

PERSONAL.

The Rev. M. P. Cowle has resigned the Parish of Burra (S.A.), as from January 31st, 1948, in order to take up an appointment as Assistant Chaplain to the Missions to Seamen in Melbourne.

Canon and Mrs. Cavalier, of St. Peter's, Glenelg (S.A.), were farewelled by the parishioners on October 25, upon the Canon's retirement after a vicariate of some thirty years.

Mr. Paul Blanche, son of Canon and Mrs. Blanche, of Yass, N.S.W., at present pursuing a medical course at the Sydney University, has offered for missionary work under the A.B.M.

The Rev. T. A. Housden, was consecrated Bishop of Rockhampton on October 28th, in the Brisbane Cathedral by the Archbishop of Brisbane and other Queensland bishops.

The Bishop of Armidale was involved in a motor car accident at North Wollongong last month as he was on his way to give the opening address of the Advent Education Week Conference at Wollongong.

The Rt. Rev. T. C. Twitchell, whose death has occurred at the age of 83, was Bishop of Polynesia from 1908 to 1921. On his return to England he was incumbent successively of Buxted and Selsey (Sussex). Since his retirement from parochial work in 1934 he had resided at Igham, Kent.

The death is announced of Canon E. H. Davies, formerly of Ballarat.

The Rev. L. G. Kendel, vicar of Stawell (Vic.) has been appointed vicar of Nhill, Vic., in the place of the Rev. H. P. Lomas who has been appointed to the Parish of Casterton (Vic.). The Rev. L. P. Williams has been appointed Vicar of Stawell.

The death is announced in England of Mr. Sidney Dark, for many years Editor of the "Church Times" and a prominent journalist as well as churchman.

The Bishop of Adelaide and family are going to England by the "Stratheden" in February next, and will not return until the conclusion of the Lambeth Conference.

SUNRISE SERVICES IN KOREA.

A total of 13,000 persons attended Easter sunrise services on the site of a former Shinto shrine near Seoul, Korea, in August, according to information received at the New York headquarters of the Office of International Information and Cultural Affairs.

The huge throng included Korean Christians, military government officials, and other Americans. Prior to the war, it was stated, Easter dawn services were attended by only a few hundred persons, usually gathered together on the flat roof of the Christian Literature Society in the centre of Seoul.

For the first time, the Eastern morning sermon, preached by a Korean minister, was translated into English for the benefit of Americans unfamiliar with the Korean language.—"Moody Monthly."

The Rev. T. E. Jones, Organising Missioner of the B.C.A., is expected in Sydney on Friday this week. He is travelling from England by Lancastrian.

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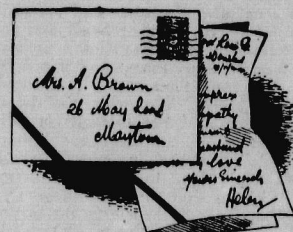
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The Australian Church Record

Vol. 12.

DECEMBER 4, 1947

No. 24

SUNDAY MORNING AT THE LECTERN.

The solemn music dies away,
The church is hushed and still;
Yet ere the Lessons for the Day
I read, dear Father, let me pray
That all these sacred words I say
Their mission may fulfil.

If haply they may balm afford
To some poor broken heart,
If haply, with Thy sweet accord,
They strike in some strayed soul a chord,
To draw it nearer to its Lord—
To choose the better part!

Ah! touch my lips with Love Divine,
And cleanse them from all stain;
So, as I read, this Book of Thine
May be celestial Bread and Wine
To all these waiting hearts, and mine—
Thy Bounty, and our gain.

—J. Hicks.

Registered at the G.P.O., Sydney, for
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the printed Form of Service has on its title page, "Jesus Kristus Er Herre (Jesus Christ is Lord). Norwegian Lutheran Service of Holy Communion." Another pamphlet for the Preparation has on its title page, "Jesus Christ is Lord. A service of Preparation for the Holy Communion." The only terms used to describe the service in this latter pamphlet are Holy Communion, The Lord's Supper and The Eucharist and the explanation of this last is "The Lord's Supper is meant to be a centre of Thanksgiving in our Christian life." In the service itself the consecration of the Bread and Wine consists wholly in the recital of the Gospel passages, the celebrant merely taking each element in his hand as he recites the words. There is no hint of the offering of a sacrifice in the Service by means of the Bread and Wine, consequently whatever vestment be worn, simple or ornate, it has no sacrificial significance. (Even if the term mass were used in the Lutheran Churches it would be utterly devoid of that false sacrificial significance attached to it in the Roman use of it.) As a matter of fact an evangelical could with far more comfort of mind and spiritual profit communicate in such a service as was provided at Oslo, than in the service as used in many an Anglo-Catholic Church of our own Communion.

There are those still living who remember the Australian Labour Party first coming into being and taking form and shape. Moral Coercion. The party early felt the need of discipline. There must be order and rule within its ranks if it was to become an effective force in the community.

It is of this discipline we wish to say a few words. In our view Party discipline has been seriously overdone in at least one particular. As we understand it no Labour Member of Parliament is allowed to oppose on the floor of the House a measure that has already been agreed upon in caucus and declared to be a party question.

This seems to us a vicious principle. No party has a proper right to shut the mouth of a Member of a legislative body or to coerce his vote on either moral or religious issues. Every member should be free on these matters to vote as his conscience dictates.

The passing of the recent Liquor Amendment Act (1946) by the McKell Government is a case in point. There are features in that Act that no

Evangelical Christian could be expected to approve. If that is so how are we to expect Evangelicals to become candidates for Parliament in the Labour Party. There are Evangelical members of that party, but how could they stifle their consciences sufficiently to sign the Labour Parliamentary Pledge and keep it.

This in our view has very serious implications and is a rotten maggot working all the time in the very heart of the community.

THE AUSTRALIAN COLLEGE OF THEOLOGY.

At a meeting of the Australian College of Theology held in Melbourne on November 18 last, the question of eliminating Greek New Testament as a compulsory subject for Th.L., which was suggested by the Bishops, was discussed, and it was unanimously agreed that Greek should be retained as an essential subject.

A change in the curriculum for Th.L. was decided upon. The details are to be finalised when the Council of delegates meets. But it was decided that no change would be introduced before 1951.

The election of the delegates who will serve for the next five years is now going forward by correspondence and will be completed next month. Bishop Stephen Hart who has served the College so well as a delegate for the last thirty-six years has announced that he will not be a candidate in the present election.

NEW BOOKS

- "Beacon Lights of Grace," by Richard E. Day. 12 Biographical Vignettes. 17/6.
- "Strong Tower," by A. J. Broomhall, of the China Inland Mission. 20 illustrations. 16/.
- "Luther's Life," by Ingeborg Stolee. 73 illustrations. 17/6.
- "Meet Yourself in the Bible." By R. L. Laurin. 30 sketches on Bible characters who conquered fear, doubt, pride, etc. 17/6.
- "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.)

Write for Nov. "Keswick Quarterly."

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The Bush Church Aid Society urgently requires a good USED CAR. Send details, and price to ORGANISING SECRETARY, B.C.A., Church House, George St., Sydney.

Churchman's Reminder.

December.

7.—2nd Sunday in Advent. This day emphasises the Coming of Christ by His Word. It is termed Bible Sunday. Truly has the Word led many to the rightful way of service. To-day we think of the Bible Society which helps our missionaries so freely.

11.—Accession of King George 6th.—1936. —"God Save the King."

14.—3rd Sunday in Advent.—The collect was written in 1661. It speaks of the importance of the ministry, who have led so many to a better way of life and worship. We all owe much to "the ministers and stewards" of God's "mysteries."

17.—Ember Day, with two others related to it, occurs four times in the Calendar. The present days are Wednesday, Friday and Saturday, after 13th December. The Coming of Christ must surely cause a great increase in the ministry, as well as in the lay-people. Whatever else the Advent of Jesus means, it must surely mean an increase in clergy if true faith exists proclaim His Kingdom.

Proper Psalms and Lessons

Dec. 7th. 2nd Sunday in Advent.

M.: Isa. v; John v 19-40 or 2 Pet. iii 1-14. Psalms 9, 11.

E.: Isa. x 33-xi 9 or xi 10-xii end; Matt. xxiv 29 or Rev. xx-xxi 9. Psalms 50, 67.

Dec. 14th. 3rd Sunday in Advent.

M.: Isa. xxv 1-9; Luke iii 1-17 or 1 Tim. i, 12-ii 7. Psalm 73.

E.: Isa. xxvi or xxviii 1-22; Matt. xxv 1-30 or Rev. xxi 9-xxii 5. Psalms 75, 76, 82.

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

M.: Isa. xxxiii 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.

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The Second Sunday in Advent

BIBLE READING.

By Rev. Ernest Cameron,
Hon. Sec., Bible Reading Fellowship.

Despite all the criticisms levelled against it the Bible is still the "best seller." It is read in every country in the world, and it has been translated into more languages than any other book in the world. In a recent Broadcast in Sydney it was stated that "people do not read the Bible." As a result of a letter to the press contradicting this wild and ignorant statement I have been kept busy for weeks replying to enquiries from all over Australia from people who desire a regular method of reading the Bible to their spiritual advantage. Nothing can take the place, in the life of those who seek to live the Christian way, of prayerful intelligent reading and study of the Word of God. It is this which the Bible Reading Fellowship seeks to inculcate through its series of notes which are published monthly in four series: "A" for adults, "B" a simpler study for adults, "Y" for adolescents and "C" for Children. This year the B.R.F. celebrated its 25th Anniversary and the figures then given indicate that not less than 351,000 copies of the notes are issued each month in English as well as translations in Singhalese, Mandarin, Bengali, Malayam, Telugu and Tamil, and a special issue for the blind in Braille.

