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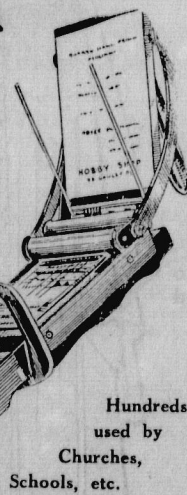
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AN ADVENT MESSAGE

"The Appearing of Jesus . . . made a New Day Dawn."

—11 Tim. 1.10 (Way).

(By the Rev. R. C. M. Long, B.A., Th.L.)

So wrote St. Paul to his son in the faith, Timothy, as, at the end of his life's work, he scanned the years since the Saviour came; and Advent brings to us again the commemoration of the same historic fact, the Incarnation of our Lord and Saviour, Jesus Christ. How profound is that mystery, which St. John in the prologue of his gospel describes thus: "The Word was made flesh and dwelt among us."

In those words there is the record of God's mighty love providing a full salvation for man. The Cross with all its rich meaning for God, for Christ, and for us, stands centrally in that stupendous statement; and there has dawned upon the consciousness of mankind the glorious light of the revelation of God Himself in the Person of Jesus Christ.

The dreams of sages, the golden thoughts of earth's greatest thinkers, and the hopes of God's ancient people, Israel, were realised in the coming of Him, Whose sojourn amongst us is so well summed up in St. Paul's declaration.

Man's New Day Begins.

The coming of Christ to earth had a clear and definite relevance to the needs of man. He Himself said, "The Son of Man came not to be ministered unto but to minister, and to give His life for many." The sacred record, ever grave but never melancholy, speaks with blessed and comforting emphasis of the conquest of the most melancholy of all things, sin, but with no trace of bewilderment or despair, in the unveiling of the glorious remedy Christ has wrought. And its voice is no less reassuring when dealing with death and the great beyond as it tells of His bringing "Life and Immortality to light."

The Book of Hope, as the Bible has been called, in telling of the New Day that has dawned, links the centuries of the past, stained with the failures, misery, and sins of men, steeped in ignorance and superstition, with the prospect of a golden future of victory over sin, and the conquest of the "last enemy, death."

The splendour of this uplifting vision shines in many a prophetic passage, and in the ecstasy that bursts from the inspired writers of the New Testament, re-echoed in every age, "O, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out" (Rom. 11.33).

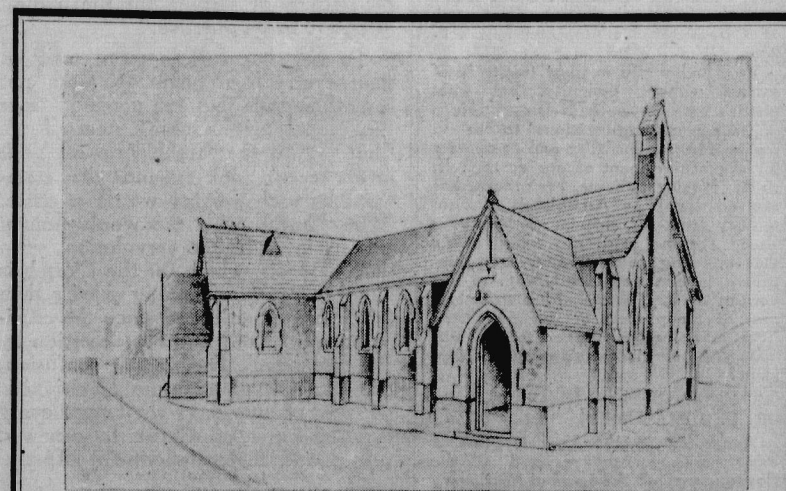
The Conflict.

St. John sees the breaking of the New Day in the world's history as a titanic struggle between Light and Darkness. It is the theme of the fourth Gospel, announced by the introductory verse which has been paraphrased, "The Light is still shining, for the Darkness has never been able to put it out" (John 1.5). Viewing this conflict, we see Jesus striking at the very root of man's direst need, attacking sin and its consequences in all its forms. So He fulfilled the prophetic programme which He read in the Nazareth synagogue, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor, He hath sent Me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

And so the Word had flesh,

And wrought in deeds of perfect
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Off the Record

ADVENT.

May I enter a small plea for the due observance of the Advent season this year? Each year Advent seems to be increasingly swamped by premature Christmas preparations. The traditional observance of the Nativity of our Lord is from Christmas Day until Twelfth Night—the 12 Days of Christmas—and not, as is fast becoming the custom, from any time in November, until Christmas Day.

Churches are among the offenders in this matter of anticipating Christmas at the expense of Advent, by the arranging of Christmas parties, carol services and the like during Advent.

* * *

DARWIN AGAIN.

Elsewhere I have corrected an error made in this column about Darwin and Huxley and their visit to Sydney.

It is perhaps worth adding here that Darwin, in his journal for 1836, records having "spent a very pleasant evening with Captain Kig at Dunhered" on his way back from Bathurst and the Blue Mountains.

Darwin was not greatly impressed with Australia as he saw it. When he left our shores he wrote: "Farewell, Australia! You are a rising child, and doubtless some day will reign a great princess in the south; but you are too great and ambitious for affection, and not great enough for respect. I leave your shores without sorrow or regret."

* * *

ON THE UP AND UP.

I listened to Dr. Julian Huxley's final broadcast lecture last night. His "evolutionary humanism" seems to be an inference (about man's nature and destiny) from an inference (about man's evolution from a single cell). Not much of a basis for his proposed new religion.

Dr. Huxley can swallow this train of camels without difficulty, but what puzzles me is why he feels constrained to issue moral exhortations to us to realise our responsibility and co-operate for the achievement of our destiny. If, as Dr. Huxley believes, his process has evolved (say) an Archbishop of Canterbury from an amoeba without His Grace (or the amoeba) being aware that anything so interesting was happening to him (or them) why, at this hour of the day, should either an awareness of the process or a guess at its issue make any difference to the ultimate state of his evolutionary development?

* * *

DR. L., I PRESUME!!

According to the English press, a letter was recently received at the Headquarters of the London Missionary Society addressed to Dr. D. Livingstone. It was from a Government Department. The Famous Dr. David Livingstone who was a Missionary of the L.M.S. in Africa, died in 1873.

Q.

Then, when the hour had come, He moved to the scene of His wondrous sacrifice, where at such infinite cost, He wrought that victory which for all who accept Him brings salvation from both sin's Penalty and Power. Here is the very essence of the "Good News" that ushered in the New Day, and which with the ringing invitation, "whosoever will may come," was the evangel He directed to be proclaimed throughout the world.

"Come unto Me" and "Come after Me."

The call of Advent to the individual is first an invitation to find in the Saviour the satisfaction for all our needs, pardon for the penitent, strength for the weak, and rest for the weary.

But to every believer there comes the further invitation from the Master, "Come ye after Me, and I will make you. . . ." It is the unmistakable call to service, the proclaiming of the Gospel which alone can enlighten and transform the souls of men, surely an inestimable privilege which both humbles and exalts.

The historian, Lecky, in a memorable message has sketched something of what the "Dawning of the New Day" has meant when he says: "It was reserved for Christianity to present to the world an ideal Character, which has filled the hearts of men with an impassioned love; and has shown itself capable of acting on all ages, nations, temperaments, and conditions; and has not only been the highest pattern of virtue, but the highest incentive to its practice."

To-day that call is more insistent than ever. "Men have left God, not for other gods, but for no god," says the Nobel prize-winning poet, T. S. Eliot. And the Archbishop of York in his recent book expands that statement by such weighty words as these, "The Church with the whole human race is in an age of revolution, — a time of crisis, which for the Church is likely to prove of greater gravity than any it has experienced since the crucifixion of its Lord and His desertion by His disciples." The world's confusion, and the prevailing gross materialistic outlook of our day challenge every loyal disciple of Christ to renewed prayer and zealous sacrificial effort.

"That Blessed Hope."

Advent also reminds us of our Lord's promise, as yet unfulfilled, "If I go away I will come again" (John 14.3). The Scriptures speak of His Second Advent with no uncertain voice, and the Church has ever affirmed that truth in her credal statements.

That world conditions should wax worse and become more chaotic prior to His return is clearly foretold by the Saviour in His prophetic discourses (e.g. Matt. 24 and Luke 21); and these are supplemented by other passages, such as 11 Tim. 3.1-7. "Change and decay in all around I see" is the articulate sigh of many a heart as life moves on and the years unfold their burden of increasing distrust and turmoil in ever-widening circles, bewildering in their complexity, and causing "Men's hearts to fail them for fear, and for looking after those things which are coming on the earth" (Luke 21.26).

This season of the Church's year should make us turn our attention to the subject of our Lord's return with its profound implications of judgment, deliverance, and restitution. Herein lies our warrant for truest optimism amidst much discouragement and strain.

St. Paul's heartening and prayerful message to the Christians at Rome (Rom. 15.13) surely comes with rallying and inspiring force to us, imparting the radiance of a great and glorious expectation, "Now the God of The (as the precise rendering of the Greek demands) Hope fill you with all joy, that ye may abound in hope, through the Power of the Holy Ghost." Amen.

THE ARCHBISHOP OF SYDNEY IN CAR ACCIDENT.

