mr. King has been Rector of St. Peter's, East Sydney, since 1940.

The Rev. B. G. Judd has accepted nomination to the parish of St. Peter's, East Sydney.

The Rev. M. E. de Burgh Griffith will act as locum tenens at St. Jude's, Randwick, during the absence of the Rector the Rev. O. V. Abram in 1948.

The Rev. C. M. Gilhespy was inducted as Rector of the Parish of St. David's, Arncliffe, by the Archdeacon of Sydney on Monday, 8th inst.

The Rev. W. Holt has left Christ Church Whittlesea, Diocese of Melbourne, to join the staff of the Diocesan centre.

Archdeacon J. A. Schofield was inducted to the cure of Christ Church, South Yarra, on Tuesday, 2nd Dec.

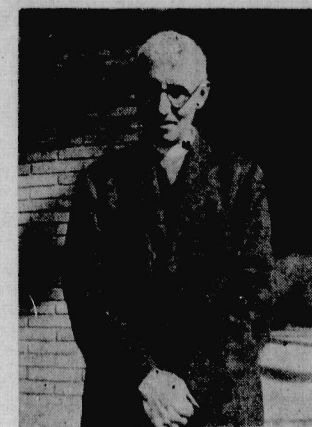
The Rev. C. W. Wood, of Armadale, has found it necessary to relinquish some duties owing to ill health.

The Rev. W. G. Vizard is taking up duty at Melton.

The Rev. Eric R. Baldwin will commence duty at Drysdale.

The Rev. N. R. Glover will minister at Christ Church, Whittlesea.

The Rev. D. Blake, Christ Church, Essendon, has accepted nomination to the parish of All Saints, East St. Kilda.



A recent photo of Bishop W. J. Thompson, Bishop of Iran; an account of his tour in Iran appeared in our last issue.

We regret to record the death of the Rev. A. F. Pain, formerly Rector of Cobbitty, who was recently living in retirement at Naremburn.

A.C.R. SUBSCRIPTIONS.

The following subscriptions have been received. If amounts are not acknowledged in these columns within a month, kindly write to the Secretary, Church Record Office.

Rev. O. W. Cooper, 8/-; Rev. C. J. Nash, 4/-; Rev. P. R. Westley, 8/-; Mr. H. B. Squire, 8/-; Mr. A. T. Shaw, 8/-; Mr. M. D. Davies, 8/-; Mrs. Beavis, 8/-; Rev. Newby-Fraser, 10/-; Miss E. Hore, 8/-; Mrs. E. J. Leaney, 10/-; Mrs. E. Merrett, 8/-; Miss Buchanan, 4/-; Rev. A. Gamble, 8/-; Miss C. Begbie, 8/-; Mrs. A. P. Thomas, 8/-; H. R. Minn, Esq., 8/-; Miss E. Lennox, 8/-; Mrs. Mather, 8/-; Miss F. M. Allen, 8/-; Miss P. O'Brien, 8/-; Rev. L. L. Lambert, 8/-; Mr. R. J. Bamford, 4/-; Mr. F. S. Denshire, 8/-; Miss E. Brayne, 5/-; Miss C. Young, 8/-; Mr. J. Parker, 8/-; Mr. L. P. Biddulph, 8/6; Miss D. Hodges, 8/-; Mr. T. D. Doyle, 8/-; Mr. E. G. Nicholls, 8/-; Mr. A. V. Soul, 8/-; Mr. J. E. Greenfield, 8/-; Rev. W. P. F. Dorph, 8/-; Mr. R. Heniker, 5/-; Miss Toogood, 8/-; Miss Starling, 8/-; Mrs. Sugden, 8/-; W. A. B. Haynes, Esq., 8/-; S. C. Hilder, Esq., 10/-; Mr. W. E. Frost, 8/6; Mr. R. McGregor, 10/-; Mr. L. A. Clapham, 8/-; Dr. J. H. Priestley, 8/6; Rev. P. S. Lawrence, 8/-; Miss F. Barker, 8/-.

The Management Committee acknowledges with grateful appreciation the following amounts: Mr. E. S. Shaw, 10/-; Dr. A. L. Webb, £1/1/-; Miss Watson, 12/-; Mrs. D. T. Nicholson, £5; Mrs. F. Gray, £1; A.C.C., 5/-.

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TO AUSTRALIAN CHURCHMEN

God Speaks to Man — The Message of Christmas.

(By the Bishop of Riverina.)

From the time when God first made man "in his own image," He has been seeking to develop a personal relationship between man and Himself. For the distinctive thing about man is that he is able to know God, Who of His great goodness has made men for that very purpose. God has made Himself known to man, has revealed Himself, has spoken to man, thereby making known His thought, His will, His purpose, and expressing His love for man.

The Word of God.

This process of self-revelation has gone on in some measure between God and all men everywhere since human life began. God has used a variety of ways of doing this. Through writers, leaders and teachers, at many different levels of ability, knowledge and inspiration, He has led the human race into a realisation of His nature and His ways.

But there has been one particular and paramount line of revelation. This is recorded for us in the Bible, and is unique. Here, over a long period and in many differing circumstances, we find God speaking authentically to man, to teach man about God and to show him the way he must walk in if he is to enter into the inheritance of life for which God made him. Of this revelation it can truly be said, "Thus saith the Lord."

"A Lantern Unto My Feet."

Men have never been left entirely without light and guidance as they go through life. Amidst the many competing voices which proclaim, "This is the way, walk in it," there has always been a true word coming from God to point the right way. Amidst the false lights which have shone brightly to beguile man unto perilous ways, there has always been a word from God to be, as the psalmist knew it to be, "a lantern unto my feet and a light unto my path." The prophets and leaders of Old Testament times were God's lantern-bearers. God spoke to men, using for the utterance of His word a variety of speakers, writers and leaders who spoke, sometimes gently, sometimes fiercely, but always with an

authentic word to deliver. For their own day they brought a word that was both old and new, old in that it called their hearers to what in their hearts they already knew, and new in that it called them forward to fresh knowledge and obedience.

"Hath spoken to us in His Son."

At last in the fulness of time and in the goodness of God, His Word broke forth fully upon the human race. He spoke no longer merely through halting, frail, imperfect human instruments, through prophets, seers and law-givers. His Word, His expression of Himself, planned before all time to be uttered to men so that men might thereby know God for their life and salvation, was spoken in His Son, the climax and crown and criterion of all revelation. In one Gospel we read of something that happened in history, in a place on a day. "Jesus was born in Bethlehem of Judaea." In another Gospel we read of the significance and inner reality of that historical event. "The Word was made flesh and dwelt among us."

There in the life of Jesus God speaks, not despising human flesh and blood, but revealing His glory therein. In that Life we see "the light of the knowledge of the glory of God."

"Full of Grace and Truth."

The coming of the Son of God was a benediction. In Him the fulness of the Godhead dwelt bodily in our midst. The story of the Birth at Bethlehem, and the Life that follows, right through the whole range of the Gospel story, is the record of an act of grace, of undeserved goodness. Therein God is very good to the human race.

"Mercy and truth are met together, Righteousness and peace have kissed each other."

So the psalmist draws our attention to the amazing combination, in the unity of the perfecting of truth and love. In Jesus alone are met and blended perfectly those elements which strive and jostle in us. In Him we see absolute power harnessed to perfect love. For "As his majesty is, so also is his mercy."

In Him God speaks in loving mercy and in truth. For God is truly what Jesus reveals Him to be. Moreover man is truly what Jesus calls him to be. In that revelation and that call, God and man are met together. The gulf that human sin makes between God and man is abridged from God's side. God speaks to man in Jesus, born, crucified, risen and glorified. When man speaks back to God in repentance and trust, he finds, through Jesus Christ, the Word made flesh, the life for which God made him.

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Superintendent of Women's Home:

Mrs. A. Lawlor.

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CHRISTMAS AND THE CHRISTIAN.

By Commander R. G. Studd, D.S.O., R.N. (Rtd.).

The challenge of Christmas to the Christian has been much on my mind recently, and I therefore venture to pass on thoughts which have stirred me and may be of help to others.

Christmas! What a lot of happy memories revolve round that word! Family reunions, Christmas dinner parties, Christmas trees, children's frolics, presents, Christmas cards, etc., etc. How much poorer we should all be without our Christmas festivities!

And yet do we not tend to forget the origin of it all? Why all this giving?