At the 25th Anniversary Meeting in the Central Hall, London, in June last Her Majesty the Queen made the following speech:—

"I am very glad indeed to be present at this meeting, which celebrates the twenty-fifth anniversary of the Bible Reading Fellowship. Twenty-five years is not, from an historical point of view, very long; but the spiritual significance of things cannot be estimated in terms of time, and who would imagine in 1922 that in a quarter of a century the membership of this Movement would have grown from a small parochial group into a world-wide fellowship? The daily readings and notes chosen and written by scholars have been the means of helping tens of thousands of grown-ups and children to understand not only the riches incorporated in the Scriptures, but the implications of their spiritual truths in ordinary every-day life. I myself am a member of the Bible Reading Fellowship, and so I can say from my own experience how valuable it is to have the help of these notes in one's daily Bible reading. As during the past years of war so throughout the present days of recop-

struction we all have great responsibilities to shoulder. If we rely upon our own strength, either as an empire or as individuals, we shall indeed find the burden too great, but if, through prayer and Bible reading we learn to live each day in the strength and power of God, we may well go forward with confidence and hope.

At the Bible Exhibition which was opened this morning, I believe a scene is depicted of Queen Victoria presenting a Bible to an African emissary. Her words as she presents it are: "This is the secret of Britain's greatness." It is my prayer and hope that these words may become true again in our generation. These are challenging days in the history of the world; a new era is struggling to be born, and what sort is it to be? We, in our nation and empire, are called upon to give a moral lead to the world. We can only do this if we are true to our great Christian traditions. To what greater inspiration and counsel can we turn than to the imperishable truth to be found in this treasure house, the Bible? To read it regularly, to read it intelligently and devotionally, this will deepen our discipleship and enable us to take our share in creating and extending the fellowship which may be used by God to build the kind of world He meant and wants it to be."

"THE WORD OF GOD TO-DAY."

(By the Rev. B. A. Williams, of the
Scripture Union, N.S.W.)

It was in the momentous days early in the war that His Majesty the King sent this message, to his forces, since inscribed in all service testaments: "To all serving in my forces, by sea or land or in the air, and indeed to all my people engaged in the defence of the Realm, I commend the reading of this book. For centuries the Bible has been a wholesome and strengthening influence in our national life, and it behoves us in these momentous days to turn with renewed faith to this Divine source of comfort and inspiration."

No less in these troubled post-war days is the reading of the Scriptures to be commended. It is no idle boast to say that the Bible is still the best loved book by those who read it and that its world wide circulation far exceeds that of any other volume. But nationally we have cause to fear for it is evident that the teaching of the Bible is losing its grip upon our social and moral life. On the one hand society is becoming increasingly secularised and spiritual values are being crushed so that the Bible and its message are being displaced. New philosophies or rather old philosophies in modern dress have arisen which repudiate the spiritual

and declare that man can be satisfied by bread alone, and that the Word of God is completely irrelevant to his needs.

On the other hand there is still the uneasy feeling abroad in the minds of many that the Scriptures are not authoritative and that consequently man is left without a reliable guide. Where should he turn? What shall he do? Let it be said that, however much certain forms of criticism and scientific hypotheses may have cast a doubt upon the authenticity of the Scriptures as they undoubtedly did, that in many respects the reliability of the Bible is being reinstated to-day both through scientific and literary investigations and also by the sheer logic of world trends of man's life in society. The readers of D. R. Davies' stimulating and provocative books, especially "Down Peacock's Feathers" and "The Sin of Our Age," will be left in no doubt as to the relevancy and force of the Biblical revelation and of its truth as a witness to the nature of man.

Surely it is the prime duty of all Christian people to turn again to the pages of inspired truth and to hear what the Lord God had to say to His Church and then in the power of His Spirit to proclaim the message of that Book and encourage its regular and careful reading by young and old alike.

THE HOLY WORD.

The word of God is the holy of holies—yea, the only holy thing which we Christians have and know. For though we possessed the bones of all the saints, or holy and consecrated garments piled up in a heap, that would avail us nothing; for these are all dead things that can make no one holy. But God's word is the treasure that makes all things holy, by which the saints themselves became holy. Whenever we teach, preach, read or consider God's word, our person, the day, our work, are all thereby hallowed, not because of the external work, but because of the word which makes saints of us all. Therefore I always say that all our life must be according to the word of God, if they are to be pleasing to God and holy in his sight.

—Martin Luther, "The Greater Catechism."

FOR
SUNDAY SCHOOL PRIZES,
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An Episcopal Itinerary in Iran

(Extract from a letter from Rev. P. F. Taylor, Kerman.)

You see I am still travelling, this time on a 1600-mile trip with the Bishop (Thompson) we see Iran as it is with its big Eastern cities, countless villages, and vast plateaus or plains, and high rugged mountains, great mountain passes, all of which I am getting used to. Trees and rain are things you miss greatly in the rough survey.

The Bishop and Millicent Worrell turned up at Kerman a fortnight ago, the Bishop on his pastoral visit before leaving for his furlough, and Millicent on a fortnight's change from her hospital rounds. . . . It was decided that I should return with the Bishop to Isfahan and come over here to (Shiraz) with the Bishop. We left Kerman just a week ago this morning and had a very good run to Yazd — 7 hours, including 1 hour for lunch—240 miles; not speeding, but this car is very powerful; it develops 90 h.p. and just eats up the mileage at a good 40 average. As usual I had a good load — I have never moved without one, as there are always supplies of one kind or another to be moved between stations, and always somebody wants to go somewhere. So we had a large Perfection stove, a box of china, and a bicycle for Shiraz—things which had just come in from England via Bunda Abbas; 600 lb. of sugar, which had come in from India for Shiraz and Isfahan; Mrs. Salkool and two children to Yazd, and our pathologist going to Teheran, and all their luggage and small parcels of all kinds from people in Kerman to their children at school in Isfahan. . . .

The road is pretty lonely and but for small villages 40 - 100 miles apart, and the one town of Raft St. John, it is an open run through desert country, of a gravel nature with camel thorn to right and left. 15 to 20 miles away on either side of the 6000 feet plateau are ranges of high peaks. Fifty miles before Yazd the road leads over a high pass which is somewhat dangerous after dusk and in the early hours because of robbers. We have the victims of the last shoot-up still in hospital. There is a police post at the top and it's all right as long as the police manage to stay there! It's called the Shear Pass. Yazd is 3000 ft. lower and therefore much hotter, and as we are now having very cool changes in Kerman, we noticed the heat in Yazd. On the outskirts of the town is the large mission compound, most of it in ruins because of flood or snow waters which invaded the place some few years ago and wrecked most of the mud and brick buildings. It used to be a fine hospital with a nice Church, rectory and other buildings. One block of wards stands with the rectory and another building, and it is now the centre of our evangelistic work there, and is staffed by Miss Aden, Miss Short and Rev. Gordon Tisdall. They keep the little church band together and hold regular services.

It is our convenient half way to Isfahan, where we clean up and rest awhile, a night usually, and have fellowship with those who are there.

The road to Isfahan is used more by regular buses and transport of a heavy nature and is not quite so easy to drive as the Yazd-Kerman road, which is well formed and covered with loose chert metal, or desert gravel. Yazd-Kerman road is corrugated

pretty badly like a country gravel road. It also has one high pass with a ten-mile rise to it on either side. The Chev. laps it all up, but the last mile or two, for which I have to change down. Near the top there is a mountain stream and pool with thousands of fish in it. We stopped there in the beautifully cool air warmed by clear sunshine and lunched and fed the fishes with Persian bread, which is like a large pancake made of ground wholemeal. It's all we get here, and is quite nice when you get used to the slight grit in it.

Presently this Nyeem Pass will be covered with snow, however they keep it clear. By the pool is what is called a chai-honny or tea house—a little house with a dome made of mud where they spread a Persian rug and you sit and drink hot tea with rock sugar out of small glasses in silver frames—a place to warm travellers on their way. You pay a few rials, which are about 2½d. each. These chai-honnies are at various places along all the roads.

We arrived in Isfahan which is about 440 miles from Kerman, on the Thursday. On Friday I cleaned and oiled up the Chev. ready for the next stage of 310 miles. I preached on Sunday night and at 5.45 a.m. next day we were away, having filled up with petrol at the B.P. bowser. The morning was quite cool, if not cold, but by 9 a.m. it was delightful. We passed through a number of small villages with their bazaars right on the road and lots of camels with great loads of wool and cotton for the mills in Isfahan; we crossed a large valley or river bed and saw a small town of houses cut into the rocky sides. Farmers were at work in the fields with ox and ass gathering the crops and beating out the wheat, tossing the chaff high in the air and letting the wind carry it off while the grain fell into a heap.

About 11 a.m. we stopped at the top of a 9000 feet pass, left the car on the road, while we sat a little higher up and had our lunch. It was a perfect spot with a grand view of the mountains far into the distance and the ribbon of a road winding in and out till it was lost altogether. We had come almost 200 miles.

The next hour brought us to a great plateau, a river bed with high mountains all round; and there among some green fields rose the great columns which marked the Palace of Cyrus, King of Persia. We thought of many things in the dim past: grand armies, captains, chariots and horsemen. What a story those mountains could tell! But now there was nothing much beyond great columns and the grave of Cyrus himself.

