

Proper Psalms and Lessons

Nov. 16. 23rd Sunday after Trinity.
M.: Prov. i 20; Luke xvi or I Cor. i 1-25. Psalms 110, 135.

E.: Prov. ii or iii 1-26; John ix or I Cor. xiii. Psalms 137, 138, 139.

November 23, Sunday next before Advent.

M.: Eccles. xi and xii; John xix 13 or Heb. xi 1-16. Psalms 145, 146.

E.: Hag. ii 1-9 or Mal. iii and iv; John xx or Heb. xi 17 or Luke xv 11. Psalms 147, 148, 149, 150.

November 30. 1st Sunday in Advent. St. Andrew's Day.

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

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

A.C.R. DONATIONS.

The Members of the Board of Management are most grateful to the following for their donations:—Mr. S. Moxham £2; Mr. K. J. Leask 7/6; Rev. A. R. A. Freeman £1; Mr. W. W. Knox 2/6; Rev. S. G. Stewart 10/-; Mr. W. S. Gee £1/9/6; Rev. D. B. Knox 7/6; "222" £2/2/-; Mrs. J. Doswell 7/6.

SARATOGA.—Extra Comfortable, Private, Jetty, elect. stove, etc., Refrig., fully glassed verandahs. Avail. to 26th Dec. Part Feb.-March, to 6 adults. LW 6054. At night.

WANTED.—Refined General Help for modern home (Country). Approximate age 25 to 50 years. Good wages and conditions. Reply "989," C.R. Office.

DEE WHY—Seasonal Lettings only
NICE FLAT,

Suitable Three Adults.
Handy to Beach.
JJ 3031

ABBOTTSLEIGH, WAHROONGA

Applications are invited for the Dorothea Poole Memorial Scholarship, open to Church of England Clergy Daughters who have completed the primary school course.

Details on application to Headmistress.

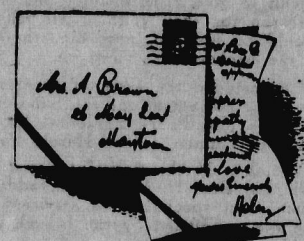
SYDNEY'S PREMIER CATERER, MISS BISHOP

Specialising in Weddings, Luncheons, Tea Meetings.

Reception and Ball Rooms—

221 ELIZABETH STREET, CITY.

Extensive Catering plant for Hire. Tel.: M 6361



WORDS ARE NOT ENOUGH

Words can't express the gratitude you will feel towards Wood Coffill for their quiet and sympathetic ministrations when a loved one passes on... your wishes are carried out with restraint and understanding.



Head Office: 810 George St., Sydney
Phone: M4611. Newcastle B1782.
Katoomba 41

Chapels in all Suburbs

WANTED Capable Woman, domestic duties, good home. Family Service Centre, MA 9620.

TO RECTORS and EDITORS OF PARISH PAPERS.

It would be a very great and practical help to the "Record" if you would kindly insert the following in the next issue of your paper.

Become a Subscriber to the "Record."

This is the paper for all loyal Church of England people. It seeks to uphold the Evangelical banner and to reflect the true spirit of our beloved Church of England—Catholic, Apostolic, Protestant and Reformed. It carries articles which are informative and of definite spiritual help. It gives news of Church affairs both in this diocese and throughout Australia. It is worthy of enthusiastic support and needs friends who will endeavour to widen its sphere of influence and to find new readers.

Will you become a Subscriber to the "Record"?

See our local agent, Mr. or, send 12/6 for a year's subscription, post free, to the "Record" Office, Diocesan Church House, George St., Sydney.

The Management of SERVICE CABINET WORKS PTY. LTD.

is prepared to sell

FURNITURE or FURNISHINGS

direct from its factories to all readers of this paper.

In addition, we invite inspection of our factories to view the Furniture being manufactured from 1st Grade Timbers.

Goods can be made to individual orders and all our work is GUARANTEED.

89a Parramatta Rd., Annandale.
LA 3511

Confirmation Service

As Approved by the Archbishop of Sydney.
Price 1/6 per dozen (Postage extra).

See us when requiring - - -
Induction Services, Parish Papers, and all classes of Church, Commercial, or General Printing.

William Andrews Printing Co. Pty. Limited
433 KENT STREET, SYDNEY.
'Phone BX 6959



THE AUSTRALIAN CHURCH RECORD

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

Vol. 17. No. 24

NOVEMBER 27, 1952

[Registered at the G.P.O., Sydney, for transmission by post as a Newspaper.]

New Guinea

Eighty years of missionary work in New Guinea still leaves vast areas untouched. The years since the war have seen some notable advances, but is there not the strong challenge of an open door at this very moment from our nearest neighbour in the Pacific?

New Guinea is one of the three largest non-continental islands in the world; a country of tropical swamps and mighty mountain ranges, largely unsurveyed and unexplored, whose total population and resources are still a matter of guesswork. The Island is populated by a medley of tribes and peoples, with a confusion of tongues and racial characteristics. This huge Island which covers the northern approaches of Australia was largely unknown until the outbreak of war with Japan eleven years ago. Then, however, the military situation made it the supreme buffer between the Japanese armies of invasion and the mainland of Australia, and it became a famous battle ground where the first decisive reverses were inflicted upon the Japanese. Tens of thousands of Australians were sent to Papua or New Guinea, and Remembrance Day recently recalled once more the names of so many who will return no more.

Beginnings.

The Eastern part of New Guinea which is under Australian control has now been largely opened up by missionary work, and the principle of the comity of missions has been accepted by all churches except the Roman Catholic and Seventh Day Adventist Societies. It was eighty years ago, in 1872, that the London Missionary Society first opened up its work on the South Coast of Papua, and the great pioneer missionaries, Dr. Laws and James Chalmers, began to evangelise the coastal villages. It was in 1891 that Albert Maclaren and Copeland King landed on the north coast of Papua at Wedau and pioneered the work of the Australian Board of Missions.

Since the days of the pioneers missionary work has spread along the north and south coastlines of Papua, but never penetrated effectively into the more mountainous interior. There are still many hostile and unevangelised tribes in the Australian-controlled territory to whom no missionary has ever succeeded in carrying the Gospel message. As for Dutch New Guinea, which embraces by far the largest geographical area, no one really knows how many unevangelised peoples are still waiting for the sunrise of the Gospel day.

Post-war Advances.

Since the war many non-Anglican Churches and inter-denominational societies have felt how great a responsibility lies upon Australians to undertake missionary work in New Guinea. In 1949 the South Sea Evangelical Mission commenced work in New Guinea in the Sepik River district, while in the same year both the Baptist Foreign Mission and the East and West Indies Bible Mission opened up work in the Central Highlands of New Guinea. In 1950 the New Tribes Mission began its work also in the Central Highlands, and in 1951 the Brethren Mission opened up work on the Sepik River. The Unevangelised Fields Mission, which started its work in 1928, has recently extended its sphere to the Central Highlands of Papua and to Dutch New Guinea. Several other Missions have recently established themselves in New Guinea and Papua.

The Baptist Missionary Society is a notable illustration of work effectively done by missionary enthusiasts. The Society was started by a group of former Baptist Army Chaplains and Welfare Officers, who on

their return from the War felt that the true way in which to redeem our debt to the peoples of New Guinea was to proclaim the Gospel to those who had not heard. They established the work of their Society by their own voluntary initiative, and it is only since this work has developed in strength and importance that the Baptist Union has formally recognised it as the responsibility of the whole Church. And yet only a small fraction of the Island as a whole has been opened up.

Those who were present at the Annual Meeting of the Church Missionary Society on Friday, October 31, were deeply moved as the Archbishop of Sydney surveyed the world field of C.M.S. Missions. It is a great joy to know that C.M.S. in Australia has so greatly expanded its work in Central Tanganyika and Northern Australia, as well as maintaining its mission-aries in other countries. But it is a very great disappointment that in these post-war years no new field in the Pacific has yet been pioneered under the C.M.S. High hopes were entertained that Indonesia would provide such a field, but the door seems to have closed more firmly with the passing of the years.

A Pressing Challenge.

However, New Guinea, both Dutch and British, represents a field that lies at the very doorstep of Australia, and, of all the Pacific Islands, none has so great a right to plead with us for our help. In the name of the thousands of village people who suffered and served during the war years, the cry goes out to Australia for those who may now be willing to return with the message of the Gospel. The Australian Board of Missions has achieved a notable work over the last sixty years, but there are still vast areas beyond the A.B.M. sphere which are in desperate need of the Great Good News. No Society would be more welcome than C.M.S. Therefore we would plead with the C.M.S. in Australia to accept the responsibility for a new mission field in New Guinea and

not to put off the day when the first missionaries will sail. We know that the Society in N.S.W. alone has accepted a budget of £46,000 for the current year in order to maintain existing work, but we believe that this ought not to stand in the way of seeking to pioneer a new field in New Guinea. We are confident that nothing would so stimulate Evangelical missionary enthusiasm as an announcement that such a field has been selected and that a team of missionaries is to sail. It would call forth new and liberal gifts and many offers of service from Church people throughout Australia, who would rejoice to know that there are Evangelical Missionaries in New Guinea whom church people can warmly support. We feel this so strongly that we would most earnestly ask the leaders of the Church Missionary Society in Australia to reconsider this call, and we pray that a favourable decision may not be postponed.

THE CONSTITUTION.

The Constitution Committee of General Synod met recently at "Gillbulla," N.S.W., to consider further proposals for a new constitution for the Church of England in Australia. A drafting sub-committee is at work on the deliberations of the meeting. It is to be hoped that the new draft will be available for examination as soon as possible.

A.C.R. DONATIONS.

The Members of the Board of Management are most grateful to the following for their donations.—The Rev. F. Taplin £3; Mr. B. H. Cowper 5/-; Mr. F. S. Kirkwood 9/6; Rev. B. R. Horsley 7/6; Rev. F. P. Mullens 7/6; Mr. H. T. Davison £1; Dr. A. L. Webb 7/6; Mr. F. H. Gaunson 8/-.

