

THE AUSTRALIAN CHURCH RECORD

The Paper for Church of England People.
CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

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THE SECOND ADVENT

The words with which we are so familiar are of very great significance in the Christian revelation. Their very presence reminds us that they deal with something of transcendent importance. Popular writers with a tincture of Christian sentiment often speak of the coming of our Lord. They tell us He comes in the busy mart and also in hours when the soul is burdened. They see Him coming in the Christlike acts of His powers and in the struggle towards better things that animates men: But we have something profoundly different. The Lord has never left His people. It holds true that where two or three are gathered in His Name He is in the midst. Why then speak of the Second Advent? The only answer that can be given is that this event resembles His First Advent. It is a visible, sensible appearance of our Lord once more as in the days of His life. "Every eye shall see Him, and they also that pierced Him, and all the kingdoms of the earth shall wail because of Him."

The Liberal Interpretation.

It is a little misleading to speak of "liberal" theologians. Schools of thought have a habit of appropriating useful tags. We are all familiar with the changes that have been rung on the word "Catholic." But, however misleading the title, a company of scholars in the middle and late nineteenth century claimed that they had discovered a means whereby the aims of literary criticism then dominant could be reconciled with the other realities to which the Scriptures bore testimony. It was not an easy task which they set themselves. They accepted certain canons of literary development which were then believed to have been established. They incorporated into their system prevalent theories of historic development. It was impossible in the light of these canons and theories to regard the Old

or even the New Testament as providing accurate historic data.

The Old Testament patriarchs were the product of oral legends magnifying long past heroes of the race and investing them with a historic dress that belonged properly to the ages of the monarchy in Israel with certain religious addenda of a still later period. Once the scheme was developed it caught the imagination of the students of the pioneering days in what was esteemed to be scientific antiquarianism. Revelation in the hands of the liberal theologians was reduced to religious interpretation. And, unfortunately, the interpreters had no guide but their own experience and expressed aspirations after the divine in the language of their own day. Folk lore of a spiritual character became as a consequence so distorted as to present a wholly erroneous conception of the past. It was the task of the patient investigator to separate the spiritual ideal from its mistaken historic integument. That particular phase of literary effort has been superseded although Dr. Jacks still valiantly strives to render the work of Loisy accessible to the English reader.

The Result of the Liberal Movement.

Believing, as the Liberals did, that religious ideals must be couched in the language and reflect only the ideas of the environment of the writer, it became impossible to read into even apocalyptic literature anything more than a powerful symbolic presentation of the struggles of the Christians against the deadly foes that threatened their existence in the early days of the Church. The seer, indeed, had a vision, but it was a vision of the Lord triumphant over immediate menaces. And so the Preterist view of the Book of Revelation found wide acceptance. The facile pen of Dean Farrar, to mention but one of the ready scribes of the period, moved with easy grace from

judgment to judgment and saw in the whole the death struggle between Nero and the infant Church. Only in so far as the subsequent history offered parallels to the violent scenes of Nero's reign could the book have any bearing on the life of the Church to-day or any time subsequent to the stirring times of dire conflict which it portrayed in its own remarkable imagery. We are reading a bye-gone allegory of a bye-gone day. Its only inspiration is the thrill which comes to those who enter into the spirit of those who died in faith not having received the promises. Liberalism has suffered many severe shocks but it is by no means dead. There are advocates of Preterism still to be found.

An Earlier Suggestion.

Preterism was not the product of liberal theology. It was adopted by it as an easy way of reconciling spiritual ideas with a prevalent theory of historic development. The father of the opinion is usually regarded as Alcazar, a distinguished Jesuit who flourished A.D. 1614. But before that a distinguished Jesuit Ribera in 1603 proposed the opinion known as Futurism in which the whole book awaits fulfilment in the period immediately preceding our Lord's return to judgment. The term immediately preceding must, however, be taken as referring to the age which ushers in the Second Advent which itself is marked by several stages including a large millennial period of one thousand years. Since the decline of liberalism this particular view has gained currency once more. It was eagerly adopted by the followers of Nathanael Darby and has from that quarter invaded Evangelical circles in many churches. But lest it should be surmised by an incautious reader that the Futurist view is a peculiarity of advanced evangelicalism it may be advisable to notice that in addition to Ribera the opinion had been adopted by such a doughty supporter of what are now known as Anglo-Catholic tenets as Samuel Ruppy Maitland.

The Historical Interpretation.

While the advocates both of Preterism and Futurism find passages in the early Fathers which in their judgment justify them in maintaining that the systems precede the date of the reputed founders there can be no doubt that as early as the twelfth century the historical interpretation which regards the Book of Revelation as depicting the struggle of the Church against her enemies from the Resurrection to the Second Advent found powerful advocates. Abbot Joachim speculated freely on this topic and ultimately developed a system of belief that opposed many of the determinations of the mediaeval church. John of Parma, General of the Franciscans, gave wide currency to the views of Joachim and paved the way for their adoption in a modified form by the supporters of the Reformation. But again lest an incautious reader should assume that the historical interpretation is now a peculiarity of Reformed theology it may be well to indicate that Cardinal Manning appeared as an avowed supporter of this particular interpretation.

The Historical A Millenial Theory.

In recent times Historicism has divided into two branches. There are those who still adhere to the older interpretation. Such writers as Alford and C. H. H. Wright may be instanced as examples. No doubt these interpreters vary amongst themselves and it would not be just to take every individual detail in historic parallels which have been discovered and fix it as a perfectly genuine characteristic of the historical school. Another school has arisen represented in somewhat different form by Professor Milligan and Professor B. B. Warfield. It is the latter writer who gives particular prominence to what has been called a millenialism. According to this method of interpretation it is true indeed to say that the Book of Revelation depicts the struggle of the Church of God all down the ages with her deadly enemies. The events of history are not wholly ignored but on the other hand they are not presented as they appear in historic perspective but in their inner feature as developments of the spiritual forces that threaten the kingdom of God. Many historic events as man counts history, may coalesce into one startling figure, a beast, a false prophet, the anti-Christ. Nor are we to take the period of rest and apparent victory before the final overthrow of the kingdom of unrighteousness as something supervening upon the world's stage

when the present drama is concluded. Rather we are to look upon it as the other side of the shield. There is now victory, there is now peace and the saints reign with Christ although this great fact has yet to be manifested to a startled world. There is a paradox in Christian experience. We fight and we are at rest. This remarkable paradox is powerfully portrayed in the contrasted picture of blood and tears and the paradise of God which are given to us side by side in this great epic of the kingdom of our Lord and of His Christ.

No attempt has been made in this article either to evaluate or to criticise these various opinions. The effort has been directed to showing that the question of our Lord's Advent as a great reality has been before the minds of men for centuries. The present uneasiness gives an added piquancy to this blessed truth. He is coming to take up His power and reign. May we be ready to meet Him.

DIVORCE.

Mrs. Fisher, wife of the Archbishop of Canterbury, speaking on the question of Divorce at the rally organised by the Mothers' Union in the Sydney Town Hall, said, "from the outside the ever-widening divorce laws are among the greatest threats. These laws originally created by man for his own convenience, are a contradiction of the will and purpose of God. Divorce is now a very easy thing for everyone, and we see the result in the unhappiness of many children. Without doubt divorce has undermined family life."

CONFERRING Th.D. DEGREE.

At the opening session of the General Synod on Thursday afternoon the Primate of Australia conferred the Th.D. Degree, which had been granted by the Bishops of Australian College of Theology. Those on whom the degrees were conferred were:—

The Rev. F. R. Arnott, Warden of St. Paul's College, University of Sydney; the Very Rev. S. Barton Babbage, Dean of Sydney; the Venerable W. R. Barrett, Archdeacon of Hobart; the Rev. B. W. Oddie, the Provincial of the Australian Province of the Society of the Sacred Mission.

Dr. Frank Cash, the Registrar of the Australian College of Theology, presented the clergy to the Primate.

WORDS OF BLESSING!

The following words of blessing have been used by the Archbishop of Canterbury in Australia:—"The truth of Christ our Lord possess your minds, the strength of Christ our Lord possess your wills, the joy of Christ possess your hearts, the love of Christ keep your souls, and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, remain with you now and evermore. Amen."

THE ARCHBISHOP OF NEW ZEALAND

The Archbishop of New Zealand and Primate, Dr. West Watson, who visited Sydney to take part in the Centenary Celebrations of the Australian Board of Missions, remained to be present at the opening of General Synod. He was warmly welcomed at the opening session by the President, who observed that the Archbishop of New Zealand had been a Bishop for 41 years.

The Archbishop, in his reply, expressed appreciation of the link between the Church in Australia and New Zealand, and said the Archbishop of Sydney had done much to further these happy relations.

AT GENERAL SYNOD.

THE PRIMATE'S REFERENCE TO THE ARCHBISHOP OF CANTERBURY.

"Our General Synod this year will be forever memorable by the presence with us for the first time in history of the Archbishop of Canterbury, Primate of All-England. His coming has been the occasion for men of good-will throughout Australia to demonstrate their sense of the value of the things of the spirit. His addresses have been an inspiration to all who have heard them. He has radiated friendship and good-will wherever he has gone. This has made his tour a triumphant success. We are grateful to Mrs. Fisher for accompanying him. Her outstanding gifts as a speaker, her charm and wisdom, have created a deep impression, especially on the women of the church whom she has addressed. Their presence among us has helped all to realise more vividly the reality of the historic Church and the wide fellowship to which we belong as members of the Anglican Communion. The visit is another reminder of the ease and speed of modern communications. It is a tribute also to Australia's responsibilities and importance in the world of to-day which we share uniquely as members of the ancient Church of the British people."

