

God is calling them to return to missionary work in East Africa.

A Bigger Budget than ever has been accepted by the South Australian Branch of the C.M.S.—£4400 for the Diocese of Adelaide and Willochra, and £1100 for Western Australia, a total of £5500. We urge every parish to put their utmost into increasing their missionary giving—do it now, to-morrow may be too late! As we may see from the example of China.

The Rev. and Mrs. David Gurney are still in England, as they are still waiting to get their visas for Egypt. Mr. Gurney has successfully recovered from his eye operation.

Miss Judith Stokes, of Adelaide, who went as a staff worker to the Groote Eylandt Mission of C.M.S., writes that the past weeks have been so busy and full of interest that it is difficult to know what to write about! She and Deaconess Farley are teaching 44 children in the school, and are waiting for a kindergarten room to be built. Miss Stokes asks for simple Bible Story Books and animal stories for the Aborigines who have learnt to read, but not ordinary stories. Books must be clean and couched in simple language. Scripture and animal pictures, suitable for cutting into jigsaw puzzles, will also be welcome. Miss Stokes says she is longing to be able to speak the language, as it is such a vital step in the work, especially amongst the children.

Mr. Gordon Chittleborough wrote recently from Tanganyika: "The fortnight's safari round the district gave me much encouragement, for there are many ready and asking for the things of God. . . . The problems are many, and at present our main difficulty is to find teachers to supply the outstations here, as we have very few young men ready for training. We are reaching a little more than a thousand adherents at the moment, but we are entrusted with the Gospel for them. "How are we to reach them"—that is the question. Pray for these needy people and for us that somehow we may fulfil this task."

• A Good Report.

Our confirmation was the biggest for some years past, and it was followed by an experiment which I hope will become a regular feature here. On the Sunday after the Confirmation, the newly confirmed communicated for the first time and later in the day joined a representative gathering of our congregation at tea in the Kindergarten. A warm welcome into full church membership was extended to our new members and later a Prayer Book was presented to each one, a gift from the family of St. Luke in memory of Confirmation Day.

Confirmation is a big event in the life of the confirmands, but its general significance is seldom realised. It means, first of all, the dedication to God of a number of individual lives which means that His power then works in and through them. Hence our Confirmation means new life for our confirmands, for St. Luke's, for the Church universal, for the whole world.

This is not news from the point of view of an editor of a newspaper, but transformed lives change the history of the world. In the Book of the Acts of the Apostles we read Christians described as these that have turned the world upside down.

They did indeed turn much upside down, and such drastic action was necessary then and is still needed because many things are wrong way up.

Throughout the world the needs are tremendous, but each need is an opportunity

for Christians and every Christian is being used of God in meeting the needs of mankind. There are always many destructive forces in the world, but by the grace of God we are building up His kingdom here. Are you with us or against us? If you are not with God you are fighting against Him.

Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven.

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Proper Psalms and Lessons

Sept. 7. 13th Sunday after Trinity.

M.: 2 Kings ii or Hab. ii 1-14;
Luke iv 31 - v 11 or 1 Tim. vi. Psalm 71.

E.: 2 Kings xxiii 1-30 or 2 Chron. xxxvi 1-21 or Hab. iii 2; Matt. xx 1-28 or Ephes ii. Psalms 67, 72.

Sept. 14. 14th Sunday after Trinity.

M.: Ezra i 1-8 and iii or Zeph. i;
Luke vii 36 or 1 Cor. xiii. Psalms 75, 76.

E.: Neh. i 1-ii 8 or Dan. i or Zeph. iii; Matt. xxi 23 or Ephes. iv 1-24. Psalms 73, 77.

Sept. 21. 15th Sunday after Trinity.
St. Matthew.

M.: Dan. iii; Luke ix 57-x 24 or 2 Tim. i or Matt. xix 16. Psalms 84, 85.

E.: Dan. v or vi; Matt. xxviii or Ephes. iv 25-v 21 or 1 Tim. vi 6-19. Psalm 89.

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CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

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SYDNEY UNIVERSITY CENTENARY

CATHEDRAL SERMON

(As part of the official celebrations in connection with the centenary of the University of Sydney, a service was held in St. Andrew's Cathedral, attended by the Chancellor, Sir Charles Bickerton Blackburn and other leading members of the University. The Primate of Australia was present, and the sermon was preached by the Rev. R. A. Cole, Ph.D. (T.C.D.), M.Th. (London), Lecturer at Moore Theological College. By courtesy of the Archbishop of Sydney we are publishing this centenary sermon before it appears in His Grace's official Diocesan Magazine.)

"Greeks seek wisdom."—1 Corinthians 1.22.

And we are Greeks — Greeks not only after the flesh, but Greeks after the spirit. So it has ever been "reflective East" and "inquiring West." So it was in the days when Baltic amber and Cornish tin and Irish gold and Spanish silver found their way down to the shores of the Mediterranean, long before stammering Greek was heard at Canterbury or in the Monastic Schools of Ireland; for the line of Greek philosophers that began with Thales of Miletus, and ended with Plato and Aristotle, is the Family Tree of the Western World. So it was with our fathers one hundred years ago; and it is fitting that as I bring you greetings this day I remind you of that time when the bullock waggons creaked down past Yass and Gundagai, and the dingo ran free and the crow wheeled over the scrub that was to be Canberra. It is fitting also that I remind you of your motto "Sidere mutato mens eadem."

That has ever been the blessing and the curse of Western civilisation: "Though the stars be changed above us, yet our heart is still the same." It is just as true of us as it was of those tiny Greek settlements that turned the Mediterranean into a Greek lake centuries before Christ. For one hundred

years ago men met in grave English dress to plan to reproduce that pattern of Western civilisation, that they knew so well from the Homeland, here on Australian shores. Were they conscious or unconscious of doing this? No matter: "sidere mutato mens eadem," and they were still Greeks. Aye, Greeks they were, as motley as any crew that sailed to Magna Graecia. Here were nobles and younger sons, and prodigals, merchants and adventurers, stockmen and traders, but Greeks to a man; and yet they were not the Greeks that their fathers had been, for the Iliad of the fathers had become the Odyssey of the sons.

Gone was the bitterness, the cruelty and the harshness of the Iliad; gone, too, was much of its heroism; but instead had come the bustling fullness of zesty life that was the Odyssey. In the Iliad, the heroes and demigods who fought and died on the windy plains before Troy lived in tents and squalid huts by the seashore; but in the Odyssey Alcinous has built himself a palace. So in fair Australia were rising stately squatters' homes, churches and cathedrals that would grace any capital city of Europe, and now, at last, a University was to arise.

What pattern were they to follow, these pioneers in colonial education? In England, an Oxford and a Cambridge dreamed, secure in the ease of centuries. In Scotland, old Universities went their poor proud way, and, in the grey streets of St. Andrew's, the scarlet gowns of students had been seen for centuries. In Ireland, in splendid isolation, stood Trinity College, making great verse for a little clan, having among its alumni a brilliant galaxy of the Anglo-Irish, and, in the North, a Durham was rising again after a lapse of centuries — a fortress pile towering above the river, surmounted by the cross of Christ. But, in the South, there was a new thing, for mighty London was stirring in her sleep and King's College and University College were rising side by side.

This dualism was symptomatic of the Age: King's College, University College — which way was education to go? Were the Universities of the future to have a Chapel at their heart, or were they to be secular? Was it to be the chapel, or the library, or indeed the laboratory that was to be the focus of University life? The Free Church sturdily championed the cause of the secular University, and all over England Colleges were rising for the unchurched and the unprivileged. Indeed, for centuries, it may well have been true that the true scholarship of England was more readily to be found in the dissenting Academies than in the cloistered halls of the older Universities.

It is easy to look back to-day to see and condemn the folly of our sires, but cannot we see something of their crusading zeal also? Besides, which amongst us dares to cast the first stone? For if it was the sin of our Anglican forefathers that drove from the Universities the unchurched, it was equally the sin of our Free Church forefathers that replied to this challenge by secularising the University. Thus there sprang up all over England Universities whose very chapter forbade, not only religious tests, but even religious instruction, and the liberal

University arose which said of God, "We have no need of that hypothesis."

To what cause may we trace the spiritual and intellectual chaos of today? Admittedly, we might point to a complex of causes—social, economic and political. But the secular University of yesterday is undeniably the direct begetter of the chaos of today. We have substituted a liberal humanism for the fear of God; we have substituted an evolutionary optimism for belief in the Kingdom of God; we have sown to the wind and reaped the whirlwind. Yet let no man cast the first stone, for the Christian University cannot disclaim responsibility for this tragedy. Equally guilty is the Christian University that has become pietistic and fled from the problems of life, or the Christian University whose life denies its very Creed. Guilty, above all others, are the Universities that have failed to mould their communities, but have, instead, been moulded and informed by their own environment. "If the light that is in thee be darkness, how great is that darkness."

The word "secular" was well chosen to describe the new Universities of the Old World. It was primarily chosen as the opposite to "religious"; but "secular" means "belonging to the age" as well as "belonging to the world." He who is wed to the spirit of the age will soon be in mourning, and yet one cannot have a University without a religious basis; and so the new Universities arose with false gods and false ideals at their hearts. Perhaps the greatest idolatry of all was the doctrine of study for study's sake. We may well call this heresy, for "heresy" properly means that which is one's own choice, that which is opposed to the traditional wisdom of the ages; that which is opposed to the great canon "quod semper, quod ubique, quod ab omnibus."

Was this the way that our first fathers built? No: they built their Universities for the love of God and of learning. It was for the love of God and of learning that the mediaeval roads and inns swarmed with pilgrims to Oxford, to Paris, to Bologna. The Middle Ages knew well the Trivium and Quadrivium, the basis of our Arts degree; but they knew also that Theology was the Queen of the Sciences. A glorious ideal this was, an ideal far older than the days of the Wandering Scholars, an ideal that goes back past Augustine and Jerome to the curriculum devised by Origen, perhaps the greatest Christian educator of all time. It is an ideal that goes back to the divine recklessness of Paul—Paul who taught of a God from Whom all knowledge comes, of Whom all knowledge speaks, to Whom all knowledge leads, and that a God supremely revealed in the Person of Jesus Christ. Is this way narrow? No. This, and this alone, begets the freedom and gusto and zest for knowledge that our fathers had. Galileo's condemnation was a travesty of the true Chris-

tian view of wisdom, as was the exclusion of non-Anglicans from the older Universities. The grammarians, the alchemists and voyagers of the past all sailed strange seas in this faith. It was in this faith that the Elizabethan adventurers combed the world and, paradoxical though it seems, it was in this faith that the galleons of Spain opposed them. This is the faith that we have lost to-day, for our sea marks are gone and our civilisation is adrift.