What was the origin of Christmas? God saw a rebellious world that had scorned His overtures and ill-treated His messengers and prophets. But in spite of all the rebuffs we read, "God so kept on loving the world that He gave His only Son." His Christmas gift was His Son.

What a gift! Think of it: He knew the gift would be scorned; He knew He was sending His Son to Calvary to be despised and rejected of men; yet He deliberately gave Him for us men and our salvation.

What a love! What a gift! Truly as we pause and meditate on it we begin to see what a love God has for us—beyond our understanding.

He gave Him to an ungrateful world and yet He never regretted His gift, and through our Lord Jesus Christ, has brought lasting peace and joy to countless millions.

Will you say there is nothing new in that? That's true, but the challenge comes with this thought—what effect does it have on my life and my giving?

We Christians rejoice in being the sons of God; but a true son is like his father. We may receive salvation by faith, but unless that faith transforms our lives it is dead and worth nothing at all. So I ask again how much does my Christian profession affect my generosity?

God gave His most priceless possession for us. What have we given for Him?

As we remember His gift this Christmastide should not this thought be allowed to influence us and our giving? The true Christian spirit for the Christian surely must include some effort on our part to give something to God as a thankoffering for all that He has given us.

I hold no brief for any particular Christian society. I have no axe to grind, but where we are faced with Christmas appeals I do plead let us remember His gift and His example, and our duty and our privilege as sons of God.

I say privilege as well as duty, for there is no doubt that generous giving is the secret of much happiness to the giver.

"It is more blessed to give than to receive." That's true. We get far more pleasure from our gifts than from our receipts! Have you ever thought of the joy generated in heaven by that gift? "There is joy in heaven over one sinner that repenteth."

Down the ages millions have repented and come into life through the gift of Jesus Christ. There is no joy like

the joy of winning one soul for the Saviour. Joy to us, joy in heaven, and joy to the one who repents.

An essential link in this joy chain is our financial giving to enable His servants to go about their soul-saving work. You may join in by your gift. Why spoil your Christmas enjoyment by not sharing in this greatest joy? So if you want a really happy Christmas do not forget to give generously to Him who gave so generously for you at Christmas and at Calvary. The Christian ought to enjoy Christmas much more than the worldling; He ought to be more generous, more open-handed, more cheerful. "By their fruits ye shall know them," "May all men recognise us as sons of God."

—"The Record."



CHURCH OF ENGLAND HOMES.

In this issue of the "Church Record," the writer is greatly privileged to tell you something of the work of the Church of England Homes for Homeless and Neglected Children at Carlingford and Normanhurst, N.S.W. In these homes we have some 400 boys and girls from the ages of 2 years to 17 years.

We strive to give the child the opportunity that each Australian child should enjoy. There is a well-equipped Kindergarten for tiny tots within the Homes at Havilah, Normanhurst, and our teachers are trained Kindergarten teachers. Children beyond this stage in all the Homes go to the local Public School and enjoy all the privileges of other children. When the time comes they sit for the Intermediate Examination and generally do very well as the work of their study and preparation is well supervised by members of our staff. After the Intermediate Examination, a position is found for the girls and boys ready to enter the world of labour, but if special aptitude has been shown in the examination, opportunity is given for attendance at a High School and the preparation for the Leaving Certificate.

Some of our lads have done so well in the Examination that they have gained Exhibitions to the University. We can boast at the present time of one lad in the third year of Engineering at the University and a graduate of the Faculty of Arts. He took his course in Theology at Moore College at the same time, and topped the list for Australia in the first part of the Licentiate of Theology Examination. He is now in the Ministry of the Church and occupies a responsible post.

Many of our lads go out as trainees on farms and stations and one at least has gone through the Hawkesbury Agricultural College on a Bursary. They make splendid land boys as the training at Carlingford is a good preparation for it.

Our girls and boys excel in sport. This is to be expected as each normal Australian loves sport and in the Homes we set out to help them in excelling. Sport is a wonderful aid in building character and it is a great boon, as my readers can imagine, in helping to fill up the afternoons when the School holidays come. The character building effects of the Homes was seen very clearly in the last war. We have a D.F.C. to our credit, a squadron leader, and many flying and pilot officers. The air made a great appeal to our lads but we also did well in the Navy and Army. Our girls also did a great job in the Women's Services.

We were proud of the fact that when the boys and girls came back on leave they immediately made their way to our Homes. Here is an extract from our Superintendent's report during the war.

"We have had a number of visits from boys in the Services. Noel came home for his leave from the Navy, and one night conducted a service for the Senior Lads—his first. Nobody ever had a more attentive and appreciative audience. It was a help to us all and we were thankful to have had a share in Noel's upbringing. Then Frank came. He is the one who from the age of eight had given such service in the choir. Music is still the supreme thing in his life. After tea he asked that his voice—now a baritone—should be tried. Just a few Senior lads followed us at first into the Chapel. He sang for over an hour and by the time we rose to go, boys and staff from every house crowded in and were enthralled by the singing. Solos from the Crucifixion and other

sacred items were requested, and altogether the occasion was memorable. During the same week-end Sgt. Charles Billington, R.A.A.F., brought his bride (also in Air Force uniform) to visit us. It was a most happy occasion. The pride with which Charles showed his wife over his old Home was a pride to us. Sgt. Roy Deahm and his wife spent a portion of their leave at our Cottage at Terrigal. Roy is a splendid type of Christian and we are glad to hear of his witness in the Army."

It is indeed pleasing to us to note the splendid type of girl chosen by our fellows for their wives. (They laughingly tell us that they first look at members of the staff and then go out and make a choice). But it is still more pleasing to note that they are proud to show the Homes to them as their Home. It manifests the fact that our Homes are true to their name.

We are most anxious to extend our work, but only reasons beyond our control have prevented us from doing so. However, recently a splendid cottage donated by Mr. and Mrs. E. S. Trigg was built and opened at the Boys' Home. The further programme is this:—

Another house at the Girls' Homes providing for 40 extra girls.

A hostel in the precincts of the city for the girls who go out to work and have no home in which to live except a boarding house. In connection with this may I read an extract from the Matron's Annual Report. "We feel, during these trying times, that there has grown a very great need for a Girls' Hostel where our girls taking up business careers can still have the protection of a Home. We look forward to the time when such a place will be a reality."

But in addition to this we want to build a kitchen at the Home for tiny tots at Normanhurst, and an enlarged Kindergarten.

This is a big programme of greatly needed buildings to meet the present requirements and we have the greatest confidence that the need will be met.

The success of our work is due to the fact that it is built up on sound Christian lines. Each day commences with a short service in the Chapel and ends in this way, too. We teach that God has a plan for every life, that our great business in life is to find that purpose and go for it, but in the seeking God will help us and lead us in the right way for He loves us so much.

The response is great. Last year 15 girls were presented for Confirmation and 22 boys.

In these difficult days when the Church is called upon to meet the challenge of building a better world, we believe that we shall, under the good guidance of God, make a very worthy contribution.

In addition to all the foregoing work our great Homes movement includes a beautiful Home for Elderly Ladies at Drummoyne. It is known as "Rosebank-Waratah." We make the lives of 25 elderly ladies very happy and we hope the time is not far distant when the Home will be enlarged to take 10 more.

All this work is very costly; £20,000 a year must be raised. Of this amount £6000 comes from the Government by way of Child endowment but the responsibility of raising £14,000 rests on the Committee. While individuals are most liberal in their help it is sometimes felt that churches could do more. Through official channels £700 only was received last year.

The children of the Homes hope to have a very joyous Christmas, as men and women of good-will are sure to pour in their loving gifts and they wish the readers of the "Record" the joy which they know will be their own happy lot.



CHILDREN FROM THE CARLINGFORD BOYS' HOME.

THE SOUTH INDIA UNITED CHURCH.

By Bishop Donald Baker.

A certain amount of adverse criticism, sometimes perhaps rather sharp adverse criticism, has been called forth by the South Indian United Church, and several people are asking how far such criticism is justified. This short paper is designed to re-examine one or two of these objections.

But perhaps it might be as well in the first place to point out that nothing human is without fault. While we should aim at perfection, we should remember, especially when criticising others, that on this earth perfection is impossible. Even though any matter be of God, yet we have this treasure in earthen vessels, and therefore some flaws are to be expected, some errors are inevitable. Yet surely this consideration should not prevent us from adventuring for God. He who never made a mistake never did anything, and we are called upon not only to study Church history, but to make it.