Another hour's run, over another pass and we came to a huge plain, 10 miles across, and as far as you could see lengthways. Great peaks overshadowed it, a really wonderful place. And as we rounded a bend in the road we came into full sight of what was once the magnificent palace of King Darius.

I took lots of photos, and as we drove up to the marble staircase which leads up and up to the palace, the car and all about looked like ants compared with the height and size of the columns above.

We spent about one hour and a half there and looked into all the corners possible. From the front balcony Darius commanded a

view of all the vast plain which was then a city. The road was about 50 ft. below. The main hall was a tremendous place and the carvings on the stairways simply perfect, picturing as they did all the pomp and glory of those days. I took a "movie" for the bishop as he has brought 700 feet of film for his furlough. I took also a number of Leica snaps. The glory of those old courts must have been splendid—though there are signs of cruelty.

One stairway, all in carved work, depicts all peoples then known bringing presents. I noticed the camel was billed in those days just as it is here to-day. We saw lots of pots and pans and bits of harness, such as bits and bridle fastenings and cloth used then. The cloth was partly burned as it was Alexander who fired the place. Some of the carvings which stood at the top of the high columns weigh 10 tons. I wonder how they lifted them up there.

Work is still going on and excavations still reveal interesting facts. Stanley the explorer who found Livingstone, had carved his name there at the base of a column in 1870. I photographed his mark.

Leaving Persepolis we crossed the plains and wound in and out of great mountains and in one place saw where the rock tombs of various kings had been hewn out of the mountain sides. All very interesting. We passed numbers of tribes who dwell in black tents. They had their herds, camels, sheep, goats, and, of course, the eternal donkey.

About 5 p.m., coming down through another great pass, we got our first view of the ancient City of Shiraz, spread out at the bottom of the pass, set in green trees, with the blue mosque dome catching the sun light, making it golden. This city is now most go ahead. Shops face the roads which are wide, mostly paved and lined with trees. The hospital is towards one side of the town, and built of brick and plaster, with thick walls, the same way as our own (at Kerman). It is nicely kept and has the most beautiful Church in Iran. Built in truly Persian style it is domed and the domes are most beautifully tiled in mosaic patterns. The windows are gems. In fact, it is a gem of a church and has been up 10 years, built by the present clergyman in charge—Rev. Sharpe.

KERMAN C.M.S. HOSPITAL, IRAN.

STATISTICS FOR THE YEAR 1946.

No. of In-patients	1076
Average No. of days in hospital	18
No. of Out Patients (new)	6063
No. of Subsequent Visits	16002
No. of daily dressings in addition to above	2776
Injections—	
Intravenous	5010
Other	9920
Operations—	
Minor	972
Major	735
Analysis of Major Operations—	
Abdominal Sections	52
Amputations	4
Cataract	82

Other Eye Ops.	315
Injuries	32
Tumours	12
Hernia	53
Necrosis	3
Miscellaneous	164
Lithotomy	18

The above list will give some idea of the need and power of our Medical Missions work.

ST. PAUL'S, LONDON.

250th ANNIVERSARY SERVICE.

On December 2nd, 1697, 22 years after the laying of the first stone, Wren's St. Paul's was opened for a great national service—a thanksgiving for the Peace of Bysswick. "It was an event of importance not only to England, but to Europe, to Christendom. The Peace of Bysswick, ratified the enforced recognition of the title of William III to the throne of England by his haughty, now humbled foe, the magnificent Louis XIV. It admitted, in the face of the world, the right of England to determine her own Constitution, to obey a sovereign whose title rested on that Constitution. It admitted the right of England to determine her own religion, and the absolute independence of the Church of England of any foreign authority.

"It was a glorious day for England, a glorious day for London," and it was celebrated with appropriate pageantry. Between then and the completion of the Cathedral in 1710 several more thanksgiving services followed, most of them associated with Mrs. Churchill's great ancestor, the Duke of Marlborough, and all but the last attended by the Queen with magnificent ceremonial, an idea of which can be gained from a vivid summary in Milman's "Annals of St. Paul's," the source of the above quotation.

The Dean records that at the opening service the Thanksgiving service was preached on the text: "I was glad when they said unto me, 'Let us go up into the House of the Lord,'" and he adds that the congregation were doubtless reminded, "That besides the debt of gratitude which in common with all Englishmen, they owed to the Almighty for the glorious close of the war," as Londoners it became them to be especially thankful to the divine goodness which had permitted them to efface the last vestiges of the Great Fire and to assemble for prayer and praise in that spot consecrated by the devotions of thirty generations."

To fit in with B.B.C. Empire Broadcasting arrangements, the time of the service was changed to Friday, December 5th, at 12.30 p.m. (London Time) and restricted to exactly 30 minutes. By a happy coincidence the same two themes will run through this as through the opening service, the leit-motiv being "Thanksgiving for the safety of St. Paul's and for the work and generosity of those who are helping to preserve it." The service will also afford an opportunity of dedicating the Bible which is being given to the Cathedral by a resident in Australia "as a tribute to the courage and steadfastness of the people of the home land throughout the war and the inspiring leadership of Winston Churchill." The Lord Mayor will attend, and Mr. Churchill is being specially invited. Otherwise only a general invitation is being published.

The chief feature of the services is the "Te Deum," by the clergy. There will be a Bidding, specially written, and read by the Dean; three hymns; a short anthem; three or four prayers (one of them originally used at the opening of the choir in 1697); a short lesson read by the treasurer, who will also dedicate the Bible, which is for use in the Crypt, where services were held daily all through the war; and the blessing will be pronounced probably by the Bishop of London, or possibly by the Archbishop. There will be a collection for the Restoration Fund, and the Treasurer is asking for further contributions to meet the rising costs of labour and materials. They should be addressed to Canon S. A. Alexander, C.M.G., C.V.O., Treasurer of St. Paul's, at the Cathedral (or 2 Amen Court), London, E.C.4.

It is of interest to note that by the statutes the Treasurer is entrusted with "The charge of the Cathedral fabric," a responsibility borne by the present Treasurer, now in his 82nd year, for at least 36 years; for it was he who, in 1911, revived the problem of the safety of St. Paul's, and to whom it fell "to devote a large part of the succeeding 24 years to the work on the superstructure and to the vital question of the foundations; of which most interesting details are given in his brochure on "The survival of St. Paul's," a paper read in 1945, to the Incorporated Association of Architects and Surveyors. What his responsibility meant during the war may perhaps be best realised from his revelation that when the historic bomb fell in the churchyard and penetrated 27 feet into the earth under the Clock Tower, he "happened to be sleeping just under the Clock Tower and found myself suddenly in the midst of a miniature earthquake." In October, 1940, when the choir was struck, he was still on the spot; and again on the night of April 16th, 1941, "the most frightful of the war to many of us at the Cathedral," it was

reported to him, soon after the North Transept was struck, "very secretly by one of our own staff that a land-mine, 8 feet high and complete with green silk parachute, was resting on the ground a few feet from our eastern wall. A cordon was thrown round the Cathedral and we were all evacuated from it for many hours."

It is impossible not to quote portion of his last paragraph:

"St. Paul's is still there. It has been tried and has not given in. It has been scarred and has not fallen. It has become in its flame and smoke a symbol of London and London's resistance to the powers of evil, and a faithful witness to the freedom of the human spirit. So may it continue to be in the centuries to come. . . . the shrine and spiritual home of our English-speaking people in every corner of the world."

"NEVER MAN SPAKE LIKE THIS MAN."

It is most certain, as will be clearly seen upon examination of the records, that Jesus Christ spoke of His personal relation to the human race as never man spake. The difference in this respect between His words and those of any other with whom He could be compared is incalculably great. Take as an example the words of John 7: 37, 38, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly (inmost being) shall flow rivers of living water."

Certainly none of the great ones of earth ever spoke like that, or could conceivably have so spoken. If we try to think of some prominent personage, whether of the past or present, into whose lips we could put those words, the impossibility of so doing will be evident at once. . . . Yet none who read the Gospels are aware of the slightest incongruity in such sayings on the lips of Jesus Christ; for they are in perfect keeping with the Personality there revealed. It follows that the only way whereby the sayings attributed to Him can be accounted for is by assuming that He . . . was truly the Son of God—"His."

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, Mr. W. S. Arnold, 8/-; Rev. R. H. Bootle, 8/-; R. L. Little, Esq., 10/-; Mrs. C. E. Young, 8/-; Rev. V. L. Leaning, 8/-.

The Management Committee acknowledges with grateful appreciation, the following amounts: — Anonymous, £1/5/6; The Women's Guild, Holy Trinity, Concord West, £1/1/-; Mrs. Lang 12/-. Amounts under 5/-: 4/-.



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ALEXANDRIA

TO AUSTRALIAN CHURCHMEN

Primates and Metropolitans.

When the bishopric of Australia was founded in 1836, the bishop, William Grant Broughton, was subject to the Archbishop of Canterbury. In 1842 the bishoprics of New Zealand and Tasmania were formed (the latter being cut off from Bishop Broughton's diocese), and the new bishops, like the bishop of Australia, were subject to the Archbishop of Canterbury. In 1847 the bishopric of Australia was divided into four sees, Sydney, Newcastle, Adelaide and Melbourne, Bishop Broughton being appointed to the See of Sydney. The Letters Patent which appointed him declared that "the bishops of the said several sees of Newcastle, Adelaide, and Melbourne, and their successors, and also the Bishop of Tasmania and his successors and the Bishop of New Zealand and his successors to be subject and subordinate to the See of Sydney, and his successors, in the same manner of any bishop of any see within the province of Canterbury is under the authority of the Archbishop of the same."