Professor Gilbert Murray has ably characterised the Hellenistic Greeks as suffering from a total "failure of nerve." Might it not equally truly be passed as a condemnation on our present-day University life and thought? This is bad, but worse it is, that we reproduce this "failure of nerve" in our civilisation. We have begotten in our own image a civilisation pitifully lacking in any sense of direction and purpose. Why? It is because, Greeks that we are, we have failed to stamp our civilisation with the sign of the Cross. Yet few other men have fallen into this heresy of an education unformed by deep religious principle. A resurgent Islam in the near East and to our North is wiser than we, and strange new faiths in Europe and the East are, in their turn, wiser in their generation than the children of light. "For the love of God and of learning": "Amor vincit omnia" said Chaucer's priestess; "But the greatest of these is love," said Paul. Both spoke true, for both said the same. Our Western civilisation, of which education is but one aspect, has lost its only cohesive principle. We have tried to love Man for the sake of Man, and, in the past generation, we have found him unlovely. We had forgotten that the great mediaeval ideal was the love of man for the love of God, so that in this divine bond, teacher and worker, and master and man, and producer and consumer, should each find his place.

The world to-day is rent from top to bottom by a far deeper cleavage than any of

these; a cleavage as deep as the Biblical contrast between Jew and Greek. To-day a resurgent East faces a weary West, and there is none to bridge the gulf. Nothing but the love of God in man can suffice to bridge a gulf so deep and wide. But where is the motive for a love as great as that? What is the guarantee that love can endure tests as great as that? Most important of all, where is the guarantee that love can finally triumph in spanning a gulf as great as that? The answer lies in the second half of the v. se which was our text—we preach a crucified Messiah, to the East a stumbling block, to the West an intellectual absurdity outmoded centuries ago—but to us who are called by God, called out from East and West to form a new "third people," to us, the power and wisdom of God.

It is not yet too late; but the sun has gone down over Europe and we are men of the afterglow. "The night cometh when no man can work," when no man can even walk except he follow the Light of the World. Are we after all but blind leaders of the blind? "Securus orbis terrarum iudicat"; I appeal to the verdict of history, and with that last solemn appeal, in the name of my University, over which stands the Cross of Christ, I bid you "Frater, ave atque vale."

THE SCRIPTURE UNION.

The Annual Meeting of the Scripture Union and the Children's Special Service Mission, Sydney, was held at the Assembly Hall on Saturday last. There were largely attended gatherings afternoon and evening.

The Archbishop of Sydney presided at the Evening Meeting and the speaker was the Rev. H. M. Arrowsmith. The large numbers present and the interest shown are evidences of the value of this movement amongst our young people.

The Rev. Basil Williams is the N.S.W. Secretary.



—By courtesy Canon Ernest Cameron.
The Archbishop of Sydney, with the Rev. L. F. E. Wilkinson (left) and the Rev. Dr. R. Cole (right) at the Sydney Clergy School held at Tudor House, Moss Vale. The addresses of Mr. Wilkinson and Dr. Cole were greatly appreciated by the 160 clergy who attended the two schools. Mr. Wilkinson has returned to England, and Dr. Cole leaves for Malaya later this month.

IMPRESSIONS OF LUND

(From the Rev. D. B. Knox, B.A., M.Th.)

The third Conference on Faith and Order met in Lund in Sweden during August. Almost all the churches of the world were represented. The most noticeable exception was the Roman Catholic Church, which, although it appointed no delegates to the conference, is not uninterested in what is going on.

The R.C. Church appointed official observers to attend all the conference sessions. She has never done this before with regard to World Council meetings.

Lund is a small and pleasant town ("village" it was named by its mayor in his address at the dinner of welcome) situated in the southernmost tip of Sweden. It is the seat of an ancient cathedral and university, and is said to have been named by King Canute of Denmark after the city of London.

PICTURESQUE GARB.

Perhaps the most picturesque of those present was the Metropolitan of the Mar Thoma Church, the Reformed Syrian Church of South India. Dressed in sandals and a sandy-pink robe with deep-red girdle, he not only had a flowing beard but added a headdress of black silk embroidered with gold. Needless to say he was a much sought prize for the autograph albums of the children who flittered round the vestibule of the conference centre all day long. But he was not alone. The varieties of ecclesiastical garb were legion. Lutherans from Iceland wearing Elizabethan ruffs, Armenians with black pointed hoods like gnomes, Anglican bishops, deans and archdeacons in their strange riding gaiters and aprons of the eighteenth century, Americans in panama hats and bright-coloured ties, sat cheek by jowl. Many friendships have been made and all have learned to respect and admire each other's Christian sincerity.

THE SCRIPTURES SUPREME.

The most impressive feature of the conference was the spirit of Christian fellowship. Although there was a great deal of divergence of ecclesiasti-

cal traditions, of ways of worship and of conceptions of the ministry, yet there was no divergence in loyalty to Jesus Christ and the conviction that He alone was to be worshipped and served. The whole conference was Christocentric. There was an absence of the old humanistic and rationalistic liberal theology, common before the war and still surviving in England and Australia. Another welcome feature of the discussions was the unanimity among the delegates (many of whom were leading theologians in their churches) in the treatment of the Bible as the supreme standard on which discussions were to be based. This was no doubt the secret of the spirit of Christian unanimity present in the conference. Even those parts of the Christian Church which valued church tradition most highly, as, for example, the Eastern Orthodox Church, described the Scriptures as "the primary and decisive" authority for doctrine.

BEHIND THE IRON CURTAIN.

The score of delegates and visitors, Lutheran and Reformed, who came from behind the Iron Curtain, told of vigorous church life in spite of difficulties and pressures, economical and political. Although the church is not actively persecuted, only the preaching of the gospel within the church buildings is permitted. The future is dark to which they return. Pray for them and persevere in prayer.

THE REPORT.

After the opening sessions the conference divided into sections to consider different aspects of the doctrine of the Church and came together again at the end of the fortnight to draw up its report, a document which well repays study.

What history will say concerning this Conference we cannot know. How important the documents, over which the theologians have so earnestly laboured and prayed, will seem ten years or a century hence, cannot be predicted as this is written during the closing hours of the meeting.

Lund has achieved no miraculous formula for Christian unity, no panacea for overcoming the deep-grained divisions of centuries.

What then has actually been accomplished?

(1) Official delegates of all the great confessional families of the world, and from lands of every continent, have met to worship together, study together, discuss and frankly probe their agreements and disagreements. They have been learning to know each other face to face as fellow followers of the same Lord. That such a Conference could take place at all is the most tangible evidence of the degree of essential unity which does exist within the Church, despite the many factors that divide it.

There were 230 official delegates appointed by their churches, plus an impressive list of consultants and a youth delegation. Delegates were encouraged to bring their wives as "accredited visitors" and the women organised a series of meetings outside the official framework of the Conference to discuss problems of special interest to them. Perhaps one weakness of the Conference was that only three women were present as full delegates, and one as a consultant. Delegates from the younger churches of the mission field not only took an active part in discussions, but because of the union already achieved in some of their united churches gave important leadership in many of the sessions.

The delegates worshipped together daily, each day, according to a different tradition—Anglicans, Baptists, Lutherans, Reformed, Quaker, Methodists, Russian Orthodox, Mar Thoma (the ancient Church of India). Most of the delegates accepted the invitation of the Primate of the Church of Sweden to participate in the Lutheran "High Mass with Communion" held in the Cathedral on the first Sunday of the Conference. A stirring moment was the morning worship service at which one of the Hungarian delegates preached from Philippians 1: 3-8. All these services were held in the Lund Cathedral, the foundations of which were laid in the 12th century.

(2) Coming to the Conference from their own local situations, the delegates heard theologians of the widest experience present the same or similar problems in a world context. They can take back to their own churches the message that no matter under what conditions the individual church may have to work, other churches and other Christians are experiencing the same problems and are anxious to work with them to find solutions in accord with the Spirit of Christ.

(3) The delegates have confirmed, in their discussions, a fact made evident in their preparatory study; that many of the differences which now divide the churches are not strictly theological, but are at least aug-

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mented and perpetuated by a whole galaxy of social and cultural factors which have their roots in racial, economic and psychological origins or, sometimes, in what seem to be mere accidents of history. Some of the members, however, pointed out that such factors should not be considered as negative since all history is in the hands of God.