As far as I have read about the South Indian Church, the strongest criticism is about two related points, viz., the implied doctrine of Episcopacy, and the question of schism. Let us briefly examine these.

PART I.—EPISCOPACY.

It is objected that the South Indian Church does not attach sufficient importance to Bishops. To use technical language, Episcopacy is looked upon as the "bene esse" of the Church and not the "esse." In other words, Episcopacy is very highly advantageous, but is not absolutely essential. An old Latin tag runs "Nullus episcopus, nulla ecclesia" — "no Bishop, no Church." The South Indian Scheme would not endorse this Latin tag.

"Yes," said a legal friend to me the other day, "that's all right. I quite understand what the South Indian Church believes, what I want to know is, what does the Church of England believe? What am I, as a loyal Anglican, supposed to accept? Is" (he continued) Episcopacy of the 'esse' or only of the 'bene esse'?"

In trying to learn what our Church teaches regarding Episcopacy, let us look at what the Church itself says, taking first the Canons of 1603. In Canon 55 we have a Bidding Prayer beginning with these words: "Ye shall pray for Christ's holy Catholic Church, that is, for the whole congregation of Christian people, dispersed throughout the whole world." From these words it surely would be hard to argue successfully that in the opinion of the Church of England Bishops are vitally necessary to the Catholic Church. Because who can possibly deny that, e.g., God-fearing Presbyterians and Methodists are "Christian people"? Indeed this consideration is confirmed by the fact that the Bidding Prayer goes on with these words: "especially for the Churches of England, Scotland . . ." The significance is that the Church of Scotland was, then as now, Presbyterian.

Let us turn to the Prayer-Book. In the prefatory matter there is a section entitled "Of Ceremonies, why some be abolished and some retained." Here a governing principle is enunciated, being expressed in these words: "And in these our doings we condemn no other nations, nor prescribe anything but to our own people only."

Remembering this, we examine the Ordinal which is of course all-important. Therein we read: "It is evident unto all men diligently reading Holy Scripture and ancient Authors, that from the Apostles' time there have been these three Orders of Ministers in Christ's Church: Bishops, Priests and Deacons." Note what is claimed and what is not claimed. It is not stated that the Three-fold Ministry can be proved by holy Scripture only, but by Scripture plus "ancient Authors." It is well known that the New Testament speaks of Bishops and Elders as apparently one Order; see, e.g., Acts xx, 17 compared with verse 28.

Let us continue with this, the Preface of the Ordinal, remembering to note not only what it says but also what it does not say. "To the intent that these Orders may be continued . . . in the Church of England; no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the Church of England" unless episcopally ordained. Observe the emphasis on "the Church of England." We for our part are going to stick to Episcopacy, but we do not thereby un-Church others who have not this privilege.

An examination of the Rubrics before each of the three-fold sections of the Ordinal is deeply suggestive. When the day appointed by the Bishop for the making of a Deacon has come, there shall be a sermon or Exhortation declaring "how necessary that Order is in the Church of Christ. We turn to the Ordering of Priests, and we find again these exact words, i.e., "how necessary that Order is in the Church of Christ."

But we turn to the Form of Ordaining or Consecrating of an Archbishop or Bishop, and we search in vain for a similar direction or a like statement. There are rubrics, and there are directions, there is the "examination," and there are prayers, but no statement saying how necessary this Order is in the Church of Christ.

Thus we so far in our search find nothing to warrant the statement that in the judgment of the Church of England Episcopacy is of the "esse" of the Church of God. We of the Church of England are convinced Episcopalians, but nowhere do our formularies assert that Bishops are vitally necessary for the existence of the Church.

But we have not yet finished our search. Article XXIII (from the XXXIX Articles bound up with our Prayer-Book) has a very studied ambiguity in relation to the Ministry; it runs as follows:

"Of Ministering in the Congregation.

"It is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the Congregation, to call and send Ministers into the Lord's vineyard."

Now we cannot read into this circumlocution the vital need of Episcopacy. Supposing the compilers intended the Article to teach the necessity of Episcopacy, how easily they could have phrased it: "those we ought to judge 'lawfully called and sent, which be chosen and called to this work by Bishops.'" To understand the present wording of the Article aright we need to study it in its historic development.

Here we may follow the guidance of the Bishop of Truro, who writes:—

"This Article comes from the Forty-two Articles of 1553 and is derived from the tenth of the Thirteen Articles drawn up by Cranmer in 1538 in connection with the visit to England of an embassy from the Lutherans. At that time Henry VIII desired a political alliance with the Protestant princes of Germany, and a small body of Lutheran divines was invited to England to confer with Cranmer and an English committee with a view to drawing up a joint confession of faith. The Thirteen Articles mentioned above were agreed upon at this conference, though they were never published, as the negotiations broke down.

"The only difference between the tenth of these Articles and our Article XXIII is a very slight alteration in wording: 'lawfully' was substituted for 'duly'; and the words 'and sent' were added after 'called.' Thus Article XXIII substantially reproduces a form of words which was chosen deliberately so as not to exclude the recognition of the Lutheran ministry. Both Anglicans and Lutherans wished to oppose the Anabaptists who held that a minister required an internal call only and no external authorisation whatever.

"Cranmer, as is well known, was very hospitable to the Protestant refugees who fled to England after the Peace of Augsburg (1548), and became a personal friend of several notable Continental divines. Among them must be numbered an Italian, Peter Martyr, formerly a Canon regular of the Order of St. Augustine, who was appointed Regius Professor of Divinity at Oxford in 1547; and Martin Bucer, formerly a German Dominican, who obtained the corresponding Professorship at Cambridge in 1549. Cranmer kept in close touch with both these scholars and frequently consulted them."

So the history of the Article explains the curious roundabout phraseology which is quite consistent with the Anglican position viz., that the Church of England was intent on preserving Episcopacy as far as she herself was concerned, but did not consider it in every case vitally necessary for other Churches.

Let us now look still further. Article XXXV endorses and recommends the Homilies stating that they "contain a godly and wholesome Doctrine, and necessary for these times." Now amongst the Homilies is one for Whitsunday which is in two parts. In the second part is a section very relevant to our subject. My copy of the Homilies is published by the S.P.C.K., 1899, edition and page 496 contains the section which runs as follows:—

"What our Saviour Christ pronounced of the Scribes and Pharisees in the Gospel, the same may we boldly and with safe conscience pronounce of the Bishops of Rome, namely, that they have forsaken, and daily do forsake, the commandments of God, to erect and set up their own constitutions. Which things being true, which all they having any light of God's word must needs confess, we may well conclude, according to the rule of Augustine, that the Bishops of Rome and their adherents are not the true Church of Christ, much less then to be taken as chief heads and rulers of the same. 'Whosoever' saith he, 'do dissent from the Scriptures concerning the Head, although they be found in all places where the Church is appointed, yet are they not in the Church.' A plain place, concluding directly against the Church of Rome."

So here we have this situation concerning the Church of England in reference to Episcopacy. She acknowledges the Church of

Scotland, a non-Episcopal Church, to be part of the Catholic Church. And at the same time she denies that the Church of Rome, an Episcopal Church, to be "in the Church". Could anything show more clearly that while she accepts Episcopacy for herself, she by no means deems it vital for the Church of God? In other words, according to the plain teaching of the Church of England Episcopacy is of the "bene esse" and not the "esse" of the Church.

Be it noted that in arriving at this conclusion we have appealed to, not the opinions of this or that leader, though much might be learnt from them. Rather, we have appealed to the witness of the Church herself, to hard definite concrete objective facts. And as Napoleon is reported to have said, "Facts are stubborn things."

Of course it is all in line with what the Lambeth Conference of 1930 permitted when they agreed that a Bishop, in very special circumstances and under due safeguards might allow an Anglican communicant to partake of Holy Communion in a non-Episcopal Church. (Resolution 42, 1930 Encyclical.)

Actually, of course, the long history of the Ministry shows various deviations from the strict rule that only a Bishop can ordain. Thus in the current issue of "The Journal of Theological Studies" (July-Oct. 1947, page 227) Dr. William Telfer in reviewing the new book, "The Apostolic Ministry" alludes to the importance of studying "the doctrinal suppositions that led to the grant of fifteenth century papal licences to priests to ordain."

However, this, highly suggestive and important as it is, is really an aside, because our real purpose is not Episcopacy in general, but the official teaching of the Church of England. And our first point is that Episcopacy is the Church of England choice for herself, but she does not necessarily deem it vital for all.

