

THE AUSTRALIAN CHURCH RECORD

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

15, No. 25

DECEMBER 14, 1950

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

"GOOD TIDINGS OF GREAT JOY"

(By the Bishop of Gippsland.)

Christmas really touches the heart and makes the whole world akin in a strange way. Old feuds and squabbles are forgotten for the time and there comes a peace of mind and a joy of life upon the community. Of course we all know how the Christmas spirit has become commercialised and we deplore it but all the same it is there and we share in it. Strange indeed that the Babe born at Bethlehem 1950 years ago can so touch the heart of the world to-day.

THE JOY OF CHRISTMAS.

Christmas brings joy. Ask the children and they will tell you of the joy of receiving. How we looked forward to Christmas morning and those well-worn stockings hanging on the ends of our beds. Alas, many children are bereft of that joy of Christmas to-day being given their presents weeks before and having them pretty well destroyed before Christmas really comes.

But why presents and gifts at Christmas time? Because God gave us the greatest gift of all, His own Son to come into our world, to reveal the Father. It is because God dwells in the Babe that we instinctively feel the joy of Christmas. A deeper joy of Christmas is in the giving of presents. In our Lord's words we find to be literally true, "It is more blessed to give than to receive." Are we missing that joy of the loving forethought about our gifts to others? We put something of our personality into our gifts. We give something of ourselves in true giving.

Then there is that joy of remembrance. It may only be a Christmas gift given or received. But even a small token like this warms our hearts. We are not forgotten by old friends, who perhaps cannot write all the year but just remember us at Christmas time. This token of friendship and goodwill does warm the heart and gives a glow—the joy of Christmas.

gerous age of the atomic bomb, and the threat of World War III?

Historians tell us that the age in which this message of the Angel, "good tidings of great joy," was first brought to those shepherds watching their flocks by night on the hills of Bethlehem, was very similar to our own times. A great world power—Rome,



seemed to control all life, all nations. This dominance was specially hateful to the Jews of Palestine, with their strong nationalist feelings. They were longing to throw off the foreign yoke just as the eastern nations to-day and Africa to-morrow. Here is the "good news"—A Messiah is born. He will be their Saviour and Deliverer.

But how they mistook those "good tidings." They wanted, as many to-day, material prosperity and national victory and power. So many found "no room for Him," many received Him not. They crucified Him because they were disappointed in Him. He did not raise the flag of rebellion and turn out the hated Romans as they had hoped.

HIS GOOD NEWS.

But he had a grand message for them all. He foresaw only disaster from wars and national risings. But He showed them the one way of Salvation, of Peace and Life; the way of humility and sacrifice, the way of the Cross. The good tidings of the coming of the Kingdom was that it would come, not by external change, but by inner spiritual renewal, "ye must be born again." "The Kingdom of God is within you." He did bring new life to the sick, the blind, the sinners, the youth, the keen business men, the gentle women of His day. "In Him was life, and the life was the light of men." He did turn that world upside down, as He built His Church—a little flock, out of those first disciples—a new phenomenon—a loving company of friends bound together by the Love of God. That infant Church did bring new life to that world. It literally "saved" it. Even when Rome fell, the Church lived on, the nucleus of our Western Christendom. Christ's Birth then was good news.

WHAT OF TO-DAY?

But what message has Christmas for us to-day? Just the message, the good tidings, this modern age needs and has almost forgotten.

It is that God is real—God cares—God is here with us in human life, on this planet, as well as in the great universe above us. The God who stooped to become man, born at Bethlehem, God in Jesus, is One we can love and know. He speaks to us from within our human nature. The fact that Christmas is being celebrated with joy and gladness in India and China, in Africa and Iran, as well as in England and America and Australia is a message to us of the Truth of Our Christian Faith, Jesus is alive. He brings God near

to people of all races. That amazing fact of the inner spiritual experience of the Living Christ found among all peoples is one of the strangest "proofs" of Christianity. It does work. People are changed.

Then, too, Christmas brings us the good news of the supremacy of spirit. Size and power and riches pale into insignificance before that Babe of Bethlehem. He reveals the value of character. Many Christians are suffering to-day, their Christmas outwardly darkened by circumstances, by illness or persecution, or war. But nothing can rob them of that inner Peace and Strength Christ came to bring.