Each of the church families travelling their diverse ways has acquired what some delegates termed "ecclesiastical baggage." Each group, however, has also acquired its own share of ecclesiastical treasure—treasure of diverse sorts that will enrich the ecumenical movement as the churches try to once more make manifest the central unity in

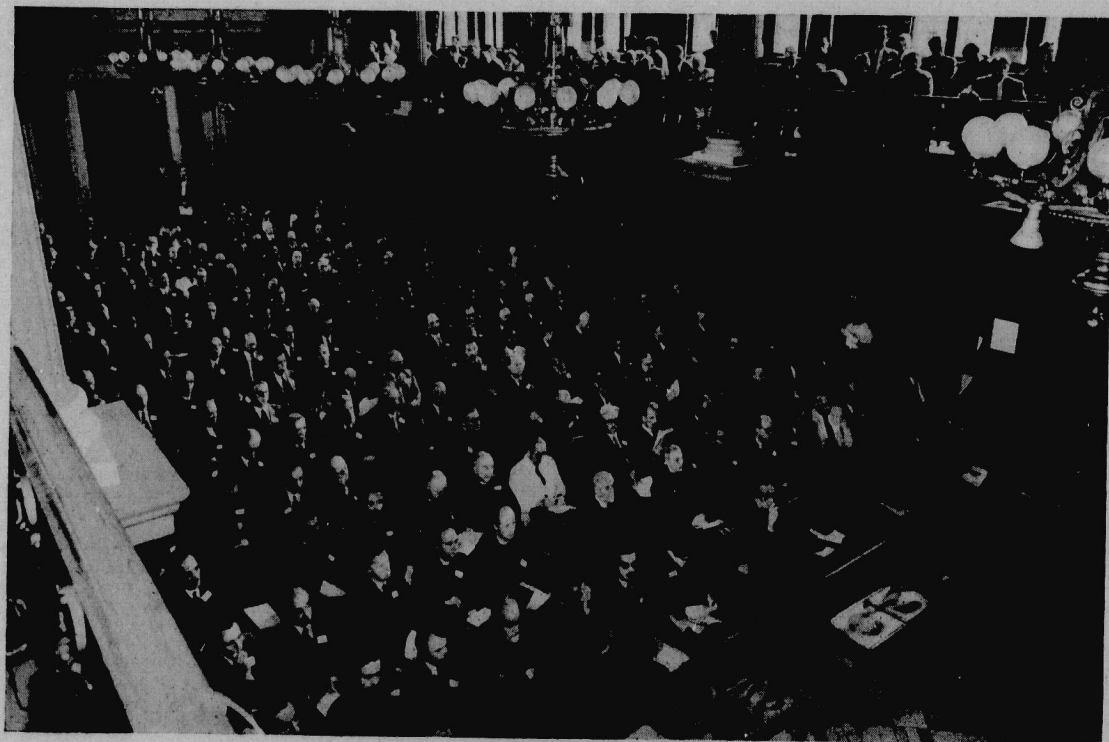
of which are probably questions of ordination and intercommunion.

(5) One of the most important advances made, according to some leaders, is one of method. At the first and second world conference on Faith and Order (Lausanne, Switzerland, 1927, and Edinburgh, Scotland 1937) the method was largely one of "cataloguing" areas of agreement and disagreement.

Soon after the present Conference opened, it became evident that this would no longer be the most fruitful avenue of research, but rather a dead end in the search for unity. The theologians, therefore, began to look back into church history—back to the days

visible in their common life. More perfect agreement waits upon a more adventurous courage and upon a more urgent effort of the will . . .

"In the task which lies ahead there is a part which every Christian can play. The insufficiency of our discipleship is due to the imperfection of our dedication to God's will. If our churches have not risen to match the needs of the world with a clear demonstration of God's will and purpose, the cause lies partly in the apathy and laxness of so many who call themselves by Christ's name. When Christian people have humbly returned to the only springs of mercy and power, they will find that their feet are



THE CONFERENCE ON FAITH AND ORDER IN SESSION AT LUND.

Christ, a unity which they acknowledge as being already in existence.

Notice was also taken of the problems of terminology—the fact that many theological terms have come to mean different things to different churches during the years we have been apart, so that now our discussions become confused by problems of the meaning of words.

(4) It has also been discovered, increasingly, as the discussions have progressed, that many of the most vital differences — and agreements — cut squarely across denominational lines. This would be true of even what are generally considered quite strictly theological factors, the most difficult

before the present divisions developed — and asked themselves at what point these divisions had come about and why, and whether there were not almost always a degree of righteousness, and of guilt, on both sides of our historic divisions.

The Conference said in its Report: "We have not resolved our differences nor brought forth before the world a simple method of achieving unity. Yet we have safeguards against complacency of a far more important kind. This Conference, by its very existence as well as by repeated emphases, has called the churches both to a deeper awareness of their common faith and to a more resolute effort to translate that faith into terms clearly

firmly set upon the path which leads to that unity which God has designed for His people. Most earnestly therefore we summon all Christians to the duty of constantly renewed self-dedication to the will of God. And when we are ready humbly to receive what God designs to give us, we shall know that the greatest treasures of His Church are never of human achievement but always of divine grace."

Of most immediate interest, however, to the earnest Christians in the local churches waiting a word of leadership and inspiration from this assembly of theologians, is the introductory chapter of the Report commending it to their consideration.

NOTES AND COMMENTS

A very fine endowment is to come to the Diocese of Sydney for special

A Generous Gesture.

worthy objects, by the will of the late Mrs. Grant, after the decease of her three surviving sisters. Although over a year has passed since this became known to the officials of this diocese a certain courteousness of feeling has restrained the publication of the matter. But the ever-searching of the journalistic eye has revealed and penetrated the secret and so we want to let our constituents know that a really noble bequest of over £320,000 is to come to the diocese in due time for the purposes of the education of men for the sacred ministry and for the partial support of clergy widows with young children who are left unprovided for. Let us hope that this great gift will suggest itself as a good example for wealthy laymen and laywomen to follow. We are often astounded at the thoughtlessness concerning the Church's work and needs, so often evidenced by the meagre bequests for that purpose on the part of men and women who have not realised the fact that they are but stewards of that wealth which has come into their possession throughout their lives. The late Mrs. Grant's former gift in the But-Har-Gra Hostel, and now this wonderful bequest are marks of her appreciation of what the Church is doing in the diocese which was her special choice for this endowment.

We are glad to note that there is a growing protest in England against

The South African Scandal.

the enormity of Dr. Malan's attitude and action in opposition to the rights and privileges of the coloured people of that part of Africa. Some weeks ago there was a strong challenge on the subject voiced in St. Paul's Cathedral, London, by a black clergyman and now another protest has been made against that same racial discrimination by the Chancellor of St. Paul's preaching in St. Anne's, London, in July last. In the course of his sermon Canon Collins pointed out the duty of every Christian and in the Anglican Church in particular to become very

vocal in his protest, for, said he, it is a wicked scandal this discrimination against colour or race whenever it rears its ugly head within a Christian country. We hope to reprint his sermon in a future issue, for we in our Australian Church have a share in this responsibility.

The "Pacific Island Monthly" reports that the people of Nieu—an island between the Samoa and the Cook Islands — recently refused to export bananas because the ship always called on a Sunday to do business. Bananas are the third biggest source of revenue of the Nieuueans. But they happen to be staunch Christians.

We felicitate our brethren on their fine witness. No doubt they will suffer financially for their brave action in loyalty to their Christian profession, but God in His faithfulness, will reward them for the determination to be consistent in their discipleship. They are a challenge to their brethren as it is so easy to let worldly business intrude upon our Day of Worship which is rightly designated "The Lord's Day." We hope that the steamer authorities will realise their duty to make other arrangements more considerate of the feelings of those who are wishful to do trade with them without infringing their Christian principles.

In a recent issue of the Church of England Newspaper there is an interesting letter relating to the use of the mitre by a number of modern bishops. The writer says—

"Sir,—The Rev. R. C. White observes: "If the Ornaments Rubric be taken to refer to clothes mentioned in the 1549 P.B. the mitre is not there enjoined, it may be noted." I hope that he is right for the mitre (in contrast to the coronal) has never been specifically episcopal. It was conferred as a mark of papal favour on all ranks of the clergy down to sub-deacon (e.g., at Halbestadt, Magdeburg, Cologne, Mentz and Treves).

After the Reformation the mitre was used occasionally by some English Diocesans, but its use was regarded as odd until the 1930s.

I remember the sensation caused by my Diocesan in the early 1920s when he first appeared in a mitre in his cathedral. William Temple later caused a similar stir in a northern diocese.

The modern cult of the mitre is unfortunate because no Anglican bishop has special papal recognition, and he has no more right than any priest or deacon in his diocese to wear it. It will be absurd if mitres become as fashionable among the clergy as clerical collars."

We note that Canon 18 enacts that "No man shall cover his head in the Church or Chapel, in the time of Divine Service except he have some infirmity, in which case let him wear a night cap or coif." Dean Hook in his Church Dictionary (1854) says, "mitres have fallen into utter desuetude in England even at Coronations." He contradicts the assertion by Dr. Milner that they were worn at the Coronation of George III and avers that "in the detailed accounts of that ceremony the bishops are described as carrying their square caps and putting them on when the lay peers assumed their coronets. The mitre is now merely heraldic decoration, and, as such, occasionally carried at funerals!"

We hope that we may be pardoned if we suggest to the Editor of "The Anglican" that he would do well to keep an eye on his London Correspondent. This

anonymous gentleman (or lady) might have got away with the mild jiggery-pokery of writing "London, Thursday" to despatches of news which were up to six or eight weeks old. But when he (or she) waxes bolder and writes, e.g., in "The Anglican" of August 29, "London, Aug. 24" to the text of the Archbishop of York's Presidential Address to his Diocesan Conference, despite the fact that this address was issued by the Church Information Board, Westminster, on July 2 and reached Australia by surface mail before August 24, then it is high time for the Editor of "The Anglican" to suspect his "London Correspondent" of nodding!

A SECOND SCREENING.

As the Chapter House, Sydney, is already booked out for the Premiere of the new Jungle Doctor Film on 27th September, a Second Screening will be given on Tuesday, 30th September, at 7.45 p.m. at the Chapter House. Seats may be reserved at the C.M.S. Bookroom, 93 Bathurst St. Booking Fee 2/-.

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TO AUSTRALIAN CHURCHMEN

OUR ENDOWMENT FUND

The object of the "Church Record" is primarily two-fold, the furtherance of the gospel and the defence and confirmation of the Gospel—and this within the Church. As far as we know every friend of the "Church Record" is an active supporter of Foreign Missions. But the work of the "Record" itself is primarily at the Home Base.

We believe that a free and independent Church Newspaper is of vital importance to the true welfare of the Church in Australia. In such a paper the great truths of the Gospel and their implications can be set forth by men of scriptural views and sound learning—and set forth without either modification or apology. Error and false teaching can also be exposed and refuted. How can we witness to the corporate body of the Church without a medium? How can our voice be heard if we have no tongue with which to speak?

This paper has been in regular circulation since well into last century. For a long time it appeared weekly, but some years ago financial stringency compelled us to reduce to a fortnightly. The paper has never paid its way, but has been kept in circulation by the exertions and liberality of its friends. The writing, setting up, and correcting are all done voluntarily. This has meant much labour on the part of a long succession of men; and this still goes on.

At the present time the paper is free of debt and each quarterly Statement during recent years shows an increase in circulation.