Let us now turn to our second point and consider—

PART II.—THE QUESTION OF SCHISM.

Perhaps we can see this objection most strongly in connection with Ceylon. It seems that some of the uniting Denominations had congregations in Ceylon and these (now that the United Church is in operation) automatically come under the (perhaps new) Bishop or Bishops of the United Church.

All divisions are distressful, and these are doubtless no exception. But from the point of view of Church Order it surely cannot be one scrap worse than, e.g., for the Anglicans to have a Bishop in Jerusalem, in Egypt, or in any other Dioceses where the Greek Orthodox Church is in possession. If the United Church in Ceylon is in schism, then are we in the places named, to say nothing of Europe where Anglicans have Episcopal supervision over their scattered congregations, thus (on the objections of the United Church in Ceylon) "intruding" into the Diocese of another Bishop, and so being guilty of schism. Actually the interesting and relevant question arises, as we contemplate Christendom as a whole with our sad and many divisions, whether we are not all in schism.

But leaving the general for the particular, we return to South India, the following letter printed in the English "Record" (29/8/47) settles the question once for all. The ecclesiastical affiliation and tradition of the signatories will not escape notice. It runs as follows,

"This letter comes to you from the undersigned missionaries of South India.

It is our conviction that the Union between the Churches about to be inaugurated in South India is the Will of God and that the Anglican Church has been led into it by the Holy Spirit. This does not mean that we endorse wholeheartedly every detail of the Scheme of Union but that we believe, when rightly understood and interpreted, it does and will safeguard all that is most vital in our Anglican traditions of faith and worship. We wish to repudiate emphatically any suggestion that it will be impossible to teach the Catholic faith in the United Church and we believe, by continuing to serve the Church of South India to the best of our ability, we may each in our own measure help to bring in the full contribution of the Anglican tradition.

Furthermore, as loyal Anglicans, we believe we can enter this Union with a clear conscience because we have behind us the declared support of the Lambeth Conference of 1930, endorsed by the Lambeth Consultative Committees in 1938 and 1943; the encouragement to go forward given in the "Derby Report" issued by a Committee of Theologians appointed by the Archbishop of Canterbury in 1946 to consider the proposed Basis of Union and Constitution of the Church of South India; and the consent of our own General Council of the Church of India, Burma, and Ceylon given twice over, in 1945 and 1947. Moreover, in his address to the Convocation of Canterbury in 1945, the Archbishop gave to the Anglicans of South India the following assurance regarding the step we are about to take:

"If their going out were to be regarded as an act of schism or rebellion, then presumably there could be no relations between us and them or the Church they have joined."

But their act is not so regarded. They have been encouraged to it by the Lambeth Conference, they have been authorised to proceed to it by the Province to which they belong; they take with them, as their contribution to the growth of the Church, Anglican orders, Anglican faith and forms of worship, and are protected by their constitution from the overriding of conscience. Schism is certainly not the right description of this act. It is separation accepted in the belief and hope that by it the cause of Union will ultimately be served."

In this belief we mean to carry on, and we are confident that God will not let His work suffer. And we also pray that many individuals and congregations who are truly taking to heart our unhappy divisions, may see in our great venture the first practical step towards that great ideal of the Union of Christendom and give us the financial help we need in order that the rich contribution of our Anglican heritage may be given in all its glory.

(Signed) Maurice Langton (Priest), Kathleen Langton, Lilian Evans, Elizabeth Swingle, Margaret Jones, Inez Bosanquet, Avic Cam, Joan Newton, S.P.G., Tinnevely; William Elphick (Priest), Peter Hand (Priest), Dorothea Teale, Valentine Vaughan Johnson, Jean Forester, S.P.G., Madras; F. F. Gledstone (Priest), Mary Kirby, Hilda Lamb (Deaconess), Elizabeth de Tiel, Edith Marsh, Anthony Hanson (Priest), Miriam Hanson, Eileen Butterfield, Carol Graham (formerly), S.P.G., Dornakal; Elizabeth Hardy, Principal, Bishop Cotton, Girls' School; C. M. Edwards, formerly S.P.G., Bombay, now at Ramnad, S. India.

So in conclusion we maintain we have established in the first place that the position of the Church of England is that she for herself accepts Episcopacy. But she no-

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PROGRAMME

Each morning at 9.30 the Rev. R. C. M. Long, B.A., will take the Bible Reading.

Missionary Studies will commence at 11 a.m. and Missionary Addresses at 7.45 p.m.

The order is as follows:—

MORNING.

Monday, 5th.—Rev. C. C. Short.
Tuesday, 6th.—Rev. J. B. Montgomerie.
Wednesday, 7th.—Rev. C. W. J. Gumbley, M.A.
Thursday, 8th.—Rev. G. H. Smee.
Friday, 9th.—Rev. R. A. Hickin.

EVENING.

Monday, 5th.—Rev. N. Langford Smith, M.A.
Tuesday, 6th.—Rev. J. B. Montgomerie.
Wednesday, 7th.—Mr. R. S. Hughesdon.
Thursday, 8th.—Sister Faith Ward.
Friday, 9th.—Rev. R. C. Kerle, B.A.

where claims that it is necessary for the existence of the Catholic Church. In the second place no one can sustain the claim that the United Church in South India is any more in schism than we are ourselves. Why not drop the ugly word? The United Church in India is a fact. Thank God for it. It is a great fact. It is high time the Church took a bold step. We have been far too fearful in the past. The days call for adventure for God and creative action. May the South India experiment prove to be a big step towards the day when our Saviour's prayer is fulfilled, "That they all may be one."

THE WORLD OF BOOKS.

QUESTIONS AND ANSWERS.

Selected from the People's Religious Difficulties by Frank Ballard, D.D., M.A., B.Sc., F.R.M.S., edited by Crete Gray.

Lutterworth Press, London and Redhill, 1946.

Since Dr. Frank Ballard, early in this century tussled with the Rationalist Press, theological fashions have moved far towards the Right. However, the editor of this recent selection from Dr. Ballard's five volumes of questions and answers feels that these answers, are more likely to help the honest enquirer than "Christian apologetic, in its present confident and dogmatic mood." It is questionable whether the book fully justifies this attitude. While Dr. Ballard's approach is frank and positive, and many of his answers are a model of sound thought and lucid expression, he seems to have been led astray from an otherwise conservative position by unnecessary concessions to his opponents' viewpoints.

As a consequence his views on the reliability of the Bible (he seems to equate "verbal" with "mechanical" inspiration and so rejects it) and on such doctrines as the Fall and original sin are rather half-hearted compared for example, with those of many present-day thinkers who are by no means obscurantist. This is a pity for some of the answers on other subjects are splendid. In the section dealing with "God, prayer and the mystery of pain," and in that on "popular determinism" with its problems of free will and moral responsibility, he brings many difficult abstract considerations down to simple but adequate terms that the average reader will welcome. His treatment of essential New Testament doctrines in a section on "Christ and Christianity" is mostly more than adequate, and a brief section on Social questions is useful as far as it goes.

Those who have to answer other people's question will find much thoughtful material in this book, but it is not entirely suitable to put into the hands of every young enquirer, at any rate without some qualification. Perhaps Dr. Ballard would write differently and less "liberally" on some subjects if he were writing to-day.—R.W.

"Charles Wesley, 1707 to 1788." By the Rev. Frank Colquhoun, M.A., No. 8 in the Great Churchmen Series, published by the Church Book Room Press, London.

This short study of the great poet of the Evangelical Revival will be read with pleasure by all who love the story of the men and the movement which stirred England so powerfully in the eighteenth century.

Charles Wesley is so often overshadowed by his brother that the details of his life

are not so widely known as they ought to be. We should not forget that he was the real founder of the Holy Club at Oxford, or that his conversion took place three days before that of his more famous brother. He shared to the full the dangers and glories of an itinerant preacher's life in the earlier years of the Evangelical Revival, and the record of his work among prisoners who were condemned to the scaffold is still a thrilling demonstration of the power of the Gospel to save. His own unique contribution to that unique movement was as a superb writer of hymns. Mr. Colquhoun's study of Charles Wesley centres round this theme as its pivot, and discusses Wesley's hymnody from various angles in the most interesting way. It is a study which will well repay careful reading, and it vindicates Charles Wesley's right to rank among "the first three" of the mighties of that century.—M.L.L.

A PREACHER'S PRAYER.

Lord, give me simple speech
That none may stumble;
Though mighty be the truth to teach,
Lord, make me humble.