WANTED.—Refined General Help for modern home (Country). Approximate age 25 to 50 years. Good wages and conditions. Reply "989," C.R. Office.

"THE AUSTRALIAN CHURCH RECORD."

Editorial Matter to be sent to The Editor, "Australian Church Record," Diocesan Church House, George Street, Sydney.

Advertising and Business Communications to be addressed to the Secretary, "A.C. Record," Diocesan Church House, George Street, Sydney, N.S.W.

Tasmania.—Hobart: T. A. Hurst, 14 Dynnyrne Road, Sandy Bay.

South Australia.—Adelaide: The Rev. G. Delbridge, Holy Trinity Rectory.

Issued Fortnightly.

Subscriptions: 12/6 per year, post free; 6d. per copy.

Telephone: MA 2975

"THE DISASTER OF THE REFORMATION?"

Is that a true description? or is it the expression of a warped mind? Listen to the fine testimony of our first great Bishop of Australia.

In one of his sermons on the Reformation Bishop Broughton made these illuminating statements:—

"The existing circumstances of the British Empire now render it no less manifest, that it is set up to be a bulwark of that reformed and recovered Christianity which exhibits the genuine lineaments of heavenly truth; as it stood revealed before the corrupting taint of human invention had been mingled with the pure waters of life; and ere the aspiring thought had been admitted of erecting a worldly dominion, under the guise of executing a commission entirely of an unworldly character.

"Torn and debilitated as the cause of the Reformation is by the countless schisms which have been engendered through the spirit of self will, and addiction to causeless, and therefore, unjustifiable dissent, it is yet a holy cause—it is the ark which carries the treasure of the world's final security against spiritual slavery. Its protest stands for ever recorded against the false

grounds of righteousness and hope for sinners which the system of the Roman Church seeks to substitute—and succeeds too well, it must be said, in substituting—for the genuine tenet of the doctrine of Christ, our Lord and Saviour, that "we are accounted righteous before God only for His merits, by faith; and not for our own works and deservings."

"The hope of the world, I repeat, is still bound up with the cause of the Reformation, as it was undertaken and carried on within the Church of England—would I might say with confidence, as it is still unanimously maintained by the Church of England! . . .

"We can never be so infatuated as to think, that protection against the laxity and excess which discredit the venerated name of our national Reformation, is to be sought in an alliance and sympathy with its implacable opponents."

And in a later sermon the Bishop said:

"But, my brethren, bear in mind, we are not to abandon that which is good in itself, because it has been subject to abuses. That blessed event, has taught us how the abuses which are adventitious may be removed, and the original deposit, restored to purity, may be retained in reverence and adoration."

CHURCH DEPOT

COMMERCIAL CHAMBERS

80 BATHURST STREET

SYDNEY

SUPPLIERS OF

- ★ SURPLICES ★
- ★ CASSOCKS ★
- ★ SCARVES ★
- ★ HOODS ★
- ★ STOCKS ★
- ★ BANNERS ★
- ★ CHURCH LINEN ★

AT REASONABLE PRICES

FOR CLERGY, CATECHISTS, CHORISTERS, CHURCH PEOPLE

Price Lists and Quotes available on Application

M 3 4 7 9

THE ADVENT PRAYER . . .

"THY KINGDOM COME"

(By Archdeacon G. T. Denham, A.R.C.O., Rector of Katoomba, N.S.W.)

Christians pray daily for the coming of the Kingdom and that God's will may be done on earth as it is in Heaven. For nearly 2000 years this has been the prayer of ever increasing multitudes.

Starting with two or three languages, Aramaic, Greek and Latin, it is now used by over 1000 different tongues, and every year a few new languages or dialects are added. Millions make constant use of this petition. Do we all understand what we are praying for? What is this Kingdom for which Christ taught us to pray? Surely, from the Lord's Prayer itself, we can safely deduce that it is the sphere where God's will is done as in Heaven, and that it is to be done on earth. A kingdom on earth where God is supreme!

The story of the Kingdom runs throughout the Bible. The Old Testament is full of it and so is the New. Here we touch briefly on three aspects of it only.

Christ's Kingdom.

First, the Kingdom that the Lord Jesus Christ came to establish. For He did come to establish a Kingdom. His forerunner, John the Baptist, announced its coming—"Repent ye: for the Kingdom of Heaven is at hand." The Lord Himself took up the proclamation of His herald—"From that time Jesus began to preach, and to say, Repent, for the Kingdom of Heaven is at hand." By sermon and parable He taught people what manner of Kingdom He intended to have. Its glory and strength were not to be derived from military power and imperial conquests. The meek would inherit the earth, and enemies were to be prayed for, not fought. It was to be a kingdom from which sickness and disease were to be banished. In St. Matthew's Gospel we are told eight or nine times that the Lord healed great multitudes of all kinds of diseases. Chapter nineteen verse two is typical: "And great multi-

tudes followed Him and He healed them all." All this was in addition to the individual cases recorded in detail. Jesus could not tolerate sickness and disease, blindness and deafness, leprosy, and a host of other evils in His Kingdom, and out they must go. The story of the woman with an infirmity, bound by Satan, lo, these eighteen years, shows that the establishment of the Kingdom involved warfare with Satan, and this is borne out by the casting out of demons and evil spirits.

The Present Kingdom.

But the King was rejected and slain and the Kingdom was held in abeyance, and meanwhile it is developing and growing in the hearts of men. And so we come to the second aspect of the Kingdom. As St. Paul tells the Roman Christians: "The Kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." These things exhibit the true spirit that should animate the lives of those who profess to be subjects of the Kingdom and without them it is impossible that God's will should be done on earth as in Heaven.

Righteousness.—Melchisedec, that mysterious type of the Lord Jesus was first King of righteousness, and after that King of peace. This is always God's order, and righteousness must ever be the foundation of His kingdom. "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you." All things! That includes peace and prosperity which men so earnestly desire, but which can only be had on God's terms. **Peace.**—This is heart peace and comes when there is peace with God. Before there can be peace

on earth there must first be peace in the heart. God's Kingdom is a kingdom of peace, and, quite plainly, those in whose hearts there are controversy with God and civil war with self have not entered into the Kingdom. **Joy in the Holy Ghost.**—When the Kingdom comes it will give the lie to those who dare to say that God's service is dull and gloomy. Joy unspeakable and full of glory will be the lot of all in the Kingdom.

Like A Seed.

At what point in the development of the Kingdom are we now? It is not here, for the King is absent and there can be no Kingdom without Him. It is here, growing like a seed, in the hearts of men. It is not here, for we are still praying that it may come. It is here and is full of them that cause stumbling and do iniquity (Matt. 13:41). It is not here for man cannot see it, much less enter into it unless he is born again. It is here for the Lord Himself said that it should be taken from the Jews and given to a nation bringing forth the fruits thereof.

How contradictory all this sounds, and yet how truly simple it is when the Bible is read as a whole, when it is realised that Christ came as Anointed King to fulfil and not to destroy. First the Kingdom formed under Moses, "Ye shall be unto Me a kingdom of priests and a holy nation." Then we have the kingdom in conflict, Satan fearing this tiny nucleus and endeavouring to destroy it (compare Balaam and Balak, and see also Exodus 17:15, "There is a hand" (i.e. Amalek's) "against the Throne of the Lord" R. V. Marg). There was also the outward manifestation of the kingdom when "Solomon sat on the Throne of the Lord as king"; then came the defeat and the exile, and then, after many years the coming of the true King, Who showed that the kingdom must be built on righteousness, on love, an empire in the hearts of men, with peace flowing from it.

The Glorious Kingdom.

In these days the Good News of the Kingdom is largely ignored or spiritualised and etherealised into something that to many seems unreal. But (and here we touch on a third phase) the time is coming when the Kingdom shall be established in its final form when those glorious visions and prophecies and promises will be most gloriously fulfilled. What a glorious kingdom that will be. The Coming of the Lord Himself, King of Kings and Lord of Lords. The banishment of all evil, no death, no mourning, no crying, no pain, no curse, no abomination, no lie, no unclean thing. The consummation of all good, the Tabernacle of God with men. "He shall dwell with them, and they shall be His peoples, and God Himself shall be with them. There is nothing more to be said. "Everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away." Well may we pray, **THY KINGDOM COME.**

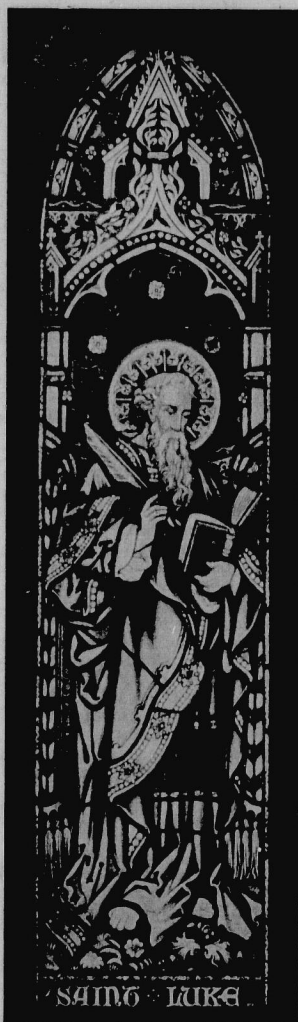
BEAUTIFY YOUR HOME WITH

PAIN'S Mello-Lite VENETIANS

Write for Colour Brochure to PAIN MFG. PTY. LTD., WAITARA, N.S.W.

Phones: JW 1125, JW 2878

Stained . . . Glass



**John Ashwin
& Co.**

(J. RADECKI)

Studio and Works:

Off Goulburn St., near Trades Hall

Established 1870. Tel.: MA 3467

Artists in Stained Glass

31 DIXON ST., SYDNEY

What Is Man?

PRIMATE AT LABOUR CONFERENCE.