The purpose of the Endowment Fund is first of all to stabilise the paper and make its continuance more secure. Owing to recent steep rises in the price of paper and the cost of printing the publication of our paper is now more difficult than ever. And these difficulties seem to be world-wide. The English "Guardian," after more than 150 years of publication, has been forced to close down. Worse still, the English "Record" was forced out of circulation for want of money. The loss of the English "Record" is a heavy blow to Evangelical religion. And now the "Watchman," published in Sydney, has, we regret to say, succumbed to financial difficulties.

It is the plain duty of all Evangelical Churchmen to join together and help

in raising an Endowment Fund for the "Australian Church Record." The Directors ask, as an initial effort, that two hundred friends of our paper contribute £25, either in cash or in five yearly instalments of £5. This challenge has already been taken up by a few. The ladies also have helped by contributing from the last three Annual Sales. About £500 is now in hand. This money is vested in the Church of England Evangelical Trust (N.S.W.) under a special Trust Deed. The object in view is to secure that the paper published shall be both Protestant and Evangelical and that there shall be money available to assist in that publication. The terms of these Trusts may be seen at our Office.

We also need money to increase the efficiency and effectiveness of the paper.

(1) With money available the paper itself could be improved both in content and appearance.

(2) With money available we could employ a Representative whose main work would be to increase the circulation.

As we said in a recent issue probably the most urgent need of the present hour is a wider spread of evangelical literature, sound in teaching and Christian in spirit. The "Church Record" is helping to meet this need. We appeal earnestly to our friends to support the Endowment Fund liberally. Please mark cheques "Endowment Fund" and address to the Secretary, "Church Record," Room 6, Diocesan Church House, George St., Sydney.

A.C.R. DONATIONS.

The Members of the Board of Management are most grateful to the following for their donations:— Anonymous, 3/6; Miss Dillon, 7/6; Mrs. A. F. Roberts, 17/6; Mr. W. J. Coogan, 7/6; The Rev. R. S. R. Meyer, 10/3; Mr. C. P. King, £1; Miss Stanfield, 2/6; Dr. G. N. M. Aitkens, 8/6.

PERSONAL

The Rev. Norman Fox, Sydney C.E.B.S. Diocesan Chairman, has been appointed leader of the C.E.B.S. Coronation tour. Twenty members of C.E.B.S. in Australia are leaving on the "Orion" in April, 1953, for a five-months' tour of England and the Continent.

The Rev. A. G. Halliday, Rector of Holy Trinity, Orange, N.S.W., Diocese of Bathurst, has resigned due to health reasons. He will leave Orange in October.

The Rev. Gordon Smees, Rector of Liverpool, Diocese of Sydney, will succeed Mr. Halliday as Rector of Orange.

At an ordination held in St. David's Cathedral, Hobart, on St. James' Day, Mr. Eric Wood, lay missionary from New Guinea was admitted to the diaconate by the Bishop of Tasmania. The Rev. T. J. Gibson, rector of All Saints', Hobart, preached the occasional sermon.

The Ven. R. D. Drury, Rector of Molong, N.S.W., has resigned and will be sailing for England in September.

The Rev. H. V. Jenkyn, Vicar of Mortlake, Victoria, has resigned.

Sister Ethel Nunn, Matron of the C.M.S. Old Cairo Hospital, has been granted a visa, and will sail for Egypt from Adelaide on Sept. 18th.

The Rev. E. D. J. Shaxted, Rector of St. Luke's, Adelaide, has resigned his parish. We understand Mr. Shaxted will visit England.

The Bishop of North Queensland, the Rt. Rev. Wilfred Belcher, who has resigned, will be leaving in December to take up parochial and episcopal work in Norfolk, England.

The Rev. H. R. Smith, Rector of Wentworth Falls, N.S.W., has accepted nomination to the Parish of Carlingford, Diocese of Sydney.

The Rev. H. H. Davison, Rector of St. David, Surry Hills, has accepted nomination to the parish of Canley Vale and Cabramatta, Diocese of Sydney.

The Rev. H. F. Ault, M.A., B.D., of the Diocese of Christchurch, N.Z., has been appointed Vicar of All Saints', Nelson (N.Z.). Mr. and Mrs. Ault served a period as missionaries in India with C.M.S. All Saints', Nelson, has a strong missionary tradition.

The Bishop of Nelson, Rt. Rev. P. W. Stephenson, has secured the services of Mr. D. Davis, LL.B., of Moore College, Sydney, for work in his diocese. Mr. Davis will be ordained to the diaconate early in the New Year and will take up an appointment as assistant curate at All Saints, Nelson.

The appointment is announced of the Rev. O. W. Williams, M.C., M.A., as Vicar of St. Peter's, Wellington, N.Z., in succession to the Ven. E. J. Rich, who has been appointed Assistant Bishop of the Diocese of Wellington. The Rev. B. H. Williams, of Sydney, is a nephew of the new vicar.

During this month the Rev. and Mrs. C. G. Hayes will be doing deputation for C.M.S. Mr. Hayes has had a very wide experience in the Church, commencing his ministry as a Priest of the Roman Catholic Communion. From thence he was received as a Presbyter in the Church of South India by the Bishop of Medah, where he is on the teaching staff of St. George's School, Hyderabad. It was there that he met his wife, the former Miss Constance Ison, B.A., who is also a member of the staff of St. George's. On his arrival in Australia, Mr. Hayes, after examination by the Bishop of Adelaide, was permitted by him to minister in our own Church in the Diocese of Adelaide.

As previously reported, the Church of England in Australia and Tasmania was represented at the Third World Council on Faith and Order at Lund, Sweden, by Canon F. E. Maynard, the Rev. K. T. Henderson and the Rev. D. B. Knox. We are glad to learn that Mrs. Knox was an accredited visitor to the Conference and that Baby Margery Knox was the youngest member to attend. On its last day, the Conference elected a Commission to continue the study of questions of Faith and Order. One Australian, the Rev. D. B. Knox was included in this Commission.

The Rev. Frank Colquhoun, formerly editorial secretary of the Church Society (England) is to be priest-in-charge of Christ Church, Woburn Square, London, which is situated under the shadow of the Senate House of London University and in the heart of the student world, with an estimated population of well over 10,000. Mr. Colquhoun is also joining the staff of the World's Evangelical Alliance in order to develop publishing work in connection with the Alliance's expanding programme for Evangelism and the Universal Week of Prayer. He will also continue to edit "The Churchman."

The Rev. G. B. Gerber is to be inducted to the Parish of Belmore, Sydney, on Wednesday, 1st October.

We offer our congratulations to Mr. Roger Thorn, who has graduated B.A. of Trinity College, Cambridge, with first class honours in the Mathematical Tripos, and who is now reading for the degree of Doctor of Philosophy in Mathematics. Mr. Thorn was an active member of St. John's Church, Beccroft, Sydney, before going to Cambridge. During the present long vacation he has been assisting Rev. B. D. Reed in a C.S.S.M. Beach Mission in Criccieth, North Wales.

The Rev. Stanley Kurlle, formerly of Melbourne, and recently graduated from Oxford University, is curate in St. Helen's, Lances, England.

The death occurred recently of Lady Emma Victoria Allard, wife of Sir George Mason Allard, of Wahroonga, Sydney, after a long illness. We express sympathy with Sir George and family in their bereavement. Sir George recently resigned, through ill health, the treasurership of the Home Mission Society. The funeral of Lady Allard was conducted by the Rector of the parish, Canon K. W. Pain.

The Rev. Harrie Scott-Simmons was locum tenens at St. Columba's, Hawthorn, Melbourne, pending the induction of the Rev. Colin Duncan. Mr. Scott-Simmons is on furlough from India, where for two years he had been on loan from Dohnavur to Vellore Medical College to engage in roadside evangelism.

The Rev. Laurence L. Nash, Rector of St. George's, Hobart, has been appointed Rector of St. Augustine's, Moreland, Melbourne, in succession to the Rev. Colin Duncan, who is going to St. Columba's, Hawthorn.

We are glad to hear that Mrs. Joan Rule (nee Moore) has obtained first class honours in Anthropology in her M.A. examinations at Sydney University. Mrs. Rule obtained first class honours in English literature in her B.A. in 1942. After teaching for some years she went to New Guinea as a missionary with the Unevangelised Fields Mission. This year she has been lecturing in Linguistics in the Department of Anthropology at Sydney University during the absence of Dr. A. Capell on field work. She returns to New Guinea shortly.

We are pleased to hear that Mr. C. A. Brown, the Registrar of the Diocese of Newcastle, N.S.W., is making a good recovery after his recent serious illness.

Engagement.—Freeman-Stacy.—The Engagement is announced of Barbara Ruth, daughter of Judge Stacy and Mrs. B. V. Stacy, to the Reverend Ambrose Robert Aspinall, son of the late Ambrose William Freeman and of Dr. Jessie Freeman. Mr. Freeman is assistant minister at St. Andrew's Cathedral, Sydney. We offer our best wishes.

The Rev. Peter F. Newall has been appointed Chaplain of Cranbrook School, Rose Bay, Sydney, in succession to the Rev. Arthur Deane, who has become Chaplain for Youth, Diocese of Sydney. Mr. Newall has been in charge of Holy Trinity, Miller's Point, and takes up his new appointment this month.

We would like to express our sympathy with Mrs. Ogden, wife of the Rev. Ralph Ogden, Rector of Milson's Point, Sydney, on the death of her mother, Mrs. M. A. Anstey.

The Rev. G. H. Feltham, Chaplain of the Royal Prince Alfred and the Royal Alexandra Children's Hospitals, has accepted nomination to the parish of Milton, Diocese of Sydney, in succession to the Rev. C. H. Sherlock who is going to Campbelltown, N.S.W.