Lord, give me steadfast ways,
That none may see
Thy will aflame in paraphrase,
But quenched in me.

—Dean I. Walter.

REVIVAL IN SIAM.

A great revival is sweeping the churches in northern Siam. Some of the great numbers who are seeking new life are those who fell under pressure of war time. They are coming back to confess their weaknesses and to ask for reinstatement. Meetings organised by 311 volunteer workers and held in 14 village churches resulted in 143 Christians being restored to full membership.

—Foreign Affairs Bulletin.

MORE HOUSES are needed for the people, the building of which gives employment to large numbers of workers, more playgrounds for the children, better roads in the country are also needed.

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TITHING PLUS.

Among the many natives who came from the Solomon Islands to Queensland to work on sugar plantations was a man called Barney. While there he learned to know the Lord Jesus Christ as his Saviour and Lord.

One day he came to a visiting evangelist and said, "Jesus Christ my Master — I love Him—but I not understand very good. You 'splain this word to me."

He was reading the Book of Malachi, and pointing to the tenth verse of the third chapter, he said, "What this word 'tithes' mean?"

The evangelist told him in simplest language how God claimed as His right one-tenth of all we have and receive; how God taught us "one shilling out of every ten shillings is mine."

Barney listened, and presently he said, "I get eight shillings a day. How much one-tenth?"

About five shillings a week."

"Oh, yes, I see. But I been rob God long time; I think I give Him ten shilling every week for pay back that tithes." And every week Barney brought ten shillings.

The evangelist had a big district to visit and had to walk forty miles from camp to camp, so that a horse was needed. For this definite prayer was made.

The weeks went by, and, to the surprise of his friends, Barney failed to bring in his usual weekly offering.

One dark evening the people had gathered for a meeting when a voice was heard and a persistent knocking.

"Come in."

"No, you come out here!"

Stepping out into the darkness the friends found Barney holding a horse with saddle and bridle. It was his gift to the Lord's servant! He had not only been saving up his tithes to purchase the outfit, but made the amount up to twelve every week from his wages, living on eight shillings himself!

CALL TO YOUTH

BE GLAD ABOUT IT.

Our lives ought to be given gladly to Christ. The sacrifice ought to be made willingly for His Sake. Then we shall neither expect nor desire other rewards. When such additional rewards do come, we shall be abundantly thankful for what we did not expect. When they do not come, we shall still be happy, for we do not feel that we deserve them. We shall not become sanctimonious and begin to think of our great sacrifice and service; we have merely done our duty.

There comes repeatedly to my mind the vision of the dusty road that led to Calvary, and of the One who made His way up that hill to be crucified amid the jeers of spectators. In that most crucial moment, when the spiritual anguish far outweighed the physical, when from anyone else we would have expected some complaint, some bitterness and rebellion; at that moment there was wrong from His lips the cry that must have come from the innermost recess of a heart that bled as no other heart; at that moment the cry which came forth was a prayer for His murderers:

"Father, forgive them; for they know not what they do!"

I am always impressed that it was for me that prayer escaped His lips.

"He had no tears for His own griefs,
But sweat drops of blood for mine."

In the light of that sacrifice, I come to feel that I have sacrificed nothing, and there arises within me the yearning to know a little, at least, of "the fellowship of his suffering." It seems then that the only gladness I could ever have would be the gladness that comes from serving Him; and when on that glorious morning, His nail-pierced hand will reach out to welcome me home, I fear that my greatest shame will be that I was not more willing to "serve the Lord with gladness." — Extract from address by Rev. Wesley W. Nelson.

A GOALER FOR CHRIST'S SAKE.

Judge Meng was burdened for the prisoners brought before him until, in order to reach them more effectually for Christ, he resigned his position and took up work as a goaler, in which capacity he has served in several cities of Kansu.

On visiting him in his present appointment a missionary was much impressed with the spirit of the service held in the gaol, and amazed at the hearty way the men joined in the singing and took part in prayer. Thirty men have been baptised there during the past year. The prisoners think so much of their keeper, Mr. Meng, that they are trusted to work in the open fields, and in three years none of them has tried to escape—a remarkable record. There is a church in Kansu where all the leaders are ex-prisoners who were converted during Mr. Meng's term of office in their city.

Mr. Meng is waiting for a missionary to come to the city where he is now situated, so that he may be free to go on to another place and win more prisoners to the Lord!

—China's Millions.

BE SURE OF YOUR OWN SALVATION.

Let there be no doubt about this: be sure this is so at the beginning. You cannot know the full joy of salvation until you have this full assurance of your own salvation, and also you cannot be used to others as God wants you to be used until you are sure yourself.

If you speak to others about their salvation, and you are not certain of your own, they will soon detect a hesitancy in your voice and an uncertainty in your manner, and your words will not create confidence nor carry conviction.

You must be able to say with the Apostle, "I know whom I have believed"; so claim this assurance; let the certainty of these words be your glad experience, your joy and strength. Allow nothing to break your fellowship and communion with Christ, or to come between you and your Lord. Keep your heart and mind fixed upon Him in true and loyal obedience and rejoice in the full assurance of your salvation, saying from your heart, "I know whom I have believed." (1 Tim. 1:12.)

OVERSEAS ITEMS.

COLPORTEUR IN CALCUTTA.

A colporteur visiting a Brahmin home had a mixed reception, or rather his reception over a series of visits was mixed.

As the colporteur spoke with the master of the house, quite a crowd collected. The Brahmin was not very polite, and the colporteur had to leave without selling any copies of the Scriptures, but he remarked as he went away that they had refused the only Book in the world that could be called "Truth."

A week later he passed that way again and was surprised to be called by the Brahmin, who offered him the price of a Gospel. He was given the book and the colporteur went home.

After a few more days he again called at the home, but met with a cold reception, though he had the opportunity to preach the Gospel. His next visit was a stormy one; the Brahmin said the Gospel had been written against Brahmins! The colporteur offered a New Testament with the suggestion that it might answer all the questions about which the Brahmin wished to argue.

Rather to his amazement the Testament was bought and when he paid his next call to that home he met a man greatly changed. The question the proud Brahmin wanted to ask was, "Is the way of salvation open to all?" He told the little group which was standing around that the reading of the Scriptures had robbed him of his appetite, his sleep, his peace and even of his religion; that no word that was not truth could have power and that he believed it to be the word of God. He was converted and expressed the wish to be baptised shortly.

—"God's Plenty."

WANTED TO BUY Alford's Commentary on New Testament. State condition and price to No. "929," Record Office.

CHURCH OF ENGLAND'S BOYS' SOCIETY.

Bible Reading Plan.

To enable all C.E.B.S. to fulfil their obligation and promise to read the Bible regularly, the Executive has arranged for the printing of a special Scripture Union Card for the C.E.B.S. It has the passages of Scripture set out for daily reading and has the C.E.B.S. Badge on the card.

This attractive and systematic means of reading the Bible is very good and the cards cost only 2d. each or 3/9 for twenty-five.

The Rev. G. Rees, a member of the Executive, has agreed to look after these cards, so they can be obtained from him at 480 Kent Street (the corner of Kent and Bathurst Streets, at the rear of St. Andrew's Cathedral), or at the Chaplain for Youth Offices, Church House, George Street.

Hurry along then, C.E.B.S. and get your cards for the C.E.B.S. 1948 Scripture Reading Plan.

GIRLS' FRIENDLY SOCIETY.

On Tuesday evening, 2nd December, a young people's meeting was held at the G.F.S. Hostel, Forest Lodge; there were about 80 present.

The evening commenced with community singing. Archdeacon Begbie was the speaker, and he gave a most inspiring message. The students of Deaconess House sang "Silent Night," and Jude's "Consecration." Two of the Hostel students; one a senior student, and the other a first year, testified to a personal knowledge of the Lord Jesus Christ as their Saviour—one stating that it had been the Christian influence in the Hostel that had brought her to a realisation of her need of a Saviour.

It is encouraging to know that such a witness is being borne in our Hostel.

After the meeting supper was served by the students, and visitors were shown over the building.

C.M.S. YOUNG PEOPLE'S UNION.

News from C.M.S. tells of the formation of another branch of the Y.P.U. this month. Well done, St. Peter's, Richmond.

The Sunday School at Holy Trinity, Kingsford, has recently become affiliated with the Y.P.U. Sunday Schools.

Reports from the Branches show that members are very busily engaged planning end-of-the-year functions.