Above all, Christmas tells us that God is Love. That God's Almighty Power is shown to be the Power of Love. That is why Christmas appeals to the heart of the world of to-day. "God loved me and gave Himself for me." So I must be filled with Christian Love—Love God and all my fellow men in Christ. Love is the greatest thing in the world. This is the heart of the Christmas message.

MANY DEAF TO THE GOOD NEWS.

But what a sad fact it is to-day, even as at the first Christmas. "He came unto His own and His own received Him not." It is sad to see so many around snatching at the external delights of Christmas and missing its real meaning and message for our times.

But why? Is it our fault, that as Christians we have failed to present Christ aright to them? Here at any rate is our opportunity. We as Christians can so keep Christmas that it may be a real witness to our friends and neighbours. Let them observe our holy joy in this great Christian Festival—Let us help them to see that Christmas without Christ is a hollow shell—a form without spirit. We shall honour Him on His Birthday by our joyous Communion with Him and by going forth to spread His Love and Power among all whom we meet and touch on Christmas Day.

"May you know the joy of Christmas,
May you feel its Peace and Bliss,
With wealth of words one could not wish you
Greater happiness than this."

We wish our Readers
A Happy and Blessed Christmas

AUSTRALIAN COLLEGE OF THEOLOGY.

CLASS LISTS FOR 1950.

Associate in Theology (Th.A.)

(All Three Classes in Order of Merit.)

First Class.—Beryl Sweetman, Tasmania, and Alice Dorothy Curry, (G.B.R.E.), Melbourne; equal; Dorothy May Stamps, (D.Y.R.E.), Melbourne; Mrs. Florence Eleanor Burnett, Melbourne; Saxon Leonore Kerdel, Riverina.

Second Class.—Leita Eva Turner (G.B.R.E.), Perth; John George F. Paul (G.B.R.E.), Melbourne; Reginald James Boucher (G.B.R.E.), Gippsland.

Pass.—Joan Burn (D.Y.R.E.), Melbourne; Mrs. Gladys L. E. Wilkinson (G.B.R.E.), Sydney; Jennie Patricia Exton, Perth; Garnet L. Cambridge (G.B.R.E.), Armidale; Verlie Elliott Ashton (D.Y.R.E.), Melbourne; Alfred Francis Davis (G.B.R.E.), Rockhampton; Marion Rose, Rockhampton; *Ned Wapau, Carpinteria; *Waiaka Jawai, Carpinteria; *Adea Wapau, Carpinteria.

Passed the First Half of the Examination.

Doreen Esther Mortimer, (D.Y.R.E.), Melbourne; †Sister Lucy (D.Y.R.E.), Melbourne; Mrs. Mary McPhee, B.A., Dip.Ed. (G.B.R.E.), Melbourne; John Burnett, Melbourne; Dulcie Lurline Gibson, Adelaide; Harry Billingham (G.B.R.E.), Brisbane; Mrs. Evelyn Mary Haley, Perth; Vivian Charles Veale (G.B.R.E.), Adelaide; James Alexander Grant (D.Y.R.E.), Melbourne; and Elsie Elizabeth Holmes (G.B.R.E.), Melbourne; equal; Valerie Mabel Willis (G.B.R.E.), Brisbane; Gwyneth Owen, Perth; †Sister Winifred Muriel (D.Y.R.E.), Melbourne; Joyce Elaine Stewart (D.Y.R.E.), Melbourne; Robert Anderson (G.B.R.E.), Goulburn; Nicholas Camilatos (D.Y.R.E.), Melbourne; John Albert Orange (G.B.R.E.), Goulburn; Alfred Graham Bishop (D.Y.R.E.), Melbourne; Ian Fleming Barlow, Adelaide; Alan Frank Pattison, (D.Y.R.E.), Melbourne; and James D. Jack (D.Y.R.E.), Melbourne; equal; William Adams, Perth; Denis Keith Le Cornu, Adelaide.

Held Over.—Iris Lillian Toppin (G.B.R.E.) Brisbane; George Stanley Martin (D.Y.R.E.), Melbourne; Eileen Ellis (D.Y.R.E.), Melbourne; Henry Thomas Baker, Riverina.

* Natives of Thursday Island.

† Community of the Holy Name.

D.Y.R.E.—Department of Youth and Religious Education, Melbourne.

G.B.R.E.—General Board of Religious Education.

One G.B.R.E. candidate who sat for two subjects only of the examination, received 100 per cent. for one of them. A number of candidates passed in one or two subjects.

FRANK CASH, Registrar.

OUR NEXT ISSUE.