The Archbishop of York, preaching at Morecambe on the occasion of the Labour Party Conference, said that the Psalmist's question, "What is man?" is one which too often we neither ask nor answer.

"The Christian doctrine of man has a practical bearing on politics and social life. No human being may be treated as a mere tool of the State or of an economic system. All men should have the opportunity of making the right use of the talents with which they are endowed. No human being must ever be used solely as a means to an end, whether that end is wealth or power. The Christian doctrine of man is opposed to the claim that there are master races which have the inherent right to rule races which are backward. In God's sight there are neither master races nor slave races. The Christian doctrine of man is therefore opposed to all attempts to segregate either races or classes. Both the Iron Curtain and the Colour Bar deny the Fatherhood of God and the value of man.

The Machine versus the Individual.

"There are two dangers against which the Christian democrat must be on his guard. The vastness and complication of the machinery necessarily set up to effect social reform tend to exalt the machine above those whom it is meant to benefit, and the plan sometimes becomes more important than those for whose sake it is designed. We must never forget that machinery and plans, however admirable, are only a means to an end, namely, the good of the largest possible number of individual men and women. Phrases such as "the common good" and "social welfare" may hide the fact that the "good" and "welfare" are not vague abstractions but the good and welfare of numerous individuals, each with his special characteristics. It is fatally easy to think of people in the mass, to lump them together and label them scientifically; but when this is done the individual soon becomes looked upon as a cog, or a number, or an insignificant item in a vast organisation. The Professor of Modern History at Cambridge recently warned us that "a dangerous conjuring trick is liable to be involved if we ever turn

"love your neighbour" into "love mankind", for it is easier to love the collective noun rather than the people, and to reserve one's compassion for strangers at the other end of the world." It used to be said of one of the pioneers of the French Revolution that "he loved all mankind and hated his kindred."

"Efficient planning and organisation, though producing greater wealth, may become a curse and not a blessing if they undermine individual initiative and responsibility.

Man's Need of Faith.

"The Christian asserts that if man's spiritual side is neglected, his development will be one-sided and partial, for while the body is fed the soul may be dying of starvation. The crazes for thrills and sensational excitement, the prevalence of nervous disorders and pessimism which mark so much of modern literature are all symptoms of man's restlessness and dissatisfaction. He will never be satisfied either by food or circus. God has placed salt on man's lips, and he will be thirsty until he has quenched his thirst by the waters of life.

"Spiritual security is therefore needed as well as material security, but only religion can give this. I read a few days ago an entry in Beatrice Webb's recently published diary. She was a noble and unselfish woman who gave herself unsparingly in work for her fellows. But she felt intensely the need of a religious faith which she never gained. She wrote, "I am haunted with the fear that all my struggles may be in vain, that disease and death are the ends towards which the individual, the race and the whole conceivable universe are moving with relentless certainty." And then she adds, "the certainty that an abstract being, an intellect inspired by love was active in the universe and that human beings were among his agents would transform even the life of material misery into a pilgrimage to heaven." Christianity believes not in "an abstract being, inspired by love," but in a living God who revealed Himself in the life of Christ. In Christ as shown in the Gospels we see both the love of God, and man as God meant him to be. In the knowledge and service of God the individual can alone fulfil his true nature and accomplish the purpose for which he was created. In the life of God and of man he will find true freedom and happiness. For no answer to the question "What is man?" is complete unless it takes into account that man has a soul as well as a body, and that he is called to be a citizen of heaven as well as of earth."

NOTES AND COMMENTS

"Prepare to meet thy God!" This is the complementary exhortation to readiness to the announcement of the Advent message: "Thy King cometh unto thee." It is of course a challenge to personal consecration to Christ, and the service of His Kingdom. It is a challenge to constant preparedness, the preparedness of the faithful steward who is always ready, because of faithful service, for his Master's coming. That service is a response to the prophet's cry: "Prepare ye the way of the Lord"—a response that gladly and assiduously obeys the Lord's parting injunction to His disciples of every age: "Go ye into all the world and make disciples of all nations."

It is a very needy and sore-stricken world we look upon to-day—a world borne down by its sin and its sorrow. It is a world that sorely needs the Good Shepherd's comfort and care, and the cleansing love and blood of the great and only Saviour of the world. And the Lord Jesus looks to His disciples of every age to bear their witness to His never-failing love and grace for a world that is still rejecting Him, and living in practical ignorance of His plaintive cry: "Ye will not come to Me that ye might have life."

Meanwhile the Advent message rings in our ears:

"Thy King cometh," "Prepare ye the way of the Lord."

The restless millions wait
The Light whose dawning
Maketh all things new;
Christ also waits
But men are slow and late
Have we done what we could?

Have I? Have you?

Yes, says Robert Speer, "The restless millions wait," but that is only half the story: "Christ also waits."

How long?

Canon Warren, the General Secretary of the English C.M.S., is quoted as saying "The day of Missions as we have known them is at an end." And certainly as we view the fields of the world there does seem the calling of a halt in lands such as Persia, China, parts of Africa

and other places where the strong spirit of nationalism and Islam are making the work of our brethren difficult and in some cases impossible. Many of our missionary brethren have had to leave their spheres of ministry and go to other places of service in the Lord's work. But there are rays of light. For instance, India, under her new constitution, provides that

"Subject to Public order, morality and health, every religious denomination or any section thereof shall have the right—

(a) To establish and maintain institutions for religious and charitable purposes;

(b) To manage its own affairs in matters of religion;

(c) To own and acquire movable and immovable property; and

(d) To administer such property in accordance with law."

This gives a settled freedom to missionary work, and even in Pakistan, so wholly Moslem, in spite of some difficulties, caused by the pressure of Islam, our missionaries are still able to do a very useful work of witness to the love of God. In some ways opportunities have been enlarged as in the kind of work assigned to Deaconess Western in the Sindh and the medical and village work in which the C.E.Z.M.S. and C.M.S. of New Zealand are engaged. Again Japan is open again for our Christian witness and the islands in touch with Australia are proving fruitful fields for the seed of the Gospel. So we may well lift up our hearts unto the Lord in praise and renewed prayer, for it is "prayer that changes things," because of the love and power of Him Who has called us out of darkness into His marvellous light. Only may His people be found willing in the day of His power.

Those who wait for their Lord are bidden not only to have their lamps burning, but also to have their loins girded—which means being ready to work or ready to move. Let the church, the home church especially, beware of impedimenta. The closing words of Bishop Stephen Neill's new book, "The Christian Society" are timely:

"It is part of the essential nature of the Church in this dispensation that it is always a pilgrim Church. The story of the people of God begins with the migration of Abraham, a wilderness journey. The theme of camels and tents runs through all the Old Testament. . . . When the Son of man came, He came as a wayfaring man, who had no place wherein to lay His head. The Apostles went forth "lone on the land and homeless on the water" to do His bidding. And so it must always be, until the Son of man comes again. But the Church is always in danger of falling into the sin of the builders of Shinar. To find a pleasant place and in it to build a tower of Babel seems to be an ineradicable instinct of fallen man. But the purposes of God can never be fulfilled unless God Himself comes down to scatter the builders, and to send them forth again on their endless journey.

"When the Church of God is compelled to become again a pilgrim Church, then it can rejoice in the sure confidence that its redemption draweth nigh. It is in the humble admission that here we have no continuing city that the Christian society becomes again what it ought to be. To go out from the known, the secure and the familiar is always difficult. But there are sufficient pilgrims, and in particular one Pilgrim, ahead in the way to give the assurance that the experiment will not be in vain."

The Australian Church, in its widest sense has been favoured by the visit of the Right Reverend Hospet Sumitra Bishop of the Diocese of Rayalaseema and Deputy Moderator of the Church of South India. His visit will, we trust, quicken the interest of the Church of God in Australia in that interesting movement which bids fair to be copied in other parts of Christendom towards the Reunion of the Churches outside of the Roman obedience. We regret to see that the Bishop of Newcastle is wrongly describing that movement as "a new Church"; whereas the Archbishop of Canterbury stresses the truer view that it is **not** a new Church, but a "distinct Province of the Universal Church" to quote the Lambeth Report on the subject.

PARISH NURSING HOME.

M.U. CONCERT.

The Christmas Concert by the Sydney Diocesan Mothers' Union Choir, assisted by very good artists, will be held in the Chapter House, St. Andrew's Cathedral, Sydney, on Friday, 5th December, 1952, at 2.15 p.m. Subscription 2/-.

President, Mrs. H. W. K. Mowl; Choir Leader, Mrs. Edgar Potter.

A BIBLE MEDITATION

The Future Seen as Greater.

A HEARTENING MESSAGE FOR TO-DAY.

In these days of backwardness in Biblical knowledge, it is with hesitancy we invite our readers to consider some verses in one of the lesser known books of the Bible, that of the prophet Ezekiel. This book reaches its climax in the vision recorded in the closing nine chapters. We believe the key to these chapters, and indeed, to the main burden of the whole book is found in the vision of the river described in the first twelve verses of the forty-seventh chapter.

Ezekiel was by office a Jewish Priest, but by special calling, a prophet and watchman, watching over the souls of men. He, with some ten thousand of his fellow countrymen, had now been in captivity twenty-five years. During those years thousands more had joined them. We can imagine their plight—heat, sand, flies, forced labour (probably canal digging), with the overseer's whip not far away, poorly housed, poorly fed, and, in the background of their mind, the knowledge of the utter desolation of their own land, the city walls thrown down, the temple destroyed, the houses burned with fire, the people dragged to captivity or dispersed among neighbouring races, no proper Government and no social order; add to this the captors' jibe . . . "Where is now their God?" There can be little doubt that many were tempted to say in their hearts, "Has the rule of God ceased? Are the promises of the Kingdom vain and visionary?"

It is among these people that Ezekiel, a captive like themselves, is called to minister. In this hard service the Lord was with his servant, and gave him words to speak and messages to deliver. Constantly through this book we read "the word of the Lord came unto me saying," and in the opening verses we are told "The word of the Lord came expressly unto Ezekiel." This consciousness would sustain him in his difficult task.