Thus the province of Australasia was formed, with the Bishop of Sydney metropolitan, though the Bishop of Sydney himself was still subject to "the general superintendence" of the Archbishop of Canterbury and continued so till Archbishop Wright's episcopate.

The province of Australasia soon began to shrink. New Zealand formed its own province in 1858, so that the Conference that met in Sydney in 1872 to form the General Synod of Australia and Tasmania described the Church in those colonies as forming "the province of Australia." Of this province, Bishop Barker of Sydney was the metropolitan. A large and growing section of the Church, however, refused to recognise the existence of any province of Australia, based as it was on Letters Patent, which the South African troubles had shown to be defective. Accordingly, new provinces were formed coterminous with the colonies. The province of New South Wales was formed in 1885, those of Victoria and Queensland in 1905 and of Western Australia in 1916. The dioceses of Tasmania, Adelaide and Willochra have remained outside any of these new provinces; nor do they any longer recognise the metropolitan jurisdiction of the Bishop of Sydney which they once accepted.

The position of Primate was created by the conference of 1872. It is a position of honour and administration, without any jurisdiction over the metropolitans of the several provinces. Bishop Barker was made first Primate but it was provided that on his relinquishing the See of Sydney, the bishops should elect one of their own number Primate. In 1881, however, General Synod altered this rule, enacting that "the Bishop of Sydney shall, in conformity with the past history of the Church in Australia, be Primate of the dioceses constituting the General Synod." In return for this dignity, the bishops of Australia were given a voice in the election of the Bishop of Sydney. Under this rule, Bishops Barry and Saumarez Smith were elected.

In 1900 the rule was again altered. One of the metropolitans was to be elected Primate by the bishops. In 1910 General Synod drew up elaborate rules to govern the voting. The Primates who have been elected under this arrangement are Archbishop Wright of Sydney, Archbishop le Fanu of Perth and now Archbishop Mowll.

The powers of the Primate are limited to those conferred on him by General Synod, and are by no means extensive.

Bishop Saumarez Smith proposed that all bishops consecrated in Australia should take the Oath of Canonical obedience to the Primate, but his suggestion was not adopted. Thus the Primacy is a position of honour rather than jurisdiction. This latter remains with the metropolitans. Nor does the draft constitution propose to alter this arrangement.

SYDNEY SYNOD.

The Synod of the Diocese of Sydney met for its Annual Session on Monday last, December 1. The business session was preceded by the Synod Service in the Cathedral when the Bishop of Lichfield was the special preacher. The Bishop took as his subject Christian humility. We ought to be humble, he said, because of God's judgment. "It is quite manifest that the world is being judged at present. This judgment begins at the House of God. The church is not on the Judgment Seat but is itself under judgment. If it were not for the culpable negligence of the Church in the past the degree of evil in the world would not now be so great."

A second help towards humility, the Bishop said, was through a recollection of the majesty of God. He warned against the danger that arises for the clergy through

their duty of frequently speaking words about God. Humility is an essential ingredient in the faith that relies on God to act, and that is prepared to work with Him.

The service ended; the Synod assembled to hear the Archbishop deliver his Presidential address, first of all expressing its felicity on the election of the Archbishop to the Primacy. The first part of the address dealt with local church matters. The Archbishop mentioned that £41,000 had already been received for the new C.E.N.E.F. building; but that £31,000 still remained to be raised. He said that he expected to leave for Africa shortly to inspect the mission fields there, whence he would go on to Lambeth, intending to arrive back in Sydney in October.

The second part of what the Bishop of Lichfield later described as "a masterly address" dealt with the underlying principles which must govern the outlook on religion. "As I understand the comprehensiveness of the Church of England, it means that certain great facts of the Christian revelation are fixed and unalterable. The Broad Churchman struggled in times past to reduce these recognised obligations to a minimum. The celebrated case of 'Essays and Reviews' gave to Broad Churchmen a measure of protection in pursuing this conception. If I may hazard a personal opinion I believe that Dr. Barnes has gone beyond the limits that any latitude of construction permits us to place on the language of the Ancient Creeds of Christendom."

The Tractarians and the Evangelicals have, through Privy Council decisions, both been permitted to hold their views in the Church of England. "But just because a measure of freedom is permitted it is idle to say that the questions over which the mind freely ranges are not worthy of serious consideration. It is foolish as well as unkind to label earnest advocates of any system party men. On these grounds I offer no apology for presenting the Evangelical message as it was conceived and developed by those ancient leaders in our Church life."

The Archbishop went on to mention illuminatively the Augustinian doctrine of Original Sin, coupled with its complementary doctrine of the Atonement, which are fundamental doctrines for Evangelicals. "O felix culpa" is the joyous recognition that sin has become an occasion for grace. "We must increasingly insist that men in and of themselves have no power to conform themselves to the will of God. We must work for the conversion of the individual," though not neglecting the social implications of the Gospel. "The Ten Commandments have an acute personal message."

Later in the evening the Bishop of Lichfield addressed Synod giving an interesting account of life in England now. He stressed the tiredness of the people and the clergy. Life was harder now than during the war. The parishes were badly undermanned. Yet the church was determined not to lower its standard for the ministry but rather to raise it as only well educated and thoroughly trained clergy could make an impression on contemporary England.

The Bishop spoke of the strength of traditional religious sentiment and mentioned that many were rediscovering that the Bible had a very relevant message for the present. He was full of hope and confidence for the future.

Among the motions set down for discussion at the Synod is one moved by Bishop Hilliard for the acceptance of the draft constitution with provisos.

ELECTION OF PRIMATE.

ARCHBISHOP OF SYDNEY CHOSEN.

The Archbishops and Bishops of the Australian Church met on November 22nd at the Retreat House, Cheltenham, Victoria, for the purpose of electing a Primate in succession to the late Archbishop Henry Frewen Le Fanu.

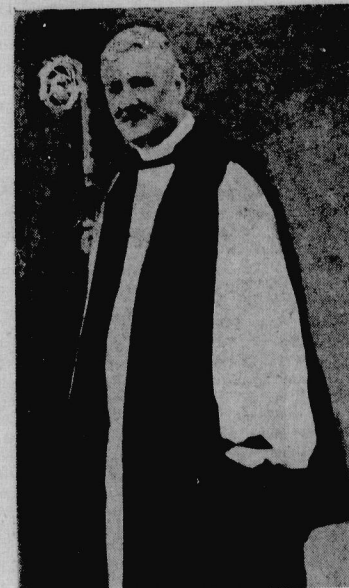
The only absentees were the Bishops of Newcastle, Bunbury and North West Australia, each of whom had made arrangements for his vote to be recorded by proxy, as provided for in the Determination of General Synod.

The Bishop of Kalgoorlie, the Right Reverend W. E. Elsey, as Senior Bishop, was in charge of the proceedings. The Bishop of Ballarat, the Right Reverend W. H. Johnson, was appointed Secretary and the Bishops of Tasmania and Adelaide were appointed scrutineers.

The day began with a celebration of the Holy Communion when the guidance of the Holy Spirit was sought for the meeting to be held and the important decision to be made that day. The Bishop of Kalgoorlie, who was the Celebrant at this Service, was also the Chairman at the subsequent meeting which commenced after breakfast. The meeting was preceded by a period of silent prayer, after which the Senior Bishop led the Bishops in the saying of the Veni Creator and of appropriate collects.

After the Archbishops had been given an opportunity to speak, they withdrew and the Bishops entered upon deliberations which continued for several hours. Every Bishop spoke, and the whole of the proceedings were on a very high level and were characterised by a spirit of deep solemnity and of true brotherhood.

When the deliberations of the Bishops were concluded, the Archbishops were recalled to the meeting. Before the Archbishops and Bishops proceeded to vote, a further period was spent in prayer. Then in atmosphere of solemn silence the ballot papers were distributed. On the first count the Scrutineers handed the numbers to the Chairman who reported that the Archbishop of Sydney had received an absolute majority of the votes. The figures were read to the meeting, and they showed that the decision was a very decisive one.



There was a telling silence, after which the Senior Bishop declared the Archbishop of Sydney duly elected Primate of the Australian Church. Immediately Dr. Mowll knelt and asked that in the name of the Bishops, the Senior Bishop should give him his blessing. For all present this was a very moving moment.

Immediately following it the Bishops proceeded to the Chapel where the Te Deum was sung, and, after prayer, the newly elected Primate gave the blessing.

There was a brief interval before the Bishops proceeded to their ordinary annual conference under the Chairmanship of the new Primate.

The Conference, which lasted from the Saturday afternoon until the Tuesday morning, was one of the happiest and most useful conferences the Bishops have had. Besides dealing with many matters of a practical nature, much useful work was done in considering subjects that are to come before the Lambeth Conference next year. — William Ballarat, Secretary of the Bishops' Conference.

Canon Hammond is now in Ireland. The Metropolitan Hall in Dublin was crowded at his welcome meeting. He has conducted a Mission in his old Church of St. Kevin's, Dublin. The attendance each night during the week was well over three hundred. There were a number of conversions, including three Roman Catholics.

THE WORLD OF BOOKS.

The Anglican Tradition in the Life of England; A. T. P. Williams, S.C.M. Press, 7/3.

The Bishop of Durham has written a fascinating historical essay which is sure to take front rank among recent books. Three years ago there came from the same press "The Free Church Tradition in the Life of England" and the present volume is intended to be a companion study to that book. But Dr. Williams has avowedly written, not a history, but an impression of Anglicanism, and for the fairness of criticism, the skill of historical exposition, and the wisdom of judgment revealed in his work many readers will be grateful. A bibliography at the end will be useful to many who desire guidance to further reading.