We are thankful to note that the Archbishop of Sydney and Mrs. Mowll were not seriously injured in the car accident in which they were involved in Hobart this week.

GIFTS TO PARISH NURSES.

The "Chesalon" Church of England Parish Nursing Home at 63 Prospect Road, Summer Hill, N.S.W., has recently received two gifts, one of £500 from Mr. Verner W. Cocks, of Vaucluse, and another of £100 from Mr. T. Cavill of Summer Hill — only 12 months ago Mr. Cavill gave £210 to furnish a three bed ward.

Mr. Cocks intends his gift to commemorate the memory of his late parents, Mr. and Mrs. John William Cocks who lived at 11 Francis St., Randwick.

These gifts have been applied in reduction of the overdraft of £5,000 which the Home Mission Society was compelled to obtain from the Bank in order to establish the Home.

Recently the sale of buttons on Rose Day realised £400, and this, together with the gifts from Mr. Cocks and Mr. Cavill will have the effect of reducing the overdraft by £1,000.

Readers will remember that the Parish Nursing work is celebrating its 10th Anniversary, whilst the first anniversary of the "Chesalon" Parish Nursing Home will occur on the 30th November. What a wonderful thing it would be to have the debt of £4000 completely liquidated by then. Who will help?

Gifts may be sent to the Home Mission Society at St. Andrew's Cathedral, or to the Hon. Treasurer of the Parish Nursing Home at 63 Prospect Road, Summer Hill.

TO AUSTRALIAN CHURCHMEN.

BRISBANE RITUAL ENQUIRY

* Our readers will have noticed in our last issue the letter which has been addressed to the Archbishop of Brisbane concerning certain alleged departures from the existing Order of Service as prescribed by the Brisbane Constitution of The Church of England.

A specific charge is made in the letter that there is an attempt to force on Anglican worshippers, "An 'English Missal' or 'Mass-book,' closely following Roman practices." The complaints clearly indicate that they are prepared, if necessary, to resort to the Courts of the land to secure a proper observance of the ritual of The Church of England. Very wisely, in our judgment, they have deferred the taking of such action until the Church and Synod has had an opportunity of clarifying the issues raised. A Committee of Enquiry has been appointed, but at the time of going to press, so far as we can learn, no meeting has been held.

The circumstances which reveal a state of unrest in Brisbane Diocese occasions much food for thought. It has been the habit, in some quarters, to represent Sydney Diocese as recalcitrant and obscurantist, and the other Dioceses in Australia as representing sound, sane and loyal Churchmanship.

The agitation at Bathurst which re-

sulted in a decision of the High Court forbidding certain practices which were operating in that Diocese, was sedulously publicised as a factitious agitation engineered by a few interested persons who were not, in the language of the Bishop of Bathurst, as yet educated up to the standard of satisfactory churchmanship.

Now we have signs of unrest in Brisbane. The writers of the letter of complaint are a Synodman and a People's Warden. It cannot be urged that they are not practising members of their Church. In the Bathurst Case, Counsel for the Defence, improperly, in our opinion, endeavoured to suggest that the attenders at the meeting in Canowindra were for the most part non-Churchgoers. He did not seem to realise that his argument went to show that the elaborate ceremonial which the Rector acknowledged had been practised, had not so far made a sensible impression on the people in the town.

Both arguments are equally unworthy of the attention of serious people. The first because it assumed something for which no evidence was really forthcoming. The second because it seeks to assign to one cause a state of affairs that may be due to a manifold concatenation of influences.

But the important fact which occasions distress in the minds of the thoughtful, is that there is evidence that solemn obligations are wholly disregarded and that our Church authorities are either unwilling or unable to secure a redress of this grave evil.

It must be borne in mind that Brisbane Diocese spontaneously pledged itself that "In case any manner of question or dispute shall arise, as touching the interpretation or meaning of any of the aforementioned matters, doctrines, books, formularies or articles, or any part or portion or them, such question or dispute shall be decided in conformity with any judgments, orders and decrees relative thereto, given or made in any Ecclesiastical Court, or any Court of Law, in Great Britain, or any Judicial Committee of the Privy Council."

In the light of that determination which is still legally binding on the Diocese of Brisbane, we shall await with interest the findings of the Committee of Enquiry.

The Annual conference of the Church of England Men's Society in the Diocese of Brisbane was held at Warwick.

One of the "Devil's Marbles" (great stones near Mt. Gillen) acts as a tombstone for the Very Rev. John Flynn "of the Inland."

BISHOP RETURNS TO KOREA.

Korea, November 5.

A distinguished passenger in the troopship "Asturias," which docked at Pusan to-day, was the Right Rev. Cecil Cooper, Anglican Bishop in Korea.

Bishop Cooper, 71 years old, was captured by the Communists in their first drive through Seoul in June, 1950.

He was released from captivity last April, and returned to England via Russia.

After some time in England Bishop Cooper elected to return to Korea where he has lived and worked for 45 years. He travelled to Hong Kong by passenger ship and was taken on in the Asturias for the last leg of his journey. The troopship was carrying the 1st Battalion, the North Staffordshire Regiment to Korea to relieve the 1st Battalion Duke of Wellington's Regiment which has completed 12 months' service there.

When a Philippine layman was recently appointed by the American Presbyterian Church's Board of Foreign Missions as Secretary for Indonesia, Thailand and the Philippines, church history was made. Hitherto such positions went to Americans. Now the church has decided to share its responsibilities with Christians abroad.

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THE CORONATION AND ITS LESSONS.

(From the Archbishop of Brisbane's Synod Sermon.)

It is generally agreed that the Festival of Britain in 1950 put new heart into a people who appeared to be playing a losing game. In the realm of scientific research and industrial production, it became clear that the right hand of the nation had not lost its cunning — and that in the near future there were good prospects that with the reduction of national debts, the amenities and comforts of life would be substantially increased.

"Man Cannot Live by Bread Alone."

But "man cannot live by bread alone," and since then it became increasingly clear that something more than food and raiment, something beyond the satisfaction of physical needs through material wealth was needed. Something more was needed! From whence would it arise?

Once again "flesh and blood" could not reveal it; but now it is clear to those who have eyes to see, and ears to hear, that the Father in Heaven used the Coronation to recall His children, not only to all that is noblest and best in their national heritage, but to their high calling in Jesus Christ, which, in the realm of spiritual values, means that henceforth nothing short of single-minded dedication to the Service of God and man, accepted and extended in the Commonwealth of Nations, can ever be a blessing to all the families of the earth, which is the highest of all national ideals.

After years of bewilderment, something vast and awe-inspiring has happened. Hope, pride, and joy mingle in a strange way with the sense of God's Love and Forgiveness.

We in the Dominions Overseas, though we have not been called upon to share all the trials and tribulations of our Mother-country, look back with humble pride to the lives poured out in the common cause of two World Wars. We, too, claim to have our part and lot in this great Family Rejoicing. For we too have often blundered in the past; lived self-centred materialistic lives; forgetful of the needs of the teeming millions which live round about our shores. But God has not rejected us; and though we rightly claim our sovereign right to govern ourselves, we rejoice that the spiritual link that binds us to "the rock from which we were hewn" is stronger than ever; and is symbolised in our devotion to the Queen.

Ascendancy of Britain.

Quite suddenly Britain has regained a spiritual and moral ascendancy which has been recognised unmistakably in the newspapers of the free countries. Responsible statesmen have looked to Britain for leadership. The Government of the Commonwealth countries, without exception, approve of the foreign policy of the United Kingdom regarding Korea, Egypt and Bermuda talks.

The connection between these world relationships and the Coronation is not fortuitous. "Freedom," and what we call "the democratic way of life," are no longer catchwords, or cloaks for national self-interest, but the expression of the Divine Will that henceforth men shall serve God and love their neighbours.

The simple but glorious symbolism of the Coronation made this quite clear. The universal approval and acclaim of countless millions all over the world (aided by television and radio) makes it clear that the Queen of the Commonwealth of Nations is (as it has always been for a thousand years) anointed and consecrated to a spiritual office in the Church of God, as well as crowned to fulfil the office of supreme ruler in the State.

The close association of the Church with the State for over a thousand years, the welding of Bible, the Prayer Book, and the Church Catechism (with their moral and spiritual les-

sons) into the minds and hearts of its children since the days of Elizabeth the First have not been in vain. This is the background that turned the outward pomp and ceremony of a Coronation, quite naturally, into something like family prayers, or on a higher level, to a jewel set in a Crown — for it was the Crowning Act of Christian Worship, the Holy Communion, which gave its special significance or setting to the Anointing, Consecrating and Enthroning of a gracious Lady, whose heart was set upon God, and who was completely at home as she took her part in the simplicity and beauty of the Prayer Book Liturgy.

It is not for us to say, whether any other Christian Communion could have conducted the Service with greater reverence, dignity, or simplicity. But I never felt more sure that the Church of England was still recognised as a most abiding force for good in the national life, and a very real part of the Catholic Church of God, than when at the close of the Coronation Service her Majesty the Queen, in her hands symbols of majesty and power, passed by us in the nave of Westminster Abbey, on her way to receive the loyal plaudits of her subjects, but still more to lead her peoples along the road of Dedication to the claims of God, and to the Service of mankind.