Visions of God.

In the case of the whole section before us, that of the closing nine chapters, the revelation came to the prophet "in the visions of God." The revelation was by means of vision but was not visionary; it was concerned with future realities. This form of revelation is sometimes called apocalyptic. It characterises the book Revelation, and takes its name from the first word in that book "revelation," which in the Greek tongue is "apocalypsis."

The temptation ever present with these poor battered exiles would be to despair of the Kingdom and its promises, and to lose faith in God and His word. We believe it was primarily to meet the needs of despairing and sobbing hearts that God gave, through Ezekiel, this wonderful and heartening message that the future of the Kingdom would be greater than its past. A most cheering message at that time and not less so in these darkening days of ours.

Symbols of Greatness.

The revelation was made in vision and by symbol no doubt to awaken interest and to arrest and hold attention.

The symbols or types indicating and adumbrating the greatness of the future are various:

1. The city of the vision is set on "a very high mountain." The inference is that this is higher in elevation than Mount Zion. Jerusalem had a high and honorable place in the Divine purposes, but the city of God in the future would have a still higher calling. Sinai, Moriah and Zion were high, but the mountain in Galilee, the hill of Calvary and the Mount of Olives were higher still.

2. This new temple would occupy precincts more spacious (a mile square) than the temple area of old. The old covenant was good, it had been ordained of God for a special

purpose, but the new would be better. (Heb. 8:6.) (Notice the use of this word "better" in the Epistle to the Hebrews.) The gospel would be a law of liberty itself, and would go out unfettered to all the world.

3. The river (Ezekiel 47 1-12) or stream of gracious influence proceeding from this new temple would have most wonderful and miraculous effects. These would far exceed anything in the past.

"And by the river upon the bank thereof on this side and on that shall grow every tree for meat whose leaf shall not wither, neither shall the fruit thereof fail . . . the fruit thereof shall be for meat and the leaf thereof for healing."

Further, "and the waters shall be healed . . . and everything shall live whithersoever the river cometh."

4. This stream does not lessen or diminish with time but rather increases. First it was seen to be only ankle deep, then knee deep, then waist deep, and finally "a river to swim in."

It is probable that at the present time there is more real active soul-winning in the world than at any time in its history. This should both cheer and stimulate.

SYDNEY MISSIONARY AND BIBLE COLLEGE.

41 Badminton Road, Croydon, N.S.W.
Principal: Rev. J. T. H. Kerr, B.A.

The College was founded in 1916 by the late Rev. C. Benson Barnett, one-time member of the China Inland Mission, as an inter-denominational institution.

The Curriculum includes study of the text of the Bible as a whole with detailed study of Gospels, Acts, Epistles; Bible Doctrine, Historical Background of the Old Testament, Prophetic Movement, major movements in Church History, English, Homiletics, Comparative Religion, Evangelism, Practical Psychology, and Apologetics. N.T. Greek is optional. Tropical Medicine and Hygiene may be taken at the University for one term a year.

Visiting speakers from many parts of the world keep students in touch with present day needs and movements in Christian work. Ample provision is made for practical work. Fees are £80 a year. Students can undertake part-time work.

Useful correspondence courses may be had. Past students are working with many societies, including the C.M.S.

Repairs and
Installations.
City or
Suburbs.

PROMPT ELECTRICAL SERVICE

AJAX ELECTRICAL Co.

45 PITT STREET

Electricians to St. Andrew's Cathedral Chapter

Phone:

After Hours, JB 4635.
BU 3456

Conditions.

But these promises are conditioned and the conditions must not be overlooked, for they are vital.

(1) "The waters came down from under, from the right side of the house on the south of the altar . . . and behold there ran out waters on the right side."

The approach to the Jewish temple was from the east and the door of entrance at the east end. Before the entrance door at some little distance, stood the altar of sacrifice. According to Jewish tradition their priests ministered on the south side of the Altar, that would be the "right" side viewing the building and its precincts from the interior.

The Hebrew word "right" used here is translated in the Greek version current in our Lord's day by the word "dextros" which means "right" in this sense. This Greek word "dextros" is used in the New Testament of our Lord seated at the right hand of the Father, and it is used by the risen Saviour at the Sea of Galilee when he said to the disciples who were there at the time "Cast the net on right side of the boat and ye shall find" (John 21:6).

All spiritual blessing comes from him who is on the right hand of the Father. There is but one source.

Our Lord seems to have had in mind this passage in Ezekiel when he attributed to "the Scriptures" the promise that from the believer should flow rivers of living water. "But this he spake of the Spirit which they that believed on him were to receive: for the Spirit was not yet given, for Jesus was not yet glorified."

(2) "The waters came down . . . on the south of the altar." All spiritual blessing comes by way of the Cross. It is the sacrifice for sin there made "once for all" that opens the door of mercy and unlocks the gate of heaven. At the foot of the cross we are in the place of fullness of blessing. We cannot conceive of spiritual blessing anywhere else.

The Word and the Spirit.

There is one other feature of this river noticed by the prophet which must not be overlooked. Speaking of the river at verse nine, he uses the word "rivers," this is in the dual and means two rivers. This is an extraordinary fact that no commentator we have read seems able to explain. We suggest that the two rivers, spoken of both previously and subsequently as one river, are the Word of God and the Holy Spirit of God viewed here as one Divine Agent. We would say with reverence they are distinct as entities yet one in agency.

We cannot think of blessing coming as a river to mankind except through the word of God ministered in the grace and power of the Holy Spirit. The contemplation of this fact should have both a cheering and a chastening effect on all Christian workers.

ST. ANDREW'S CATHEDRAL CHOIR SCHOOL.

Day School for 160 Boys.



Primary to Intermediate Certificate. Staff of 11 part- and full-time teachers. The Secondary School subjects include: Divinity, English, French, Latin, History, Geography, Mathematics, Chemistry and Music Theory. Technical Drawing and Woodwork, are extras. The Probationers' Choir is trained by W. B. Pierce, Esq., A.Mus.A. The Cathedral Choir receive their musical training under the direction of the Cathedral Organist. Choristers receive special Scholarships. Sport is held at St. Paul's Oval, Sydney University. For prospectus and further particulars apply to the Headmaster, the Precinct of St. Andrew's Cathedral, the Rev. M. C. Newth, B.A.

To Youth Groups

Everywhere

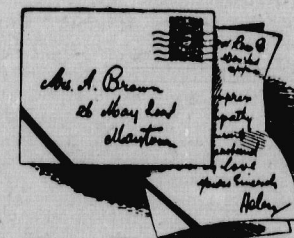
Y.A.'s; C.E.F.'s; C.E.B.S. G.F.S.

A.B.M. Offers a new Service

Write at once for your copy of "A.B.M. and the Youth Group" which explains the details of this wonderful new scheme bringing 1000 new programme possibilities to the Youth Clubs of Australia.

A.B.M. Offices at:—

375 George Street, Sydney.
St. Paul's Cathedral Buildings, Melbourne.
Ann Street, Brisbane.
125 Macquarie Street, Hobart.
Leigh Street, Adelaide.
Cathedral Avenue, Perth.



WORDS ARE NOT ENOUGH

Words can't express the gratitude you will feel towards Wood Coffill for their quiet and sympathetic ministrations when a loved one passes on . . . your wishes are carried out with restraint and understanding.

WOOD COFFILL LTD

Head Office: 810 George St., Sydney
Phone: M4611, Newcastle B1782.
Katoomba, 41
Chapels in all Suburbs

PERSONAL

The Primate, the Most Rev. H. W. K. Mowll, visited Wangaratta last week for the Jubilee Celebrations of the Diocese. Fifty years ago the Archbishop of Sydney, Dr. Samaurez Smith, consecrated Bishop Armstrong as the first Bishop of Wangaratta.

Readers will be glad to know that Major-General William K. Harrison, Deputy Commander of the Eighth American Army in Korea, and who is in charge of the Panmun-join talks, is a thorough Christian. He was a popular speaker at Inter-Varsity Christian Fellowship conferences in America before going to Korea. What prayer must be needed for such a difficult task!

The Right Rev. H. S'Barbe Holland, Dean of Norwich, is resigning from the deanery. Bishop Holland is leaving England this month to visit his son, who is also a bishop in New Zealand. Dr. Holland was for ten years Bishop of Wellington before going as Dean to Norwich.

The Rev. A. Deane, Director of Youth, Diocese of Sydney, who is to be a representative at the Youth Conference to be held at Travancore, India, in December, was farewellled at the C.E.N.E.F. Centre on Monday night of this week.

The Rev. John Price, of The King's School, Parramatta, will preach the Ordination Sermon at St. Andrew's Cathedral on Sunday morning, November 30th.

We are sorry to learn of the illness of Mrs. Archinal, of Wahroonga, Sydney, the wife of Mr. H. V. Archinal, the Diocesan Secretary, Sydney. Mrs. Archinal has undergone a severe operation and we understand there is steady improvement.

It is with regret that we learn of the death of Canon Percy William Robinson, at the Prince Henry Hospital, Melbourne, on Tuesday night, November 11th. After struggling in vain against failing health for some months, he resigned his parish of St. Mark's, Camberwell, where he had exercised an exceptionally successful ministry since 1939. Canon Robinson was trained at Ridley College, and admitted to Deacon's Order in 1916, Priest in 1918. His first parish in this diocese was St. Jude's, Alington (1920-22). From there he went to Waragul, and then served on the staff of the Mission of St. James and St. John. In 1932 he was appointed to St. Matthew's, Prahran, and from there went to St. Mark's, Camberwell. He was elected a Canon of St. Paul's Cathedral in 1944. A funeral service was held at St. Mark's, Camberwell. Canon Robinson was well known for his work in connection with the Church of England Boys' Society in which he took a leading part.