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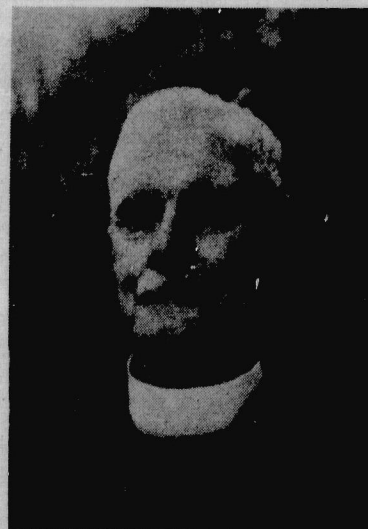
Write for further information to the Honorary Secretary, Church of England Evangelical Trust (N.S.W.), Diocesan Church House, George Street, Sydney.

Mr. Ralph Barton, Superintendent of Oenpelli, will be home on furlough before Christmas. Great progress has been made at Oenpelli and much credit is due to Mr. Barton.

THE LATE CANON LANGFORD-SMITH.

Sydney Edgar Langford-Smith was born in New Zealand in 1869. His father, a farmer and grazier, was the son of an officer of the Life Guards who served under George III. His mother was the daughter of a physician also named Smith, whose wife was Maria Langford, the sister of Lord Langford, of Langford Hall, County Dublin.

At the age of 17 Edgar (as he was then called) entered the service of T. R. Proctor, optometrist, and ultimately became successful in that profession. His connection with Mr. Proctor led to his coming to Melbourne to assist in work there. In Victoria he came under the influence of Rev. Nathaniel Jones (afterwards Canon Jones) and his thoughts were turned to the ministry of the Church. He studied for a time at Perry Hall, Bendigo, under the direction of the Rev. Nathaniel Jones, and when Mr. Jones was appointed Principal of Moore College, Sydney, Mr.



Langford Smith made arrangements to follow him and was entered at Moore College. Ordained in St. Andrew's Cathedral, Sydney, in 1900, he served in the Diocese of Sydney till his retirement for health reasons in 1937.

The 37 years of his active ministry were spent in two parishes; first St. Andrew's, Summer Hill, as curate with Canon Vaughan; then as rector of Wahroonga, which for the first ten years included Hornsby, and lastly as rector of Summer Hill in succession to Canon Vaughan.

In 1919 he was elected by the clergy of the diocese to a Canonry in St. Andrew's Cathedral. This, as the Archbishop remarked in his address at the funeral service in the Cathedral, the Canon esteemed as a very high honour.

In 1932 he was made Archdeacon of Cumberland but resigned this office two years later, feeling that his hands were already so full with parochial and extra-parochial work he had not now the requisite strength to devote to the office of an archdeacon. His resignation in 1937 from parish duties came as quite a shock to the diocese in the work of which he had for so long taken a leading part. For many years he had been deservedly trusted as a leader in Synod; and he possessed outstanding gifts in debate.

Although the Canon was known throughout the whole Church in Australia for his work in Synod, and especially in General Synod on the proposed New Constitution for the Church in Australia, his parish was ever his first love. He was a diligent parish visitor and a faithful preacher and teacher. He was always at home in pastoral work. The Archbishop in the address above referred to, read an eloquent tribute to him from the pen of Bishop Hilliard.

Canon Knox, preaching last Sunday to a large congregation at the Memorial Service in St. Andrew's, Summer Hill, read some verses from the first chapter of the Epistle to the Philippians, which he said seemed to gather up and express the message of the Canon's ministry, and what he said, or could fittingly have said at the farewell meeting when leaving the parish, "I thank my God upon every remembrance of you . . . for your fellowship in furtherance of the gospel from the first day until now; being confident of this very thing that he which began a good work in you, will perform it until the day of Christ. Even as it is right for me to think thus of you all because I have you in my heart inasmuch . . . as in the defence and confirmation of the gospel ye all are partakers with me of grace."

This passage of scripture said the preacher, sets out the three great ambitions of the Canon's life, and in their proper order: (1) "The furtherance of the Gospel" at home and abroad. A living evangelism, the winning of men for Christ, was his first and supreme desire. He found Summer Hill a missionary-hearted parish. He was largely responsible for maintaining that interest. There must be few parishes in Australia that has given, and is still giving, more to missions than Summer Hill.

(2) The "perfecting" of God's work in the life of each believer. The Canon was a

frequent visitor at the Katoomba Convention and sought to know in his own experience and to promote in the experience of others a deeper spiritual life.

(3) "The defence and confirmation of the gospel." The Apostle Paul writes, "knowing that I am set for the defence of the gospel." The use of the perfect tense in the word "set" used here shows that the Apostle felt that he was given an immovable post of defence as well as a prior task of aggressive evangelism.

As the Canon saw it, the acceptance of the proposed New Constitution for the Church in Australia meant the establishment of a new Church. As soon as Parliament ratified the New Constitution, the old Church would cease to be. If this new Church were given by Act of Parliament the powers claimed, a new Prayer Book could be drawn up with new doctrines and new services. In this new Church the Red Book or the Roman Mass might be substituted for our present service of Holy Communion. The wearing of the chasuble by officiating ministers might be made compulsory in order to thus symbolise the doctrines taught in the new Service Book. And any diocese accepting the New Constitution and entering that new Church could only withdraw by leaving behind all its property and all its endowments.

The Canon spent (in consultation with the late Mr. Mann and others) many laborious days in resisting this.

This was the fight that was fought out in Bishop Barker's day, when the present Constitution was adopted, but has been renewed and with much greater strength and is not yet ended.

Many Bishops conscientiously believe that the law should implement those powers which they hold are already inherent in their office and put into their hands coercive powers.

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DR. PAUL WHITE, REVS. CANON M. L. LOANE, L. A. and MRS. PULLEN, DEACONESSES RUTH JACKSON and B. WESTON, SISTER BESSIE PARKER, and OTHERS.

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SESSIONS :: 9.30 a.m., 11 a.m. and 7.30 p.m.

A GREAT WELCOME TO SYDNEY: THE ARCHBISHOP OF CANTERBURY

Great enthusiasm was shown by a very large number of Church people who greeted the Archbishop of Canterbury and Mrs. Fisher on their arrival in Sydney on November 17th. The procession through the streets, headed by Sydney's magnificent mounted police and followed by the police band, was greeted with many cheers. In the procession, also, were pupils from our Church Schools and students from Moore College. The crowd appreciated the friendliness of the Archbishop and Mrs. Fisher who acknowledged their cheers with a hand wave. In the official party in the procession were: the Lord Mayor of Sydney, Alderman O'Dea; the N.S.W. Premier, Mr. McGirr; Bishop Hilliard and Mrs. Mowll. The Archbishop of Canterbury was accompanied by his domestic chaplain, the Rev. C. Pare, M.A., who is the Headmaster of Canterbury Choir School, England.

On the arrival of the procession at St. Andrew's Cathedral, His Grace of Canterbury and Mrs. Fisher were welcomed by the Primate of Australia.

Included in those assembled at the Cathedral entrance were the Archbishops of Brisbane and Perth; the Bishops of Borneo and Singapore, Armidale and North West Australia; Bishop Pilcher; the Dean of Sydney; other Church dignitaries and Clergy; the Chief Justice of N.S.W., Mr. Justice Street; and the Chancellor of the Diocese, Mr. W. S. Gee. A guard of honour was formed by Sydney clergy. It was noted that the two Primates wore the gowns of Doctor of Divinity of Oxford and Cambridge respectively. The procession moved into the Cathedral where the Archbishop of Sydney offered thanksgiving for the safe arrival of the Archbishop and Mrs. Fisher and extended to them a warm welcome to the Mother Diocese and to the oldest Cathedral in Australia. His Grace of Canterbury replied in a short address and expressed appreciation of the warmth of welcome he had received. It was an inspiring moment when he invited the congregation to rise and recite with him the Apostles' Creed. He then gave the blessing, and quietly retired to the vestry. On leaving the Cathedral grounds on the way to Government House the assembled crowd gave a rousing cheer.

Town Hall Reception.

The Archbishop of Sydney and Mrs. Mowll received some 3,000 guests who had been invited to the Sydney Town Hall to meet His Grace of Canterbury and Mrs. Fisher. The members of the Arrangement Committee for the Archbishop's visit were presented in the vestibule and afterwards in the Main Hall the Archbishop of Sydney read a speech of welcome to our honoured guests and presented the Archbishop with a beautiful opal which he hoped would be placed in the Archbishop's Primatial Cross. The Archbishop was loudly applauded, when he rose to speak, and, again, when he made reference to England and the part she had played in the War and since. He also thanked Australia for food parcels and the gestures of friendliness and loyalty to the Mother country. He delighted everyone with a story of an early encounter he had with a newspaper reporter in a small country town who begged him to "say something — anything—three sentences would do," as he was leaving. "Very well," said the Archbishop, "Australia is very large. The weather here is exactly like the weather in England. And the Australians are adorable people."

The Archbishop and Mrs. Fisher moved amongst the people in the crowded hall and shook hands with very many of them, being introduced by the Archbishop of Sydney and Mrs. Mowll. One incident of interest caused those who saw it to recognise Mrs. Fisher's quickness of eye and memory. She was introduced to a lady, and a few minutes later, on being introduced to another lady, said quickly, "but I'm sure I met you a few minutes ago" — it was the lady's twin sister, who at that moment appeared and Mrs. Fisher saw them together. The friendliness of the Archbishop and Mrs. Fisher was quickly recognised and Sydney people, like those in other parts of Australia, took them to their hearts. The reception provided the opportunity for a gathering of Church people in an atmosphere of fellowship with Church leaders which will not soon be forgotten.