St. Matthew's Manly Juniors and Seniors had a combined Medical Gift Evening, when many useful articles made by the members were displayed.

St. Thomas', South Granville, invited the Rev. L. J. Harris to visit their parish. He gave a most interesting talk on the work of C.M.S. at Roper River, illustrated with up-to-date lantern slides. St. Clement's, Mosman, Y.P.U., held their first Sale of Work when members, as well as helping on the stalls, took part in a play which told how much even pennies can do when they are given to God for His work.

Splendid progress has been made during the year and Y.P.U. Members and Leaders can say, "Truly the Lord hath done great things for us; whereof we are glad."

THE TRUE JOY OF CHRISTMAS.

(By the Rev. C. E. Hulley.)

Christmas is the time for good Christian men to rejoice; it is a time when the children of the world share in the Christmas rejoicing of the children of God, for good Christian men do not grudge the world its share of rejoicing. Nevertheless we are well aware that much of the world's rejoicing at Christmas time has only a very remote association with the fact of the Incarnation.

The world seems to have hidden the overpowering wonder of the Incarnation with advertisements of rejoicing expressed in a dazzling display of tinsel, window and counter display, and slogans which have little to do with the great underlying fact of what Christmas Day really stands for.

Christian men rejoice to see that which brings happiness and joy; but while they welcome all that the spirit of "Santa Claus" stands for (and none is so old that he has forgotten the wonder and joy the lovely old legend brings) Santa Claus is no substitute for the Holy Child. Behind the disguise of Santa Claus and all the extravagance of world rejoicing we seek the reality of the Incarnation. Behind the glare and rush of revelry we have to fumble for that lowly door, to find.

A Manger, stall, and swaddling clothes,

A Child and Mother poor.

That which is the cause of the rejoicing of good Christian men is no legend or theory, but the paramount fact in the history of the world—a fact which overshadows every other fact, however imposing and conspicuous it may be.

In one of his famous Christmas sermons, Dean Church speaks of the "most solemn truth of Christmas." What is this "most solemn truth" which is at the bottom of Christian rejoicing at Christmas time? The fact, apart from which there would be no Christmas or Christianity at all?

The answer is given by the "Beloved Apostle" St. John in that part of his Gospel which is read on Christmas Day: "And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only-begotten of the Father), full of grace and truth."

It means that the very God has so acted upon our plane of space and time, that all generations of men can find in what was then wrought a present redemption from sin and frustration, and a way into the living knowledge of God with the release and power that go with that knowledge.

It means that on the first Christmas morning there transpired the most important event that ever happened; a word of eternity was spoken in the ears of time, the supreme fact by which all our human concerns and acts are to be judged, for the birth of the Christ-Child is the central fact of history by which we come to know and understand the true meaning of life.

There is now a proper source of joy, a simple yet profound message for the world springing out of the impelling splendour of the old Gospel stories which have gripped the imagination of men, for at the very heart of the journey from Nazareth, the message of the Angels, the pilgrimage of the Shepherds and the Wise Men led by the star to the manger-stall at Bethlehem, is the great and wondrous fact of the incoming of God into life. Henceforth life has lost its empti-

ness, fear and futility, all are swept away in the mighty current of God's redemptive purpose for mankind. "Who for us men, and for our salvation came down from Heaven, and was Incarnate by the Holy Ghost of the Virgin Mary."

This Christmas Day the children of the world will again rejoice. The Day will be one of great human fellowship and kindness; in the glow of its radiance men will forget for a little while the things that divide; the sordid and ugly side of life will be hidden away; they will leave their problems for a day, and over the world will come a brief truce of God. But how remote it will all be from the real meaning of the Incarnation?

The Children of God will also rejoice. Thank God, there will be many, who like the Shepherds of old will journey again in deep devotion to the Manger to see the Christ Child for themselves, and in seeing they will rejoice with exceeding great joy, for they will know that in this blessed beholding they look upon the "True light which lighteneth every man that cometh into the world." They will see on that baby brow, in those tiny hands and feet, the wound prints of a great redemptive love. They will know that behind the Incarnation there is the Atonement, the assurance that God has claimed the world for His own, and that in the face of the "Word became flesh" all the ugliness, the sin, the sorrow and travail of the world will pass away for the Son of righteousness has come with healing in his wing.

"O God, prepare my heart to be,
An inn at Christmas-time for Thee,
A humble place that shall afford,
Lodging, though lowly, for its Lord;
That cradled here Christ may be found
And here may still be holy ground."

THE SPIRIT OF CHRISTMAS.

What sudden blaze of song
Spreads o'er th' expanse of Heaven?
In waves of light it thrills along,
Th' angelic signal given—
"Glory to God!" from yonder central fire
Flows out the echoing lay beyond the starry quire;

Like circles widening round
Upon a clear, blue river,
Orb after orb, the wondrous sound
Is echoed on for ever;
"Glory to God on high, on earth peace,
And love towards men of love—salvation and release."

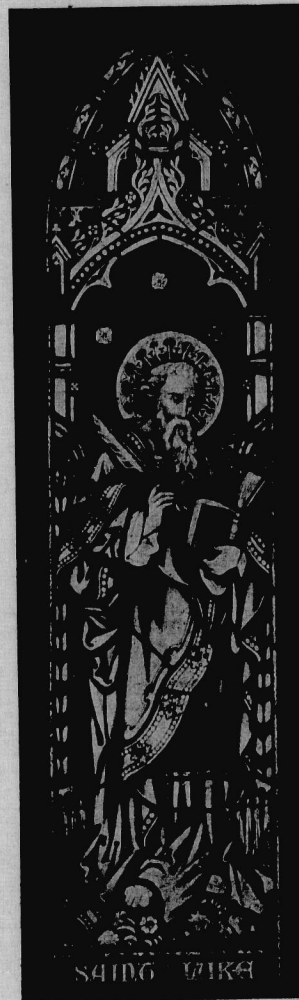
Wrapp'd in His swaddling bands,
And in His manger laid,
The Hope and Glory of all lands
Is come to the world's aid;
No peaceful home upon His cradle smil'd,
Guests rudely went and came where slept the royal Child.

(John Keble.)

The Rev. F. S. Rogers, available for Services from Sunday, 8th February, and onwards. JA 1821.

WANTED TO PURCHASE, Film Strip Projector (with or without slide carrier). Christian Social Order Movement, 72 Pitt Street, Sydney.

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Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

SYDNEY PRELIMINARY THEOLOGICAL COURSE.

PASS LIST IN CHURCH HISTORY, 1947.

L. R. Wood, P. C. Beaumont, aeq.; Mrs. A. R. Cathers; Miss M. Paton, Miss E. Ward, aeq.; Miss N. Drew, Miss E. Stahl, aeq.; Miss N. Harding, Mrs. V. Surtees, T. Morrow, aeq.; Miss S. Gilchrist; Mrs. J. Dahl; Miss W. Bradhurst, Miss J. Brennand, aeq.; Miss M. Prescott, Miss B. Menken, Mrs. K. Shelley, R. F. Halliday, Miss J. Polson, aeq.; M. Mackellar, Miss S. Skiller, W. Goddard, aeq.; Miss B. Krause, Miss P. Collard, Mrs. B. Wilkinson, C. Graham, Miss B. Mathieson, Miss D. Vaughan, R. Scully, aeq.; Miss G. Hewett, W. Bloxham, aeq.; Miss A. Owen; Miss L. Wright; Mrs. G. Harris, Miss D. Harris, aeq.; Miss J. Peel, M. Gilbert.

There were six failures.

SYDNEY SYNOD.

The Session of Synod which concluded on December 5 was a very busy one. Nine ordinances were passed, three parishes formed and an innumerable number of Resolutions agreed to. Amongst the new Ordinances was an important one dealing with the raising of money for churches in new housing areas. After a lengthy discussion Synod agreed to assess the parishes at two and a half per cent. per annum for a ten year period in order to raise a fund for needed buildings. The second reading was passed as the result of the eloquent pleading of the promoter of the Ordinance that money was needed for the purchase of sites while these were available; but later it was ruled in Committee that the Ordinance could not be amended to include purchase of sites.

An ordinance to amend the rules for presentation to parishes was defeated. It was found that there was insufficient time to discuss adequately the resolution dealing with the draft constitution. Accordingly it was withdrawn with the request that Standing Committee should bring in a report to next Synod.

Earlier in the session the Bishop of Lichfield had addressed Synod, as was reported in our last issue.