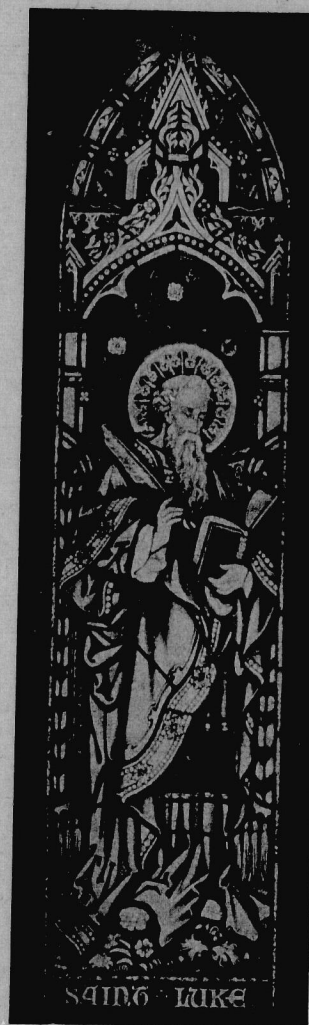
The Rev. J. S. Buckman of Warragamba has been appointed Rector of St. Saviour's Redfern, and the Rev. W. Rich, Curate of Dulwich Hill, has been appointed to Warragamba. (Dio. of Sydney)

The Rev. Tom Goodman, Curate of Liverpool, Diocese of Sydney, has been appointed to the Rectory of Rockley, Diocese of Bathurst.

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Revival and Progress in the Church in Korea

(From Our Correspondent at Lund)

The Rev. Sang Kwon Kim, who travelled from Korea to Sweden to attend the Lund Conference as a representative of the Korean Presbyterian Church, gave an encouraging picture of Church life in Southern Korea to-day.

He said, "All the Christians in Youth Work.

Korea love to read the Bible. They not only follow daily readings suggested on calendars, but they have contests to read through the Bible in a year or two. The department of Christian Education of the General Assembly has reprinted the Bible Correspondence Course so that the Christians may study the Bible at home and receive a diploma when they finish the whole course. Over a thousand Christians are enrolled in this study. Among the prisoners of war, 5,150 are taking the course, and 2,217 have finished the course.

Early Morning Prayer Meetings.

It has become the habit of the Korean Christians to pray an hour early in the morning. Since the outbreak of the present War, most of the Korean Churches have continued this prayer meeting 365 days a year. Since this great catastrophe many unbelievers have attended worship services and for this reason we find many new Christians. We have never before seen such opportunities in our Church, not only undestroyed churches but temporary meeting places, tents, rough buildings and houses used as churches, are full of worshippers. Most of the refugees in the churches are extremely poor in this world's goods, some are not well, and many have lost parents and other relatives. For this reason they are unable to build permanent houses of worship.

Bible Study Movement.

Some believers have great joy in studying at Bible schools or seminaries. Therefore these students are increasing in number year by year. Before 1945 seminary students in all denominations were about 500 in number, but now there are more than 1500.

Since the outbreak of war, the youth work of the church has become more active. The enthusiasm of youth for Christian truth is really remarkable. In practically all the schools including the non-Christian ones, the Christian students have organised and they hold prayer meetings and Bible classes. The most enthusiastic leader of this movement, one of the members of the Assembly of the Republic of Korea, leads the Christian students, holding lectures for College and high school students several times a week to preach the Gospel and lecture on Christian truths. His meetings are very well attended. Students come not only once but repeatedly week by week.

New Work started during the war.

In August, 1951, the Church leaders, as well as the Christians, took refuge in Pusan after they were driven out by the Communist aggression. Realising that death was confronting great numbers, they all give themselves to daily prayer. At that time they proposed the sending of chaplains to the Korean Army, which is fighting for Korea shoulder to shoulder with the United Nations' forces. However, since there had been no such precedent in Korea, there were many difficulties. Nevertheless, President Syng Man Rhee of the Republic, who has always actively assisted the Church, encouraged and assisted this work so that it has been successful. At present about 200 chaplains are serving in the R.O.K. Army, Navy and Air Force. Thanks to this work, many young soldiers are attending the worship services at the front and in the camp. Moreover there are 12 pastors serving as Christian Chaplains in the prisons.

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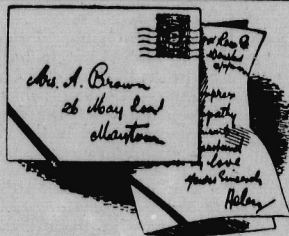
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CHINA INLAND MISSION ANNUAL MEETING.

The Annual Meeting of the C.I.M. was held on Friday, September 5, in St. Stephen's Church, Macquarie Street. Archdeacon Robinson was in the chair and the Church was filled almost to capacity.

Addresses were given by Mr. Mellisop and Mr. and Mrs. Ament, who have just returned from Malaya and Hong Kong respectively. A brief message was then given by Dr. Roslyn Ormiston and Dr. and Mrs. R. A. Cole who are about to sail for Japan and Malaya. Canon Loane then gave a valedictory message for the outgoing missionaries in which he said:

"Dr. Roslyn Ormiston, you have told us that it was in your days as a school girl that you first heard the clear call to Missionary service, and throughout all the years of medical training and activity since then, the vision has remained bright and true. You have long since proved that the grace of God has wrought in you the qualities of a true missionary heart, and you will be greatly missed in so many circles.

Perhaps in a special way the Crusader Union of New South Wales has been your sphere of work and witness. It would be difficult for me to say, and I speak with intimate knowledge, how much the Crusader Union owes to you for your work among girls in school and at camp. There have perhaps only been one or two others to whom the Union has owed so much.

And now you are to sail for Japan. Our hearts go with you. We will seek to follow you in thought, with prayer, with love, with the quiet confidence that the hand of God is with you.

We live in dangerous days and you have been called to a distant outpost in the name of Christ and for the Gospel's sake. The Lord will be your strength, for "Himself hath said, I will in no wise fail thee; Neither will I in any wise forsake thee." (Hebrews 13:5 R.V.)

Dr. Cole, yesterday you told some of us that your favourite character in mediaeval history was Ramon Lull, the great pioneer missionary to the Moslem world who laid down his life at the hands of Saracens on the North Coast of Africa. My own favourite, par excellence, in Christian history since the days of the Apostle Paul is Henry Martyn, another pioneer missionary to the Moslem world who laid down his life in the lonely village of Tocat on the frontiers of Turkey.

I had never thought to be vividly reminded of Henry Martyn by one of my own contemporaries until I came to know Dr. Cole. May I remind you of some of the external points of resemblance. Henry Martyn was of Celtic stock, and so is Dr. Cole. Henry Martyn was a brilliant graduate of an ancient university, and so is Dr. Cole. Henry Martyn was a superb master of the Classics, and so is Dr. Cole. Henry Martyn had a most unusual flair for linguistic studies, and so has Dr. Cole. Dr. Cole reads grammars and dictionaries in a dozen languages as Henry Martyn read them, with more ease than many men sit down to read a serious novel. But Henry Martyn turned his back upon all his academic honours in order to go forth

at the call of Christ. And Dr. Cole has chosen to do likewise. On the day after his arrival in Calcutta, Henry Martyn recorded the supreme desire of his heart: "Now let me burn out for God," and it is with this same supreme desire that Dr. and Mrs. Cole have set their faces towards Malaya.

Some of us were deeply moved a little while ago to hear Dr. Cole read and apply to himself the words of the Apostle Paul in his speech on the shore of Miletus: "and now behold I go bound in the spirit to Malaya, not knowing the things that shall befall me there, save that the Holy Ghost witnesseth in every city, saying that bonds and imprisonments abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy and the ministry which I have received of the Lord Jesus to testify the Gospel of the grace of God."

We can tell no more than you, what things abide you there, but we would say to you in the words of the One like unto the Son of Man to the prophet Daniel, "O man greatly beloved, fear not, peace be unto you, be strong, yea be strong." (Daniel 10:19)

The prayers and good wishes of all praying people will go with Dr. Ormiston and Dr. and Mrs. Cole as they set out in Christ's name.

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Protestants Persecuted in South America

(From Our Correspondent at Lund)

Bitter religious persecution by the Roman Catholic Church is taking place at present in Colombia, according to a statement made by the Rev. Dr. Luis A. Quiroga, a delegate from the Presbyterian Church in Colombia, South America, to the Conference on Faith and Order, held in Lund recently.

Dr. Quiroga stated that up to the year 1946, Columbia had had a sound democratic and civic tradition. Unfortunately, the bitter force of partisanship broke down this particular tradition. It found its most tragic expression in April, 1948, with the assassination of one of the political leaders. From that time on, Columbia has lived under abnormal political and civic life.

Added to this situation there is the religious persecution against the Evangelical Christians. The Colombian constitution grants "freedom of worship" but during the last four years this freedom has disappeared in its full expression.

Government Indifferent.

At the instigation of the Roman Catholic hierarchy and with the indifference of the government, the religious persecution has taken place in ways that all Christians would abhor. Pastors have been tortured and killed. Some Protestant communities have been eradicated and their members scattered to other parts of the country. Believers have been assassinated because of their religious faith, some have been beaten with machetes, others have been horsewhipped, clubbed,

stoned, kicked, stabbed. Some have had their houses burned and dynamited. They have been attacked in the field, in their homes, in their churches, in hospitals, in government offices and Roman Catholic parishes. Their children and wives have suffered with them. The persecution has occurred in all parts of the nation, countryside and cities.

Churches have been dynamited and burned and stoned. Some of them have been taken by the police as barracks or headquarters. Schools have been closed and Protestant Christians have been forced to have their children re-baptised in the Roman Church, and have actually been compelled to submit to re-marriage ceremonies by Roman Catholic priests. They have been forced to go to confession and to attend mass.

Some of these criminal attacks have been reported by the **Confederation of Evangelical Churches of Colombia (CEDEC)**, an inter-denominational organisation made up of 17 churches.

Dr. Quiroga went on to say that the sources of persecution were: The anti-protestant preaching of the Roman clergy, the printed propaganda of the Roman Church—leaflets and Roman

Catholic newspapers, radio and loud-speakers were also used; the teachings in the schools.

Protestant Christians were falsely accused of being communists and professional politicians and were charged with heresy and disloyalty to the nation's traditional Roman Church.

But the Church is Growing.

"The theory of both the Roman Catholic Church and the government is that all such matters are political rather than religious," Dr. Quiroga added.

"Protestant Christians stand and ask for full religious liberty as Pope Pius XII in a pastoral letter to the Roumanian Church stated, that is, the right to proclaim the religion in both public and private. Protestant Christians in Colombia stand for the four liberties as stated in the UNO, division of Human Rights.