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NOTES AND COMMENTS

We make no apology for directing the attention of our N.S.W. readers to the importance of exercising their vote at the forthcoming Local Government elections in a prayerful and thoughtful way. Christian people have a duty to exercise their rights and privileges as citizens in a manner which will assist the maintenance and extension of high Christian principles throughout the community.

We are glad to see that prominent churchmen are playing no small part in civic affairs. We would like to see many more do so. Christian men are badly needed in local, as in State and National Government. Alleged grave irregularities in at least two municipal councils and in one city council are hardly to be wondered at. No doubt the long, unchallenged supremacy of one party in each of these three instances has bred arrogance, ill-discipline and finally, flagrant abuse of power.

The statement printed elsewhere and issued by the N.S.W. Council of Churches and United Church Action, brings home to us just how vital are the issues involved.

The price of liberty is indeed eternal vigilance!

Corruption in public life is a prevalent disease. The lid has been taken right off in some cases

and in others attempts are being made to lever it up, not without opposition from some who are sitting on the lid trying to keep it down. It is easy to fulminate against transgressors; it is not so easy to cleanse the Augean stables (if the figure may be changed). Two great world wars within 40 years have broken down old sanctions and smashed former standards. People have tried to run the world without God and He has given them over to a reprobate mind. We should do what we can to strengthen the hands of decent, upright folk of whatever party, and see, as far as votes can do it, that rogues are thrown out of public positions. It is the duty of all Christians to see that their own standards are kept as high as possible. Where there is compromise with worldly things, even if made with the avowed purpose of attracting the worldly minded into the Church, there can never be either effective witness or strong protests against such sins as are now shocking

the public conscience. A separated Church is always a strong Church. After all, we are the light of the world and we must let our light shine.

Even a cursory reading of the daily newspapers is sufficient to reveal the

fact that behind the appalling tragedies so frequently reported is the curse of alcohol. Indeed, it is generally seen to be the cause of most of the murders and acts of violence committed, even as it is the cause of so many deaths on the road. Public opinion is at a very low ebb about all this, and even many magistrates are strangely lenient and sympathetic towards the drunken driver. The right of Local Option has been taken away from the people without so much as a "by your leave," but politicians have to do what the brewers tell them. The Church should be far more concerned than it appears to be in actively teaching its young people of the horrors and evil of drink. The hope of the nation is in its sober youth.

St. Andrew's Day falls on 30th November and St. Andrew's Eve being Advent Sunday, it will give this traditional time of special missionary intercession added significance.

The urgency of a great missionary advance in this present decade is constantly and necessarily held before us as constituting the greatest challenge to the Church. The deliberate emphasis upon the particular claims of our neighbours in South East Asia is a clarion call to a new upsurge of prayer, work, sacrifice, and personal service which the church in Australia may neglect at its peril.

The Advent message of the imminent return of our Lord, together with the Church's unfulfilled commission to "go ye" (Matt. 28:29), calls us all to earnest prayer and constant intercession. Every great forward move of the Church has been, and we believe, always will be, prayer-based. We kneel to conquer!

Freedom is one of God's best gifts to mankind. It is taken for granted when it is being enjoyed and is only appreciated at its proper value when it is lost for ever. The sub-

ject of Compulsory Unionism is being hotly debated, and since many of the arguments employed are wide of the mark, or are appeals to prejudice, or make use of false analogies, it is not always easy to discern basic principles. Yet it does seem that some hundred thousand men whom the unions have not been able to attract are now to be compelled to join a union or to be without work. This is denial of fundamental liberty. Suggested safeguards will probably be quite worthless in practice—a conscientious objector will be a marked man. "Obsta principis" is wise advice. People in China have found out too late what the loss of freedom means.

Those who value liberty must take the trouble to find out its true foundation. That old Collect, used in Morning Prayer, the Second Collect, for Peace, which dates back 494 A.D., puts it most beautifully, "O God . . . whose service is perfect freedom." Man is only truly free when he serves God and obeys His most holy laws. Wrong relationship to God is the cause of all our troubles, and servitudes and loss.

BISHOPS' ANNUAL MEETING.

The Annual Meeting of the Archbishops and Bishops of the Church in Australia was held at Cheltenham, Victoria on 13-17th November last.

The Primate, (the Most Rev. H. W. K. Mowll, M.A., D.D., Archbishop of Sydney) presided.

The agenda was a very lengthy one and covered a wide range of vital subjects. Among them were the Queen's visit, the Minneapolis Church Congress 1954, Television. We notice one subject had the very wistful name Lost "Anglicans"!

At the conclusion of the meeting a letter to all members of the Church was issued calling upon all to strengthen the bonds of fellowship within the Church so that by an emphasis upon discipline and freedom, a vital Christian influence may make a far greater contribution to our national life.

THE CHURCHES AND PEACE.

The Australian Council for the World Council of Churches will hold a meeting in the Sydney Town Hall on Tuesday, December 1st at 8 p.m. The theme will be "Christians Stand for Peace." The speakers are The Bishop of Armidale, the Rt. Rev. J. S. Moyes, the Rev. Alan Walker and the Rev. John Garrett, the Council's General Secretary. Mr. H. F. E. Whitlam of Canberra will be in the chair. Mr. Whitlam is Australia's representative on the U.N. Human Rights Commission. He also serves as Chairman of the Australian Commission of the Churches on International Affairs in Canberra. The Archbishop of Sydney is to lead the prayers. Singing is to be led by the Methodist Crusader Choir.

NOTES ON HEALING.

(By Archdeacon G. T. Denham.)

Discussions on Divine Healing were held at the Sydney Clergy Schools at Gilbulla, N.S.W., recently, and attracted a great amount of interest. It is a controversial subject.

The more scientifically minded seem unduly slow to accept as Divine any healing that could possibly be explained in some other way, or that is incapable of the strictest proof according to scientific standards. (In the nature of things it is often almost impossible to obtain such proof.) On the other hand, those who are eager to see miracles frequently claim as Divine those healings which can easily be explained by what may here conveniently be called "natural laws." Is there no middle way or must we of necessity be either Jews requiring a sign or Greeks seeking after wisdom?

Wrong Approaches.

Sickness is not to be healed by denying its existence as do Christian Scientists. Such teaching denies not only disease but the Atonement. St. Matthew tells us that our Lord "Himself took our infirmities, and bore our sicknesses," but if illness is a mere figment of a diseased imagination—then our Lord took nothing upon Himself and bore nothing, and the Cross is made empty and void. Nothing happened there. On the contrary, we believe that everything happened there, and we believe that sickness cannot be denied but must be faced up to and conquered.

Neither is it to be healed by thoughts being directed inward to one's own power of healing and by repeating a slogan such as "Every day and in every way I am getting better and better." Though, indeed, this positive approach is more reasonable than the purely negative attitude of Christian Science.

Things Obvious.

Two things are plain: First, too many of God's own children suffer about by sin. But the King was rejected and slain, crucified between two criminals (a crowning touch of malice

and hate on the part of His enemies) with the utmost shame and insult. Are we to expect the blessings of the Kingdom with the King absent? In this Church age healing seems to be the exception, though the grace of God overflows far more richly than people realise, and the Lord is more willing to heal than people believe. In this matter, as in the whole realm of Christian life, and experience, the supreme rule is, "Look unto Me and be ye saved, all ye ends of the earth."

Ancient Wisdom.

In the Book of Ecclesiasticus, which dates back to about 200 B.C., the son of Sirach utters these words: "Son, when thou fallest sick, do not neglect thy own needs; pray to the Lord, and thou shalt win recovery." (Or, He shall heal thee.) "Leave off thy sinning, thy life amend, purge thee of all thy guilt. With frankincense and rich oil make bloodless offering of meal; and so leave the physician to do his work. His task is of divine appointment, and thou hast need of him; let him be ever at thy side. Needs must, at times, to physicians thou shouldst have recourse; and doubt not they will make intercession with the Lord, that they may bring thee ease and remedy, by their often visiting of thee. Offend thou thy Maker by wrong doing, much recourse thou shalt have to physicians." (Knox's translation.) It is difficult to improve on this hoary piece of advice. When you are sick, pray, repent, and amend the life. Offer a sacrifice (now, plead the great Sacrifice of Calvary). Call a doctor, one who will pray for you.

Don't Swallow Baited Hooks.

We need not deny that sometimes healing occurs in exciting meetings of various strange cults, but does it always last? If with the healing you swallow the hook and become involved in doctrines that pervert the pure Gospel of the Lord Jesus Christ, woe to you. Healing purchased at such a cost then becomes a snare, a disaster of the first magnitude. There is something of far more importance than healing and that is the conquest of death. This is the sole right and power of the Lord Jesus Christ. In Him is life, and eternal life is His gift. The real problem is not disease but death. And God's time is coming when there shall be no more death, neither pain, "for the former things have passed away."

"If it be possible let this cup pass from me; nevertheless, not my will, but Thine, be done."

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THINK ON THESE THINGS

A WOMEN'S COLUMN

(Conducted by June Dugan)

"All the aim of life is just getting back to God" read the first line of a poem in a book I found. I was minding a friend's children while they went to Church and looking round for something to read, I picked up a book of poems and found the words above. This was particularly interesting to me because lately I have been thinking a good deal about our aim in life and trying to trace what aim lies before those about us.