In striving to do justice both to the inheritance of Anglicanism from the Church's storied past, and to the new spirit, creative and critical, which gave it that distinctive note which has become characteristic of its place in history, the author draws, in a few words, a picture of the typical parish which was the background against which the English Reformation was staged. "... the ordinary man found that much to which he had all his life long been accustomed remained—not indeed unchanged, but yet not so changed that he could not welcome or acquiesce in or adapt himself to the new that was so enwrapped in the old. The parish church was still there; the parish priest was still most often there, too. There was still an ordered liturgical worship. The changes in its character were not always unwelcome, and time commended the glories of the English Prayer Book." This continuity, which must have been more obvious to the people than the changes made, often in realms beyond their perception was one of the factors that in that troublous time served to maintain reasonable order and to secure conditions in which the purposes of the reformers could be pursued.

The hands that rocked the cradle of Anglicanism in its most formative years appear, in the perspective of history, to have been moved by an influence that can only cause us to wonder, as we look back and realise the turmoil of the time. Surely there was a divine guidance at work there, an unchanging power for order in a world whose values were heaving on the angry sea of intrigue and spiritual revolution. The cavalcade is an impressive one, and in any judgment we may feel tempted to express we must try to see the individual conditioned at every step by circumstances which made toleration and balance difficult and unpopular. One of the enigmas of history is the Book of Common Prayer, which grew in the midst of conflict, and clamour, yet breathes the very spirit of dignity and has managed to command the respect and arouse the affection of millions throughout the three centuries that have passed. The author quotes with approval John Selden's remark, "If you would know how the Church of England serves God, go to the Common Prayer Book, consult not this or that man." It is a tribute to that same book that, in spite of words which ought to be modernised, ideas which could better be expressed in a different form and services which seem to lack necessary alternatives, we cannot bear the thought of altering it and have resisted every attempt to bring it up to date.

Emerson said, "An institution is but the lengthened shadow of one man," and in any

(Continued on page 13)

BISHOP HENSLEY HENSON.

MASTER OF DIALECTIC.

Dr. Hensley Henson, Bishop of Durham from 1920 to 1939, died at his home at Hintlesham, near Ipswich (Eng.) recently. By his death the nation has lost a vivid and remarkable figure from its public affairs.

Herbert Hensley Henson was born at Broadstairs on November 8, 1863. The atmosphere of his home was that of a strict old-fashioned Nonconformity, and there, because his physical health was thought too weak for life at a boarding school, he spent his boyhood. But he was able to go up to Oxford as a non-collegiate student; he gained a first in history in 1884, and was elected in the same year to a Fellowship at All Souls. This terminated in 1891, but in 1896 he was re-elected and remained an enthusiastic lover of this select society for the remainder of his life. He was ordained and became head of the Oxford House, Bethnal Green, in 1887. In the following year All Souls presented him at the age of 25, to the large and important industrial parish of All Hallows, Barking, where at the head of a large staff of curates, he worked indefatigably for seven years. The strain upon his physique, never robust, was severe, and at the end of this period he was glad to accept from the Prime Minister (the third Marquess of Salisbury) the incumbency of St. Mary's Hospital, Ilford. This appointment was made by Lord Salisbury in his private capacity, but it was as Prime Minister that in 1900 he nominated Henson to a canonry of Westminster and the rectory of St. Margaret's.

Throughout his long career the style and manner of his preaching were unchanged. Towards the end of his life he told a friend that at his ordination he had resolved, as a safeguard against his natural fluency, that he would write out every sermon in full, and to this rule he adhered. But he covered the pages of his manuscript easily and swiftly in his large, legible handwriting. He wrote an orotund, rather ornate prose, which never failed to express his meaning with precision. Particularly when he was criticising institutions, ideas, or innovations he disliked—and his antipathies were numerous—the listener was left in no doubt of his views.

If a forcible and arresting method of stating his views changed little throughout his ministry, the views themselves changed much. In boyhood he had been a Nonconformist. As vicar of Barking he was an Anglo-Catholic, welcomed as an occasional preacher in St. Alban's, Holborn. At Ilford, though still definitely, a High Churchman, he reduced the ceremonial he found. At St. Margaret's he became a Broad Churchman, and a defender of Modernism. In 1907 he regarded Anglo-Catholicism as a spent force. He proposed to preach in a Birmingham Nonconformist chapel, in spite of the veto of the Bishop, Dr. Gore. At this period he was an ardent champion of the Establishment. He compared the buildings near him at Westminster—Houses of Parliament, hospital, public school, business offices—with various aspects of our national life, while the Abbey represented the National Church. "Disestablishment and Disendowment," he added, "appear equivalent to the proposal to improve the aspect of the grouped buildings of Westminster by levelling to the ground the noblest of them all." Yet it will be remembered how almost every sermon he preached in his later days had to include an eloquent demand for Disestablishment. Henson's suc-

cess at Westminster marked him out for further promotion. In 1910 the Prime Minister (Mr. Asquith) thought of appointing him to the deanery of Lincoln, but concluded, to quote from a letter to Archbishop Davidson, that "it would be rather like sending a destroyer into a land-locked pool, and his place at Westminster would be a difficult one to fill." The Durham deanery, however, seemed more spacious to Mr. Asquith and Henson was offered and accepted it in 1912.

His next promotion was the occasion of a major ecclesiastical incident. In 1917 Mr. Lloyd-George, who had become Prime Minister, proposed to nominate him to the see of Hereford. For some time past Henson had been engaged in a theological controversy. He rushed to defend some extreme Modernists whom he supposed to have been unfairly attacked, and his vehement language led people to imagine that the views of the people he championed were the views which he himself held. Therefore the Archbishop tried to dissuade the Prime Minister from selecting Henson as Bishop of Hereford, warning him that "the appointment would cause something of a storm." But the appointment was made; the storm promptly followed. It may be doubted if the storm had greatly perturbed that placid diocese, except within its cathedral city. It is certain that the diocese as a whole was soon well satisfied with its new diocesan. In 1920, on Bishop Moule's death, he was translated, without incident or protest, to the great see of Durham.

Dioceses less similar than those of Hereford and Durham could scarcely be found in England. But the same personal qualities served Henson well in both. Whatever the asperities of his sermons, speeches, and writings, his personal relationships with his clergy of all schools were of the friendliest. They could not but be fascinated by his wit and eloquence; they could not but admire his high and self-sacrificing standard of duty; they could not but feel affection for one whose kindness and generosity to anyone in sorrow or trouble were unbounded.

Having reached the age of 76, Henson resigned his see in 1939 and settled at Hintlesham, near Ipswich. But in 1940 the Prime Minister (Mr. Winston Churchill) reinstated him as a canon of Westminster and so he found himself—with, as he said, a dreamlike feeling—back in a setting which he had quit almost 30 years earlier. He intimated that he would retire again as soon as he reached the age of 80. He was in official "residence" for March, 1941, when he preached with all his accustomed vivacity and read the Lessons daily with no apparent difficulty. Yet for some time one of his eyes had been affected by cataract. On an afternoon of Holy Week he consulted his oculist, who could give him no hope of improvement, and thereupon Henson at once resigned his canonry, preached his last sermons as Canon in Residence on March 27, 1941, and retired again to Hintlesham.

He was a voluminous author, but most of his books were composed of his sermons, essays, or speeches. He did himself grave injustice in his autobiography, the two volumes of which were published in 1941 and 1943. It reveals him as little more than a lover of controversy, assured that he was perfectly consistent and that his critics were invariably in the wrong. Yet the controversialist was but one aspect of Henson's character; there were others very different and vastly more attractive. He was Gifford Lecturer in 1935, and received honorary degrees from Durham, Glasgow, and St. Andrew's Universities. —"The Times," Sept. 29th.

PERSONAL

Bishop Hilliard will preside at the C.M.S. Summer School to be held at Thornleigh Sydney, from January 3rd to 10th. The Rev. R. C. M. Long will give the Bible readings.

The Rev. C. M. Gillespie will be inducted to the parish of St. David's, Arncliffe, on Monday, December 8th, by the Ven. Archdeacon S. M. Johnstone.

The Rev. Neville Langford Smith will be the preacher at the Annual service of the C.M.S. League of Youth at St. Philip's, Church Hill, on Monday, December 15th, at 8 p.m.

The Ven. Archdeacon Denman will preach the sermon at the Ordination Service in St. Andrew's Cathedral on Sunday Morning, December 7th.

At the Ordination Service in St. Andrew's Cathedral on Sunday, 7th December, the following will be made Deacons: Messrs. H. Ctercteko, J. A. Ross, R. Woodward, G. Fletcher, J. Johnstone, R. Ash, and R. Gray.

The following Deacons will be advanced to the priesthood: Mess. G. J. Morris, E. W. Fisher-Johnson, K. L. Walker, D. Crawford, B.A., R. Sherlock, D. A. Langford, A. H. Crigan, L. R. Buckman, Major-General C. A. Osborne, G. Tooth.

The Bishop of Nelson, N.Z., commenced the eighth year of his episcopate as Bishop of the Diocese on November 1st.

Canon W. J. Edwards has resigned as Headmaster of Canberra Grammar School to become the leader of the United Nations Relief Mission to Greece. Canon and Mrs. Edwards travelled to Greece via America and England.