"For the Colombian Protestant Christians, the Roman Church is not a guarantee against communism, since this Church uses the same totalitarian methods against the dissenters, just as any other totalitarian regime does.

"However in spite of this persecution the Protestant Church is increasing in Colombia. Now that all the usual means of evangelism are barred to us (I cannot even place a two line advertisement in the daily papers advertising a Protestant service) personal evangelism by the members of the congregation has become of paramount importance. In this way congregations have almost doubled since the persecution began."

TYNDALE HALL.

The Council of the Bible Churchmen's College (Bristol) and the Executive Committee of the Bible Churchmen's Missionary Society have agreed that the College shall be known in future as Tyndale Hall.

The change of name does not, it is stated, mean any alteration in the doctrinal position of the College, nor in its government, nor in its relationship to the Bible Churchmen's Missionary Society. The College will continue as a recognised Theological College of the Church of England, affiliated to Bristol University, and training men for the Ministry, both at home and overseas, as well as providing a course of training for lay missionary candidates.—C.E.N.

THE KESWICK CONVENTION.

According to the correspondent of the "Church of England Newspaper" the numbers at the 77th Annual Convention in England, held recently were greater than ever, something like six thousand in all being present, more than two hundred young men and women from the Universities were under canvas in camps. Speakers from the Church of England included the Right Rev. Hugh Gough, the Bishop of Barking, the Rev. A. T. Houghton (chairman), Prebendary Colin Kerr, the Revs. George Duncan, W. W. Martin, and the Rev. Maurice Wood. Greetings were received from the Bishop of Carlisle (in whose diocese the Convention is held) and Canon Leslie Wright, the Chaplain-in-Chief of the R.A.F.

The messages given were described as "of hope and power." Dr. Graham Scroggie gave the Bible readings.

THE REV. L. F. E. WILKINSON.

A MEMORABLE VISIT.

On Tuesday evening, September 9, there was a large and enthusiastic gathering in the Chapter House to bid farewell to Principal Wilkinson, Commissary in England of the Archbishop of Sydney, at the close of his nine weeks' ministry in the Diocese. His Grace the Archbishop of Sydney presided, and, on behalf of his many friends, presented him with a camera to enable him to take colour photographs.

When Mr. Wilkinson arrived in Sydney at the end of June, he was only known by name to the majority of Sydney Church people. However, we soon discovered that he came to us with a wealth of experience derived from an unusually varied ministry in England. He has not only served as a Curate with Mr. Earnshaw Smith in the Parish of Brixton, and as a Vicar during the war years in Worthing, but has held an important position with the Church Pastoral Aid Society. This has taken him to every corner of England and given him a detailed knowledge of Church life in the Old Country. Since the war, as Principal of Oak Hill Theological College, he has been in close touch with the training of Ordinands. He is well known in England as a speaker on the platform of the Keswick Convention and as a leader of Student Missions, and Church people in Sydney have benefited to the full from this wide experience.

It is a matter of thankfulness to God that during the last nine weeks his health has been preserved while he has carried out a strenuous programme throughout the Diocese. He has not only visited every Rural Deanery and addressed meetings in many Churches throughout the Diocese, but has taken great trouble to see for himself every church school and institution. Many will remember his addresses during Synod Week, especially the address to members of Synod on the New Thing that God is willing to do among us. His leadership of the Mission, in which students of Moore College and Deaconess House took part, was not only a valuable contribution in itself, but brought many new ideas as to the possibilities of team evangelism. With Dr. R. A. Cole his addresses at the two Clergy Schools helped to make them the most memorable schools which have yet been held. Those who have followed his official programme in their prayers probably have little idea of the number of addresses and interviews which were added from time to time. Altogether he gave some 160 addresses during his stay in Sydney.

When we look back over the period of Mr. Wilkinson's visit, we are glad to think that his ministry has exercised a unifying influence in the life of the Diocese. He has come into contact with so many clergy and laymen, and in personal conversation over many problems has won their confidence and good will in a remarkable way. We are confident that this can only serve to strengthen

the spiritual unity of the Diocese in which we serve.

Then, too, his pastoral experience in England has brought a note of freshness into our midst. Many who have seen his film strips on Infant Baptism and the Art of Preaching will realise how they illustrate his gifts for bringing the doctrine of the Church home to ordinary people. His Gunther Memorial Lectures and his addresses at the Clergy Schools on How to Make the Prayer Book Live, have in a similar way been full of stimulus and inspiration.

Then, again, there is very great value in a visit to our Diocese on the part of one who stands in the front line of Church life in England to-day. We have had other distinguished visitors at various times, but no one could have been a more acceptable representative of the Church in England among us to-day. Mr. Wilkinson's great friendliness, his cheerful and buoyant spirit, his approachability and readiness to share his experience with all, has been of tremendous value to our Diocese.

On Wednesday evening, September 10, Mr. Wilkinson boarded the plane that was to carry him to England. He will plunge almost at once into the duties of a new academic year at Oak Hill. We trust, however, that when he has been able to sort out his impressions of these crowded weeks he will retain very happy personal memories of his days in Australia. We hope that his experience will help him to represent the Archbishop and to interpret the Diocese of Sydney more effectively to the Church in England, and we thank God upon every remembrance of him for his fellowship in the Gospel from the first days until now.

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—From a Tasmanian reader, 30/7/52.

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The Evil Fabric of Race Discrimination

PERSONAL AND PUBLIC ACTION URGED.

Racial discrimination in South Africa and elsewhere was condemned by Canon L. John Collins, Chancellor of St. Paul's Cathedral, when he preached at St. Anne's Church, Wandsworth, London, recently.

Basing his address on St. John's Gospel, chapter xvii, "That they may be one, even as we are one, I in them and they in me, that they may be perfected in me," Canon Collins said.

"Our tasks in regard to the problems of Africa are clear. We must strive with all our power to remove from that continent the whole evil fabric of colour and race discrimination. We must set an example in the churches of fellowship and unity. We must oppose by action, as well as word, every attack upon human rights whether it be by Dr. Malan and his associates in South Africa, or by Sir Godfrey Higgins and his supporters in Southern Rhodesia, or by the British Government in any policy founded upon self-interest or cowardice. And we must openly and actively support those liberal forces in Africa which, in spite of opposition and persecution, rise to stand against any attempt to silence the voice of freedom.

HARD TASKS

"These are hard tasks—the Christian way of life is a hard way. What can I do to fulfil them? Each one of

us is responsible; each will find his own answer. But let me offer a few suggestions.

"First, here in England I can let my friends know that it is wicked to discriminate against colour or race. And whenever opportunity occurs I can demonstrate that, in fact, I make no such discrimination.

"Secondly, I can do all in my power to work for two ends; by example and by the use of my influence within the Church to which I belong I can help to see to it that the Church itself not only says the right things about fellowship and unity, but also acts accordingly. For it is a wicked scandal whenever intolerance and discrimination rear their ugly heads within a Christian community.

"And politically I can insist (by my vote and by my influence in my local party) that the British Government acts upon principle in all matters connected with Africa—for example, I can withhold my political support from anyone who will not undertake to work for the repeal of the banishment of Seretse Khama, for the return to Tshekedi Khama of his political rights,

for a refusal to countenance the federation of the Rhodesians and Nyasaland without the willing consent of the Africans involved; I can work positively for a political policy in regard to Africa which is based, not upon self interest and cowardice, but upon a willingness to serve the best interests of all concerned. Nor must I be thwarted by those who say that religion and politics ought not to be mixed. For it is by political action that practical issues are resolved. And if Christianity is a practical way of life it must affect political decisions.

OPEN SUPPORT.

"And, thirdly, I can do my best to make the Church to which I belong openly and publicly declare its support for liberalising movements in South Africa. In particular, I can insist that, providing it remains non-violent, support is openly declared for the civil disobedience and passive resistance movement which under the auspices of the African and Indian Congress, began its operations on June 26. It is worth noting, too, that Mr. Alan Paton, the author of "Cry the Beloved Country," and a keen Christian, has now joined the Torch Commandos.

"One last word. 'That they may be one' is our purpose. Let it not then fail in sympathy for the few million whites in Africa. Malan himself claims to speak and act in the name of Christ. And many others who, like him, are hag-ridden by fear, are loyal members of the Church. We know that only love can cast out fear. But it is our task, as much as any of these other activities to which we must commit ourselves, to try to keep fellowship with those whose policies we abhor.

"We can best do this by our prayers for them, that, by God's grace, they may be enlightened to see the true line of policy to which that faith in Christ clearly points them. In Him there is neither black nor white, neither Jew nor Gentile, neither bond nor free, but all are one, one in the love of God."

—C. E. Newspaper.

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BAPTISM and CONFIRMATION

A Review by the Rev. D. W. B. Robinson.

THE SEAL OF THE SPIRIT.—A Study in the Doctrine of Baptism and Confirmation in the New Testament and Fathers. By G. W. H. Lampe, M.C., M.A., Fellow of St. John's College, Oxford. Longmans, Green and Co. 1951. pp. xv + 340. English price, 35/-. Our copy from publisher.

Recently, in Selwyn College Chapel, Cambridge, the Bishop of Ely conducted a combined service of baptism and confirmation. Four candidates were baptised by the Bishop standing in the centre of the Chapel, who then led the newly baptized men by the hand to the stalls where the rest of the candidates for confirmation had been placed. The Bishop then proceeded with the confirmation.

There seems little doubt that this procedure should be more widely adopted when unbaptised adults seek entry into the church. The present widespread custom of baptising such confirmation candidates privately a few days or weeks before their confirmation has nothing to commend it. On the contrary, it gives a quite false impression of the proper relationship of confirmation to baptism. It suggests that baptism is a sort of necessary, but, in itself, insufficient and insignificant "first coat" designed to make possible the final application in confirmation.

Wherein is the Spirit Bestowed?