Near where we lived once is an oval where the archers practice their skill and they were most picturesque as they used bows and arrows, the centuries-old weapons, as a test for their skill and judgment. They used to take long steady aim and were never content till they could hit the bull's eye in the centre of the target. Sometimes the wind interfered with the arrow, blowing it off course, other times the archer was not as skilled and his arrow fell short of the mark, but practice and experience overcame all these difficulties and he constantly strove towards perfection.

Have you ever asked yourself what your aim in life is? Many of us may find it hard to put it into words and many may have to admit they had never really thought about it. So let us think it out together. If we love the Lord Jesus and are His children the target, or aim, or centre of our life becomes the desire to please Him. We find we are only happy doing the things that make Him happy, too. Sometimes something of this desire to please is shown in children, they want their mother or father, or both, to like their friends, to approve their decisions to enjoy their little tokens of affection, and are quite unhappy when any of these things does not bring pleasure to their loved parent. This is part of our becoming as a little child, as the Lord told us we must do, if we are to find the Kingdom of Heaven, for if we love the Lord we will be equally keen to please Him.

Those people who do not love the Lord or know Him personally cannot possibly understand the rule of life of a Christian. They speak of being narrow-minded, and of giving up so many things but they speak so because they know nothing of the joy and satisfaction in knowing, we have pleased the Lord. Of course so often we slip up on the things about which we know we should, as Christians, be so careful, but like the archers, although our "shot" was a bad one, our aim is still for the target of perfection.

Many times in our life we find we are constantly making poor shots and we seem to have no skill or satisfaction. This is when we are not practised, when we are out of touch with the Lord, and lose that sensitive awareness of Him and His plan for our lives.

Behind every aim lies a motive it seems. So why do some aim to be rich? Because they want many things, because money gives them power or security? Yes, it may be any or all of these reasons and according to the intensity of the desire to be rich, so will be the degree of effort to make them desire a reality. Why do some aim to be well educated above their fellows? It may be for riches, it may be for the love of learning, it may be for pride of place, but again whatever the reason the depth of desire is gauged by the amount of work done to make it a reality.

As we look over our own lives—could it be said that we have a burning desire to bring pleasure to our Lord and Master? That our one aim in life is to get closer to God? Maybe we are wondering why, as Christians, we have not the peace and joy and satisfaction we had hoped for, if so, perhaps, we have had our aim centred upon our own interests rather than His. It may mean we have to make a great reshuffle in our outlook. We may have to reorganise much of our thinking and many opinions may have to be altered, but unless we aim at glorifying God in our lives we cannot expect any signs of spiritual growth.

We must be very personal and very honest as we think about this. We may fool ourselves but we cannot fool God. He knows where our aim is and how careful we are as we practise it. So let us take aim and make sure we have no false targets, and no shoddy execution, that we may have the satisfaction of knowing that our lives will bring glory to His Name and that He can delight in us.

Our Prayer:

Whate'er I say or do,
Thy glory be my aim;
My offerings all be offered through
The ever blessed Name.

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

CLERGY COTTAGE.

Dear Sir,

Because of a cancellation the Sydney Clergy Holiday Cottage will be available for a booking from 12/12/53 to 4/1/54.

Perhaps one of the clergy may be glad to know of this.

Yours, etc.,

F. S. INGOLDSBY.

Holy Trinity Rectory,
Wentworth Falls, N.S.W.
12th Nov., 1953.

CHURCH PAPERS AND GENEROSITY.

Dear Sir,

In the Diocesan News from Brisbane, Oct. 29th, I read that the "Church Chronicle" circulation has been affected by "The Anglican" to the extent of 1000 copies. Are Church of England people so mean they cannot afford to buy two church papers a week, or even three?

Recently I was at a church fete when a person gave a helper 10/- (the helper protested that she was giving too much). And later on when she could not see anything she really wanted to buy she gave another 10/- (more protests from the helper).

It is time Anglicans realised their Church needs all they can give, and to give more generously. We should have a competition to see who can give the most in small amounts.

Yours, etc.,

M. MACKENZIE.

EVANGELISM.

Dear Sir,

Your article "Evangelism at Auburn (N.S.W.)" of the 12th November was an excellent example of the splendid work being done throughout the world by the Church Army. I think, however, a few words support should have been added for the work of the Church Army and its team of lay evangelists who so often labour, where clergy will not go.

"The Church Record," I have been led to believe, has always been the champion of Evangelism, and I think it would be very fitting if at some later date an article or series of articles, were incorporated in it explaining the work and origin of this splendid body.

Archbishop Temple commended this work in his words "The Church Army is the spearhead of Evangelism within the Church of England" and it is quite evident to-day when we such men as Captain Varly and his School for Blind Boys in the Diocese of Tanganyika. The Yarrabah Aboriginal Mission I believe, has produced three full blooded Aborigines in full time service within Australia. These are but grains of sand compared with the great work going on under the banner of Church Army.

Surely this work commends itself to all who claim the name "Evangelical."

Yours, etc.,

JOHN A. BROOK.

Cremorne, N.S.W.
16th Nov., 1953.

"GATES OF HELL."

Dear Sir,

I was interested in the paragraph headed "Gates of Hell," Matt. 16:18, in your issue of October 29th. I have always taken this to be a picture of an attacking Church, and not a defensive one, and my translation is: "On this Rock I will build my Church and it shall storm the very gates of hell." At the worst this does no more than change the attacking force. It is not correct, perhaps, to think of a Church built on a Rock as attacking the enemy, but neither is it correct to describe gates as marching against a building. The way out of the difficulty is not to be found in the "conjectures" and "perhaps" and "amendments" of the late Dr. Bernard (it is not safe to change the inspired word by guesswork) but by recognition of the fact that our Lord did change His metaphors even in the same sentence (e.g., "ravening wolves. Ye shall know them by their fruits") and that here in Matt. 16 the metaphor is changed from that of a solid building to that of a mobile attacking force. I submit that an attacking Church is far more in accordance with our Lord's general teaching than a defensive one.

I have looked up a number of translations including Moffatt, Knox, and the Revised Standard Version, and have to admit that they all think in terms of gates that attack, except Phillips who reads: "The gates of hell will be powerless against it." This rendering is perhaps neutral. The word translated "prevail" occurs only here and in Luke 23:23, and, in some readings in Luke 21:36 (see R.V.). These two passages in Luke do not seem to throw much light on the use of the word by Matthew.

It is not necessary, I think, to insist upon a rigidly literal interpretation of the words "It shall storm the very gates of hell." The meaning is plain—no conceivable force of evil shall be able to stand against the Church. Our Lord often used language that loses its effect when subjected to cold argument. A camel through the eye of a needle" is a case in point. Argue that the "eye of a needle" is the name of a small gate and that a camel might get through it first relieved of its burdens; or, again, that the word translated camel might have been an Aramaic word meaning rope, and speech is deprived of its poetry, and truth of its point.

It would be instructive to know what others more qualified than myself think of this passage.

Yours, etc.,

G. T. DENHAM.

The Rectory,
Katoomba, N.S.W.

Dear Sir,

In your issue of October 29 you quote, from "The Expositor," the late Dr. Bernard's suggestion that the expression "gates of hell" (Matt. 16, 18), was a mistranslation of a supposed Hebrew document for the term "storms of hell."

The further comment is made that Dr. Bernard's suggestion completely relieves a difficulty in our understanding of the text.

I cannot agree either with the contention that it is a mistranslation or with the thought that there is difficulty in understanding the phrase as it stands.

Firstly, the term "gates" is commonly used in the Old Testament for the place of entrance into buildings, towns, and even countries. With all their towns and villages fortified by walls, entrance gates featured prominently in the thought and experience of

Old and New Testament writers, and they used the term either in a literal sense or in a figurative sense as implying all that entrance to a place or experience might mean. The expression "gates of death" is used four times in the Old Testament, and in one of these occasions (Job 38, 17) the Septuagint uses the word "hades" for "death"—thus using almost the same expression as in the text under question.

Secondly, there is a tendency to equate with "gates of hell" such ideas as might be expressed in the modern phrase, "all hell let loose"—meaning a wild and violent onslaught physical or spiritual. The text cannot mean this. The Lord is speaking of the Church He "will build" and tells of its irresistible growth—a growth that would transcend time and space, even to the gathering in of those who had died in the faith of a Messiah yet to come and who lay imprisoned within the walls and gates of hades. He Who was to fling wide the gates of heaven to His redeemed would also brake "the gates of brass and cut the bars of iron in sunder" to release those who sat "in darkness and in the shadow of death."

Thus surely the sombre words of the Creed, "He descended into hell," are as triumphant as those that follow, "the third day He rose again from the dead"! No region in earth or hell is proof against the redeeming power of the cross of Christ.

Yours, etc.,

(Rev.) K. N. SHELLEY.

The Rectory,
Kiama, N.S.W.
10th Nov., 1953.

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WHAT EVANGELICAL CHURCHMEN BELIEVE.

III. THE OFFICE AND WORK OF OUR LORD JESUS CHRIST.

(a) THE ONE OBLATION OF HIMSELF ONCE OFFERED.

(By the Rev. H. W. Arrowsmith, Assistant Minister, St. Andrew's Cathedral, Sydney.)