Visit to The King's School.

On Saturday afternoon, November 18th, the Archbishop and Mrs. Fisher paid a visit to our oldest Church

school. Some 1500 people were present to greet them. It was a happy gathering and His Grace and Mrs. Fisher, who mingled freely with the people, captivated all with their friendliness. It was fitting that the Archbishop should visit our historic school which was founded by Bishop Broughton, who was a pupil of King's School, Canterbury, as was also our present Archbishop. The Bells of St. John's and All Saints', Parramatta, rang out a welcome and it was altogether a happy visit. It was noticed that His Grace was particularly interested in the School precincts and chatted happily here and there with the boys. One of the characteristics of the Archbishop is his friendly habit of giving a cheering word as he moves along, and even in a dignified procession he had a smile and a word to those looking on — particularly to young people. Many will remember his visit by some word or phrase spoken to them personally. Rumour has it that sometimes in a gathering, he has been found, after slipping away by himself, conversing with an individual or a small group to whom he wanted to speak a word or ask a question. He has combined dignity with friendliness and certainly he has made lasting impressions as a friendly Christian leader.

Service in the Cathedral.

St. Andrew's Cathedral was crowded to capacity on Sunday morning when the Archbishop was the preacher. Many also filled the Chapter House, and those assembled in the street listened through amplifiers. There was also a vast unseen congregation listening in at parish churches, in homes and in hospitals.

The Governor of N.S.W. was present in the Cathedral.

The Order of Morning Prayer was conducted by the Dean, assisted by the Precentor. The lesson was read by the two Bishops Coadjutor. The service was simple and impressive with familiar hymns and chants. Those who listened were appreciative of the excellent harmony and clear diction of the Choir.

The Archbishop's address, based on the "Prayer for the Church Militant," was full of challenge. His Grace pointed out that the Church was primary in its message and influence and took precedence over the State which could not of itself fulfil a function of bringing blessing to mankind. Only the spiritual message of God revealed in Christ could do that. No man is made better by insisting on and receiving his rights,

TWO PRIMATES

even when he deserves them, but only by fulfilling his duty in self-forgetfulness. The concluding point in his address in which he made reference to eternal things in Christ, was, could man find his true destiny? The Archbishop said, amongst many other apt expressions, "If man abolishes eternity, he doesn't then know what on earth to do with time." We cannot afford to evade eternal issues, for one day we must all appear before God to give an account of the deeds done in the body, whether they be good or whether they be evil."

His Grace of Canterbury gave the Blessing.

Visit to Wollongong.

More than 2000 people assembled to hear the Archbishop of Canterbury at Wollongong on Sunday night, November 19th. People from all parts of the South Coast were present.

The Archbishop had tea in St. Michael's Parish Hall, to which clergy and their wives in the Archdeaconry were invited to attend. The Archbishop sat with the Southern Miners' President, and a representative of the Waterside Workers. It was a memorable occasion for all concerned.



THE PRIMATE OF AUSTRALIA WITH THE PRIMATE OF ALL ENGLAND

(Photo by courtesy Canon Ernest Cameron.)

DEDICATION OF COLLEGE CHAPEL.

The John Francis Memorial Chapel at Moore College, Sydney, was consecrated by His Grace of Canterbury on Monday afternoon, November 20. Those present included the Archbishops of Sydney and N.Z., His Excellency the Governor of N.S.W., and Miss Northcott, Dr. and Mrs. Frank Cash, the donors of the Chapel, Professor S. H. Roberts, the Vice-Chancellor of Sydney University.

A special form of Consecration of a Chapel was used. The Principal of Moore College, Archdeacon T. C. Hammond, formally invited His Grace

to consecrate the Chapel. The Archbishop made feeling reference to the circumstances of the giving of the Chapel as a memorial by Dr. and Mrs. Frank Cash to their only son, who had been killed on active service. The Archbishop preached on the ministry, "the hardest of all trades but the best rewarded."

A large number of clergy lined the route along Carillon Avenue from the old Chapel to the new. In spite of rain a large group assembled in the street, and in the grounds of the College, to hear the amplification of the service. The service, which was recorded, was heard on the air from two stations on Sunday last.

CIVIC RECEPTION AND STATE DINNER.

Some 400 people were present at the civic reception given by the Lord Mayor of Sydney, Alderman O'Dea, in honour of the Archbishop on Monday morning, Nov. 20th. The Archbishop said that the phrase of thought known as "human liberalism" was passing, and that thoughtful people were giving some attention to the idea of God and His working in the hearts of people.

The N.S.W. Government entertained the Archbishop and Mrs. Fisher at the Hotel Australia to which a large number of guests were invited.



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NOTES AND COMMENTS

Australia has bidden farewell to the Primate of All England, His Grace the Right Honorable Geoffrey Fisher, D.D., Lord Archbishop of Canterbury, and his gracious wife. Our visitors, in their all-too-short visit, to our land, have given themselves generously in public and private gatherings. Mrs. Fisher has won the deep regard of Australian people by her understanding approach and challenging message to Australian women. Dr. Fisher has given himself freely in the many services and meetings at which he has spoken so sincerely and courageously and with great benefit to us Australians. Both our illustrious visitors will have left behind them a deep regard and even affection in spite of the brevity of their stay.

We commend them to God's care and guidance and pray for them a safe return to their historic home.

The prophets of old were preachers of righteousness, forth-tellers of man's duty towards his God and His fellow man, as well as in most cases foretellers of coming judgment on the nations by reason of their disobedience to God. The present-day prophet, as he preaches the righteousness of God, has also his duty to declare though in less detail the certainty of judgment to come where God's will for his people is neglected or opposed.

In a very true sense the Archbishop of Canterbury in his pilgrimage in Australia fulfils the role of the prophet of old in his clear witness to these things that make for righteous living and his warnings against the things that cripple human personality and so contravene the will of God. And so Dr. Fisher is clear in his utterances against Communism and materialistic teachings and beliefs that so manifestly mould life by an unworthy pattern. But he also, in a prophetic way, points out to other pressing dangers to a truly human life as God intends it.

Strikingly enough the Primate of All England, and the Prime Minister of the Commonwealth almost at the same time, but in widely different places, stressed the dangers that attach to a too-paternal government. We suppose that the Archbishop of Canterbury

has been suffering in his own country at the hands of a bureaucracy that ever seeks to regiment and control the lives of others. As D. R. Davies said, in his recent Australian broadcast, in other times men in their ignorance treated things as persons, but in these days the temptation is for men to treat persons as things, a far greater error. And so we are warned that while governments or the State must have power in order to fulfil their purpose, they must not have absolute power over the lives of the governed. The danger today is great lest in looking to the government to act and direct we may find ourselves living entirely under a direction which will gradually evacuate our lives of true personality. As Dr. Fisher has pointed out God must stand first in all human life. There must be a true freedom of conscience. Self-determination is a sacred gift and responsibility. We must be careful that our true liberty be not infringed by human governments. We must stand fast in that liberty where Christ has made us free. His Incarnation warns us not to make common that nature He has touched and cleansed. In all departments of our life we need the reminder that man who is set in authority is also set under authority, that a man's conscience in God's sight must have the last word in State or Church.

Someone has drawn this contrast between the pessimist and the optimist: the pessimist always sees the dark side of things, the clouds of a coming world war, the unsettling of our national life, our strikes, our opposing philosophies and the kind of thing that mars our peace and keeps us on the tenter-hooks of grave uncertainty; the optimist also sees all these things that disturb the minds and hearts of men around him, but, in addition to these things, he sees God—the God of truth and equity, the God of patient long-suffering, the God who persistently is active in all human life—the Omnipotent God who works a work that no man can let, who purposes and no man can disannul His purpose.

The Season of Advent proclaims the certitude of the Christian hope. "I will come again" was the promise of Christ the Lord and Saviour. And St. John, with true vision of that coming, stressed the result of it, when, as it

were, standing at the end or beginning, he said, "The kingdoms of this world are become the kingdoms of our Lord and His Christ, and He will reign for ever and ever." So our Christian people can sing with assurance—

Oh the joy to see Thee reigning,
Thee, my our beloved Lord!
Every tongue Thy Name confessing,
Worship, honour, glory, blessing,
Brought to Thee with our accord.
Thee, my Master and my Friend,
Vindicated and enthroned
Unto earth's remotest end
Glorified, adored and owned!

It has been a matter of great interest to observe that, while the Archbishop of Canterbury has been giving a great message to the Churchpeople and the people of the Commonwealth, his devoted consort, Mrs. Geoffrey Fisher, has been doing her part amongst the womanhood of our nation. As Central President of that world-wide institution, the Mothers' Union, she has been given the opportunity of addressing large meetings of women in Perth, Melbourne and Sydney.

Just before leaving Australia Mrs. Fisher addressed a great gathering of some 4000 women under the auspices of the Mothers' Union. Her address was broadcast. In it she dwelt upon the place of womanhood in the life of the Church and community and stressed the need of a better adjustment of the home responsibilities of the husband and wife. Too long had womanhood been relegated to look after home and family and the man had largely handed over his responsibilities in that sphere to the woman. It was time for women to take her proper share in the whole of life's developments. It was not right that men alone should be charged with all legislation respecting human relationship. Mrs. Fisher indicated the injustice of the Divorce Laws being passed by men only. It was necessary for women to take a wider interest in social questions. She required to cultivate her intellectual faculties. In passing, Mrs. Fisher referred to the non-intellectual nature of many magazines intended for women. But the main theme of her address was an appeal to the women of the community to place Christ first in their lives and to seek to bring other mothers to know Christ in their lives and to claim their homes for Him. That was one great part of the purpose of the Mothers' Union, because the home was the training place of Christian citizens, and no nation could be great unless the homes were Christian.