There are, of course, some men who hold this to be the case. They hold that water-baptism is only a preliminary to the more important and significant "sacrament" of Confirmation. They hold that unconfirmed Christians are scarcely Christians at all, for they have not yet entered into the full mercies of the New Covenant, and have not yet received the Holy Spirit, whose "earnest" or first instalment seals us to the day of redemption. Such men hold this view because they also hold that members of Christ are not brought into full relationship with Him except by their contact with a bishop! Since, therefore, a bishop does not necessarily baptize, but must confirm, certain Anglo-Catholic Theologians—A. J. Mason, Gregory Dix, A. M. Ramsey and L. S. Thornton notably—have tried to establish the view, either that baptism and confirmation are two distinct rites or "sacraments" of which confirmation is the more important (so e.g., Dix), or that, though baptism and confirmation are two parts of an originally undivided

initiation rite, it is only through confirmation that the Spirit is sacramentally given (so e.g., Ramsey). In the light of this, it is a pity that so many Evangelicals (thoughtlessly?) adopt customs which express symbolically not evangelical but Anglo-Catholic views.

Of course, the relation of baptism and confirmation is not an easy matter to decide upon. Both the theology and current practice of Anglicanism is somewhat confused here. It is the more heartening, therefore, to find a book on the subject of more than usual clarity and soundness of scholarship.

The Rev. Geoffrey Lampe is of the younger generation of Anglican scholars. He is a member of the Evangelical Fellowship for Theological Literature and one of the contributors to the Evangelicals' Report to the Archbishop of Canterbury, "The Fullness of Christ." He is a well-known contributor to learned journals, and is the author of an excellent monograph on the New Testament ministry. At present Mr. Lampe is engaged as editor on the production of a Lexicon of Patristic Greek which will be an invaluable adjunct to theological scholarship. He is a great upholder of the doctrine of justification by faith. It was the reviewer's pleasure to hear him read a paper at an E.F.T.L. conference in Cambridge on "The Doctrine of Justification in the Church of England." We have now a work of major importance from him on baptism and confirmation which has already been hailed in England as a probable standard for a long time to come. The present reviewer has read it with increasing interest and admiration and unhesitatingly recommends it, hoping that its high price will not prevent those seriously interested in the subject from obtaining it, and that when they buy it they will not be deterred by the mixed language of English, Greek and Latin in which the book is written!

Mr. Lampe starts with a discussion of three Pauline texts and their exegesis: 2 Cor. 1:21-22; Eph. 1:13, 14 and Eph. 4:30. As against those who hold that this "sealing" with the Spirit refers to confirmation, or even to baptism *simpliciter*, he holds that

"the connection between the 'sealing with the Spirit' therein mentioned and the sacrament of Baptism is so close that one can be regarded as the thing signified by the other." (p. 4.)

The Baptism of Jesus.

After dealing with Jewish and other antecedents of the idea of 'sealing' in religious contexts, and with John's baptism, Mr. Lampe goes on to consider the baptism of Jesus. This short chapter is of great importance. Mr. Lampe, like the Methodist Scholar W. F. Flemington in his "The New Testament Doctrine of Baptism," rightly sees in Jesus' baptism the secret for the understanding of Christian baptism. Jesus' baptism on the one hand was an expression of His mission, particularly of His death, and on the other hand it prefigured Pentecost, being baptism with the Spirit as well as with water. Jesus' baptism, of course, was proleptically effective, for it anticipated and prefigured what was fulfilled at Calvary. At the same time, it was through water baptism (with all its other significance) that the Spirit was bestowed. It was, even for Jesus, the 'seal of the Spirit.'

Then comes a treatment of St. Paul's conception of the Spirit. This is bound to his conception of union with Christ, as well as with the eschatological hope — the 'first-fruits' of final redemption. Both these ideas are, for Paul, present in baptism. 1 Cor. 1:22-23 is about 'the consequences of faith-union with Christ,' but directly related to the particular moment of the believer's experience in baptism. We acknowledge one baptism because there is one Spirit, one Christ, and one union with Him.

What is Confirmation?

The next chapter heading is followed by a question mark: "Confirmation in the Apostolic Age?" The meaning of the laying on of hands in the N.T. is admittedly difficult to decide. Mr. Lampe argues ably for the view that the imposition of hands was for special endowments of the Spirit and for special work or ministry, but was not primarily connected with initiation into the Church at all.

The instance at Samaria in Acts 8 was an unprecedented situation which required the quite exceptional method of apostolic "confirmation" to demonstrate that the work of Philip in Samaria was of a piece with that of the whole church. It is not to be taken as a normal mode of initiation.

The Patristic Confusion.

In the second part of the book Mr. Lampe deals with the 'sealing of the faithful' in the second century, and with the beginnings of confusion of thought leading to the disintegration of the N.T. doctrine of the Seal of the Spirit. Irenaeus is the first Father who associates the seal of the Spirit with the laying on of hands, and this is apparently due to his rather inconsistent exegesis of Acts 8. It is in Hippolytus that the disintegration becomes plainly apparent. It is interesting that the two basic reasons given by Mr. Lampe for the "dimming of the significance of both sacraments, and especially of Baptism" are "the fading of the eschatological expectations in the sub-apostolic age, and the failure of the second century writers to appreciate and develop the Pauline doctrine of justification" (p. 150). The confusion hardened with the breaking up of the liturgical rite of initiation—baptism, and the laying on of hands as a gesture of fellowship and unity with the rest of the church — into independent sacramental rites.

Part three of the book deals with the various theories of the sacramental reception of the Holy Spirit—through baptism, chrismation and laying on of hands—and part four with patristic theories of "sealing"—in baptism, the seal of the Divine Image, the seal of the Cross and of the Name, in consecration and confirmation.

"Give Thy Holy Spirit to this Infant."

In the concluding chapter Mr. Lampe reaffirms that "in the New Testament the 'seal' is the inward mark or stamp of the indwelling Spirit of God which is received by the convert who is justified by faith in Christ and through baptism is sacramentally made a partaker of Him in His death and resurrection" (p. 307). He rejects as unscriptural the view of L. S. Thornton in "Confirmation To-day" that the promise of the Spirit (Acts 2:33) is implemented for us only when we are "sealed" through the Apostolic ministry, i.e., through the bishop in Confirmation (p. 306). In an all-too-brief word on Anglican doctrine, Lampe declares that "the

first achievement of the Reformers was to restore in full and unequivocally the ancient and proper significance of Baptism in its positive aspect as the sacrament of the bestowal of the Spirit" (p. 312) while their development of Confirmation as on the one hand a confession of faith and on the other a prayerful symbol of fellowship and benediction, "made it possible to retain infant Baptism along with the doctrine of justification *sola fide*" (p. 134). Mr. Lampe deplores the "unfortunate preface" to the baptismal service in the 1928 book "which adduces Acts viii 14-17 as Scriptural authority for the expectation of a special gift of the Spirit through the laying on of hands with prayer."

The following extract will bear much thought: "It is an open question whether Cranmer would have recognised any need for Confirmation in the case of an adult who had made his own personal confession of faith and undertaken his own vows at Baptism; but we may well hold that the 1662 Book was right in prescribing Confirmation for those baptised as believers, though it is regrettable that it was not incorporated in the service of Baptism."

Space forbids further quotation from this fine book. It is a work of remarkable scholarship, and the writer presents and supports his thesis with lucidity, confidence and rare biblical insight. It demands, and we hope it will receive, careful study.



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enthusiastically recommends for those who are anxious to improve their Bible knowledge a splendid booklet by Frederick Tatford entitled, "THE BACKGROUND OF THE EPISTLES," which, as the title conveys will lead to a clearer understanding of this portion of the Bible. Chock full of information it's well worth every bit of 2/6. Get your copy to-day from Dalrymple's Book Depot, 20 Goulburn Street, Sydney.

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Diocesan News

SYDNEY

Winston College, Cronulla.

On August 20th in St. Andrew's Parish Hall, Cronulla, past and present pupils, parents and friends, offered to honour Miss Clare Louche, the Principal of "Winston College," at the closing of the school after thirty years in the district. Miss Louche and her sister, the late Miss Francis Louche, were formerly in charge of the school at St. Nicholas', Coogee, and are known all over the State, as their pupils have scattered far and wide. The School was particularly noted for the happy, contented and easy manner in which the pupils absorbed knowledge, and for the lasting friendships formed there. Mrs. Osborne, who arranged the evening in conjunction with the other ladies, handed Miss Mabel Dolden — a former pupil — a purse of notes, which Miss Dolden presented to Miss Louche. Mrs. Bennett, who was chairwoman, welcomed many Cronulla friends, representing State and Shire departments. "Winston" pupils have supported our church missionary and our British and Foreign Bible Societies, and have held stalls at St. Andrew's, Cronulla, Fete each year. All wish Miss Louche a very happy future, and thank her for the long and faithful service she has rendered the community.

59th Y.P.U. Demonstration.

The C.M.S. Young People's Union will hold its 59th Annual Demonstration on Saturday, 11th October, in the Sydney Town Hall, commencing at 2.15 p.m.

Branches will present a Pageant entitled "Here Am I," and Deaconess N. Bullard, of Tanganyika, will also take part.

The compere will be the Rev. K. B. Roughley.

There will be an exhibition of Competition work at C.M.S. House during the week prior to the Demonstration and the awards will be presented at the meeting.

New Building at Chatswood.

The Churchwardens of St. Barnabas', Chatswood, write:—

The building of the annexe to the Parish Hall is regarded as an urgent necessity because of the increasing numbers attending the Sunday School. The extra room, 60 ft. by 12 ft., divisible into five units, will be a tremendous help in Sunday School teaching, and for small meetings and gatherings.

Plans have been prepared and tenders will shortly be called. The estimated cost is £1,400. £400 is in hand, leaving us approximately £1,000 to raise. Although this is a large sum, we believe it is possible to attain our goal on Sanctuary Day, 28th September, if we all do our part.

MELBOURNE

Death of Mrs. Mace.

We record with deep regret the news of the sudden death of Mrs. Mace, wife of Canon A. R. Mace, vicar of St. John's, Toorak. Mrs. Mace, who was of a particularly happy disposition, was in her usual good spirits and on a brief holiday at Benalla, when the end came with shattering suddenness.

We express our sincere and deep sympathy with Canon Mace and family. Mrs. Mace will be missed in the parish and in wider church circles. She had a keen interest in the Ladies' Guild, Mothers' Union and Medical Missionary Auxiliary. The funeral was at Box Hill cemetery.

University Service.