Sir Alfred Davidson, who was the General Manager of the Bank of N.S.W., died in Sydney last week after a heart attack, at the age of 70. Sir Alfred, before his retirement from the bank, was a member of the Church of England Property Trust, Diocese of Sydney. A brother is Dr. A. M. Davidson, of Enmore, and a member of Sydney Synod, to whom we offer our sympathy and to other relatives.

A NEW POSTER



In January of 1953, 150 posters measuring 20 feet by 10 feet will be erected throughout Australia.

The design of the poster, which is second in a series, shows children entering Sunday School and bears the words "Sunday School—Where Good Citizenship Begins."

This second display has been made possible by the generosity of the Outdoor Advertising Association of Australia. This group is once again making available a large number of sites free of charge.

It is now planned not only to retain some poster sites that were erected for the first display on church properties but to encourage local churches to raise funds and organise working bees to put up their own poster panels. Specifications for the erection

of such panels, together with advice as to the cost and availability of materials may be obtained by writing to the World Council of Churches, 242 Pitt Street, Sydney.

It is expected that many churches with extensive frontages will apply to have specifications provided. By arrangement with the printing firm of Morris and Walker, who have shown a special interest in the poster campaign, local churches will subsequently be able to arrange for quarterly variation of the display on the poster panels they erect. The first cost involved in the putting up of the panel itself is the main item of outlay. Once the scheme is in operation in 200 churches throughout Australia it will be possible to secure four panels a year for a total outlay of £8. This is a very cheap but effective method of modern advertising.

Funds for the printing of the Sunday School poster have been guaranteed in full by the generosity of Mr. Rowland Morris. The full cost of printing will be in the vicinity of £400. The Council has already raised about £175.

PROFESSOR E. R. HOLME.

Many will have learned with regret of the death of Professor E. R. Holme, Emeritus Professor of English Language at Sydney University, at the age of 82. He was on the staff of the University from 1894 until his retirement in 1941 when he became Emeritus Professor.

Professor Holme was a son of the Rev. Thomas Holme, the first Rector of All Souls' Church, Leichhardt, Sydney. The latter was a student of Moore College, Liverpool, in 1869, and held incumbencies at Footscray, Daylesford (Melbourne) and Maryborough (Queensland) before coming to the new parish of Leichhardt in 1882 where he remained for twenty-one years.

E. R. Holme went to The King's School, Parramatta, and after graduating from Sydney University in 1891 joined the staff of the Sydney Church of England Grammar School, then in the third year of its existence. He remained there only till 1894, but he was a member of the Shore Council until the end of his life, and not long ago published a book about the School.

The funeral service was held at St. Augustine's Church, Neutral Bay. The Archbishop officiated. We extend our sympathy to the Professor's sister, Miss A. M. Holme.

CHURCH FURNITURE

Designs and Estimates available on request.
Seasoned Timbers in stock.

ERNEST MILLS & SONS, PTY. LTD.,
108 HARRINGTON STREET, SYDNEY BU 1849

JEREMIAH AND VENUS

THE STORY OF JEREMIAH HORROCKS.

(By Archdeacon R. B. Robinson.)

[The story of Jeremiah Horrocks, a young clergyman of the Church of England and astronomer, is a remarkable one. He predicted that the transit of Venus would take place in November, 1639, and would not occur again in that century. According to Horrocks and his successors it would take place 130 years later and would best be observed at Tahiti. Captain Cook led this expedition and then came on to discover Australia. Horrocks was a young man of deep piety and devotion to duty.]

Nov. 24 will mark the 313th anniversary of an outstanding event in the history of astronomy and call to memory a remarkable young clergyman who died at the age of 22. The event was the first observation of the transit of the star Venus; the young clergyman was Jeremiah Horrocks.

A memorial tablet to him can be seen in Westminster Abbey, close to that of Sir Isaac Newton. It was rather a belated memorial, erected through the instrumentality of Dean Stanley.

Horrocks was born in 1618 at Toxteth Park, Liverpool, and at the age of 14 entered Emmanuel College, Cambridge, where he experienced great difficulties as a student, owing to the scarcity of books and his isolated scientific tastes.

At his ordination in 1639 he was appointed to Hoole, near Preston. Horrocks combined his religious duties with the study of astronomy. His religious faith was simple but sure. Astronomy attracted him partly because he found it "beautiful to contemplate the manifold wisdom of my Creator in His wonderful operations."

It was from Hoole he corresponded with William Crabtree and informed

him that he was convinced that the conjunction of the sun and Venus would take place on November 24th, and that no one had ever seen the transit of the star and that it would not occur again during the 17th century.

Horrocks made his own preparations and tells how he began his watch on Saturday, November 23rd, to allow for possible miscalculations, but the sun was not clearly visible. He watched again next day at various intervals, which were interrupted by the afternoon service in the little church. His own words are worth noting, "I was called away to things of greater importance which it did not become me to neglect for these by-studies."

That he was a Christian minister before he was an astronomer is fully comprehended when it is realised that this was the only chance in 130 years to see the transit of Venus.

Horrocks returned to his room and tells his story: "At fifteen minutes past three, when I first had leisure to repeat my observations, the clouds were entirely dispersed, and invited my willing self to make use of the opportunity afforded as if by Heaven itself. When behold! the most pleasing spec-

tacle, the matter of so many prayers! I saw a new spot of unaccustomed magnitude, perfectly circular in shape, so completely entering the left limit of the sun that the limits of the sun and the spot precisely coincided. I immediately set to work to observe it sedulously."

Horrocks did not live long after he had observed the transit of Venus. He died on January 4th, 1641.

For years the work of Horrocks was practically unnoticed. It was not till 1826 that a tablet to his memory was placed in St. Michael's, Toxteth, and later, in 1857, the Vicar of Hoole appealed publicly for a memorial for one described as "the pride and boast of British astronomy." It was later that a tablet was placed in Westminster Abbey.

His connection with Australia is interestingly described in the following way in an English journal: "There is a curious connection between Horrocks and Australia. One hundred and thirty years after the observations made by Horrocks there was due, according to him and his successors, another transit of Venus."

"In order that the transit may be observed under the best condition the Royal Society petitioned the Government to fit out an expedition to the Southern Seas, and invited Captain Cook to lead it. He sailed with scientific experts to Otaheite, and there the transit was observed under ideal atmospheric conditions."

The historian of that expedition comments: "The pomp, state, and results (of later observations) cannot draw us away from a sympathising memory of the young lonely Lancashire clergyman and the revelation for which he waited so anxiously, yet confidently, in the humble chamber in the village of Hoole."

From Otaheite Captain Cook proceeded to the islands of New Zealand but found the natives emphatically hostile. From there he made his way to New Holland (Australia), and came in sight of Botany Bay. Here, despite the hostility of the aborigines, he landed, taking possession in the name of Great Britain, giving to the new possession the name of New South Wales. It requires not a very great imagination to see accompanying Captain Cook, as he landed, the shade of the delicate young curate of Hoole, whose work had, even though indirectly, led Captain Cook's steps to that spot.

[This article by Archdeacon Robinson appeared, in substance, in the "Sydney Morning Herald" in Nov., 1946.]

You can rely on Sterling

Sterling Paints and Varnishes are carefully made from high standard materials. Manufacture is subject to laboratory control thus ensuring that each product will perform efficiently for the purpose for which it is made.

● HELPFUL FREE LITERATURE

Sterling Specification Chart, Colour Charts and Colour Guide are all designed to save you time and money. Write for them to-day.

Special Discount Rate for Churches and Schools. Enquire.

Sterling PAINT & VARNISH CO. PTY. LTD.

P.O. BOX 29, ALEXANDRIA, N.S.W. MX 3356.

FACTORIES IN ALL STATES.



A Campaign Launched

How To Meet It

The Roman Church is to hold its next International Eucharistic Congress in Sydney. In connection with this a "campaign" is announced. The "Director" of the "campaign" is the Very Reverend Father R. S. Nowlan, S.M., and the object is "for Perpetual Adoration of the Blessed Sacrament."

That means in plain English that the doctrine of transubstantiation, and the obligations implied in that doctrine, are to be fastened more firmly on the adherents of Rome; and the doctrine itself is to be publicly recommended to non-Roman citizens in the open streets and so spread as widely as possible among us.

Synod Action.

The Synod of the Diocese of Sydney realised this at its last session when the following resolution was passed: "In view of the forthcoming Roman Catholic Eucharistic Congress to be held in Sydney in 1953 this Synod urges upon the Clergy and Laity the need to launch upon a teaching campaign in order that the members of the Church of England should realise the truths for which our Church stands."

To this end it recommends the establishing of Cottage Meetings for prayer and exegetical Bible Study."

The mover of this motion has since written, "as the problem of combating the errors of the Roman Catholic Eucharistic Congress is not one that can be immediately tackled on a collective basis, but one that has its solution in the heart of individual Christians; it is there that the problem must be touched first of all. To this end I would suggest a building up of the spiritual life of our churches and teaching the Christians of our congregations the basic differences between the Roman Catholic Church and the Catholic Church of England."

A Practical Suggestion.

We ourselves would recommend the holding of Study Circles. This will now be made easier by the publication of a small but carefully prepared book by Mr. Norman Deck, with the title "Our Lord's Appointed Feast."

Mr. Deck confines himself to an enquiry into the meaning and significance of the words, "This is my body . . . this is my blood," and so deals directly with the doctrine of transubstantiation.

Those that read the book will agree with the Archbishop of Sydney in his Foreword: "Mr. Deck . . . had covered a wide range of reading and has taken pains to be accurate in his presentations . . . The broad features (of the subject) are displayed with a skill and patience that will approve themselves to thoughtful readers."

And Archdeacon T. C. Hammond concludes his short Introduction with the words, "Much more might be added, but enough has been written to show that we have been provided with a thought-provoking monograph which I have read with great profit."

The Roman scheme of religion rests on the doctrine of transubstantiation. That doctrine is declared by our church to be both unscriptural and untrue. (No one can mistake the language of Article 28.) Mr. Deck shows why this doctrine is unscriptural and untrue. The whole ground is covered, nothing is shirked and nothing is burked.