General Synod Service

Archbishop of Canterbury's Sermon

The Archbishop spoke about the history and character and responsibility of the Anglican Communion.

"The Ecclesia Anglicana" was born at a time when Christendom was still one and undivided and drew strength from both East and West. Early British Christianity owed a great debt to the Celtic missionaries who came from the north, from Iona. Augustine, when he came, established the See of Canterbury which ultimately became the Metropolitan See. Then 400 years ago, at the price of another schism, it was purified in accord with the true principles of the faith and went back again to the foundation of the Apostles and Prophets. We cannot doubt that by the Providence of God the Church of England was set free from much that was false in fact and emphasis, and from a conception of authority both dangerous and damaging. The first reliance of the Reformation was on the Scriptures.

"We believe that in its doctrine the Church of England approaches more nearly to the purity of the doctrine of the New Testament than any other Church. This is not a boast; it is rather a reproach for a faulty use of the treasure so committed to us. There is no special Anglican doctrine, but there is a special Anglican temper of mind and heart. Because of it we are to a peculiar degree trusted by other Christian Churches, and we can hold out hands of understanding. Because of it, also, we are not afraid that association with others will compromise our good name. Amongst other things this temper involves a readiness to distinguish between truth revealed of God and secondary inferences."

Morning Prayer was preceded and followed by an impressive procession of Synod representatives, Cathedral and diocesan clergy and officers and Bishops of Australia with visiting Bishops. The Archbishop of Canterbury was escorted by the Primate of Australia.

The press described the march into the Cathedral as Sydney's most colourful march for years.

FROM THE PRIMATE'S CHARGE.

The Primate delivered his presidential address in the Chapter House, which was crowded with representa-

tives from all dioceses in Australia. His Grace, after referring to the losses through death of General Synod members since its last meeting, also mentioned that Lambeth Conference had met since last General Synod and that the World Council of Churches had been inaugurated at Amsterdam and the Church Union Scheme in South India had been consummated.

The Archbishop emphasised "that a unique opportunity had been given to us as the representatives of the British way of life and the Christian faith to 1160 millions of the world's population living in close proximity to our shores. The act that most Australians do not appreciate the significance of this and do not find it easy to understand the viewpoint of those who have been brought so close to us by air communication make the responsibility of the Church all the greater. I wish that our usual Church problems could be relegated to a subordinate place and that we might arouse ourselves and thoughts as the members of the Church to the challenge of these days for our witness and service to the world around us. We need to influence public opinion in Australia and call for action while the way is open to us. There are many avenues of service in these Pacific lands. Their need is so vast and their plight so desperate that if we are serious in our determination to meet the need, we must cheerfully submit to material sacrifices."

Facing Facts.

"We are thankful for the material property of Australia, but we must face the grim fact that we are allowing our nation's life to be built on an insecure foundation such as on the assumption that man need not do a full day's work for a full day's pay. A Christian cannot tolerate such an assumption. To express his service to God through the work he does requires him to do it with all his might. There is a deplorable lack of Christian principle manifested in the lives of so many of our fellow-countrymen. Behind it is a long story of distrust of man in his fellow-man, and a determination to see that he himself is not exploited at the expense of others. In such an atmosphere selfishness and laziness develop quickly. We as a Church have a solemn responsibility to see to it that the Christian life

can be lived both as individuals and as a community."

We cannot bear witness effectively to Christ unless our own devotion to Him is evident in our own personal actions. Ministrations lose their power unless, through them, He is revealed. Around us in Australia there are 70 per cent. of the population who are completely out of touch with any of the Churches. The call to us all is to face the task of bringing them into the life of the Church and winning them for Christ and His service, and to show by our own attitude and actions the reality of Christian faith.

His Grace concluded by making reference to the expected visit of the Archbishop of York to Australia next October.

Much sympathy will be felt for the Rev. H. J. H. Lofts, of Enmore, Sydney, on the death of Mrs. Lofts. The funeral service was held in the Parish Church on Monday last.

We offer congratulations to Mr. and Mrs. R. Fowler on the birth of a daughter, Lynne. Mrs. Fowler is a daughter of Archdeacon and Mrs. R. B. Robinson.

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WITH THE CHOIR.

At the close of the service in St. Andrew's Cathedral, Sydney, on Thursday night, the Archbishop of Canterbury specially thanked the members of the choir for the singing in the Cathedral. He said he had appreciated it and was touched by the Anthem sung at the Synod service, "Blessed be the God and Father of our Lord Jesus Christ," which, he said, was one of his favourite anthems and had played a part in his spiritual experience in former days.

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THE SECOND COMING OF CHRIST.

A MOTIVE FOR PERSONAL HOLINESS AND FOR CHRISTIAN SERVICE.

(By Archdeacon H. S. Begbie.)

Many Christians apparently take little interest in what St. Paul speaks of as "That blessed hope—even the appearing of our great God and Saviour Jesus Christ." And this in spite of the undoubted fact of its frequent reference in the pages of God's Word. Our Lord Himself in many parables as also in plain language, speaks of that unique event yet to come. The apostles all speak of it in one way and another. In St. Paul's earliest Epistle he tells of the Thessalonian Christians as having "turned from idols to serve the living and the true God, and to wait for His Son from heaven"; it is with this glorious Hope he comforts those who were passing through a period of bereavement (1 Thes. iv. 13-18), while his last epistle written just prior to his martyrdom, speaks of the "crown of righteousness which the Lord the righteous Judge will give . . . in that day . . . to all those who have loved His appearing." In all his other epistles the Lord's return has mention.

I regard that Hope as having a most practical result so far as (i) our spiritual life is concerned, as also (ii) as being a wonderful incentive to practical service in the extension of our Blessed Redeemer's Kingdom.

It was one of the great compelling forces in the spiritual life of Dr. R. A. Torrey who stated in one of his addresses, "When I got hold of the Truth and the truth got hold of me, of a personal, visible, glorious return of our Lord, it lifted me above the world and its ambitions. What did I care whether I was rich or poor; what did I care whether I had honour or contempt . . . The Lord Jesus is coming back again! I had been very ambitious, but when the truth got hold of me, I had but one ambition, and that was to please my Lord, Who might come at any time and to please Him at any cost."

Just think for a few minutes of some aspects of the Christian life in which the return of our Lord is made a motive for Christian holiness and Christian service.

1. An Incentive to Simplicity in Living.

After speaking of the Day when He shall come in power and great glory as recorded in St. Luke xxi, and telling of some of the signs which would immediately precede that Day our Lord

adds, "But take heed to yourselves, lest your souls be weighed down by self indulgence and drunkenness or the anxieties of life, and that Day come upon you suddenly like a falling trap; for it will come on all the dwellers on the face of the whole earth. But beware of slumbering; and every moment pray that you may be fully strengthened to escape from all these coming evils, and to take your stand in the Presence of the Son of Man" (Weymouth's translation).

The whole context has to do with the return of our Lord and the events connected with it; and our Lord says "Be ready for that day and be ready in this way. First, beware of self indulgence! Next, beware of being submerged in worldly cares, responsibilities and duties. We are to beware lest cares of any kind choke our spiritual life and crowd out the daily and earnest study of the Word of God, as referred to by our Lord in the parable of the Sower in St. Luke viii.

2. An Incentive to Prayer.

"And every moment pray that you may be fully strengthened to escape those things that are coming on the earth."

Prayerfulness is one of the most important elements of a really holy life. The motive to prayer, to that very essential element of holiness held out in the passage quoted from St. Luke xxi 36 is that the Lord is coming, and our need of watchful, intense, constant prayer. We surely need to "watch unto prayer."

3. An Incentive to Abiding.

In 1 John ii 28 we read "And now little children, abide in Him, that when He shall appear we may have confidence and not be ashamed before Him at His coming."

Abiding in Christ is not merely an essential of holiness, but it is the very secret of holiness, abiding in Christ and He abiding in us; an utter giving up of any attempt to become what we ought to be, in our own strength, simply the surrender of our lives to Jesus Christ to come in and indwell and live His life out through us! We can never be holy in any other way. And this passage from St. John's First Epistle holds up, as the motive for just letting the Lord Jesus live out His life through us, the fact that He is coming again; and when He comes, the only way to be glad is to be like the coming One; and the only way to be like the coming One is just let Him be the One Who makes you like Himself, and let Him live out His life in you. I live

says St. Paul, "yet not I but Christ liveth in me." We are to abide in Him, and to abide is to obey! "he that keepeth His commandments abideth in Him and He in Him." See to it that no cloud is allowed to come between you and Him.

4. An Incentive to Readiness.

St. Matt xxiv 42. "Watch therefore for ye know not what day your Lord cometh. But know this, that if the goodman of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through. Therefore be ye also ready; for in such an hour that ye think not the Son of Man cometh." That is a very comprehensive description of holiness, readiness for the coming of the One Who knows us through and through, Who knows not only our acts but our words spoken in secret, before Whom not one single imagination of the heart is hidden.

Here is an ancient prayer of which I am very fond—"Help me, O Lord, always to watch for Thee, to wait for Thee and to wish for Thee, that at Thy coming again Thou mayest find me ready. For Thy sake I ask it."

5. An Incentive to Service.

"The Son of Man is as a man taking a far journey, who left his house and gave authority to his servants and to every man his work, and commanded the porter to watch. Watch therefore for ye know not when the Master of the house cometh whether at midday or at even or at the cockcrowing or in the morning, lest coming suddenly he find you sleeping. And what I say unto all, watch!" We are to be as faithful and wise servants doing our appointed tasks for Him. "Blessed is that servant, whom his Lord when He cometh shall find so doing. Verily I say unto you, that He shall make Him ruler over all His goods." But and if that evil servant shall say in his heart "My Lord delayeth His coming" (and how many are saying that very thing now) . . . the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of and . . . shall appoint him his portion with the hypocrites, there shall be weeping and gnashing of teeth."