Another resolution that was passed was to the effect that the salaries of rectors should be a maximum of £416 p.a. with house and those of curates £312 p.a.

On Tuesday night Bishop Oldham, of Albany, addressed Synod on the World Council of Churches. He spoke inspiringly of the need of unity "How are we going to appeal to the world to live together when we can't do it ourselves?" He outlined the history of the Oecumenical Movement and gave his testimony to God's overruling Providence at many critical stages.

WOLLONGONG RURAL DEANERY.

Under the chairmanship of the Rev. R. C. M. Long, B.A., Rural Dean, the members of the Chapter of the Rural Deanery of Wollongong held their quarterly meeting at Kangaroo Valley on Nov. 24th.

Holy Communion was celebrated in the Church of the Good Shepherd by the Rural Dean, assisted by the Rev. G. B. Simmons,

rector of Kangaroo Valley, and was attended by members of the Wollongong and Berrima Rural Deaneries.

The Bible-study, a study of Philippians chapter 4 in Greek, was given by the Rev. H. E. S. Doyle, Th.L., rector of Nowra, after which some time was spent in intercessions.

During the afternoon discussions took place of the business papers of the forthcoming Diocesan Synod, and the Rev. H. E. S. Doyle gave a demonstration of the various types of religious film strips available for use in religious education.

The Kangaroo Valley Ladies' Guild, under the leadership of Mrs. Simmons, kindly provided lunch and afternoon tea for the members and their wives, and were thanked for their generous hospitality by the Rev. L. A. Pearce, Rural Dean of Berrima, and the Rev. R. S. R. Meyer, a visitor from the Diocese of Grafton.

THE CHURCHES' WAR ACTIVITIES. DIOCESE OF SYDNEY.

Mr. T. A. Strudwick, F.C.A., recently presented to the Board of Management of the Church of England National Emergency Fund the final "War Work" Accounts of that Organisation to the 30th September, 1947.

In his presentation of the Accounts Mr. Strudwick made some interesting observations and he particularly pointed out that all the bookkeeping throughout the whole eight years of CENEFF's activities had been carried out by voluntary women helpers and during those eight years the sum of £780,363 representing the total cash received and dispersed, was controlled by the staff. This enormous amount, being over three quarters of a million pounds, must surely constitute a record for a similar war work of any Church or Church Organisation.

NEWS FROM THE PARISHES.

St. Mary's.—The 110th Anniversary Services of the Church at St. Mary's were held on Nov. 23rd, and proved an inspiration to those present. The special preacher was the Rev. Major General Osborne.

On Sunday, December 14th, at 3 p.m. a stained glass window, the gift of Mrs. M. Herford, was dedicated. The subject of the window is the Nativity.

Wollongong.—The colours of the 34th Infantry Battalion, Illawarra Regiment, were received and laid up in St. Michael's Church at a memorable service on November 9th in the presence of a congregation which overflowed the building.

The former officer who at one time commanded the Battalion, Colonel E. O. Milne, D.S.O., O.B.E., V.D., handed over the King's colour and the Regimental Flag which were brought into the chancel by a colour party and military escort. The General Officer commanding the Eastern Command, Major-General Berryman, was represented by Major Leach, and a large number of former members of the 34th occupied the greater part of the Church.

During the service the churchwardens laid a wreath on the Roll of Honour, after which Trumpeter Cerruti sounded the Last Post and the vast congregation joined in singing the hymn, "O Valiant hearts."

The sermon was preached by the Rev. R. C. Kerle, B.A., a former chaplain, and now General Secretary of the N.S.W. branch of the Church Missionary Society.

Manly.—The following are interesting paragraphs culled from the St. Matthew's "Chronicle":—

A GRACIOUS GIFT.

Mrs. S. Sandrey has just given us a beautiful stained glass window depicting our Lord in prayer in the garden of Gethsemane. It is her thankoffering that St. Matthew's Church is always open to those who may desire to come in to pray on any day of the week. It was her custom, especially during the terrible air raids on London, to come into the church to pray for her Doctor son practising in London. He was miraculously preserved.

"GOD IS MY HELP."

We should be profoundly thankful that the Duke has chosen as his motto, "God Is My Help," in his new coat of arms.

The design bears the arms of Princess Alice (his mother) over all in the first quarter on the arms of Denmark and Greece.

The supporters to the shield are Hercules, representing Greece, and the Lion of England, wearing a naval crown. The crest has five ostrich feathers derived from the Carisbrooke and Mountbatten arms.

Let us, too, make this our motto, and pray that he and we may live victoriously through it.

ST. ANDREW'S CATHEDRAL CHOIR SCHOOL.



Early enrolment essential for choir-Probationers and private pupils. Waiting list only. Full choristers are granted free scholarships and probationers of high vocal talent may be awarded bursaries. The standard of education is from the Primary to the Intermediate Certificate, and boys are admitted from 8 to 14 years. Three Walter and Eliza Hall Scholarships enable deserving pupils to continue their education free at Shore or any other recognised Church of England School. The specialised course of Divinity under the direction of the Headmaster. For free prospectus and full particulars, apply to the Headmaster, Rev. M. C. Newth, B.A., Th.L.

THE CHURCH OF ENGLAND DEACONESS INSTITUTION, SYDNEY.

TRAINS young women for missionary service at home and abroad.

MINISTERS to the sick and dying through "THE HOME OF PEACE."

ASSISTS underprivileged and delinquent girls through—"THE PALLISTER GIRLS' HOME."

PROVIDES the influence of a Christian Home at "But-Har Gra" Girls' Hostel.

CARES for the sick and suffering at "Braeside" Church of England Hospital. We need YOUR support.

PRAY for our ministry.

WORK that we may extend.

Send your donation to the Hon. Treasurer, Deaconess Institution, Carillon Avenue, Newtown.

VICTORIA.

Diocese of Melbourne.

*Mrs. Olive Jose of Western Australia has been appointed principal of St. Christopher's College, as successor to Miss Constance Tisdall.

Mrs. Jose was educated at Perth Modern School and the University of W.A. where she completed part of an Arts course before entering the Teachers' Training College. Mrs. Jose had five years' experience on the teaching staff of the Education Department, and during the war held a senior clerical position in a Government office in Perth. This position she relinquish to train for Church work in St. Christopher's College at its inception in 1945.

For the past two years Mrs. Jose has acted as Tutor and Secretary at the College, undertaking much administrative detail for the Principal.

Diocese of Ballarat.

Archdeacon Julian Bickersteth, who is coming from Canterbury to tell the Australian Church the story of Canterbury Cathedral in war years, is one of the Bishop's commissaries in England. The Bishop's other commissary, the Rev. H. Wallace Bird, has just been appointed, by the Archbishop of Canterbury, to St. Mark's Church, Kennington Oval London. This is an important church not far from Lambeth Palace, where the Archbishop lives and where the Lambeth Conference will be held. In a letter to the Bishop the Rev. Wallace Bird said: "At my induction your two commissaries stood side by side, as Archdeacon Bickersteth came to present me on behalf of the Archbishop of Canterbury."

SOUTH AUSTRALIA.

Diocese of Adelaide.

The Adelaide "Church Guardian" contained the following paragraphs in its most recent issue:—

The Visiting Bishops—We owe a debt of gratitude to the visiting bishops who never spared themselves during the Centenary Gatherings and above all to the Bishop of Lichfield, who celebrated his seventieth birthday on All Saints' Day. Those who were present at the Service of Offering on November 6, will not easily forget his impassioned call to advance in the spirit of the great Evangelicals of the XVIII and XIX centuries and his closing quotation of the famous words of William Carey: "Expect great things from God! Dare great things for God!"

St. Peter's Day, 1847. — We desire to thank the unknown friend who has so kindly sent us a reprint of the account of the Consecration of the four Bishops of the Abbey which appeared in the (English) Guardian on the following day. We regret that it is too long to publish in full, but hope that it will be placed among the archives of the Diocese. The Archbishop of Canterbury, assisted by the Bishops of London and Gloucester, was the Consecrator, the Bishop of London preached the sermon; the collection of £549/7/2 was supplemented by a gift of £1,000 from Lord Eldon; there were 758 communicants and the service lasted for five hours. Evidently they knew how to give in those far-off days and were not afraid of a long service.

TASMANIA.