The Rev. T. E. Jones, organising Missioner of B.C.A., arrived in Sydney from England by plane on Friday, November 21st. Mr. and Mrs. Jones were entertained at a welcome gathering of B.C.A. friends on Thursday, November 27th.

The Rev. J. R. Le Huray, Rector of St. James', Croydon, at the invitation of the Rev. N. Fox, was the special preacher at the Temple Day Services at Lismore on Sunday, November 30th.

Mr. J. R. Payne, of Moore College, Sydney, will be ordained Deacon in St. Andrew's Church, Lismore, on St. Thomas' Day by the Bishop of Grafton.

Canon R. B. Robinson, and Mr. J. E. Paynter, of the Home Mission Society, Sydney, will pay a visit to Norfolk Island for Special Services and meetings. They will leave Sydney by plane on December 9th, and expect to return on December 23rd.

We are sorry to learn that the Rev. W. H. Rainey, Commonwealth Secretary of the British and Foreign Bible Society, has entered hospital for an operation.

His Grace the Archbishop of Sydney has appointed the Rev. F. W. Slater, of Wiseman's Ferry, Mr. G. A. King, and Mr. E. G. Lambert as members of the Bar Island Church and Cemetery Committee.

CALL TO YOUTH

The young people of the Church and Church Youth Organisations join in congratulating His Grace the Archbishop on his election as Primate of Australia, and wish him God Speed on his voyage overseas.

CHRISTIAN YOUTH LEADERS' TRAINING CONFERENCE.

As a climax to the Christian Youth Leaders' Training Course recently held under the auspices of the Church of England Chaplaincy for Youth, a Conference of Youth Leaders was held at "Rathane" Leaders' Training Centre over the week-end 21st to 24th November.

The staff of the Youth Department conducted the studies. As a basis for the discussions a recent publication by the Bishop of Chelmsford was used. The subjects taken were—

"The Church in the New Age";
"The Christian Character of a Youth Leader."
"Faith";
"Prayer";
"Bible Reading."

Besides the formal addresses, much time was spent in discussions on problems affecting youth work from a parochial and Diocesan point of view.

All came away from the Conference convinced that the two most effective ways of winning youth for Christ are prayer and personal witness. These are the basis for all other methods of evangelism.

Over 20 parishes were represented at the Conference.

UNITED WELCOME HOME TO OSLO DELEGATES.

An official Welcome Home will be given to the New South Wales delegates who attended the World Conference of Christian Youth in Oslo on the 11th December in the Sydney Town Hall, at 7.45 p.m.

His Grace the Archbishop of Sydney, who has recently been elected the Primate of Australia will preside. An interesting feature of the evening is that the Norwegian minister to Australia, Mr. Jorstad will speak, and a short tableau depicting the nations of the world will be presented by the Church of England Youth Dramatic Society.

The delegates speaking on this evening will be Miss Gladys Lord (Y.W.C.A.), Mr. Bruce Mansfield (Presbyterian) and Rev. Graham Delbridge (Anglican). The welcome has been arranged by an interdenominational committee.

C.E.N.E.F. MEMORIAL CENTRE.

It is hoped that the Restaurant will be open to the public within the next week or so.

On the first of January the various youth organisations of the Diocese, together with the Chaplaincy for Youth, will be taking up their offices in the new centre.

Some of the facilities offering to the young people will be lunch hour meetings, leaders training courses, a good reference library, and accommodation for ex-servicemen.

The Youth Auditorium will prove of great value to the youth organisations of the Church of England. Already one meeting has been held in the Auditorium, and that was the official Welcome Home to the Rev. Graham R. Delbridge, who, as well as continuing his work as Chaplain for Youth, has been appointed Director of the Memorial Centre.

The Church of England Fellowship, Diocese of Sydney, will hold its Annual Christmas Concert in the Auditorium on the 12th December at 8 p.m. Tickets may be obtained from the Fellowship Office, 109a Bathurst Street.

SOME MINUTES WITH THE BIBLE.

Some minutes in the morning
Ere the cares of life begin,
Ere the heat's wide door is open
For the world to enter in.
Oh, then alone with Jesus,
In the silence of the morn,
In heavenly, sweet communion
Let your every day be born,
In the quietude that blesses
With a prelude of repose,
Let your soul be soothed and softened
As the dew revives the rose.

YOUTH NEWS.

INTER-VARSITY FELLOWSHIP.

A copy of the American magazine "His" has come to hand. In it is a photograph of

representatives to the International Fellowship of Evangelical Students, and it is interesting to see among the delegates the Archbishop of Sydney and Mr. Don Robinson.

The following is an extract from a report: With ten countries represented, the International Fellowship of Evangelical students was formally brought into being on Friday, 22nd August at a conference of leaders of student movements held at Harvard University.

The ten countries fully represented in the General Committee of the Fellowship are Australia, Canada, China, France, Great Britain, Holland, New Zealand, Norway, Switzerland and the United States.

It is not the thought of the leaders of the I.F.E.S. to launch an international organisation with stereotyped methods and much direction from the international leaders. Indeed, a study of the history of evangelical Christianity in the universities has led to an organisation of loosely-knit autonomous groups. What is desired is a truly Christian fellowship to bring together the existing free movements which possess the same doctrinal basis and evangelistic outlook.

As they undertake this new venture for God, the committees of the new Fellowship invite the prayers of all Christian university students and graduates that they may seek in all things to do God's will.

C.E.B.S.

The Church of England Boys' Society welcome the appointment of the Archbishop of Sydney as Primate and President of C.E.B.S. in Australia.

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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CORRESPONDENCE.

JAPAN.

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

It was refreshing to read the Rev. L. L. Nash's candid article, "Japan To-day," in the November 6th issue of the "Record." Mr. Nash writes modestly as "a very fleeting traveller and observer," but, as one who lived and worked as a C.M.S. missionary in Japan "in the 20's and 30's," I had plenty of time to observe, first, the general admiration and even reverence for things English and American, and in later years, in the face of frustrations such as Mr. Nash has mentioned, the chilling of these warm sentiments, resulting in too many cases in their transference to Germany.

I congratulate Mr. Nash on the accuracy of his diagnosis. I have always believed, like the Japanese friend quoted, that "much of the misunderstanding between Oriental and Occidental was largely our fault."

I pray that the Australian Church may take to heart the warning of Mr. Nash's closing paragraphs:—

"There never has been and never will be again such an opportunity as the present to change the character of a nation from a world menace to a world co-operator . . . Christianity must accept this opportunity of the awakening of the soul of a great nation, or perish as a world force . . . The challenge is for each one of us to do our utmost that the opportunity be not lost."

Yours faithfully,

KATHLEEN M. ARNOLD.

Kurrajong, N.S.W.
Nov. 14th, 1947.

"THE SOCIAL GOSPEL."

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

I have read with interest the "Two View Points" in your issue of Nov. 20th. I think there are really three viewpoints, generally speaking. The first is that of the ultra-individualist who refuses to see all but a very limited range of social implications in the Gospel of Christ. He has not yet seen the magnificent scope of the extent of the application of that Gospel.

The second is that of those who advocate the "Social Gospel" as something distinct from the orthodox Gospel, the faith once for all delivered to the saints, and such are enemies of the cross of Christ. They substitute humanism for the grace of God in redemptive activity. I would view the quotation from Dr. Davies as expressing thanks for deliverance from that doctrine of death. The third view is that of the Christian, born again by the miraculous grace of God, knowing that his name is written in heaven because of the substitutory sacrifice of the death of Christ making atonement, yet perceiving that his life belongs to God for witness and for service in God's redemptive work. He realises that, above all, souls need salvation, and that a Christian community can be built only of and by Christian personality, which does not exist apart from spiritual re-birth in response to the hearing of the Gospel. But he realises, too, that the very Gospel which gives life to men hitherto dead in trespasses and sins has effects in every phase and activity of human life. He knows that there can be no Christian love

where there is no Christian faith, and that where there is true Christian faith there is the seed at least of Christian love to be nurtured, developed, drawn out. I would put Dr. Davies rather in this third group than the first.

Yours faithfully,

J. R. L. JOHNSTONE.

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

In your last issue you quote D. R. Davies in order to make an antithesis between the full Christian Gospel and the "Social Gospel," which in its right sense is nothing else than the proclaiming of the Christian's duty to make the social order more conformable to the Spirit of Christ.

I strongly disagree with this suggested antithesis. The Christian preacher has a double duty (I) to point the way to God through His Son, and (II) to denounce, after the example of our Lord and the Old Testament prophets, social evils and injustice. To proclaim both implies no contradiction for it is not a matter of either—or but both—and. The late Archbishop of Canterbury, Dr. Temple says this when he is quoted in "Towards the Conversion of England": "If we have to choose between making men Christian and making the social order more Christian, we must choose the former. But in fact there is no such antithesis."

The great theologian, Dr. Reinhold Niebuhr stresses this side of Christian duty when he writes in "Discerning the signs of the Times," that there is the need, "to bring our human communities into conformity with the law of brotherhood."

The situation has been put clearly by the Dean of Canterbury, Dr. Johnson, when he writes, "Our system lacks

moral basis. . . It gives rise, when Christian men and women accept it and acquiesce in it, to that fatal divergence between principle and practice of Christian people, which is so damning to religion, and which found its sternest critic in Christ Himself."

"Because the Church must proclaim the Divine Law for man, and the Divine Judgment, it has no option but to claim moral control in the sphere of politics and business"—Dr. Temple, 1942.

Lastly we read in C. S. Lewis, "Christian Behaviour," "Christianity hasn't got, and doesn't profess to have a detailed political programme . . . All the same the New Testament, without going into details, gives us a pretty clear hint of what a fully Christian Society would be like. Perhaps it gives us more than we can take. It tells us that there are to be no passengers or parasites."