May God give us all grace so to abide in Him and He in us; so to pray; so to seek to extend His kingdom while time and opportunity are ours, that when He appears "we may have perfect confidence, and may not shrink away in shame from His Presence at His coming (Weymouth).

GENERAL SYNOD.

OPENING SESSION.

The first session of the Synod was opened in the Chapter House, Sydney, on Thursday, November 23, prayer being read by the Precentor of St. Andrew's Cathedral, Rev. M. C. Newth.

Extracts from the Primate's presidential address are given elsewhere.

The platform presented an unusual sight with the Bishops of Australia, together with the Primate of New Zealand, Dr. West Watson, the Bishops of Polynesia, Melanesia, Singapore and Borneo. After the Primate had delivered his presidential address, His Grace of Canterbury entered the Chapter House and received a rousing welcome. Under the glare of brilliant electric lights, which were used for the purpose of a moving film, of the proceedings, the platform presented a very bright picture.

The Archbishop, who spoke at length, made reference to the South India United Church, Re-union with Non-Episcopal Churches, and Canon Law as now being dealt with by the Convocations in England.

Concerning the Church in South India, the Archbishop stated that there had been some confusion of thought about the scheme and that Lambeth had allayed the fear that it laid down conditions for all future approaches on the question of the Union. It was left free to Bishops to decide whether the clergy of the South India Church could exercise their ministry in their Churches. The question of Re-union with Non-Episcopal Churches was receiving close attention in England by the Anglican authorities, and a report was soon to be issued on the question. On the subject of Canon Law, the Archbishop said that there was "a revolt against being governed by Acts of Parliament." The Church was seeking a full authority for the Church to which all must give loyal support. There were some difficult problems but they must be faced.

Another interesting feature of the opening session was greetings brought to the Synod by representatives of other Churches, which included the Greek Orthodox Church, Russian Orthodox Church, Syrian Orthodox Church, Presbyterian, Methodist, Bap-

tist, Congregational, United Evangelical Lutheran Church, Churches of Christ, and The Salvation Army.

The greetings were received by the Primate, who warmly welcomed the representatives.

Archbishop Theophylactos, of the Greek Orthodox Church, replied on behalf of the Episcopal Churches, and the Right Reverend Blanchard, Moderator-General of the Presbyterian Church, on behalf of the Non-Episcopal Churches.

PRESS CONFERENCE.

The Archbishop of Canterbury had many interesting things to say in reply to questions by various press reporters at Bishops Court on November 18.

In regard to the future of Jerusalem, His Grace was firmly of the opinion that the whole of the old city, with its immediate environs, should be under international control. The new city, with its 150,000 Jews, should be in the State of Israel.

The Archbishop spoke of the Orthodox Church in Russia maintaining its own profound witness to the Catholic Faith with courage and effect, even without complete freedom. No Church can suffer what they suffered without being purified. It is primarily a worshipping community, with the centre of its life in the hearts of the people within the Church.

THE PRAYER BOOK AND DIVORCE.

His Grace was asked whether there was likely to be any relaxation in the rigidity of the ecclesiastical law that even the innocent party in a divorce cannot be re-married in the Church of England.

"To give a simple answer, none whatsoever," was the Archbishop's reply. "None, that is, unless we were to rewrite our marriage service, which is most unlikely." You cannot make two people, who have made a vow of life-long faithfulness to each other, make the same vow again to someone else. In any case, the regulation in its present form was only made 15 years ago, for the express purpose of maintaining the sanctity of the marriage vow in the face of increasing laxity. Prior to that, from the time when divorce became possible in England by law, the Church of England generally took a lenient view, and was often willing to remarry the innocent party. Divorces were comparatively infrequent, and the circumstances of the case were generally quite clear. But nowadays the term "innocent party" has no meaning whatsoever. So if ever the Church is likely to relax her present attitude, it is not now. For, despite her desire to give the utmost help to people who have got themselves into trouble, it is part of her necessary witness to declare for the sanctity of Christian marriage. This does not mean that people are being denied marriage; but only that they are being denied marriage in Church.

TRAVEL LIGHT.

In one of his addresses His Grace of Canterbury said, "Travel light through life! Don't clutter yourself up with too many material accomplishments. We have all got to have the necessities of life. Don't make the mistake of translating every luxury into a necessity and of thinking you can't get on without it. I see since I left England there has been a report on gambling and betting. I haven't read it, so I don't know whether I agree with it or not. . . . What matters is this—whenever a man makes a bet or a gamble he devotes a bit of his mind and a bit of his money to that purpose, but as it mounts in the amount of energy and mind and the operation of reserve it takes, it is becoming a bit of lumber attached to him as he goes through life. And if it is exploited on a large scale in a nation it becomes a bit of vast lumber which a nation is carrying on its back which is entirely unproductive. Be ready, as I think, as every Christian should be, to travel light whenever necessary in the service of God and in the service of His people."

THE ARCHBISHOP OF YORK.

The Archbishop of Sydney announced in General Synod that the Archbishop of York is planning to visit Australia in October and November next year. The Primate said, "We look forward to the visit of the Archbishop of York next year to speak on the relevance of the Christian Faith to modern life."

FAREWELL TO AUSTRALIA.

St. Andrew's Cathedral, Sydney, was crowded for the service of farewell to the Archbishop of Canterbury and Mrs. Fisher on Friday, November 24. The Primate read the prayers. Thanksgiving was offered for the visit of the Archbishop of Canterbury and Mrs. Fisher, for their work and witness in Australia, and prayers were made for their safe return to the homeland.

The Archbishop's farewell message was taken from the Epistle to the Philippians, "Rejoice in the Lord always, and again I say rejoice."—"Farewell."

The Archbishop also read two verses that follow: "In nothing be anxious but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God which passeth all understanding shall guard your hearts and your minds in Christ Jesus."

After the Archbishop pronounced the Blessing the choir sang softly to a new setting two verses of the hymn, "God be with you till we meet again." As the Archbishop and Mrs. Fisher left the Cathedral by car to join their ship, there was a very hearty response to the call of the Archbishop of Sydney for three cheers.

The Primate and the three other Australian Archbishops, with a number of Bishops, clergy and laity, accompanied them to the ship as they left for New Zealand.

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"LEST WE FORGET."

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

(Written for the "Australian Church Record.")

I.

Everyone will agree that we must never forget the sacrifices of those men and their sons, who, in two great wars, have delivered the world from tyranny. November has become a month for special remembrance: "We will remember them" is our pledge. November is also a month for remembrance of Protestant deliverances. The devil wishes us to forget history. He distorts the facts and blinds us to the importance of its events. This is because of the help we receive from history when seen in its true perspective, the Divine Perspective, when seen as "History" (to use a quaint adaptation of the word). We see from history God's gracious dealings with sinful man; His designs of sovereign grace and mercy towards a fallen race, His calling out and care of a Church, and His ordering the rise and fall of nations around the influence and purity of that Church. More especially is the devil anxious to blind our memories to the great deliverances of history, for if we forget them he may the more easily ensnare us again.

1. Great Deliverances.

This forgetfulness of deliverances is seen in the case of many of the events recorded in the Old Testament: "And the Lord saved them from the hand of him that hated them, and redeemed them from the hand of the enemy . . . They soon forgot His works; they waited not for His counsel" (Psa. cvi. 10, 13). Many were the warnings against forgetfulness of deliverance: "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons, and thy sons' sons" (Deut. iv. 9).

Now there are certain great deliverances which vitally concern everyone. First of all there is the greatest deliverance of his-

tory, our (a) **Great Redemption**. How busy the devil has been to blind people's eyes to the meaning of Calvary. Unless we understand that, we will never properly understand the rest of history. Our first great deliverance was at Calvary from the penalty and power of sin, through the shed blood of the sinless Lamb of God. Our Protestantism springs from Calvary, whence we have certain great spiritual privileges which we will not give up. Hence we protest our faith in Christ crucified, and we protest against everything denying His Crown Rights. Very soon did men forget Calvary. Indeed that is the starting point of every error, heresy and schism. Do you know Christ as your Saviour? If not, let me point you to the Saviour Who delivers burdened sinners from their load of sin.

The centuries slowly passed. At first the Church had enemies outside, when it was persecuted; but it later found its worst enemies inside, those who introduced error. Men failed to read the Word of God, which was written that men might not forget that great deliverance of redemption from sin. The Church in various countries slipped into more and more error. The Roman Church, in particular, which claimed in time to force her doctrines and ceremonies on all Churches had gradually taught more and more things contrary to the pure Gospel which we love. By the year 1215 (the Fourth Lateran Council), the Papacy reached its height of mediaeval claims, and in addition it officially taught transubstantiation the change of the substance of the bread and wine into the body and blood of Christ at the hands of a human priest who repeats the sacrifice of Calvary (but see Articles xxviii and xxxi at the back of the Book of Common Prayer) and the necessity of Auricular Confession to a priest once a year.

With these errors came also a multitude of other superstitions and superstitious practices such as prayers to and for the dead, Mariolatry, Idolatry, worship of relics and images, and so on.

Now God had graciously cared for our Church of England in many ways. Yet, despite Wycliffe's influence in the fourteenth century, superstition and error abounded; and for years the people of England, as well as those of other countries, groped in a spiritual darkness, until God in His mercy sent what we might call the second greatest deliverance, the

(b) Grand Reformation.