In his monthly letter in the "Church News" the Bishop, as usual, has something to say which may well be of use to the whole Church. Writing of giving at Christmas he says:—

"May I suggest that at this Christmas season, when we all give presents to those we love, that we should decide how much we can and should give as a Christmas present to (1) the relief of suffering in countries where starvation and want will make thousands miserable instead of happy this Christmas; (2) for the extension of the Kingdom of God in lands where missionaries are working as our representatives; and (3) for our Church in Tasmania that needs funds to make her work more effective."

DEDICATION OF WINDOW AT HOLY TRINITY.

During the morning service at Holy Trinity Church, Hobart, on Sunday, the Bishop of Tasmania (the Rt. Rev. G. F. Cranswick) unveiled and dedicated a window in the Baptistry. The window was given by Mr. and Mrs. John Gould in memory of their son, John Lyndhurst, who died in Melbourne in 1935, while a student at the College of Pharmacy.

Included in the large congregation were members of the Gould family and close personal friends, the headmaster, members of the staff, boarders, and other pupils of the Friends' School, at which John Gould had been a brilliant pupil and an all-round sportsman.

The window is an attempt to convey the lesson that at great moments in human lives the Spirit of God breaks forth into the world from that other world that lies beyond our ken, and comes to human souls with blessing and with guidance.

TRINITY BELLS.

One hundred years ago on December 1st the bells of Holy Trinity, Hobart, pealed for the first time. They have since been rung to mark the coming of peace after war, the passing of British monarchs, and on great occasions of Empire rejoicings. Known throughout Australia Trinity bells are claimed to be the oldest existing peal in Australia. The bells were cast by Mears and Stainbank, of Whitechapel, London, and cost approximately £500, including the installation in the tower.

Lady Denison, wife of the Lieutenant-Governor of Tasmania (Sir William Denison) in "Varieties of Vice-Regal Life," wrote: "December 1, 1847—The day (Regatta Day) was ushered in by the sound of the first peal of bells, I believe, that has ever been heard in the Southern Hemisphere, or at least in Australia. It has amused people who have been born here, say that they have never heard a peal of bells, and express their curiosity to hear these. The bells have recently been purchased by subscription, and were brought out from England for the new church, which is nearly finished. Great exertions have been made to get them up in time to ring their first peal to-day. I thought that they should have reserved this honour for Christmas Day, but it seems that this, the birthday, as one may call it, of the island into the civilised world, is the great day of the year here." Lady Denison was referring to the fact that Regatta Day used to be held close to the anniversary of the first landing in Tasmania. The bells were rung early on regatta morning and again during the day on two occasions. The ringers were all young Tasmanians, with two exceptions.

QUEENSLAND.

Diocese of Brisbane.

THE LAMBETH CONFERENCE.

In July next, most of the Bishops of the Anglican Communion will be gathered together in London at Lambeth Palace, at the invitation of the Archbishop of Canterbury, to take counsel together on all sorts of matters affecting the Church and the World situation.

Ever since 1867 the Lambeth Conference has met every ten years, except when World Wars have increased the intervals—on this occasion to eighteen years. The normal procedure is to meet in general conference for fortnight, divide up into Committees for a fortnight, and then spend the last week in bringing matters to finality, by issuing a Report and composing a Pastoral Letter.

As might be expected, the Conference usually takes in a wide range of subjects—some are profoundly theological, while others may be concerned with the attitude of the Church to the State and the World Order generally; or deal with the Constitution of the Anglican Communion, and its relationship to other Christian Communions.

The decisions of the Conference have no binding authority on the Church, but it is only natural that when practical problems arise in Church life, the considered judgment of the assembled bishops carries a good deal of moral authority.

Up to now I have made no definite plans for departure; but after Easter, which is early this year (March 28th), I am hoping to find transport which will land me in England sometime early in June.

You may have noticed in the Press that the Archbishop of Canterbury has conferred on me the Honorary Lambeth Degree of Doctor of Divinity. The request was sponsored by the late Bishop of North Queensland and the Bishop of London; I am grateful to all concerned for the honour bestowed—not least for its indirect bearing upon the Diocese, and the Province of Queensland.

EPISCOPAL CONSECRATION.

The great event in the Province during that past month has been the Consecration in St. John's Cathedral of the Reverend James Alan George Housden to the Bishopric of Rockhampton on St. Simon and St. Jude's Day, followed by his Enthronement on the following Sunday in St. Paul's Cathedral, Rockhampton.

Great numbers of clergy and people attended the ceremonies. It was especially gratifying that one of the bishops present was Bishop Halford, who has now the unique record of having taken part in the consecration of three successors to his own Bishopric. (The Archbishop's Letter.)

JESUS CHRIST.

He is a path if any be misled;
He is a robe if any naked be;
If any chance to hunger, He is bread,
If any be a bondman, He is free;
If any be but weak, how strong is He.
To dead men life He is, to sick men health;
To blind men sight, and to the needy wealth;
A pleasure without loss, a treasure without stealth.

(Giles Fletcher.)

CORRESPONDENCE.

YOUTH LEADERSHIP.

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

Your note (A.C.R. 20/11/47) calls attention to a fine opportunity and a pressing need. I would call attention also to the weaknesses of our present position concerning youth and youth leadership in the Church of England. Briefly, these are the disturbing facts:—

1. At least 34 youth organisations have been listed "within" the Church of England in Australia.

2. There is absolutely no machinery by which the leaders or members of these bodies can meet, confer, pool ideas, or join forces in any project. The most obvious machinery for the purpose, the General Board of Religious Education, lacks authority and/or resources to remedy this position.

3. In New South Wales, there is no machinery by which the organisations can confer, etc., and none by which the dioceses' youth work can be consolidated. A resolution passed a few months ago by the Provincial Synod, asking that a post-Oslo conference of Anglican youth be held early in 1948 (on a provincial or even commonwealth basis) and appointing three bishops to take the initial steps in organising it, has come to nothing. The bishops had no machinery, no money; and apparently they found that suggestions made to them by one or two interested organisations were not practicable. This failure is typical and symptomatic.

4. Most of the metropolitan dioceses have set up Youth Councils for consultation and common action between the various Youth Organisations. All attempts so far to obtain any kind of collaboration among the Youth Organisations, or even to have a Youth Council set up (cf. the English "Young People's Council," of which Princess Elizabeth is patron) have proved fruitless.

5. Similarly there is no provision for co-operation in efficient leadership training.

6. One of the results of all this is that the Church of England is badly handicapped in making its proper contribution to and receiving its due share of assistance from local committees of National Fitness. Another result is that the youth of our Church may be debarrd from receiving financial aid through Government grants. This in turn must mean increasing failure to compete with other churches (organised on a State basis) and with secular youth bodies in leadership, equipment, usefulness and strength of appeal.

Unless realism and vision soon replaces anarchy and muddle, our youth work is doomed to decline and shallowness.

Yours truly,

W. G. COUGHLAN.

8/12/47.

RELIGION AND EDUCATION.

enquire into the state of affairs in the Colony, part of his instructions were: "You will also turn your attention to the possibility of diffusing throughout the colony adequate means of education and religious instruction; always bearing in mind in your suggestions that these two branches ought always to be inseparably connected."

Religion is the basis of education. If a child learns to know God, he is educated. If he is ignorant of Him, he is oblivious to the most important fact in the Universe, and no matter how many are the subsidiary facts with which his head is stuffed his education has been a failure.

On account of the disunity amongst Christians in Australia, we have to be content with second best methods of implanting this religious basis to education. Yet on account of this, we should use with the greater diligence such methods as we have. These fall into three classes (1) Instruction on Sundays in Sunday School and Church; (2) Instruction in the State Schools; (3) Instruction in Church Schools; (2) and (3) offer the most scope for increased efficiency. The Church should not be content with its past achievements but should be constantly reviewing its efforts to see whether it is making the maximum impact possible on the rising generation.

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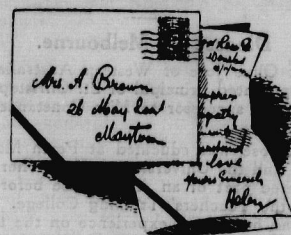
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PERSONAL.

Bishop Wynn-Jones and party have caught up with Deaconess Dorothy Crawford who has been delayed at Colombo. News has been received that they will go to Aden then Jibuti, then on to Addis Ababa, from there it is uncertain how the party will get down, fly or go overland, to Dodoma.

* * * * *
The Rev. W. F. Carter, Curate at St. Peter's, Cook's River, N.S.W., in transferring to Wallerawang early in January.