Other great disciples of our Lord and Saviour could be quoted to bear out my argument that there is not any antithesis between the Gospel and the Social Gospel. These would include such people as Tolstoy, Wesley, Gore, Kingsley, Shaftesbury, Wilberforce, Howard, Elizabeth Fry, Scott Holland, Maurice and Gladstone.

Yours faithfully,

GEOFF. V. HALLIDAY.

AN APPEAL.

(The Editor, "Australian Church Record.")

Dear Sir,

I would be very grateful if you would allow me to make this appeal through your valued paper. We have commenced various organisations in St. David's Parish, including a Girls' and a Boys' Club.

It is very hard to get them in working order in these congested areas and one of

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Yours faithfully,

H. H. DAVIDSON,

Rector.

THE WORLD OF BOOKS. — (Continued from page 9)

impression of a historical period it is the men who stand out, and engage our interest even more than the events which have made history. It is not surprising therefore that in this book the great figures of the reformed Church pass in review. Hooker, Parker, Laud are the magic names of the earlier period, and then after the years of consolidation and of meeting the challenges of the time, follow the men of Clapham, and, in their turn, the more spiritual among those who, in the first part of the last century, strove for a fresh awakening of the Church to its distinctive character as the Body of Christ.

All of these men, and the influences they created, have been valuable in the development of the fullness of Anglican life, and we of the evangelical tradition do no dishonour to the cause of true religion by recognising in the men whose emphases have been different from ours, the succession of godly leadership for which we all as Anglicans should be thankful.

Simeon's immense contribution to the complex pattern of the Anglican Church receives full recognition and commendation. The men of Clapham, with their prodigious exertions for the moral and spiritual betterment of the people are paid a worthy tribute. Their ability and powers of leadership, their earnestness and spiritual tenacity were just the qualities required at the moment of history which called them to their task. Dr. Williams speaks of the underlying common aims of both movements, that associated with the Venns and Simeon, and the Oxford Movement a little later, and says, "That attachment to the Prayer Book and to liturgical principles which is commonly associ-

ed with the early Tractarians was not unknown to their Evangelical predecessors." He draws attention also to the warm reception accorded Keble's "Christian Year" by men of all types of churchmanship.

In all these ways, then, the movement went on. Here a man of evangelical fervour, there one to whom the corporateness of the Church made strong appeal, each made his contribution to the Anglican Church as it is in the world to-day. And we have entered into their labours.

With this great product of the Christian centuries in England as our priceless possession to-day, it is for us to be watchful and reverent, and to see that in our generation no extremism robs us of the beauty and value of our heritage. There is a truly ecumenical quality in the Anglican Church as it is in our time. "Anglicanism, with all its anomalies and inconsistencies, its history chequered by the loss of some of its best elements, by deep divisions, by periods of negligence and blindness, has yet seemed to many great Christians to bear within it the marks of a genuine Catholicism in the highest sense of that much abused word." Upon this high note the book closes, and leaves the reader feeling that he has been privileged to tread with the martyrs and makers of a great tradition.—R.A.H.

VIEWPOINTS ON THE BIBLE.

A Hindu said to a missionary, "If I were a missionary I would not argue. I would give the people New Testament and I would say, 'read that.'"

The late Bishop Azariah, first president of the Bible Society of India and Ceylon, wrote, "We are conscious of the greatness of the need in the present situation. There are large areas in India where the Bible is an unknown book. The rapid advance of India into literacy will create new needs and open new doors of opportunity."

A Japanese soldier, not a Christian, was a student in Tokyo University. "When the war is over," he said, "the Bible should be in every school in the world. To have world peace we must have a common understanding and to have understanding we must have a basic beginning. The Bible in every language is the basis for that beginning."

Dr. Kagawa has said, "We need good missionaries, your prayers and Japanese Bibles."

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Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

THE REV. F. H. HORDERN.

St. Paul's, Cleveland Street, Sydney, is a church which has great historic interest as a centre of evangelical faith in this diocese. In the 92 years since the Church was built, there have been only four rectors. The present rector, the Rev. F. H. Horden, L.Th. (Durham), who assumed charge of the parish in August, 1937, has resigned, and his farewell service will be at 7 p.m. on Sunday, 7th December next. The Rev. Canon R. B. Robinson, L.Th. will be the preacher at this service.

During Mr. Horden's ministry, missionary interest has increased greatly, and St. Paul's is now represented in Central Tanganyika by its own missionary, Miss Beryl Evenett, who has just sailed for Africa after her furlough. The school hall at St. Paul's, largely owing to the Rector's enthusiasm, was in constant



use as a hostel for servicemen, under the auspices of C.E.N.E.F. from 1942 till 1945. Some 30,000 men availed themselves of the accommodation offered at St. Paul's, and the hostel was completely self-supporting.

Mr. Horden's regime also saw the establishment of a branch of the Mothers' Union at St. Paul's, under the leadership of Mrs. F. H. Horden.

Mr. and Mrs. Horden will be greatly missed at St. Paul's, for their faithful ministry has won for them many friends. Mr. Horden hopes to return to the active work of the ministry after an extended holiday.

CONSECRATION OF THREE CHURCHES.

Three Churches were consecrated recently by the Archbishop. St. James', Turramurra, on November 29, St. Stephen's, Bellevue Hill, and St. Clement's, Mosman, on November 30.

THE PALLISTER HOME FOR GIRLS.

(By the Rev. R. C. Blumer.)

It is a great pity that the work and the needs of the Pallister Home for Girls are not more widely known. These lines are being written in the earnest hope that there may be evoked added interest in the Christlike work being done at "Standish," River Road, Greenwich, N.S.W., by devoted Deaconesses. Past experience induces the conviction that when worthy objects of Christian liberality are put forth plainly and boldly there is always a gratifying response from those to whom the things of God matter much.

The Home authorities have of late been in dire need of financial support; and in response to earnest prayer and strenuous effort by the people of certain city parishes a profit of £150 was made at a Fete held on Nov. 8th. This addition to the funds of the Home will relieve the strain for a time; but what is desired and is being appealed for is the help of well-wishers able to make a yearly donation of £1 or upwards, so as to ensure a certain amount of steady income. In addition, efforts such as that just made in Greenwich might well be made in many other parishes of the Sydney Diocese.

THE WORK OF THE PEOPLE.

The girls at present in residence number about 40. They may best be described as those who have been under-privileged. Many of them are orphans, others are virtually sick, others have been entrusted to the loving and sympathetic care of the Deaconesses, having been removed from environments where growth into full virtuous womanhood would be almost impossible.

At the Home they receive regular school instruction by competent teachers, and training in domestic work under happy conditions. Every Sunday morning they attend Sunday School and Morning Service, and some of them also worship at Evening Prayer. A number of them give welcome help in the Church Choir, and of those who are old enough a number were recently confirmed. The parishioners of Greenwich have accorded the girls a hearty welcome to Church fellowship, and what this will mean to the attitude of these young people in after life cannot be fully gauged. The girls are made to feel that they count for something in the community—no small blessing.

A DIRECT APPEAL TO EACH READER.

I invite all my readers to do just one thing as regards the matter we are considering. Recall your own early lives and home and social environment. The spiritual and parental influences with which you were blessed. Look round on the environment and privileges which your own children enjoy. Then ask: "How about those girls who are being cared for in the Home, and the many more who would be receiving help if funds were available. Think of what they have lacked in the way of wise, kindly, parental care in homes where it should be relatively easy to live good lives.

Let us hear this "Cry of the Children" which is surely loud enough and clamant enough to evoke our sympathy, and to call us to self-denying efforts to seek and save and train those needy ones of Christ's flock. Will we who have been so greatly privileged ignore this appeal?

FROM THE ARCHBISHOP'S LETTER.

"My wife and I expect to leave Sydney some time in December en route for Central Tanganyika. Ever since coming to Sydney in 1934, I have promised the Bishop and diocesan authorities of that diocese that I would pay them a visit so as to see for myself the work which is being done by the Church in that diocese. The rapid changes which have recently taken place in that part of Africa through the British Government's huge ground nuts scheme, involving 3½ million acres, and the opening of the largest diamond mine in Africa there, together with a new Bishop taking up his work, make such a visit at the present time especially useful.

It will be arduous travelling, and in order to save time we are planning to fly to England via West Africa in order to see certain institutions and missionary experiments which are considered to have a bearing on developments in Tanganyika. The Lambeth Conference commences on July 1, but it is advisable to be in England for some weeks beforehand for the necessary consultations and contacts which have a bearing on the deliberations of the Conference. For this important duty also I know we shall be supported by your prayers.

MOORE COLLEGE.

The End of the Term Gathering took place on Saturday night last. Many friends of the students were present. The students who were responsible for the programme displayed ability and talent in the various items of humour and those of a serious character.

The Acting Principal, the Rev. M. L. Loane in well chosen words congratulated the Archbishop of Sydney on his election to the Primacy. After thanking Mr. Loane for his congratulations on behalf of those present His Grace presented the prizes to the successful students. Altogether it was a very happy function.

THE KING'S SCHOOL.

The distribution of prizes will take place at The School on Friday, December 10th, at 2.30 p.m. Professor W. J. Dakin, will present the prizes.

THE MELBOURNE CONGRESS.

The Centenary Church Congress held in Melbourne from November 17 to 21 marked the completion of a hundred years in the life of the Diocese.