Graduates' Week at the University was marked by a service at the Cathedral attended by many graduates and at their head the Chancellor and Vice-Chancellor in their robes of office. The lessons were read by the Chancellor and by Mr. V. K. Brown, president of the Graduates' Section of the University Union. The preacher, the Rev. L. F. E. Wilkinson, of Oak Hill College, London, drew a striking parallel between the desire of Nicodemus to know the secret of Jesus and the need of the modern university to give its students a completely integrated teaching. The preacher showed that it was not a question of more facts or ideas, but the new birth of the soul from above that completed the training of personality.

At night Mr. Wilkinson preached an evangelistic sermon on the text, "If thou canst," and pointed out that the "if" was not on the side of Christ.

—From "The Messenger."

39 Articles.

The principal of Ridley College, the Rev. Leon Morris, has started a course of lectures on the 39 Articles of the Church of England for members of the League of Youth. A good number are attending.

Principal Wilkinson.

The week-end visit of the Rev. L. F. E. Wilkinson to Melbourne (August 30, 31) was much appreciated by those who were able to meet or hear him. In addition to preaching twice in St. Paul's Cathedral, he spoke to the C.M.S. League of Youth on the Saturday, preached in St. Jude's, Carlton (the Rev. Lance Shilton) on the Sunday, and spoke informally to theological students of Ridley College.

ADELAIDE

Holy Trinity, Adelaide.

(From A Correspondent.)

Mr. and Mrs. Max Hart, who some ten years ago were missionaries in East Africa, and had to return owing to the ill health of Mrs. Hart, left on the 3rd of September for Kenya. Mr. Hart has been a Churchwarden at St. Luke's, Adelaide, and has been a Master at Prince Alfred College where his life as a Christian was a tremendous inspiration and example to many boys. He has taken

active interest in Crusader and C.S.M. work and he will be greatly missed from South Australia.

On the Sunday before sailing he preached a farewell sermon in Holy Trinity, Adelaide. The Church was packed to capacity, and he spoke simply and directly on the challenge of Kenya. In that country he will be continuing in his work of native teacher training.

The Missionary giving to C.M.S. from Holy Trinity last year was £871.

GIPPSLAND

Liquor Reform.

The Social Questions Committee of the Diocese of Gippsland at its meeting held at Yallourn on 16th. August passed the following resolutions on Liquor Reform.

1. That this Committee strongly protests against the propaganda now going on to use the holding of the Olympic Games in Melbourne as a lever to secure longer drinking hours.
2. Urges the restoration of local option, as a principle of democracy.
3. Asks for the implementing of the constructive proposals put forward by the Royal Commission on the Liquor Trade in 1944.
4. Urges the deletion of all liquor privileges to travellers.
5. That there be no alteration to the hours of trading except by a referendum.
6. That severer penalties and the loss of driving licences be imposed on all drivers caught under the influence of liquor.

YEAR BOOKS.

The Year Book of the Diocese of Sydney is at last available. It is published as the Year Book for 1951-52. The high price of 30/- per copy will possibly prevent some from purchasing it. It is suggested that parish councils might purchase a copy for the use of the Rector and church officers. It seems that the Diocese of Melbourne also has some Year Book "difficulties." The following appears in the current issue of the "Melbourne Messenger":—

"The Diocesan Year Book for 1951 is out. This yearly production is an egg that always takes a long while to hatch. Why, when all the information is in hand (or should be) by 17th March, we should have to wait a further five months for the printing to be done is a profound mystery, that has never been satisfactorily explained! But perhaps we ought to be thankful that the book is to hand before Synod. At all events it is a worth-while production."

C.M.S.

The Annual Business Meeting of the Society will be held on Friday, 26th September in the Bible House, Board Room, 95 Bathurst St., Sydney, the Federal Meeting at 5 p.m. and the N.S.W. Branch Meeting at 5.30 p.m.

DEVOTIONAL

FIFTEENTH SUNDAY AFTER TRINITY—21st SEPTEMBER, 1952.

The subject of the Gospel for this Sunday (St. Matt. vi 24-34) is "The Christian's Chief Concern," which is the duty of casting all our care upon God, and giving heavenly things the first place in our lives. "Seek ye first the Kingdom of God and His righteousness"; this is the great central precept which all the words of our Gospel were intended to enforce. "And all these things shall be added unto you"; this is the gracious promise which the Divine Teacher has made to all who obey His precept.

1. The Precept: "Seek ye first the Kingdom of God and His righteousness." We should make these heavenly things at all times our first and chief care. The "things profitable for our salvation" are ever to be put before "those things which are needful to the body." Step by step the Lord leads up to His great precept. "No man can serve two masters." The interests of one are sure to be preferred to those of the other. "Ye cannot serve God and mammon." Over-anxiety, even about necessary worldly things is a serving of mammon, so the Lord continues: "Therefore I say unto you, Be not anxious for your life, nor yet for your body." The life which God gave and the body which God made are greater than food or raiment. If God bestowed the greater gifts, cannot we, carrying out our appointed duties, trust Him for the lesser gifts, to clothe us, as He clothes the lilies of the field, and feed us as He feeds the fowls of the air.

But our relationship to God is unique. He is the Creator of the lilies and the birds, but He is also Our Father. Does a Father wish his children to be careful and troubled about food and raiment? "After all these things do the Gentiles seek"; but our "Heavenly Father knoweth" that we have need of all things and will bless our ordinary efforts to obtain them if we obey His precepts: "Seek ye first the Kingdom of God and His righteousness."

2. The Promise: If we do thus make heavenly things, at all times, our first and chief care, then we can claim for ourselves the Lord's promise: "And all these things shall be added unto you." This is the gracious promise of Him who said: "Heaven and earth shall pass away, but My words shall not pass away." Let us pray for grace always to put heavenly things first.

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M.: Jer. v 1-19; Luke xi 1-28 or Titus ii 1-iii 7. Psalms 86, 87.

E.: 1 Kings xix 15 or Ezek. x 8; Matt. vi 19 or Rev. v. Psalms 90, 91.

Oct. 5th. 17th Sunday after Trinity.

M.: Jer. xvii 5-14; Luke xi 29 or 1 Peter i 1-21. Psalms 92, 93.

E.: Jer. xviii 1-17 or xxii 1-19; John viii 31 or Eph. vi 10. Psalms 100, 101, 102.

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THE CHURCH IN EGYPT

WHAT OF THE FUTURE?

Egypt is in the news! Many countries, East and West, Christian, Communist and Moslem, are watching events in Egypt with very great interest. It is not too much to say that the issues of the world conflict are bound up with the future of Egypt.

With its great Canal, Egypt is of Faith were from Egypt — Clement, unique strategic importance from a Origen, Athanasius and Cyril. The military and economic standpoint. It Church once so filled Egypt from Assouan to Alexandria with the sound of the gateway between East and West. It is also the vital centre of Islam. Chrysostom tells us that it seemed to him like Heaven.

From earliest recorded history Egypt has figured on the stage. In ancient times it was the centre of a remarkable civilisation and government. It is a land of plenty, as is indicated by the record of Abraham's sojourn there during the time of famine in Palestine, and of Jacob's sending his children there in search of corn. It is a land not dependent on rainfall, but abundantly watered by the River Nile.

Because of Egypt's strength, wealth and power in ancient times, surrounding nations sought to ally themselves with it, and from time to time God's people Israel have formed such alliances, but these alliances have always been contrary to the will and direct command of God, and have always been to Israel's detriment.

The Christian Church.

What is not always realised is that Egypt was once a Christian country.

The Gospel went early to Egypt, and the tradition is that the Church there was founded by St. Mark, who was then martyred in Alexandria. Indeed, it was thought by some scholars that the "Babylon" from which St. Peter wrote his first Epistle was Babylon on the Nile, Old Cairo, the traditional scene of Jesus' sojourn in Egypt as a child. Certainly the church grew and prospered, and some of the greatest scholars and leaders of the

Moslem Conquest.

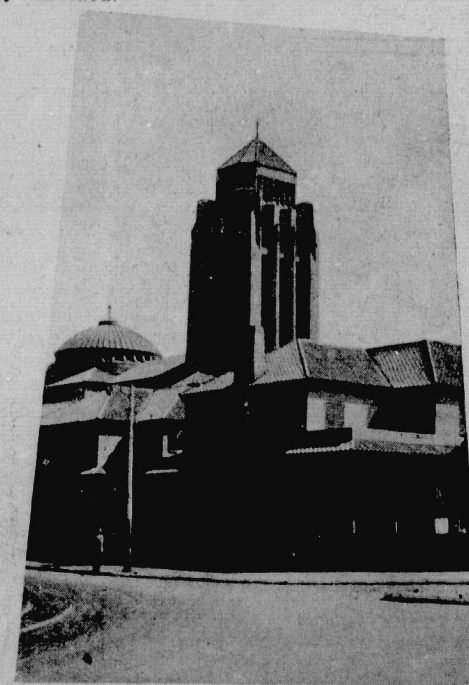
The Moslem invasion about the year 600 A.D. overcame the church at a time when it was seriously divided.

Thousands died for their faith, thousands more joined the Moslems to save their lives, and only a very small remnant escaped with their lives and their faith. That remnant met and worshipped in secret for many years. The name of Christianity has never been wholly obliterated in Egypt, but has been perpetuated for thirteen centuries in what is known as the Coptic Church — a church which for most part has lost all knowledge of vital Christianity, its light having been extinguished by the superstition and ignorance which characterise a nation where Islam predominates. Under Islam, Egypt's ancient glory rapidly departed and she became a nation of illiterate and degraded peasants. The only form of education appears to have been that given to those who sought to qualify as doctors of

Islam, and who studied at the Azhar University, established thirteen centuries ago, for the teaching of the Moslem faith. That university still flourishes, accommodating about eight thousand students from all parts of the Moslem world, who, when they graduate, go to all parts of the world to propagate their faith.

Modern Missions.

In the year 1825 C.M.S. missionaries entered Egypt and strove valiantly for a quarter of a century to establish a living church, but the opposition of the Moslems forced them to retire in 1861. No further noticeable effort was made to evangelise Egypt till C.M.S. again entered the land in 1882, when Dr. Harpur and others established medical work there; the hospital in connection with this remains to-day, a centre of light and life in the dark-



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