Although the book is the evident result of much study and much thought it affords easy reading: The reasoning is clear and the language simple. Young People's Fellowships, as well as older circles, would enjoy what Mr. Deck has here provided. We would suggest to Study Circles that they take six pages at a time, breaking at pages 10, 16, 22, etc. The appendices could either be treated as they occur or studied separately.

The only other book necessary in the class would be the Bible itself.

Although much helpful information on this and related subjects will be found in "The Catholic Faith" by Dr. Griffith Thomas. Leaders of circles might do well to keep this book at hand, and sometimes read from it. But we wish to say emphatically that we know of no modern book that deals with the doctrine of transubstantiation so clearly and so thoroughly and yet withall in such short compass as Mr. Deck's book.

A Wide Spread Wanted.

We hope our readers will buy copies and pass them on to those who would read them. The price is exceptionally low, partly because Mr. Deck asks nothing for his labour nor any return for what he has laid out in the preparation of the work. The publishers are The Church of England Evangelical Trust (N.S.W.). Copies may be had from the Church Record Office or from any bookseller.

"Our Lord's Appointed Feast." By Norman C. Deck, B.D.S. Price 2/-.

Proper Psalms and Lessons

November 30. 1st Sunday in Advent. St. Andrew's Day.

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

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

December 7. 2nd Sunday in Advent.

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

E.: Isa. x 33-xi 9 or xi 10-xii end; Matt. xxiv 29 or Rev. xx 1 - xxi-8. Psalms 50, 67.

December 14. 3rd Sunday in Advent.

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

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

SYDNEY'S PREMIER CATERER, MISS BISHOP

Specialising in Weddings, Luncheons, Tea Meetings.

Reception and Ball Rooms—

221 ELIZABETH STREET, CITY.

Extensive Catering plant for Hire. Tel.: M 6351

Are you visiting England for the Coronation?

MA 5404

MITCHELL'S INTERNATIONAL TOURS

as General Agents in Australia for Frames' of London, will promptly and efficiently handle all your travel needs — Hotels, Transport, Sight-seeing, Procession Seats, etc.

CULWULLA CHAMBERS, 67 CASTLEREAGH ST., SYDNEY

PHONE: MA 5404

CAMBRIDGE EVANGELICALS

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

Cambridge and the Evangelical Succession, by Marcus L. Loane. Lutterworth Press, London, 1952. pp. 276. Price 16/- (Aust.)

"If we would know what kind of trust is ours as heirs of the Evangelical Movement, let us study the lives of these noble men and seek to share the secret of their devotion. Their deeds are part of the inheritance of the saints on earth; their names are the glory of the Evangelical Party."

Canon Loane wrote these words by way of introduction to his earlier volume, "Oxford and the Evangelical Succession" (Lutterworth Press, 1950). Their force applies equally to the present study. The term "evangelical" is now used with such various applications that it is good for us to be reminded as thoroughly and challengingly as Canon Loane reminds us, what manner of men they were to whom, pre-eminently in English Church history, the title "evangelical" has been given. The single-hearted zeal of these men, their grasp of fundamental truths, their powerful preaching, their prayerfulness, their labours, their vision, makes one wonder who, in these days, will dare to take to himself the name of "evangelical"! Certainly it would be a great benefit if every son of the Church of England were to acquaint himself with the story of the Evangelical Awakening and with the secret of the men whom God used to bring it to pass.

Five biographical studies are given in this present book: William Grimshaw, John Berridge, Henry Venn, Charles Simeon and Henry Martyn. All were Cambridge men, and four of the five became Fellows of their Colleges. The period of the Evangelical movement covered is roughly a hundred years, beginning with the conversion of

Grimshaw about 1740 and ending with the death of Simeon in 1836. All five men were ordained ministers of the Church of England who lived and died in her fold. Grimshaw's labours were mainly in the north of England, far from Cambridge, but a definite progress can be traced from his work to the triumphant 54-year ministry of Simeon in Holy Trinity Church in the very centre of Cambridge and moving far beyond it in the missionary labours of Henry Martyn and in the ministries of many others both in England and abroad. The Spirit which filled these five clergymen was one, though their characteristics and ministries were diverse. Canon Loane has presented their individuality with great skill, by the employment of their own writings and diaries as far as possible. A like earnestness of conviction, and a certain 18th century flavour in Canon Loane's own style and diction, serve to convey the more sympathetically and precisely the character and temper of these evangelical giants. But the abid-

ing impression of the whole study is of the sovereign will of God choosing men for his purpose and fashioning them into vessels for honour in the ordering of his household.

It is difficult to choose between the five biographies. The story of Grimshaw's labours and success has an awe-inspiring grandeur which is surpassed only by the Acts of the Apostles as a record of the Holy Spirit's working in judgment and blessing. The account of the quaint and lovable Berridge continues the thrilling record of open air campaigning, but brings us nearer to Cambridge and to those men who, owing much to his stimulating friendship, were to lay down the main lines of evangelical activity in the Church of England for future years. Venn's ministry marks the definite transition from the irregular labours of Grimshaw and Berridge to the irreproachable conduct of Simeon in the matter of Church Order. Venn's and Simeon's lives both indicate the circumstances which led to the formation of the Church Missionary Society. The story of Simeon in Cambridge is the story of a great triumph, and though it is now one hundred and sixteen years since his body was placed in the chapel of his own King's College, yet the effects of his work are in Cambridge and in all England still. Finally, the story of Henry Martyn's meteoric passage from Cambridge to Persia, and of his sacrifice of all for the love of Christ, remains unfading and splendid in the rich treasury of missionary biography.

Canon Loane has not merely recounted an old tale with imagination and narrative skill. He has, without for a moment letting go the threads of his story, provided an analysis and evaluation of the quality of its characters. He has dealt with them separately as individual men, yet he has made clear the relationship between them and the evangelical movement in which they were partners. Herein lies the real thesis of the book. There is an "Evangelical Succession"; and it

J. CASTLE & SONS

Manufacturers of
Memorials in Bronze
and Brass

32 KING ST., NEWTOWN
SYDNEY

Phone: LA 1137

THE HOME MISSION SOCIETY

(Diocese of Sydney)

IS YOUR AGENT FOR MANY ASPECTS OF PRACTICAL CHRISTIAN SERVICE

Needy Parishes are helped, especially those in the missionary Zone Area. Chaplaincies at the Hawkesbury, Herne Bay, Glen Davis, Lord Howe Island and Norfolk Island are maintained. The Society is also responsible for the work of the Children's Court Chaplaincy, the Archdeacon Charlton Home, and the Avona Hostel, the Parish Nurses and the Family Service Centre. In many other avenues of Christian Service, help is given.

WILL YOU PLEASE HELP AND SEND A DONATION TO—

M. C. ALDER, Esq., Hon. Treas.

THE HOME MISSION SOCIETY,
Diocesan Church House, George St., Sydney

CALL OR WRITE FOR A PRAYER CARD AND BECOME A PRAYER PARTNER

would be difficult for anyone to read these biographies without asking himself the question implied in every one of them, How effective is that Succession now? It has certainly not disappeared, but, as the Bishop of Barking says in his Foreword, "What an incentive for us to pray for an outpouring of God's Holy Spirit in our own day and generation!"

Canon Loane also brings out a fact which is of considerable importance to-day, practically as well as historically. "Grimshaw, Berridge and Venn all won their spurs in the field as itinerant preachers in an age when Order meant but little. But it was Venn who made the most impact upon Simeon and Martyn, and all three made their mark in the world as deliberate churchmen in an age when Order came to matter." The successive studies are an illustration of this. Both sides of the question are dealt with judiciously by the author. With full appreciation of Venn's wisdom in guiding Simeon to a sound churchmanship, he nevertheless shows that "it was men like Grimshaw in the North and Berridge in the Midlands who proved to be the salt that kept some real savour in the Church of England when Whitefield and Wesley burst the bounds of strict Church Order once and for all." (p. 85.)

A related point which should not be overlooked is that all these Evangelicals, even those who in the earlier phase "sat loose to many a church custom," found no reason to depart from the liturgy of the Church of England. Grimshaw and Berridge, no less than Simeon and Venn, after their awakening by the Spirit of God to the truth of the Gospel, straightway found in the Prayer Book a congenial and inspiring vehicle for private devotion and public worship, which they did not cease to value. This is a striking testimony to the effectiveness of the Reformers' work in producing a Prayer Book in which conformity to scriptural truth was the touchstone. The new

wine of the Evangelical Revival burst many an old bottle, but the Prayer Book was not one of them. It was too permeated with the Spirit of biblical truth. Thus the work so largely performed by Cambridge men two centuries earlier found spontaneous vindication at the hands of the Cambridge Evangelicals.

Abundant evidence is supplied by Canon Loane for the value placed by the Evangelicals on the Sacrament of the Lord's Supper. Grimshaw's apology before the Archbishop of York that the number of communicants in Haworth had increased from twelve to "near twelve hundred in the summer," and the accounts of Communion Services "of most awe-inspiring solemnity" in his church, when two or three services a Sunday would be held simply in order to contain the enormous crowds of communicants, are not isolated or accidental features of the Revival. It is well known that the modern practice of early communions was the result of this aspect of the movement. The climax of Simeon's own conversion came at an Easter communion, and it is not at all surprising

The Head Deaconess,
Members of the Deaconess Fellowship
and Students of Deaconess House,
invite YOU and YOUR FRIENDS

to DEACONESS HOUSE REUNION
and AMERICAN TEA
on Monday, 1st December
at 2 p.m.
at DEACONESS HOUSE

The Archbishop of Sydney will preside.