The Reformation sprang from such a vast network of Providential awakenings of the soul and understanding of individuals, and from the Divine over-ruling of political, social economic and intellectual movements that the mighty movement itself was inevitable and

cannot be attributed to any single cause other than the central dynamic force of the opening of the Word of God translated into the vulgar tongue and used by the Holy Spirit. Wycliffe had given men a manuscript translation; but it was left to brave William Tyndale, martyred for his noble work on 6th October, 1536, to provide a printed New Testament translated from the Greek and a printed Old Testament from the Hebrew. The Bible in our own tongue was ordered to be set up in every parish church in England in 1538.

"Ye shall know the truth, and the truth shall make you free." (St. John vii 32) was found to be true, for the great deliverance of the Reformation sprang from the spiritual freedom given to those who by grace find Christ in the Scriptures.

The Reformation delivered England from barriers in the way of Salvation; it opened the Bible, it opened the way to Calvary, and it opened the way to the Throne of Grace, in each case without the work or hindrance of a human priest. The Reformation delivered England from priestcraft and superstition. It delivered England from terrible religious ignorance. For instance, in his diocese Bishop Hooper, of Gloucester, found that of 311 clergy 40 did not know where the Lord's Prayer was to be found, and that 31 of the 40 did not know the Lord Jesus Christ to be the Author of that prayer. If the clergy were like that, what could be expected of the laity? "The blind led the blind and both fell into the ditch."

The Reformation also delivered England from political bondage to Rome. The Reformation did not come about because of the "divorce" of Henry VIII, who lived and died a Romanist. But the Papacy had made greater and greater claims, until some political break of which the "divorce" was an incidental and immediate cause, was inevitable.

Many other aspects of the deliverance might be named, but let it suffice to add that the Reformation delivered the Church of England from complicated and unscriptural services said in an unknown tongue, and left her with a scriptural Book of Common Prayer for congregational use, a Prayer Book of which every loyal Bible-loving Christian may be justly proud.

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PERSONAL

The Bishop of Armidale, who was the preacher at St. Stephen's Church, Willoughby, on a recent Sunday evening, was also the soloist in the well-known anthem, "Seek ye the Lord while he may be found." The congregation greatly appreciated the Bishop's part in the service in this way.

The Rev. C. E. A. Reynolds was instituted and inducted as rector of the newly-formed parish of St. John's, East Willoughby, Sydney, on November 21. In spite of the rain there was a large number present. Archdeacon Wade instituted Mr. Reynolds and presided at the welcome gathering afterwards.

The Rev. C. Pare, M.A., who is acting as domestic chaplain to the Archbishop of Canterbury on his tour of Australia and New Zealand, is the Headmaster of the Choir School, Canterbury, England.

The Rev. A. C. Tipping was instituted and inducted as rector of St. Augustine's, Stanmore, Sydney, on November 16, by the Archdeacon of Redfern. A "black-out" unfortunately delayed the service for almost an hour. A large number of parishioners were able to remain for the welcome afterwards in the Parish Hall.

We offer our congratulations to the Rev. and Mrs. G. J. Morris, of Mascot, Sydney, on the birth of a daughter. Mrs. Morris is the daughter of Archdeacon S. H. Denman, of Marrickville.

At a recent Communion Service in St. Giles' Church, Greenwich, N.S.W., the rector, Rev. R. C. Blumer, M.A., B.Sc., Dip.Ed, dedicated a Communion Table presented by the Misses Hart, in memory of their parents. Mr. Holliday made a Communion Rail from an old desk in the Church, and cedar presented by Mrs. Clinton.

The memorial to the late Bishop Wynn Jones, of Central Tanganyika, will be determined by the amount received. The Tanganyika Committee of the Church Missionary Society, in consultation with the diocesan authorities in Tanganyika, is considering various proposals. Gifts to the fund should be sent to the capital city of the State in which you live.

Rev. Tom Jones, Organising Missioner of the Bush Church Aid Society, is working very hard for the Society in England. He has raised some hundreds of pounds for general funds and other gifts for special purposes as well as making many friends for the Society.

When the Archbishop of Canterbury was in Brisbane early in November he received a surprise. Mr. E. M. Tooth, a city business man, presented him with a cheque for £1000 towards Anglican Church purposes. Mr. Tooth also gave £1000 towards the St. John's Cathedral Completion Fund.

Rev. and Mrs. J. Payne, of Nimbin, N.S.W., are receiving congratulations on the birth of their son on November 4.

We regret to have to record the death of John Edwin Bateman, B.Sc., M.D., Ch.M., Sydney University, F.R.A.C.S., who for many years was a C.M.S. Missionary in Old Cairo Hospital, Egypt, and for some years has been in practice in Adelaide, where he passed away on November 20, after a short illness.

Dr. Paul White will visit Melbourne from December 2 to 4. He will address a youth rally in the Chapter House and preach at St. Paul's Cathedral.

The Bishop-Elect of Kargoorlie, W.A., Rev. C. Muschamp, it is expected, will be consecrated in St. George's Cathedral, Perth, on December 21.

The death is reported of the Rev. F. A. Ray, of Melbourne. Mr. Ray came out from England forty years ago. He was ordained in 1918. After serving in several parishes he was appointed director of the Home Mission Fund, Melbourne, in 1935, which he retained until 1946, when he was appointed Vicar of Mornington until his retirement this year. He died at his home in Canterbury. A funeral service was conducted at St. Paul's Cathedral, at which the Archbishop of Melbourne gave the address.

The Rev. L. and Mrs. Pullen have arrived in Australia from India. They have been serving in Dummagudem, India, in connection with C.M.S. and are taking their first furlough.

Dr. and Mrs. P. M. Edmonds have arrived in Melbourne. Dr. Edmonds is the Principal of the Tyndale Biscoe Schools in Kashmir, India, and Mrs. Edmonds has been in charge of one of the hospitals in connection with C.M.S.

Bishop Stephen Neill, from England, will visit Australia in April and May next year, and will conduct missions in our Universities.

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THE QUEEN'S NEPHEW.**A CANDIDATE FOR ORDINATION.**

In the June list of candidates who have completed the General Ordination Examination, and have qualified for a certificate appears the name "the Hon. A. C. V. Elphinstone." The Hon. Andrew A. C. V. Elphinstone, who was educated at Eton, New College, Oxford, and Wycliffe Hall, Oxford, is the second son of Lord Elphinstone, and nephew of the Queen, as his mother is the Queen's sister. He served in the Cameron Highlanders in the war and was then taken ill. He was sent out to India as A.D.C. to the Viceroy, Lord Linlithgow, and was there until 1943. He then joined the 52th Division and was with that Division for a time before being transferred to the intelligence Department of the War Office. At the end of the war, he was an Instructor at the School of Administration in the B.A.O.R. Training Centre. He will not be ordained until Advent, and the parish to which he will go has not yet been decided.—The Guardian.

"THE AUSTRALIAN CHURCH RECORD."

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

TWO CHURCHES DESTROYED BY STORM.

(The Editor, "Australian Church Record.")

A Correspondent writes:—

Dear Sir,

It would be appropriate to make special reference to the destruction of two of our churches during the last 10 days:

1. Mendooran, St. Chad's, Parish of Coolah, Diocese of Bathurst. A sudden storm broke over the township at 6.30 p.m. on Friday, 3rd November, 1950, and lasted for 20 minutes. It destroyed many buildings including the brick Church of St. Chad. The building collapsed on the organ and pews, which were shattered. The foundation stone of this church was laid on 25th November, 1914, and was consecrated on 19th April, 1925.

2. Wilcannia, Parish Church of St. James', Dio. of Riverina. Worked by the Bush Church Aid Society.

A hurricane and heavy hail storm struck this town on the afternoon of Thursday, 9th November, 1950, and caused damage estimated at about £90,000. The beautiful stone Church of St. James' was almost demolished and the Rectory adjoining was unroofed.

Foundation stone laid by the Bishop of Bathurst on 23rd September, 1880, and was opened for Divine Service on 1st April, 1883. It was consecrated by the Right Rev. R. C. Halse, M.A., Bishop of Riverina, on Sunday, 27th June, 1943. The Bishop was assisted by the then Rector, Rev. K. Luders, and the special lesson was read by Mr. P. W. Gledhill of Sydney.

Could a Christian appeal be made for these two churches in the time of distress.

ERASMUS!

(The Editor, "Australian Church Record.")

Dear Sir,

In your Reformation Issue of Nov. 2, the Rev. R. S. R. Meyer contributes an interesting article about Erasmus, Colet and More, entitled "the Oxford Reformers." Mr. Meyer speaks of their common interests which "grew up in their younger days at Oxford," where "all three first studied Greek and Greek Philosophy." He says that Erasmus became Professor of Greek at Oxford. "Oxford had done much for Erasmus and what he had gained there he was to amply repay in 1516, when he published the first New Testament in Greek."

There seems, however, to be some difference of opinion among modern writers about the extent of Erasmus' association with Oxford, which perhaps some of our historians can clear up for us. Thus, Dr. L. E. Elliott-Binns tells us that Erasmus paid his first and only visit to Oxford in 1499 when he spent a few weeks there in the October term being given hospitality by the prior of St. Mary's College. "Colet was anxious that Erasmus should stay on in Oxford and help him in his task of promoting Biblical studies; but the latter refused on the grounds that his equipment was inadequate, especially in the matter of Greek... The admission of Dr.

Knight, made so popular by Gibbon, that Erasmus learned Greek at Oxford and taught it at Cambridge is thus without foundation in real fact. Erasmus refused to stay at Oxford because there was no one there whom he considered competent to instruct him in Greek, and so he returned to Paris, where for some years he gave himself up to the intensive study of the language." ("England and the New Learning, 1937, p. 46 f.). Colet seems to have known little or no Greek at the time of the appearance of Erasmus' New Testament in 1516. (op. cit. p. 44.)