The atoning death of Jesus Christ on the Cross of Calvary is the central and in very truth the crucial point of the whole Christian system. There is no question of the place of the Cross in history. It is there set central in recorded Time. The fact of the Cross is not challenged by anyone, but it is on the point of the meaning and interpretation of the Cross that men so often have erred.

When we say the Creeds in our Church Services, we confess our faith in the fact of the death of Christ. We are brought face to face with the fact of the atonement, but we need to go deeper and to establish and to inform our convictions as to the meaning of that death.

The Articles of the Church of England have something strong to say on this matter. Article II in referring to Christ says "... who truly suffered, was crucified, dead and buried, to reconcile His Father to us, and to be a sacrifice, not only for original guilt, but also for all actual sins of men."

It has always been the proud claim of the Church of England that her doctrines and her formularies, her doctrinal position and her interpretations are based upon the sure warrant of Holy Scripture.

Article II, in its phrasing as set out above, draws its authority from such texts as:

1 Tim. 2:6.
Ephesians 2:16-18.
Isaiah 53:4, 5, 6.
1 John 2:2.
2 Corinthians 5:21.

It would be well, however, to look at a few other texts to see exactly what the Scripture itself says about this death on the Cross of our Lord Jesus Christ. There is a splendid summary dealing with this matter in Dr. Griffith Thomas' "Catholic Faith." (This is a book which ought to be secured by every Anglican and made the object of deep and prayerful study.) That summary is as follows:

"In order that we may understand the New Testament teaching of the Death of Christ it is best to start by collecting the various passages, noting particularly the following words used—

(a) 'Ransom' (Matt. 20:28; 1 Tim. 2:6). Scripture is silent as to whom the ransom was paid, and only calls attention to its infinite worth.

(b) 'Propitiation' (1 John 2:2). The removal by Sacrifice of God's judicial displeasure caused by sin.

(c) 'Reconciliation' (Rom. 5:10; 2 Cor. 5:18; Eph. 2:16-18). The removal of the separation and enmity caused by sin, and the restoration of man to fellowship with God.

(d) 'Redemption' (Eph. 1:7). Deliverance from bondage and thralldom.

(e) Three prepositions, by which it is stated that Christ died 'on behalf of,' (2 Cor. 5:14, 15); 'with reference to' (Matt. 26:28); and 'instead of' us (Matt. 20:28; 1 Tim. 2:6)."

To the foregoing references, let there be added one further vital passage. The writer of the Epistle to the Hebrews in Chapter 10, verses 11-18 makes a pronouncement, under the guidance of the Holy Spirit, which is of tremendous significance to the whole question of the interpretation and evaluation of the Cross. The verses read:

"And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins;

"But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

"From henceforth expecting till his enemies be made his footstool.

"For by one offering he hath perfected for ever them that are sanctified.

"Whereof the Holy Ghost also is a witness to us: for after that he had said before,

"This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

"And their sins and iniquities will I remember no more.

"Now where remission of these is, there is no more offering for sin."

Now, with the background of these scriptural references, let us look again at the Prayer Book.

1. The Catechism refers to Christ as the One "who hath redeemed me and all mankind."

2. The Consecration prayer in the Holy Communion Service says:

"Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world!"

It is, therefore, part of Anglican doctrine, set out in the Prayer Book, supported by the sure warrant of Holy Scripture, that the sacrifice of Christ on the Cross was indeed that full, perfect and sufficient sacrifice and satisfaction for the sins of the whole world.

It is just here that so much erroneous doctrine is being taught to-day. It is so clear that Christ cannot be offered again in the sacrifice of the Mass. One of the chief achievements of the reformation was to abrogate and reform the erroneous teaching on this matter which had been developed and presented by the Roman Church. Dean Comber has a lovely passage on this subject:

"The death of Christ, if we regard the persons for whom it was undergone, is a 'sacrifice'; if we regard him who offered it, it is a free 'oblation'; if we consider him to whom it was offered, it is a 'satisfaction'; and, in every one of these respects, it is 'full, perfect, and sufficient'; or, particularly, it is a 'full satisfaction,' a 'perfect oblation,' and a 'sufficient sacrifice'; not, like the legal offerings, for the sins of one kind, or the offences of one nation or of one person, but for the sins of all the world. Let none therefore mistake; or imagine we are about to sacrifice Christ again, as the Roman Church falsely teacheth; for that is not only needless and impossible, but a plain contradiction to St. Paul, who affirms, that Jesus was offered only 'once,' Heb. 9:26; 10:10, 12; that by that 'oblation he hath perfected for ever them that are sanctified,' ver. 14, so that there needs 'no more offering for sin,' ver. 18."

This matter, therefore, becomes vital. There is a great deal of confusion amongst Churchmen to-day as to the real issues involved in the interpretation of Anglican worship particularly at the Service of Holy Communion. Much of it turns on the use of the words "altar" and "Holy Table." Some may think that this is merely a question of terminology and therefore is of no real significance. But the matter goes much deeper than that. It is a question of doctrine. The word "altar" had an Old Testament meaning as the place of sacrifice. In this sense it is perpetuated to-day in Roman and near-Roman teaching. But this sacrificial, and thus sacerdotal significance of "altar" was repudiated at the Reformation.

Anglican doctrine, being both Catholic and Reformed, has completely and absolutely rejected it. The word "Holy Table" is used in the Anglican Prayer Book.

This is no shallow and superficial cavilling at words. For it is a matter of deep and earnest conviction that the implied re-offering of the sacrifice of Christ on a present-day altar is clearly unscriptural and dishonouring to Christ. And furthermore, it imposes upon people a priestly tyranny repugnant to Scripture and to the concepts of spiritual freedom. There is only one Mediator between God and man, the Man Christ Jesus.

Thus the words "Holy Table" are not only the words authorised by the Prayer Book, but they further safeguard scriptural sanctions and spiritual emancipation.

Doctrine does matter! There may be merit in the traditional British genius for compromise, but the singleness and completeness of the sacrifice of Christ on Calvary does not permit of compromise. Spiritual discernment is necessary in the exercise of faith. Doctrine needs to be assessed and then adhered to. So also does worship. The actual beauty of holiness, in the last resort, is preferable to the alleged holiness of beauty.

The discernment and the language of devotion has often been extended in an attempt to understand the full significance of our Lord's word on the cross: "It is finished" (John 19:30). The Scripture does not say in so many words what it means, or at least the scripture does not define and limit the meaning. Bringing together the wholeness of the scriptural statements as to the plan

EX LIBRIS

P. T. FORSYTH

(By Scrutator.)

Years before Barth uttered his clarion call on the Continent of Europe to a revival of biblical theology, P. T. Forsyth in England had given a like testimony to a stubborn and perverse generation. P. T. Forsyth was, in his own day, the voice of one crying in the wilderness. To-day, his works are being reprinted, and there is an increasing literature on both the man and his work. Scholars are beginning to appreciate, in the words of Dr. John McConnachie, that here was "a Barthian before Barth."

It is interesting to note Barth's own comments on his unknown theological precursor. It is only recently that Barth has leant of the work of P. T. Forsyth, probably through the researches of his own son, Markus Barth, who has written enthusiastically on "P. T. Forsyth, the Theologian for the Practical Man." Karl Barth has recently said: "I only heard a little time ago of the books of this man, and I was very much touched to see that these things were written and said by him at a time in which they were forgotten and outmoded in England and on the Continent."

The Rev. W. H. Leembruggen was one of the first to draw attention afresh to this neglected and despised prophet. In an article in "The Reformed Theological Review" he wrote on "P. T. Forsyth: A Theologian of the Cross." Not least among the excellencies of this account is the lengthy bibliography of Forsyth's works which appears as an appendix. This article has since been reprinted as a separate monograph with a preface by the late Professor John Gillies. In his preface Gillies writes: "No theologian of our day is more worth knowing than Forsyth. James Denney said that no one has things so much worth saying as he. Forsyth long ago grasped the inmost meaning of the Theological Crisis, and explored and expounded it with unerring insight."

A work by Gwilym O. Griffiths appeared soon afterwards, entitled, "The Theology of P. T. Forsyth." This was followed by other publications. To mark the twenty-fifth anniversary of the death of Forsyth several of his more important works were reprinted by the Independent Press. Dr. J. S. Whale wrote a Foreword to the new edition of "The Work of Christ" in which he said:

"For this prince of the Church did grapple with those final facts of human nature against which sentimental optimism is always powerless. He knew that an undogmatic Christianity is a contradiction in terms. So far from being out of date, his work anticipates by nearly a quarter of a century the 'realism' of our modern theology. Just because he was an able defender of evangelical truth, he warned Protestantism against that dilution and reduction of the gospel which leaves it a trivial, flabby thing. . . . The marrow of a truly modern divinity is here for all who will feed on it. We who are ministers of the word of God in these difficult and dangerous days can hardly fail to hear in this writer what the Spirit is saying to the Churches."

Dr. J. K. Mozley, in a preface to "The Church and the Sacraments," also pays his humble tribute to this profound and penetrating thinker. Now yet another work has appeared from the pen of Dr. W. L. Bradley entitled "P. T. Forsyth, The Man and His Work." No doubt other books will continue to be written in increasing numbers.