7 p.m. — YOUTH REUNION
SPECIAL SPEAKERS

Come and hear what God is doing through
the Ministry of Deaconesses.
Listen in to 2CH at 4.15 p.m. on Sunday,
Dec. 7th to a Broadcast on Deaconess Work.

that the Feast of the Passion was most precious to those to whom the preaching of the Cross meant so much. Theirs was not, of course, a gospel of sacraments. Rather, their sacraments were truly of the gospel. Who in the Church of England have surpassed these Evangelicals in the power of their preaching? And who—a pertinent question—have surpassed them in constant and disciplined prayerfulness?

It remains, in closing, to say that "Cambridge and the Evangelical Succession" is a delight to handle and read. The covers are the appropriate blue (as were those of its earlier companion) and the portraits, select quotations and bibliographies to each of the five studies enhance them. Canon Loane has a good command of words and a finished style. It is always dignified without being ponderous. His diction is not without archaic touches which seem quite at home in a work of this kind. He says even ordinary things well, and although on occasion he leans to an ornateness of sentence construction and antithetical device which is rare in writers these days, he is always fresh and vigorous withal, and he handles great themes and the high points of the narrative with impressive directness and restraint.

At least one reader hopes that very many will buy this book and find, as he found, that the reading of it is a moving spiritual experience.

"There is a superficial philosophy in our day which attempts to cure the evils of personality by auto-suggestion; but the process is not as easy as they claim.

David, Isaiah, Paul, Thomas a Kempis, Henry Martyn, did not write in their diaries: "I am growing better and better every day in every way." No, their pages are wet with the agony of tears.

Sin is not to be eradicated by mental suggestion. It required the death of the Son of God to condemn sin in the flesh. Not by denial of the facts nor by easy camouflage, but by confession and a living faith in the crucified Redeemer, do men rise above their dead selves as on stepping stones to higher things. Only here do we find hope and deliverance."—Samuel Zwemer, "It is Hard to be a Christian."

Confirmation Service

William Andrews Printing Co. Pty. Limited
433 KENT STREET, SYDNEY. 'Phone BX 6959

As Approved by the Archbishop of Sydney.
Price 1/6 per dozen (Postage extra).

See us when requiring - - -
Induction Services, Parish Papers, and all classes
of Church, Commercial, or General Printing.

THE WORLD OF BOOKS

BOOKS OF SPECIAL INTEREST.

1. **Heroes of the Reformation**, by Dr. F. G. Llewellyn ... 8/6
(Lives of some of the great Reformers.)
2. **The Fourth Centenary of the Reformation, and the English Bible**, by Dr. S. Sydney Carter ... 10d.
(Six outline sermons on The Reformation.)
3. **What Happened at the Reformation**, by Professor W. Alison Phillips ... 10d.
4. **History of the Reformation**, Two volumes, by Principal T. M. Lindsay, 32/- each
(A standard work)
5. Also **The Reformation**, One Volume, by Principal T. M. Lindsay ... 7/6
6. **The Life and Times of Martin Luther**, by J. H. M. D'Aubigne ... 46/-
(A classic on the subject)

* For Bibles, Prayer Books, Hymn Books, Catechisms, Sunday School Prizes and all types of Christian Literature.



C.S.S.M. BOOKSHOP

239 ELIZABETH ST., SYDNEY
(nr. Bathurst St.), M4161 (3 lines)



Bookbeaver

just can't keep this secret to himself any longer! He's overjoyed since he learned the wonderful news that Dalrymple's are opening a new store in the heart of the city, which is sure to prove most handy for city shoppers and those office workers who can only shop in their luncheon hour. This new branch will carry the same full range of Bibles, Books and Sunday School Equipment, etc., which is and will still be available from Dalrymple's, Goulburn Street Store. Most conveniently situated on the 5th Floor, opposite the lifts, in the State Shopping Block, Market Street, City. This bookroom will be at your service from Friday, the 10th of Oct.

SPECIAL OFFER

Books by Dr. A. U. Michelson,
well-known Converted Jew

Life Story ...	6/8
Jews and Palestine ...	4/6
The Jewish Passover and the Lord's Supper ...	4/6
Jesus Before the Bar ...	4/6
Russia and Palestine ...	4/6
Monthly Magazine, "Jewish Hope" (for one year) ...	8/10

Total ... £1/13/6
SPECIAL PRICE ... £1/10/-

Order from the
HEBREW EVANGELIZATION
SOCIETY,
Box 4612, G.P.O., Sydney

"The Living Church in the Parish." A symposium edited by Frank Colquhoun, M.A., pp. viii, 134. Church Book Room Press Ltd. Our copy from C.S.S.M. Bookshop, 239 Elizabeth Street, Sydney, Sydney.

This book is most refreshing and stimulating. It is based upon the conviction that the parish is the key to the Church's work in our land. Six aspects of the pastoral ministry are singled out for treatment: the Worship of the Parish Church, by the Very Rev. H. A. Evan Hopkins, M.A.; The Administration of the Sacraments, by the Rev. Frank Colquhoun; Parochial Evangelism, by the Rev. L. F. E. Wilkinson, M.A.; The Teaching Church, by the Rev. Wm. Leatham, B.A.; Training for Confirmation, by the Rev. Hugh Jordan, M.A., B.D.; The Fellowship of the Church, by the Rev. Laurence P. Sheath. In addition there are three useful appendices: The Parish Prayer Meeting, Parish Church Music, and The Parish Magazine.

This book is a serious attempt to come to grips with parish work to-day, and the clergy especially will find it a tremendous help. Not only does it bristle with new ideas—ideas which have been put into practice—but there runs through it the common theme of Christian Fellowship, as centring in the congregation. This is particularly stressed in a very fine chapter on the administration of the Sacraments. Preachers will find most suggestive material in the chapter on "The Teaching Church," which together with the suggestions put forward on "The Worship of the Parish Church," if adopted would serve to refute any accusation of dullness against the typical service and sermon.

The problem of the lapse of confirmation candidates is dealt with thoroughly by the Rev. Hugh Jordan, who writes of the Confirmation School and provides a syllabus of instruction.

Principal Wilkinson gives a refreshing treatment of "Parochial Evangelism," and the concluding chapter on "The Fellowship of the Church" is both practical and soundly based on scriptural precedent. No minister could fail to profit from a serious reading of this book. While every suggestion made could not necessarily be applied in every parish it is so rich in practical ideas that both clergy and laity alike will find it an inspiration and a challenge. May it be widely used to achieve its objective—The Living Church in the Parish.—B.H.W.

VALUE OF "EVERYMANS."

Some 2000 people attended Everyman's Public Rally in the Sydney Town Hall on Thursday, 13th November. The purpose of this Rally was to present to the public the work that Everymans is doing in the Military Camps scattered throughout Australia.

During the course of the evening, a greeting was brought to the meeting from the Archbishop by Chaplain A. E. Begbie. As well as the Archbishop's greeting, Chaplain Begbie spoke of his own contact with the work of Everymans during the 1939-45 war.

The Guest of Honour for the occasion, Lt. Gen. F. H. Berryman, C.B., C.B.E., D.S.O. was called upon to speak on the value of welfare work from the Army's point of view. The General expressed his personal appreciation of the work that Everymans had done, particularly in the difficult period immediately following the cessation of hostilities in the Pacific area. He said, "When everybody left us and public opinion was turning against the Army, you people came in and filled a real need." Among other things, the General referred to the effectiveness of our particular type of welfare work in association with a spiritual message. He then stated that in view of the good work done, the Army was very pleased to give official recognition to campaigners for Christ as a philanthropic body working within the Army.

Mr. Leonard E. Buck, Chief Commissioner, concluded the evening's proceedings by outlining the origin and development of Everymans through the years. He stressed the fact of a wide open door of Evangelism in the Australian Army. In conclusion, Mr. Buck explained to the audience that in order to maintain the present work and to expand our facilities and spheres of operation, we would need £7,000 over the next 12 months. The public were then invited to take a practical as well as a prayerful interest in the work that is being done for our boys in the Army.

An attractive programme of music was included in the evening's proceedings in which the Eastern Command Military Band took part.

THE PRIMATE FOR INDIA.

The Primate will leave Sydney with Mrs. Mowll for India on December 13th to attend a conference at Lucknow of the World Council of Churches. They expect to return about January 31st.

GIVE BOOKS FOR CHRISTMAS

Bishop H. G. G. Moule, D.D.—

"The Epistle to the Romans" ...	18/9	Post 1/3
"Colossian and Philemon Studies" ...	16/-	" 1/-
"Ephesian Studies" ...	16/-	" 1/-

Dr. Paul White—

"Jungle Doctor and The Whirlwind" ...	6/6	" 7d.
---------------------------------------	-----	-------

WILLIAM TYAS

BOOKSELLER,
558 George Street, Sydney

WHY GO TO CHURCH?

The Diocese of Gippsland observed a Back to Church Sunday on November 23. In preparation for it the Bishop circulated a challenging message to his people. In it Dr. Blackwood said:

"I am constantly being asked 'What is going to happen?' 'Are we in for another depression?' 'Is the Third World War near at hand?' Frankly I don't know. But I know Someone who does know and who cares for you and me—God, our Heavenly Father. By faith I can leave all these things in His hands. But to-day we do need faith, and more faith: in God and in one another. Only as we come to know God as our Father can we be calm and unperturbed by what is going on around us. Do you have this true and living faith? If so, you must show it, by your life and actions. If you really believe in God, then, dear friend, you must acknowledge Him and show Him and others where you stand.

"Here in Gippsland on November 23rd we are having a 'Back to Church' Sunday. You are cordially invited to join in the Worship of God on that day in your local Church. What a witness for your faith and my faith if we all make a point of honouring God in His Holy House of Prayer on this Sunday and then follow it up—making a new start, yourself and your family, especially the children, by beginning the New Year of the Church with a regular attendance at Divine Worship.

"I feel this Back to Church Sunday may well be the beginning of a new life for you and for the Church and for Gippsland, if we back it up enthusiastically. Remember, in coming to Church you are following the example of our Lord Jesus Christ, whose first recorded words were: 'I must be in my Father's House.' We read that, 'He entered as His custom was into the Synagogue on the Sabbath Day.' He has promised to meet us there. 'Where two or three are gathered together in My name, there am I in the midst of them.'