The opening service in the Cathedral was preceded by a spectacular procession of visiting Church dignitaries. The preacher at the service was the Archbishop of Sydney, who after a historical survey of the founding of the diocese of Melbourne, turned to his text, "Sirs, we would see Jesus." He showed that Australia was now "the centre of an international responsibility — a few hours flying time from 70 millions of brown race and a day and a half from as many more." He spoke of world frustration and disappointment as soil in which a true presentation of the Christian message might find root. The packed Cathedral heard a masterly address.

Numerous sessions followed throughout the week. Bishop Sexton, of British Columbia, addressing the Congress called for a higher standard of clerical learning; many, clergy, he said, had not done any serious reading for years.

Bishop Oldham, of Albany, said that the first task of the Church was to evangelise but unfortunately it was much more difficult

to reconvert our contemporaries who had a smattering of Christianity, than to convert outright heathen. The second task of the Church, he added, was to achieve unity within the church. He spoke inspiringly of the World Council of Churches and paid a tribute to the work, in this connection, of the late Archbishop William Temple.

In an address on the Doctrine of Man the Bishop of Goulburn (the Rt. Rev. E. H. Burgmann) said that the communist was making the fatal mistake of trying to make something like a Christian. But the clay was not properly baked and would fall to pieces.

The Dean of Sydney (Dr. Babbage) speaking on the Doctrine of Man emphasised that Christianity supplies a goal for life, through lack of which the lives of the majority today are aimless and frustrated.

The Garden Party was a great success. Included in the galaxy of gaiters was the Bishop of Central Tanganyika, doubly happy as he had just received a gift of £2500 to finish the Kongwa Training School for clergy.

In spite of the witty remark of an eminent bishop that "the Congress is so arranged as to answer the questions that no one is asking," those who attended the Congress found it both profitable and enjoyable and a worthy commemoration of a milestone in Victorian Church life.

TASMANIA.

THE REV. DONALD SOPER VISITS HOBART.

"The only difference to-day between the thing that is possible and that which is impossible, is that the impossible takes a little longer to do."

This and many other such remarks were part of an address given by the Rev. Donald Soper, of the West London Methodist Mission on Tuesday, 15th Nov. Humour was blended with a seriousness that held the large audience gathered in the Wesleyan Hall under the auspices of the Tasmanian Council of Churches, The Rt. Rev. Bishop Cranwick was in the chair.

Dr. Soper spoke of his work in England under three headings: Communication, Community and Communion. "We are called upon to be witnesses. So many people wrap up their little bit of faith in a piece of cellophane paper and do nothing with it. But you must take that little bit of faith and use it." Dr. Soper told of the active work of witness going on all over England to-day, and of the great spiritual benefit that was reaped by those who took part.

In speaking on community Dr. Soper said that the purpose of the Church is that it should be the workshop of the future, providing the pattern and advanced copy of what the world is going to look like. The job of the Christian Church is to provide a working model of the precepts we enunciate, and present it to the world.

"Communion," said the Dr. "is an act of obedience to our Lord's command. The usual excuses for neglecting it were one of two, 'I don't feel like it,' or 'I'm not good enough.' What would have happened in the war if soldiers had gone to the general of their army and told him 'they didn't feel like it' when they received the command to advance into battle? The Lord's Table is a place for those who 'do truly and earnestly repent you of your sins, and are in love and

charity with your neighbours, and intend to lead a new life following the commandments of God, and walking from henceforth in His holy ways. The world is waiting for a practical exposition of what the love of God is."

Dr. Soper was given a civic reception at the Town Hall by the Lord Mayor earlier on the same day, and met the Hobart clergy at tea in the Wesleyan Hall which was followed by the public meeting.

CHURCH OF ENGLAND LEAGUE.

The Church of England League of Tasmania held its annual meeting at St. George's Battery Point, on Wednesday, 29th October. A tea in the Parish Hall was followed by a service in the Church. The main meeting was held at 8.15 p.m. The chairman, the Rev. L. L. Nash introduced the new Hon. Secretary, Miss Gwen Russell, who was appointed by the committee upon the resignation of the Rev. K. A. Kay earlier in the year.

The Annual Report was discussed, and the Hon. Treasurer presented the Balance Sheet of the General Fund, Bursary Fund, and Investment Account.

In the election of officers which followed the Rev. L. L. Nash was re-appointed as President and the Rev. C. H. Rose, vice-president. Miss G. Russell was reappointed as Hon. Secretary and Mr. F. Plaister as Hon. Treasurer. In addition to the office bearers a committee of eight were elected.

An address was given by the Rev. C. H. Rose, Rector of St. Mary's, Cullenswood, and Vice President of the League.

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First Class.—Constance Ficklin, Brisbane; Novice Rachel, S.S.A., Brisbane; Lorna Evelyn Clarke, Adelaide.

Second Class. — (Mrs.) Edythe Lillian Larke, Perth; Ruth Wilson, Newcastle.

Pass. — Frances J. Northrop, Melbourne; Dorothy Margaret Hills, Brisbane; Nancy Tessibel Cole, Zaza Florence Rae, equal, North-West Australia; Noel Carey Baldock, Melbourne; Lorna Adelaide James, Melbourne; Lillian Slade, Melbourne; Joyce May Hopkins, Sydney.

PASSED THE FIRST HALF OF THE EXAMINATION.

(In Order of Merit.)

Muriel Fairhall, Armidale; Gwen Russell, Tasmania; Betty Adele Muir, Tasmania; Faith Margaret Norwood, Perth; Edwin Anderson, Adelaide; Ronald A. Dyson, Armidale; Dawn Eleanor Dridan, Adelaide; Joan Coles, Sydney; Evelyn Murfin, Brisbane; Phyllis Lusk, Brisbane; Helen Baylis, Adelaide; Leita Eva Turner, Perth; (Mrs.) Joan Osborne, Adelaide; Janet Percival Sutor, equal, Sydney; Violet Dunstan, Adelaide; Joyce Glover, Brisbane; Violet Annie Pocknall, Sydney; M. McGregor, Armidale; (Mrs.) Marjorie Blakeway, Adelaide; Francis George Knight, equal, Tasmania; *Boggo Pilot, Carpentaria; Pearl Holtfreter, Perth; *Sagi Ambar, Carpentaria; Charles H. N. Thompson, Bendigo; Joyce Merrett, Adelaide; Edith Mary White, Melbourne; *Kiwami Dai, Carpentaria; (Mrs.) Margaret Hewitson, Adelaide; *Willie Namai, Carpentaria.

HELD OVER.

(Mrs.) Marjorie Allen, Adelaide; *Jawai Waiaka, Carpentaria.

* Natives of Thursday Island.

Five Candidates passed in one or two subjects.

On behalf of the Council of Delegates,

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"IS CHRIST'S RETURN NEAR?"

(Contributed.)

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

"The Fig Tree putteth forth leaves."

On every hand there are signs of our Lord's return. Perhaps the most outstanding of these is the Jewish sign. "Hath God cast away His people?" "Blindness in part has happened to Israel until the fullness of the Gentiles." "I shall put My Spirit in you and ye shall live, and I will place you in your own land." "And I will gather you from all nations wheresoever I have scattered you." A remarkable change has taken place in universal Jewish condition. An equally amazing rejuvenation has come over the Jew's ancient land. Does this not mean that the return of the Lord Jesus Christ to this sad and sinful world is drawing near? Our Lord Himself indicated that the restoration of the Jew was to be looked upon as a chief sign in regard to the nearness of His coming. The fig tree appears to be in Scripture the once. Now learn a parable of the fig tree: Divine symbol in regard to Jewish experience. When his branch is yet tender and putteth forth leaves, ye know that summer is nigh; 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 near return of Christ because our Lord said "This 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 taught that every person in the world must hear the Gospel preached before the Second Advent of our Lord can take place. "A witness unto all nations," says Christ, not unto all individuals. Until 200 years ago the great heathen world was without witness, but what 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." Even where missionaries have not come the written Word has gone forth. The total number of languages into which some part of the Scripture has been translated now totals 1073. 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 man (4000 B.C. and 2000 A.D.). Is it not reasonable to expect that as we enter the

7000th year it will be the time of rest that the Scripture foretells will come to this world (Isa. 65, 18-25, Micah 4, 1-4)? Man's attempt to rule the world will have now ceased. "The Kingdoms of this world are become the Kingdoms of our Lord, and of His Christ." This period of rest or "The Millennium" as it is generally called, will not be a gradual putting to right the chaotic state into which man has brought the world, but a sudden regeneration (Mal. 3, 1-6), Matt. 19, 28, 2 Thes. 1, 6-10, Rev. 19, 11-16, all these passages of Scripture point to a sudden coming of Christ and to a swift and thorough purging of man's misrule. The day and the hour knoweth no man, but surely the "Signs of the Times" are too pronounced for us to ignore the fact that His Coming is near. "Watch therefore; for ye know not what hour your Lord doth come." If, as many of us believe, the Church is first to be caught up to meet the Lord in the air, the Bride to join her Bridegroom, the participation of the Marriage Supper of the Lamb, then the Coming of Christ for the Church may be nearer than most Christians seem to realise.

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SYDNEY SYNOD TEAS.

The Bishop of Lichfield and Mrs. Woods were guests of honor at the new C.E.N.E.F. Centre on Tuesday morning of this week, to which members of Synod were invited by the Archbishop of Sydney and Mrs. Mowll.

The C.M.S. Committee entertained Synod members to tea on Monday night at the new C.E.N.E.F. Centre. On Monday and Tuesday nights they were the guests of the Home Mission Society.

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