I have just finished re-reading Forsyth's work on "Positive Preaching and the Modern Mind."

It is an invaluable antidote to inadequate conceptions of the preaching office. Of course not all that he writes commands consent, but there is much that is worth saying and that is well said. Let me illustrate.

"Christ does not stand as the crowning, stimulating, releasing instance of the best that is imminent in man. He is not the divine virtuoso, who thoroughly understands his human orchestra, and can bring out of it what none else can. He is not the sublime divine comrade, full of endless cheer, because he has been through it all before us, and has come out on the other side. He is not the herald of God's forgiveness for sins that but hamper our development or soil the surface without tainting our core. But, from the New Testament down, He is the Redeemer of our total personality from its radical recalcitrance to God's will, and from its impotence to obey it, even when it has moved to desire it."

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of salvation, and having regard to the way in which Calvary completed and fulfilled the prophecies of the Old Testament, and remembering how Christ, the second Adam, cancelled the sin and the punishment brought into the world by the first Adam, I am satisfied that this word of Christ "It is finished" can be interpreted to mean that the work of redemption was completed when Christ died on the Cross. There is nothing left for man to do. No merit of his can earn salvation. The sacrifice of Christ was made once in history for the sins of the whole world and that one oblation made once was sufficient for all time and comprehensive for all people.

BOOKS OF INTEREST

Behold, Thy King Cometh!—A Symposium edited by Brother Edward, forward by D. R. Davies. . . . 8/6

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Or take this passage:

"We do not approach men in order to interpret them to themselves as a genius might do, but to interpret to them God in Christ. Christ is ours not because He represents our best but because He redeems our worst, not because He set a seal on our manhood but because He saves it, not because He elicits it but because He gives it."

This may be difficult to grasp at a first reading, but it is strong meat, and it is based on a right understanding of fundamental theological distinctions. It is gloriously free from Anglo-Saxon 'woolliness,' from the confusion of thought which masquerades for originality.

Forsyth often challenges his readers to think again. Take this example:

"It is for decision that Christianity calls, nay, it is for decision that the energetic universe calls, far more than for a mere impression in response. We are not set in such a world as this simply to return its note as artists or esthetes, but to act. And Christ asked for faith, which is an energy of the will, far oftener than for love, which is a movement of the heart."

Many of Forsyth's phrases are memorable in their profundity. "The world, which is not unready to profess itself enchanted with Christ, must be converted to Him, and subdued, and made not merely a better world but another world reconciled and redeemed. A new departure is not enough; there must be a new creation. Refinement is not reform; and amelioration is not regeneration."

The temptation to quote further must be resisted. But this is a refreshing diet for anaemic Christians. There is about P. T. Forsyth a magnificent solidity, a depth and a penetration, which makes him a prophet indeed.

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November 29. 1st Sunday in Advent.

M.: Isaiah 1:1-20; John 3:1-21 or 1 Thess. 4:13-5:11. Psalms 1; 7.

E.: Eccclus. 14:20 to end; John 1:35-42. Psalms 46, 48.

December 6. 2nd Sunday in Advent.

M.: Isaiah 5; John 5:19-40 or 2 Peter 3:1-14. Psalms 9, 11.

E.: Isaiah 10:33-11:9 or 11:10-12; end; Matthew 24:29 to end, or Rev. 20 and 21:1-8. Psalms 50, 67.

THE FIRST SUNDAY IN ADVENT.

We are all agreed (in our church) that the worship of God is conducted more seemly when the officiants appear in uniform.

The priests of the old covenant wore quite elaborate vestments. Exodus 39 sets out in detail what was required. Ministers of the new covenants are not required to wear special vestures at all, though the same principle of beauty and order must remain.

It is extremely unlikely that the apostles wore a distinguishing robe when leading the brethren in worship. We know that vestments were developed in the course of time. No one has ever suggested that special robes were essential for a valid worship!

Yet there are vestments absolutely indispensable for the Christian, min-

ister and people. Our Collect of to-day speaks of one, "put upon us the armour of light," and in the Epistle, St. Paul says, "Put ye on the Lord Jesus Christ." Without these vestures our worship and way of life are unacceptable to God; they are truly invalid.

These vestments cannot be seen after the manner of ecclesiastical garb. They cannot be put on or taken off as the occasion requires. They guarantee that the wearer is created after God in righteousness and true holiness.

SECOND SUNDAY IN ADVENT.

Scientists assure us that this world of ours cannot support life for all time. The Bible tells us that this age will be wound up in God's good time. "Heaven and earth shall pass away," is the Master's endorsement of the truth.

Advent bids us think solemnly on what we call the last things. The humble believer does not tremble or become fearful for those things which are coming on the earth. He hears His Lord continue, ". . . but my words shall not pass away."

Our Lord has made great and precious promises to us, and we know that not one shall fail. Let Satan do his worst, the atomic bomb blast us out of existence, and the words of St. John will still be true, "He that doeth the will of God abideth for ever." (1 Jn. 2:17.)

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PERSONAL

Mr. Norman Johnston, L.R.S.M., A.R.C.O., the Organist at St. Paul's, Redfern, recently gave a recital over the A.B.C. from the Great Hall at the University of Sydney.

Honorary Canon.—The Bishop of Adelaide has appointed the Rev. Harold Giles, Rector of St. Matthew's, Kensington since 1931 to the Honorary Canonry vacated by Archdeacon Weston on his appointment as Archdeacon of Adelaide. Mr. Giles, who is a B.A., of the University of Adelaide, was trained for the ministry at St. Augustine's Canterbury. He has spent the whole of his ministerial life in the Diocese of Adelaide.

The Rev. John E. Spence, Vicar of Winton, (Dio. of Rockhampton) has resigned the parish as from 28th Feb. next and is returning to England.

The Rev. Canon J. J. E. Done has accepted an invitation from the Archbishop of Sydney to serve a locum tenancy of some months at Lord Howe Island.

Our congratulations and best wishes go to the Ven. and Mrs. R. E. Davies upon their marriage at the Church of St. John the Baptist, Canberra, on Saturday, October 17. Archdeacon Davies was formerly Archdeacon of Canberra and is now incumbent and Archdeacon of Wagga Wagga. Before her marriage Mrs. Davies was Miss Helen Boucher of Boorowa.

The Rev. W. S. Copland, B.Sc., at present Rector of Norseman, in the Diocese of Kalgoorlie, has accepted the charge of the Parochial District of Williams (Dio. of Bunbury). Mr. Copland hopes to be able to begin his work at Williams before Christmas.

The Rev. T. E. Champion, Th.L., was inducted to the parish of St. Mary Magdalene, St. Mary's (dio. of Sydney) on 24th Nov. last by the Ven. Archdeacon J. Bidwell. The Rev. G. J. Morris, of Emu Plains, has been acting Rector.

Following a meeting of the Board of Patronage the Bishop of Ballarat has invited the Rev. Roger Sinclair Correll, Rector of Kadina in the Diocese of Adelaide, to undertake the cure of souls in the Cathedral Parish as Vicar of Christ Church and Sub-Dean. Mr. Correll was educated at St. Barnabas' College, Adelaide, was made a Deacon by the Bishop of Adelaide in 1938 and ordained Priest in 1939. After serving as a Curate at Mt. Gambier he was appointed to Penola. He served as a Chaplain with the R.A.A.F. for five years and on his return from service was appointed Rector of Kadina.

Mr. F. C. Wilcox, who has offered himself as a candidate for Holy Orders, will take up duty as Reader in Charge of Edenhope (dio. of Ballarat) towards the end of the year. He will be accompanied by his wife and daughter.

New Bishop of Leicester.—The Rev. R. R. Williams, Principal of St. John's College, Durham, has been nominated as Bishop of Leicester.

The Rev. V. H. Williams, Rector of Murchison and Rushworth will begin his new ministry in November at Rutherglen, in the Diocese of Wangaratta.

Rev. R. J. Hancock, Rector of Dorrigo, is to be Rector of Woodburn, in the Diocese of Grafton.

Rev. E. R. Elder has been appointed Rector of St. John's, Newcastle, N.S.W.

The Rev. J. T. Phair passed away at the home of his daughter, Kew Gardens, Surrey, England on 18th November last. Ordained in 1903, John Phair served in the dioceses of Bendigo, Adelaide, and latterly from 1921 in the Diocese of Sydney. He was a staunch Evangelical, a fervent preacher and ever a good friend of the "Church Record." We extend sincere sympathy to his wife and loved ones.

Mr. Grahame C. Menzies, A.A.S.A.; has been appointed Secretary of the Home of Peace, Petersham, N.S.W., and will take up his duties on 30th November. He is the Secretary of the Mobile Church and Superintendent of the Sunday School at Forestville in the Parish of Balgowlah (dio. of Sydney).

The Rev. Herbert George Chivers passed away recently at his home in Mosman, N.S.W. A graduate of Moore College, the late Mr. Chivers was rector of many parishes in the Diocese of Sydney, retiring from Holy Trinity, Concord West, in 1940. We extend heartfelt sympathy to the relatives.

The Rev. T. C. Hammond, son of Archdeacon and Mrs. T. C. Hammond, has been appointed Hon. Canon of Bradford Cathedral, England.