"We come to Church, not just to get a blessing, though that is sure if we come in the right frame of mind, but also to honour God, to give Him something only man, of all creation can give, the offering of our lives to do His will and to help forward His great purpose of Love and Kindness and Peace and Happiness for everyone.

"We may well miss that Peace and Happiness if we have not faith and courage enough to acknowledge God by our Worship, as well as our lives and actions."

HOME OF PEACE HOSPITAL

(Deaconess Institution)
ADDISON ROAD, PETERSHAM. LM 4805

The only Protestant Home of its kind in the State. It is a Hospital for the Dying, irrespective of age, nationality or creed, with provision for 100 patients. Patients only admitted on a Doctor's certificate, that they are dying (no T.B. or mental cases admitted).

YOUR HELP IS STILL URGENTLY NEEDED.

and all donations of £1 or over are Income Tax Concessional allowances.

REMEMBER THE HOSPITAL IN YOUR WILL.

Printed by Wm. Andrews Pty. Co. Pty. Ltd., 433 Kent Street, Sydney, and Published by The Church Record Ltd., Diocesan Church House, Sydney.

DEVOTIONAL

FIRST SUNDAY IN ADVENT—
30th NOVEMBER, 1952.

The Gospel for Advent Sunday (St. Matt. xxi 1-13) records our Lord's triumphant entry into Jerusalem on the Sunday before His death. In its historic setting the passage naturally belongs to Holy Week, but it is chosen as our Gospel to-day in a symbolic sense, to set before us the thought of the Coming King. Its teaching is gathered up in the words, "Behold, thy King cometh unto thee." The season of Advent speaks to us of the coming of the Lord Jesus Christ. It tells of His coming to us now through the Written Word, through the Ministry of the Church, through His presence in the individual heart, and it also speaks of His coming again in glory to judge the quick and the dead.

In Jerusalem "all the city was moved" at the coming of Jesus. Some no doubt were only moved by curiosity and excitement, but the hearts of others were deeply touched, and they looked to Him in hope and love. May we all be among Christ's faithful stewards who are waiting for His return, saying from our hearts, "Blessed is He that cometh in the Name of the Lord, Hosanna in the highest."

SECOND SUNDAY IN ADVENT—
7th DECEMBER, 1952.

From the general thoughts of the Lord's coming, set before us on Advent Sunday, we turn to-day to a specific prophecy (St. Luke xxi 25-33), uttered by the Master Himself. The discourse of which our Gospel forms a part began with the consideration of the Temple in Jerusalem, "adorned with goodly stones and gifts," of which Jesus said, "the days will come in which there shall not be left one stone upon another, that shall not be thrown down." In answer to the disciples' questions, "When shall these things be? and what sign will there be when these things shall come to pass?" Jesus spoke at some length.

As we read His discourse we understand that beginning with the events so shortly to occur in Jerusalem, He

in a prophetic vision, saw clearly and described what was to happen during the Christian centuries until the great climax of all things. "There shall be signs in the sun and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and waves roaring; men's hearts failing them for fear and for looking after those things which are coming on the earth, for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory."

In the light of that great event of the return of the Son of Man, the Lord gives to us His words of solemn counsel: "Take heed to yourselves"; "Watch ye therefore and pray always."

FATHER AND SON WELFARE
MOVEMENT.

ANNIVERSARY SERVICE.

"The mind, the heart and the will are aspects of human life with which the Father and Son Welfare Movement is vitally concerned," declared the Rev. Dr. Howard Guinness at the 26th Annual Service of the Father and Son Welfare Movement at St. Barnabas' Church of England, Broadway, on Sunday night, 16th November.

The Movement is concerned with the hearts of men and women in that it sought with its factual presentation to challenge the emotions. Only as this was done could information and education concerning sex be appropriated for the individual's own well-being and the benefit of the community at large. The doctor declared that he was glad the Movement adopted a positive, Christian, approach and sought to challenge the emotions by the presentation of the Living Christ.

Finally, the Movement he said, was concerned with the will in that it sought to inspire Christian men and women and link them up in a crusade for purity. "We must gain purity in our own lives," he said, "before we can hope to bring it within the reach of others." The old proverb, "No virtue is safe that is not passionate" was still appropriate to-day.

Councillors of the Father and Son Welfare Movement assisted in the service and Mr. Clifford O'Grady was soloist.

THE CHURCH OF ENGLAND
EVANGELICAL TRUST OF VICTORIA.

Established 1910 and Officially Registered.

Chairman:

REV. W. T. C. STORRS, M.A., Warrigal Road, Surrey Hills, Melbourne.

Members:

REV. K. HAMILTON, St. Clement's Church, Elsternwick.

REV. C. W. T. ROGERS, 11 New Street, Surrey Hills.

MR. H. J. HANNAH, 23 Warrigal Place, Heidelberg, Melbourne.

MR. F. L. D. HOMAN, Victoria Road, Camberwell.

MR. A. G. HOOKE, F.C.A., (Honorary Treasurer), 400 Collins Street, Melbourne.

MR. W. M. BUNTINE, M.A., 181 Kooyong Road, Toorak, Melbourne.

MR. R. J. MASON, A.C.I.S., (Honorary Secretary), 18 Wellesley St., Mont Albert, Victoria.

Property left by Will, or Gifts towards Christian Work may be placed in the hands of the Trust for Administration.

THE AUSTRALIAN
CHURCH RECORD

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

Vol. 17. No. 25

DECEMBER 11, 1952

[Registered at the G.P.O., Sydney, for
transmission by post as a Newspaper.]

THE SECOND ADVENT

(By Bishop C. Venn Pilcher.)

The doctrine of the Second Advent, that Jesus Christ will be manifested on earth at the end of the Age in power and glory to establish the Kingdom of God, has been doubted of recent years by a section of our Church. The prejudice against the supernatural and the miraculous has brought it about that to preach on this theme had come to be considered as a mark of peculiarity. Recently, however, a reaction has begun, and it is seen that to allow the New Testament to speak for itself may after all, be the highest wisdom.

So, at least, the Church of England believes, for the doctrine of the Second Advent is one of her fundamental doctrines. It is taught in each of the three great Creeds — most notably in the Nicene Creed in the majestic words: "He shall come again with glory to judge both the quick and the dead; whose kingdom shall have no end." The connected doctrine of the Resurrection is expressed at the close of the Creed in the words: "I look for the Resurrection of the dead, and the life of the age to come," which is the true rendering of the original Greek of the Creed. The doctrine also finds its place in the Articles (4), and in the Te Deum. Perhaps most important of all is its expression in the Prayer of Consecration in the service of Holy Communion: "A perpetual memory of that His precious death, until His coming again." Thus every Communion becomes a link in the chain, binding together the night of the Institution to that day when Christ at His coming drinks the wine new in His Father's Kingdom. The closing words of the last prayer but one in the service for the Burial of the Dead are also significant, where we ask "that it may please Thee . . . shortly to accomplish the number of those elect, and to hasten Thy kingdom; that we, with all those that are departed in the true faith of Thy Holy Name, may have our perfect consummation and bliss, both in body and soul, in Thy eternal and everlasting glory."

To sum up—our Church teaches that at the end of the age Christ will return to earth for judgment, for Redemption, and for the establishment of the supernatural Kingdom of God.

The doctrine of our Church is based upon the teaching of the New Testament, which is extremely clear and rich. For instance Our Lord Himself spoke more than once of His Coming in the glory of the Father with the holy angels. He instructed His disciples to let their loins be girded about and their lights burning that they might be ready to welcome their Lord whenever the hour of His coming might strike. St. John tells us that the Lord will come to effect the Resurrection (Chapters 5 and 6). St. Paul speaks of the great Hope of the Church in each group of his Epistles. In 1 Thessalonians he tells us that Christ will bring the Blessed Dead with Him. In 1 Corinthians he speaks of Christ clothing His people with spiritual bodies. In Romans 8 occurs the remarkable passage which foretells the renewal of Creation itself at the revelation of the Sons of God. In Colossians we read that when Christ, our life, shall be manifested, we also shall be manifested with Him in glory (Col. 3). St. Peter carries on the same theme in the exquisite passage at the beginning of his first Epistle. While St. John in the third chapter of his first Epistle gives us that prophecy of surprising beauty in which he assures us that the Christian will be himself trans-

formed into the likeness of His Master when he beholds Him as He is.

These are only some of the many passages in the New Testament which might be adduced, the words generally used to describe Christ's Coming being "Presence," "Revelation" and "Manifestation" — words which suggest the unveiling of a Presence which had ever been in our midst (St. Matthew 28:20).

It will be well to draw attention to certain elements in this teaching. The passages tell us (i) that Christ will be manifested in glory; (ii) that He will come accompanied by Angels; (iii) that He will bring with Him the Blessed Dead in their spiritual bodies; (iv) that Creation will be renewed and transformed—Heaven being brought to Earth and Earth being lifted to Heaven. These are the points which raise doubts in certain minds. But every one of them has been manifested on earth already in the life of the Incarnate Christ. At the Transfiguration that foretaste of the Kingdom of God come in power (St. Mark 9:1), Christ appeared in glory. Angels were manifested on the first Christmas Day, at the Temptation, in the Garden of Gethsemane, on the first Easter morning, and at the Ascension. The Blessed Dead at the Transfiguration were manifested in the persons of Moses and Elijah. Our Lord during His ministry showed His mastery over disease, devils, death and Nature. That is to say, He already has given us examples of what He is to effect at His Coming on a large and complete scale.

Two questions remain to be asked and answered—

(i) Do the signs of the times indicate the approach of that Day?

(ii) How may we be ready to welcome the coming King?

(i) Christ declared according to St. Matthew (24:14) that "this Gospel of the Kingdom shall be preached in all the world for a witness to all nations; and then shall the end come." This has actually taken place. Christ did not say that all nations shall be con-