Perhaps it might be in place to add that Erasmus enrolled in Queens' College, Cambridge soon after Bishop John Fisher became President thereof in 1505, and he was again resident there from 1511 to 1514, during which time he was preparing his edition of the Greek New Testament. Incidentally, it is hardly correct to call this edition, "the basis of all modern versions," as Mr. Meyer does. It was used by both Tyndale and Luther, but was not in itself a good text being based on only a few late manuscripts, and it has long been superseded as a basis for versions. Moffatt, for example, is based on the text of von Soden; Roman Catholic versions are still made from the Latin Vulgate.

When we remember the comparatively long association of Erasmus with Cambridge, and his influence on men who studied there during and shortly after his residence—Cranmer, Tyndale, Bilney and the men of the White Horse set—may we not put in a claim for regarding Erasmus Roterodamus as a "Cambridge" reformer?

Yours faithfully,

DONALD ROBINSON.

CLERGY PENSIONS.

(The Editor, "Australian Church Record.")

Dear Sir,

Referring to the statement in your issue (19th Oct.) which runs, "the only practical suggestion for augmenting this made so far in Sydney is... the old age pension," followed by your editorial note re an appeal for a capital sum, it is not clear whether the first is editorial information or that of a correspondent; I would point out that in your previous issue you published my letter by "Wyn" suggesting a definite scheme to meet this problem and discounting the investment of funds for the purpose (except of large bequests left for the C.P. Fund and of members' premiums).

The writer maintains that the need is far too urgent to wait on the collection of a large sum, its investment, over a year for the earning of increment and consequent allocation by the C.P. Fund; high on to two years.

The scheme referred to above could afford relief to pensioners within six months of Synod's approval of same.

The Rt. Rev. Bishop W. G. Hilliard was very recently acquainted by letter (for his information) at some length of more detailed elucidation of the scheme mentioned in the "Record" and for raising the income for the "Floating Fund" involved.

Doubtless Bishop Hilliard would be glad to oblige you with this letter should you feel inclined to go further into the matter, for it is rather lengthy to reproduce.

Yours faithfully,

S. M. GOARD.

172 Mowbray Rd., Willoughby, N.S.W.

HYMNS AND THE COMMUNION OFFICE.

(The Editor, "Australian Church Record.")

Dear Sir,

I wish to lodge a protest concerning hymns during Holy Communion.

The present standard of hymns used in many Anglican Churches leaves much to be desired, not only from the Scriptural but also the doctrinal position of the Church Hymns such as No. 322 A. & M. being quite anomalous with the service.

Also, the practice of choirs singing a hymn sotto voce whilst the congregation is communicating is detrimental to both concentration and private prayer; it has a most distracting effect during such a dignified and simple service.

Lastly, the singing of the Nunc Dimittis after Morning Communion gives a totally different interpretation to that intended by Simeon when he gave thanks to God for the Messiah.

In the service of Holy Communion the most offensive line is

"For my eyes have seen Thy salvation."

Yours sincerely,

"Fidei Defensor."

MRS. G. F. FISHER ADDRESSES A WOMEN'S RALLY.

The Sydney Town Hall was filled to capacity on Wednesday, November 22, when Mrs. G. F. Fisher, wife of the Archbishop of Canterbury, spoke at the Women's Rally. A most enthusiastic welcome awaited Mrs. Fisher. The Commonwealth Patron of the Mothers' Union, Mrs. H. W. K. Mowll, wife of the Archbishop of Sydney, was chairman. Mrs. Fisher said it was a wonderful moment to be standing speaking to so many. When she and the Archbishop arrived at Perth they expected to feel strange, but they felt completely at home; you surrounded us with love and welcomed us into your homes. She felt like a child at a party. "Don't want to go home!" She will feel very sad when they have to leave Sydney. They have yet to go to New Zealand, but will never forget members of the Mothers' Union and will carry away a picture of the great meeting.

Included in the membership of the Mothers' Union were women of all languages and colour, with backgrounds of differing history. It is the greatest women's society in the world, because it is a society of wives and mothers who share problems and anxieties, all trying to build Christian homes. The society began because a young woman having her first child put into her arms for the first time was filled with the need of help to fulfil that responsibility. She had a vision of mothers helping one another. Where she was, she called together the mothers of the place to form a little union to be good wives and mothers and urged them to make all homes Christian homes. After 30 years she saw it grow through England and out to Australia and many other parts of the world. She believed it was the birth-right of every child baptised into the Christian Church to be brought up in a Christian home. If we are not trying to win homes for Christ we are not fulfilling the object for which the M.U. was established.

If the nation's homes are to be Christian, we must uphold life-long marriage; unite in prayer; and train the children in the Christian faith. If these are not done it is like

taking the picture out and only leaving the frame. We must be His true followers, women of prayer, women who live with Christ.

Christ's first invitation is, "Come, follow Me." Many of us are followers of Jesus at a distance.

The next step is to bring other people to Him, go and make other followers. If the M.U. is to fulfil its function in these modern days members must unite in prayer. We must justify our existence by winning other people for Christ. Bring others to God. It is a difficult thing to do—none of us can do it in our own strength. Do be thankful that you are on God's side, be thankful your parents brought you into Christ's Church. God is undefeatable, we can be undefeatable, too, if we give ourselves into the hands of God and then we will be able to do all things and win others to love Christ. All through the ages very ordinary people have carried on and been made extraordinary. The family life was God's plan for man, made male and female—must become one. The decline of the nation is because of the decline of the family life. We must dedicate our minds for Christian thought and leadership and who could do it better than Christian mothers? "Do the thing you can, do it where you are and do it now." These were the closing words of Mrs. Fisher.

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17th ANNUAL MEETING.

NOTICE is hereby given that the Ordinary General Meeting of the Shareholders of the Australian Church Record Ltd. is duly called for Friday, December 8, 1950, at 4 p.m. at the Company's Office, Diocesan Church House, George Street, Sydney.

The Annual Balance Sheet will be presented at the meeting and an election of officers for the ensuing year will duly follow.

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Diocesan News

SYDNEY

● Bishop Hand at Manly.

The Assistant Bishop of New Guinea, the Right Rev. David Hand, has been in Sydney telling of the work of reconstruction in New Britain. He told a C.E.M.S. Tea at St. Matthew's, Manly, on November 19, how the small groups of native Christians have held firmly to their faith during the long years of absence of white missionaries because of the war. They have withstood not only sorcery and heathen ways, but also the blandishments of Roman missions. "Before I went to New Guinea I knew nothing of Roman missions," said the Bishop, "but since being there, I have no time at all for them. Some of their methods are scarcely Christian." The Bishop spoke of the call of God to service, and told of the circumstances of his own going to the mission field.

● Religion and Life Week at Manly.

Organised by the Ministers' Fraternal, this week of special meetings touched many hundreds of people from all the churches in Manly, and were a time of refreshing and spiritual blessing to all who attended them. Each of the speakers gave messages of inspiration and challenge, and every Christian soul there must surely have been strengthened in their Christian life.

The speakers were Dr. Howard Guinness, who spoke in the Rialto Theatre following the Sunday evening service, and then on each of the five nights following, in St. Matthew's, our guests were Rev. J. Gray Robertson, of the Mosman Presbyterian Church, Rev. Principal Abba, of Camden College, Rev. B. R. Wylie, Master of Wesley College in the University, Ven. Archdeacon T. C. Hammond, Principal of Moore College, and on the final night, specially with Youth in view, the address was given by Rev. R. O'Donnell Finigan, of the Waitara Methodist Church.

Any such act of united witness is worth while in these days, when it is primarily the church's task to show the "way out" of those seemingly insoluble problems that confront us. If the thoughts of each speaker during the week could be summed up in a brief sentence, it would be that the Crucified, Risen and Ascended Saviour can alone fulfil every need of man in himself or in the life of the community.

● East Lindfield

The Foundation Stone of the Church Hall at East Lindfield was laid by the Archbishop of Sydney on Saturday, November 11.

It was a great occasion in the history of the parish. The movement for this Church development goes back some eight or nine years, when we were wise enough to purchase a magnificent piece of crown land—200 feet frontage to Tryon Road—for £557. Then, with our eyes on the future of this lovely part of our parish, a further 50 feet was purchased at a price of £208. When this was paid for, we set out to build, and the esti-

mated cost then of a building such as we are about to erect now, was £2500. Would that we could have built then, but notwithstanding that we made frequent applications for permits to do so, no permission was given. Then came the complete embargo on such buildings, and all we could do was to build up a fund. Prices have continued to soar, and we have continued to chase after the required amount to have in hand before the Diocese allows us to build; but now we have caught up, and now we commence. We must pray that God's richest blessing will rest on our endeavour and that the laying of the Foundation Stone will mark the beginning of a great era in East Lindfield.—From the Parish Paper.

● St. Swithun's, Pymble.

A Church Life Campaign has been launched with a view to increasing the effectiveness of the Christian life and witness of the parish. It will be carried out in four successive stages. The first stage, a Come-to-Church Campaign, began in October. An attractive leaflet of invitation from the Rector and Church Officers has been sent to every Church of England family in the parish (Pymble, West Pymble, St. Ives) asking all members of the family to attend divine service at least once a month, and more often if possible. The leaflet contains full details of services and Sunday School classes, and gives several good reasons for public worship.