DIOCESAN ASSOCIATION OF RETIRED CLERGY.

A meeting of the above will be held in the Cowper Room, Church House, George Street, Sydney, on Wednesday, 2nd December at 4 p.m. Business of the meeting is to draft a constitution and elect officers. All retired Clergy of the Church of England are eligible for membership.

B.C.A. AUXILIARY.

The Women's Auxiliary of the Bush Church Aid Society, arranged a very happy gathering in the Bible House on Friday, October 30th, to celebrate the annual thanksgiving day of the Auxiliary. Many friends of the Auxiliary attended to hear Mrs. H. W. K. Mowll give an interesting account of her recent trip to several B.C.A. centres in South Australia. The Rev. C. A. Baker presided and the Thanksgiving offertory was in aid of the Radio Base which the Society has recently opened in Ceduna enabling many more people in the outback to receive attention from the medical centre at Ceduna.

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LOCAL GOVERNMENT ELECTIONS.

The attention of our readers is drawn to the importance of the N.S.W. Municipal and Triennial elections, to be held early in December, for the election of Aldermen and Councillors for a Three-Year Term.

The Council of Churches and United Church Action feel it to be the privilege and the duty of all who value Sunday Observance zealously to attempt to have elected to these Councils men pledged to resist any attack on the sanctity of the Lord's Day by organised Sunday sport or entertainment either in public parks or grounds or halls within the electorate. Without open approval of these Councils no organisation or person can engage in games or entertainment on public property or in public places. In the past we have strongly protested against permission to hold such entertainments in municipal parks or grounds or public halls on Sundays, and in most instances we have succeeded in their prohibition. The corollary to such protests is that our Church people should support those candidates who are pledged to honour the Lord's Day, and where enough candidates of this kind do not nominate, take the necessary steps to prevail upon suitable candidates to stand. To implement this it is earnestly urged that every church sets up a working committee to further the candidature of acceptable nominees. Such committees could combine for unity of action within the electorate, and where a Ministers' Fraternal or similar body exists, it is suggested that it provides for the fusion of such committees, and that their members earnestly canvass for the Christian candidates or those who will oppose any desecration of the Lord's Day and thus eliminate from the councils that section which is not prepared to support publicly the sanctity of Sunday.

Determined effort of this kind will have another salutary effect. Some Members of Parliament, Aldermen and Citizens express the opinion that the Roman Catholic vote, admittedly effectively organised, determines the election of M.L.A.'s, Aldermen and Councillors. We feel it is high time that this erroneous and absurd idea was dispelled; that as a Christian body we are inarticulate and impotent at the ballot box. Surely the logic of population per centage, viz., Roman Catholics 23%, Protestants 69%, is sufficient to meet such senseless argument. If we but demonstrate that we have sound faith in our principles and the courage to assert them, we cannot but achieve what we all so deeply desire — our unquestioned right to, and realisation of the sanctity of the Lord's Day, as free citizens of a Christian democracy. The forthcoming Local Government Elections provide the opportunity. Loyalty to God, the destiny of our childhood and youth, and the Call of the Nation challenge every Christian voter to work for the election of Aldermen and Councillors determined to maintain at all costs the sanctity of the Lord's Day.

WORLD OF BOOKS.

THE SECOND COMING OF CHRIST
(Contributed)

The coming again of our Lord Jesus Christ is mentioned very frequently in the New Testament, perhaps more frequently than any other subject. There must be a reason for this. It cannot be accidental that this subject is so constantly brought under our notice. Let us briefly consider this.

I think I can see several reasons why this coming event is given so prominent a place in Holy Scripture.

(1) It is the Will of our Heavenly Father that every believer should keep the eye of the soul constantly on the Saviour Himself. It is easy for us to become engrossed in the things about us and to forget to lift our minds up to the heavenlies. We must ever remember that "we walk by faith, not by sight" (ii Cor. iv:7).

(2) We as Christian believers are to "run with patience the race that is set before us, looking unto Jesus, the author (or captain) and perfecter of our faith" (Heb. xii:2). And we are also to look for the Saviour; we are to look for His coming again. "Be ye yourselves like unto men looking for their Lord" (Luke xii:36). "But the day of the Lord shall come as a thief; in the which the heavens shall pass away with a great noise and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up. Seeing that these things are thus to be dissolved, what manner of persons ought ye to be in all holy living and godliness looking for and earnestly desiring the coming of the day of God" (ii Peter iii:10-12).

(3) The coming again of our Lord is the goal towards which this present age is moving. This is an age of contradictions. Our Lord is on the throne in heaven, yet Satan is the prince of this world.

Truth and love must ultimately triumph, yet falsehoods and selfishness prevail now in the minds and hearts of the men of this world.

(4) The coming again of our Lord is the hope of the Christian Church. The Bible warns us that the times will grow darker and things become more difficult for Christian believers, but however dark our surroundings we see before us this bright light; our Lord is coming again.

(5) Our Lord is now preparing a place for those who have given themselves to Him, and He has promised, "I come again and will receive you unto Myself that where I am there ye may be also." This helps to draw our minds and affections to "the things that are above, where Christ is seated on the right hand of God."

(6) The hope of the Lord's return is to the Christian believer like an anchor cast into heaven itself. Currents of belief and waves of thought, mostly not true, flow about us inside the Church and outside the Church, but we have an anchor that keeps the soul, no matter how the billows roll. A single believer can hold on to this anchor though every other member of the congregation to which he belongs were carried away in one direction or another. We will hold fast to the Saviour and hide His Word in our heart. We can never think too highly of Christ or give too much honour to His Word.

(7) This hope helps us in every way. It stimulates and at the same time purifies. When this hope permeates the soul our spiritual pulse is quickened and the affections purified. It elevates character and sustains earnestness in service. Wherever this hope radiates it infuses radiance. Christian hope is a grace to be much valued. "And every man that hath this hope in him purifieth himself, even as he is pure" (i John iii:3).

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Arnhem Land News: Miss Judith Stokes stayed at the Darwin Rectory last month whilst attending a Teachers' Conference being held by the Government to discuss the draft of a syllabus for Aborigines throughout the Territory. There were representatives from various societies as well as government schools. In the past three years, the Commonwealth Department of Education has taken a very active part in the Territory—it is concerned entirely with full-bloods, while half castes are under the S.A. Education Dept. Miss Stokes visited lepers from Groote Eylandt who are at the Channel Island Leprosarium, and feeling very lonely cut off from their own folk. (It is hoped that C.M.S. will be able to build a leprosarium in eastern Arnhem Land if sufficient support is received.) A call was also made at the pioneer Rose River Mission north of the Roper, and on the Sunday was held the first anniversary

of the first service held there by Mr. Harris on the beach. A lot has been done in the past year, and extra funds are now needed to provide the additional missionaries needed to build up this new area.

She Asked for It.

Under the heading of "She Asked for It" the following appears in "The Vale Churchman," the monthly paper of a number of Gloucestershire and Worcestershire parishes centred round Tewkesbury, the Severn and Avon:—

The Catechism class of five-year-olds had been told the story of Moses. The teacher continued dramatically, "whom do you suppose the Egyptian Princess found to take care of the little boy found in the bull-rushes?" The answer came without hesitation from one small child: "a baby sitter."

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Diocesan News

ADELAIDE

Bishop's Letter.

The Bishop (the Rt. Rev. B. P. Robin) writes in the "Guardian":—

In a sermon in the Cathedral on Sunday, September 13, I explained certain small changes which I propose should be made, as from the beginning of November, in the arrangement of our services, and gave the reasons for them.

Many years ago now my predecessor, in conformity with the intention of the Prayer Book, arranged that, except on the third Sunday in the month, the Holy Eucharist should take its due place as the chief service of the day. I have now arranged to carry what he began a step further, so that the Eucharist shall be the chief service on every Sunday.

Cathedral Finances.

The other thing the Cathedral has "not got" is a parish attached to it with a body of resident parishioners to whom it would have the right to look for regular financial help. I have no desire or intention at all of trying to alter this, but it means that apart from its very inadequate endowments the maintenance, staffing and furnishing of the Cathedral has to depend at present upon only two bodies of people—the small company of its regular worshippers (which it has no means of increasing since its clergy may not go visiting like the ordinary parish priest), and the small number who recognise their obligation to support the Mother Church by contributing to the Cathedral Aid Fund. At present there are only ninety-six subscribers to this fund, and the total annual income from this source is about £300.

NORTH QUEENSLAND

New Clergy.

There have been inductions at which three new rectors have been welcomed into their parishes. The Rev. R. Gwyther was inducted into the living of St. Luke's, Sarina. The Rev. R. Collins to St. George's, Mareeba and the Rev. Desmond Stuart-Fox to St. Paul's, Charters Towers. The increase of new clergy in the Diocese is encouraging; approximately 16 more are needed.

Confirmation.

The Bishop (the Rt. Rev. Ian Shevill) writes as follows:

There have been a number of Confirmations at Cairns, Mirani, Babinda, Atherton and a number of the schools. This is a most important step in any child's life for that trust in the supremacy of goodness which is the natural outcome of Baptism is challenged as the years pass and the young soul needs

a further gift of grace to help it navigate the stormy seas of adolescence. It is very good to see that the old custom of presenting candidates between 14 and 16 years of age has passed away in this Diocese for at this age they neither have the innocence to appreciate nor the judgment to understand the meaning of the sacrament.