Stage two will be a Mission to be held in Lent, conducted by the Rev. George Rees, Diocesan Missioner. Stage three will be the formation of a group of lay Christian workers with a representative in each part of the parish for the purpose of making regular contacts with local parishioners as a spiritual ministry. Stage four will be the development of the parish life through meetings and gatherings based on the full use of the parish

buildings, especially upon completion of the new parish hall.

GIPPSLAND

● Induction and Welcome.

In spite of cold and rain a congregation of over 300 met together at St. Paul's, Waragul, on November 3, to take part in the induction of their new rector, Rev. T. Gee, Th.L. The Bishop of Gippsland, assisted by visiting clergy, presided and in his address to the people said that Mr. Gee came to them with a high reputation of an enthusiastic and capable worker for God and His Kingdom. It was expected that he would do great things, for he was a man of many interests, having had a thorough ecclesiastical training and a splendid war service. He could, however, not achieve as much as he would desire if he did not have the whole-hearted co-operation of his people and he charged the adherents of St. Paul's to give loyal and devoted assistance to their new rector.

At the following public welcome to Mr. and Mrs. Gee there were some 15 clergy of the diocese and the Dean of Sale to share in the welcome, together with the ministers of the other denominations, the Shire President and Mr. L. J. Cochrane, the M.P. for the electorate.

The C.E. Ladies' Guild and the Methodist Ladies' Guild cordially welcomed Mrs. Gee, and wished her God's blessing in her new home, presenting her with beautiful bouquets of flowers. Mrs. Gee said that the gesture was as beautiful as the flowers and they were truly magnificent. Mr. Gee, in appreciating the very fine welcome they had received, said that they were all members of the Lord's family and as such they had to work together for the extension of His Kingdom.

THE CHURCH NEEDS YOU

The Bishop of Melanesia writes:—

We need four Trained Teachers immediately to keep open the two schools formerly run by the Sisters of the Cross; One at TORGIL in the New Hebrides, and the other at BUNANA in the Solomons.

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ADELAIDE

● An Appreciation of the Archbishop's Visit.

That week was so packed with incident, emotion and experience that its happenings are still tumbling over one another in my mind, and I could hardly attempt, even if space allowed, to write coherently of it yet. I know that each one of its various functions has contributed to make the whole visit a potent and memorable experience for the whole of South Australia. It is difficult to imagine any holder of the Archbishop's great office who could have so immediately and completely won the hearts and minds of all sections of the community as Archbishop Fisher has done. And all who met Mrs. Fisher found her no less charming and inspiring.

After all that he was called upon to do the Archbishop was just as alert and easy in talking with those he met—almost all strangers to him. He has an immense reserve of energy. He first impresses people by his strength of mind and character. He is tall and stands out anywhere. He later reveals spiritual force, a directness, vigour and clearness of mind and the courage that produces steadfastness. In one sense, all he said sounded simpler; he was just talking as a member of the Church who cared about it, but there was a deep undertone both of serious thought and of spiritual striving or achievement—just what we so need! May his visit open our eyes to that need!

MISSIONARY MOVEMENTS.

The Rev. John Haynes has written from Hong Kong. With his wife and two children he will sail for Australia on December 5. This news has been received with great thanksgiving. It has taken them many weeks to travel from Chengtu to Hong Kong. It is good to know that they are all well and safe. Deaconess Ruth Jackson and Sister Bessie Parker reached Sydney on the "Strathnaver" during the last week in November. They have worked together at Mvumi.

Rev. L. A. and Mrs. Pullen arrived in Sydney from Dummaguddem on November 16, after 5 years and 3 months' absence.

Rev. C. E. and Mrs. Bellingham and little Joyce are booked to leave Sydney on January 6. They have undertaken an extensive deputation programme and interest in St. George's, Hyderabad, has been greatly increased. They have been in great demand as deputationists.

Rev. C. W. Gumbley expects to leave Hyderabad on the same day. By that time Canon F. W. Phillip will have arrived there from England. The Canon is returning to the School and Church for one final year of service. He has been Warden and Rector for nearly 25 years, during which time the school has made great progress.

Miss D. L. Best has commenced duties in the Diocesan Office in Dodoma. En route she made a very fast visit to Hyderabad.

Rev. M. L. and Mrs. Wiggins, with their three children, passed through Sydney recently en route to Tanganyika. Mr. Wiggins is Headmaster of the Dodoma Boys' School and Provost of the Cathedral.

Rev. E. K. and Mrs. Cole were farewelled at C.M.S. House on October 24 and sailed for Kenya soon after. They have been located to Kahuhia, and their presence in Kenya will compensate in a measure for the loss of Archdeacon Stanway.

At the same valedictory meeting, Mr. Colin Gilchrist was farewelled. His journey back to Roper River occupied two days. He is Missionary-in-Charge at Roper.

Mr. and Mrs. Dick Harris have left Roper River and will travel overland by truck to Wee Waa. They have served in the north for more than 20 years. God has greatly blessed their ministry. They are in need of a long rest before returning to their work.

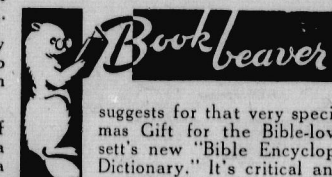
Dr. Douglas Lack is expected in Sydney early in December. He will be married to Miss Ruth Short in January. We wish them both God's richest blessing.

Rev. Canon M. L. Loane, Vice-Principal of Moore College, has returned to Australia from England via Kenya, Uganda, Ruanda and Tanganyika. He saw the Revival Movement at close quarters and visited many C.M.S. Stations. He will speak at the Summer School.

MEMORIAL TO BISHOP W. WYNN JONES.

An appeal is now being made for contributions to establish an Endowment Fund in Tanganyika for the training of clergy as a memorial to the much loved Bishop. He had a deep love of the Africans and they had a great confidence in him. Such a memorial is truly appropriate. It is planned to erect a simple stone monument in the Cathedral grounds in Dodoma recording the date of his death and the place of his burial, viz., Dar-es-Salaam.

Gifts are now being received for this Memorial Fund.



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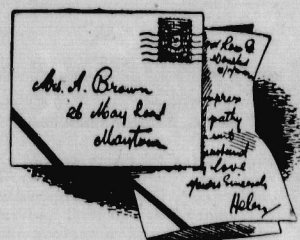
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Thes. iv 13-v 11. Psalms 1, 7.

E.: Isa. ii or Isa. i 18; Matt. xxiv
1-28 or Revel. xiv 13-xv 4. Psalms
46, 48.

December 10. 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 20, or Rev. xx 1-xxii 8.
Psalms 50, 67.

December 17. 3rd Sunday in Advent.

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

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

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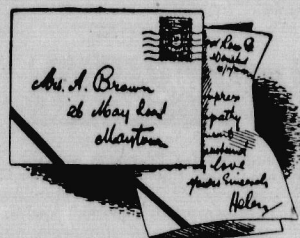
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December 3rd. 1st Sunday in Advent.

M.: Isa. i 1-20; John iii 1-21 or 1
Thes. iv 13-v 11. Psalms 1, 7.

E.: Isa. ii or Isa. i 18; Matt. xxiv
1-28 or Revel. xiv 13-xv 4. Psalms
46, 48.

December 10. 2nd Sunday in Advent.

M.: Isa. v; John v 19-40 or 2 Pet.
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E.: Isa. x 33-xi 9 or xi 10-xii end;
Matt. xxiv 20, or Rev. xx 1-xxii 8.
Psalms 50, 67.

December 17. 3rd Sunday in Advent.

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

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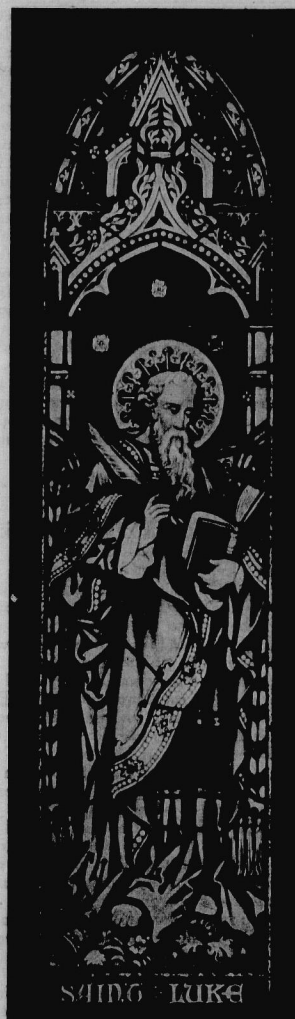
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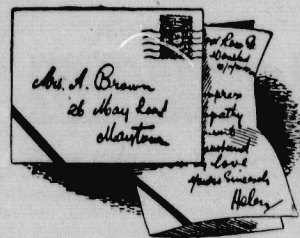
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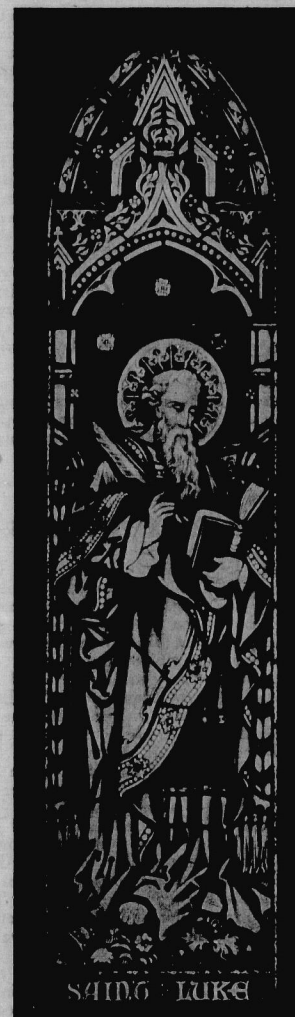
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