GIPPSLAND

Men's Social.

A large gathering of men including our Bishop, the Presidents of three Gippsland Shires and residents of many neighbouring towns met at the Koo-wee-rup Memorial Hall for the annual smoke social. The guest of honour was the Rev. Dr. Barton Babbage, Principal of Ridley College. Following the loyal toast Messrs. Neville Sayers, W. Peters and L. McKenzie entertained the visitors with piano and vocal solos. Mr. J. Martin welcomed the visitors and Archdeacon H. Ham and Cr. D. Kinsella responded. The Bishop introduced the guest speaker. Dr. Babbage took as his subject "Report on Persia" and spoke of the political, religious and economic significance of Persia and neighbouring countries and the important role the country had to play in the troubled world.

MELBOURNE

Liquor Trading Hours.

The Rev. L. L. Nash, M.A., B.D., Vicar of St. Augustine's, Moreland, writes to his parishioners:—

Again, by no reasoning, could it be argued that the proposal to extend drinking hours under certain conditions to 10 p.m. is a reform for reform in the generally accepted sense of the term is an action for the better. We are nearly coming to the dreadful situation when Goebbels could not tell black from white. Moreover, who takes public meals at 9-10 p.m.? Perhaps a tiny fraction of the New Australian population. I doubt even that.

One has the uncomfortable feeling that the suggested extension of liquor trading hours under certain conditions, if granted, will be used merely as a cover up for late, and excessive drinking.

I doubt if either proposal would be passed by the public if put to a referendum. There are sound reasons then, for the Church to take the strong action it has, and for us to stand loyally by our Archbishop in his representations in high quarters.

SYDNEY

Manly.

A very attractive issue of "The Chronicle" the paper of the Parish of St. Matthew's, Manly, was produced to mark the 90th Anniversary of the Church in November.

St. Oswald's, Haberfield.

On a recent Saturday, a most successful

All Nations Fair was held in St. Oswald's Parish Hall.

Madame Roberto Regala, wife of the Minister for the Philippines, opened the Fair, and was welcomed by the Rector, the Rev. Dr. A. W. Morton and Mrs. Morton.

We were favoured with a glorious day and the abundant sunshine must have helped to attract the large crowd which attended the Fair as the Hall was packed to capacity. It was indeed a colourful sight to see the well stocked stalls, each representing a Nation.

It is expected the final total for the day will amount to £600.

Former Communist.

A valuable opportunity was provided at St. Andrew's, Roseville, on Sunday, November 15th, when Mr. T. C. McGillick, spoke at a gathering of parishioners at the conclusion of the evening Service. Mr. McGillick was formerly a high official of the Australian Communist Party. He led the 1938 Trade Delegation to Moscow and he has lectured extensively throughout Australia and New Zealand and now speaks over five radio stations each week.

Austinmer C.E.M.S.

The second anniversary tea was held last month and there were 25 present from the Parish as well as visitors from Port Kembla and Wollongong. A most interesting address was given by the Rev. A. Hayman on his experiences as a captive of the Chinese Communists.

The Society has sent a donation of £5 for the Restoration of Westminster Abbey Appeal.

English Link.

—From St. Alban's, Epping, parish paper:—

Parishioners will be pleased to know that Mr. Stacy Atkin will bring back with him a stone eight inches square that was given him by the Dean of St. Alban's, Hertfordshire, the Very Rev. C. C. Thicknesse, M.A. The stone is a piece of moulding from the Decorative Period of the 14th Century and was salvaged from the first St. Alban's Abbey. This, together with the stone we have in our possession, presented to us by Canon C. B. Mortlock and from a Chapel in Epping Forest, built in the reign of William I, will be incorporated when the time comes, into the fabric of the Church extensions and thereby serve as a pleasing historic nexus with the Homeland.

St. Paul's, Sydney, "On the Map"!

The City Council has agreed to a request from the Rector that the site of St. Paul's should be clearly marked as "St. Paul's Place." It shows on maps as such, but a sign on the bridge will make the name familiar to passers-by. The Council has also agreed to place directional finger-posts throughout the parish to show newcomers where the Church is.

West Beecroft.

The new church hall is about complete and will be called "St. James' Church Hall. It will be opened by the Archbishop on Sat., 28th Nov.

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The Prayer for the Clergy and People.—There was a reference in the September issue to the capital S in 'healthful Spirit of thy grace' having dropped out in Prayer Books published in the last century and in the Revised Prayer Book. We have found that the Oxford Press retained it, so do the Scotch and American Prayer Books. The change is a printer's error, and makes our Church appear to be ignorant of the real meaning of one of our prayers.—Adelaide Church Guardian.

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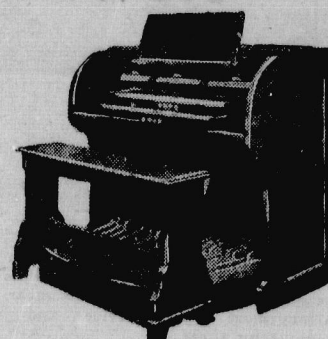
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The Life and Achievements of Oliver Cromwell (I)

(By The Rev. C. Sydney Carter, D.D., F.R.Hist.S.)

It is practically impossible to write what will be accepted as an impartial account of a man whom Mr. Drinkwater calls "as passionate a man as ever took an eminent part in human affairs". For well over a century Cromwell was execrated as an arch-rebel and traitor by all Royalists. His part in the execution of Charles I was to them "an unpardonable sin of a vile usurper" or of "an ambitious wretch."

Clarendon, the faithful henchman of Charles I, declares that Cromwell was "guilty of many crimes for which Hell fire is prepared" and asserts that "he will be looked upon by posterity as a brave wicked man." Yet he has to admit that "he had some good qualities which have caused the memory of some in all ages to be celebrated." He adds that he was "one of those men whom his very enemies could not condemn without commending him at the same time . . . as a man of a great spirit and admirable circumspection and sagacity." Carlyle in the last century did much to rehabilitate Cromwell as a champion of liberty and as "one of the great heroes of the English race."

His Early Life.

Born at Huntingdon on 25th April, 1599, he was the fifth child in a family of ten and was the son of Robert Cromwell and nephew of Sir Oliver Cromwell of Hinchinbrook. The Cromwells were well-to-do landed gentry and were connected with Henry VIII's ill-fated minister Thomas Cromwell, Earl of Sussex. Oliver was entered in April, 1616, as a Fellow Commoner of Sidney Sussex College, Cambridge, but on the death of his father a year later, he was compelled to return home. Soon after he seems to have gone to London and in August, 1620, the year of the sailing of the "Mayflower," he married Elizabeth, daughter of Sir James Bouchier, a well respected London citizen. We know little about her, but it was evidently a happy union from the affectionate

letters Cromwell wrote her in his absences from home while fighting for the Parliament. They had nine children, and it was probably a typical Puritan household where a sweet and genial domestic life was enjoyed with generous hospitality, free speech and liberal culture." The closing years of James I and the early period of his son's reign were times of stirring political and ecclesiastical controversy, in which young Oliver would be keenly interested. Charles I had inherited his father's belief in the divine right of kings and had been taught that, "as it is atheism and blasphemy to dispute what God can do, so it is presumptuous and high contempt in a subject to dispute what a king can do—but rest content in that which is the king's will revealed in his law." Charles therefore conducted an unpopular and disastrous foreign policy which was carried out by his favourite Buckingham. He was forced to dissolve his first two parliaments to save his favourite from impeachment.

In Parliament.

Young Oliver represented Huntingdon in Charles' third Parliament of 1628, and he would be actively concerned with the struggles of the patriot leaders to preserve their civil liberties, which Charles's illegal taxation and repressive measures were seriously challenging. Arminian clergy preached up the royal prerogative and the doctrine of passive obedience and they were rewarded with bishoprics, and these prelates condemned the Puritan and Calvinistic clergy who were sup-

ported by the Parliament. This acrimonious and acute controversy resulted in Charles's twelve years of absolute Personal Rule in Church and State, when Strafford and Laud carried out their "thorough" persecuting policy. The Puritan ministers were ruthlessly silenced or deprived, and the mad royal attempt to dragoon and dominate Presbyterian Scotland led to Charles's defeat in the "Scots' War," and this in turn led to the necessity for the summoning of the Long Parliament at which it was at once determined to overthrow this royal tyranny. Oliver was actively engaged in this critical struggle to decide whether Sovereignty should reside in the irresponsible personal rule of the Sovereign or in the constitutional government of the "King in Parliament." The Ulster massacre of 1641 and the Irish Rebellion precipitated in the Civil War of 1642 in which Cromwell soon took a leading part on the side of the Parliament.

Brilliant Military Leader.

The King's initial successes obliged the Parliament to seek the aid of the Scots at the price of the acceptance of the "Solemn League and Covenant." They also revealed Cromwell's outstanding military leadership with the formation of his well disciplined "Model Army," which was composed of earnest godly men. His invincible "Iron-sides" never lost a battle and were the terror of the Royalist troops. His amazing victories gave Cromwell the supreme command of the Parliamentary Army and proved him to be the greatest general of his age. His brilliant Civil War record was one of unbroken

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