Owing to Christmas and New Year holidays our next issue will be on January 11th.

SHOULD CLERGY KNOW GREEK?

Dr. Frank Cash, Registrar of the Australian College of Theology, in a speech in the General Synod, reporting the Quinquennial meeting of the Australian College of Theology, on November 24, stated, "A military Bishop moved that the Greek New Testament be no longer required for a pass in the Th.L. Examinations. This had been attempted in 1942, and the motion was then defeated. The attack was renewed in 1947, and was defeated again. At the meeting on November 24th, in the absence of the Primate from the Chair (who had gone off to meet the Archbishop of Canterbury), and in the absence of the other Archbishops, the Military Bishop brought forth this motion, unexpectedly, and without warning. After considerable discussion the motion was carried. Subsequently the meeting decided to refer the matter to the next meeting of the Bishops, and also to the whole College at some subsequent meeting."

There were many in Synod deeply stirred by Dr. Cash's words. To us the proposed action had in it a note as of something profane.

The Christian's Handbook is the English Bible. The special handbook of the Christian minister, whatever his nationality or affiliation, is the New Testament in Greek. The New Testament is given to us in Greek. The professional teacher of the New Testament, which the Christian minister is, should know the meaning of the Greek words and something of the meaning of Greek forms of speech that lie behind the English.

A man who has been trained for three or four years and is incapable of acquiring a working knowledge of Greek, is in our opinion unfit for ordination to the ordinary ministry of the Church. If he be admitted the standard that admits him is too low.

The first duty of the presbyter (or as we now frequently say, priest), is to minister the word of God. For this his first academic qualification is to know his English Bible. His second academic qualification is to have a working knowledge of his Greek New Testament.

All good New Testament commentaries are based on the Greek and so is faithful exposition. There is much these days to push ministers about. But parochial or other distractions or duties should never become a substitute for the reverent and careful study of the Bible and especially the New Testament.

We sympathise with country Bishops who find it difficult to keep up the supply of clergy, but we think they are beginning at the wrong end when they suggest a lowered efficiency in the ministry of the word of God.

All who believe the word of God to be central in Christian life, Christian worship, and Christian work will deplore this. We deplore it and look upon it as a retrograde step in itself and as a distinct sign of retrogression.

We are convinced that a faithful and prayerful ministry of the word of God would be used of the Holy Spirit to thrust out more

labourers into the Lord's harvest field. Men so called and fitted would be men of the right type, men who would love their Bibles and delight in its closest study. Such men would feed the flock of God with the true bread of life. And should the flock follow such pastors there would be little wrong with the church and little wrong with the nation.

ST. AUGUSTINE'S, CANTERBURY.

The Bishop of Canberra and Goulburn brought before General Synod a motion of goodwill in connection with the proposed Pan-Anglican College on the historic site of St. Augustine's, Canterbury.

The College was originally opened in 1848 for the training of Missionary Candidates, but at the end of the war it was decided to seek an alteration in its Charter. The Lambeth Conference in 1948 gave general approval to a plan under which St. Augustine's is to be developed as a centre of research for Students in Priest's Orders from all parts of the Church of England. A new warden is to be chosen in 1951 and it is hoped that the College will be opened in 1952 after extensive building alterations. The choice of the Warden is in the hands of the Metropolitan. Students are to be nominated by Diocesan Bishops. It is proposed that they should spend twelve months in the College for guided study and research, worship and fellowship.

The General Synod passed a resolution that the Church of England should contribute £1,000 sterling over a period of five years.

"THE AUSTRALIAN CHURCH RECORD."

Editorial Matter to be sent to The Editor, A.C. Record, Diocesan Church House, George St., Sydney.

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

Victoria.—Melbourne: Tasmania.—Hobart: T. A. Hurst, 14 Dynnorne Road, Sandy Bay. Issued Fortnightly.

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CHRISTMAS — A CARNIVAL. OR CHRISTMAS FESTIVAL?

(By the Rev. R. A. W. Wotton.)

In a whimsical Epigram the Roman poet Martial, who flourished in the second half of the first century, A.D., gives a picture of the ancient festival of Saturnalia. It was a time of relaxation and frivolity, an escape from the cares and worries of everyday life. When it was over there remained nothing but a weary return to work with foggy memories and a lowered resistance to the serious struggle of existence.

During the festival schools "broke up," schoolboys took to their toys, respectable citizens threw restraint to the winds and could gamble and imbibe freely without incurring the censure of normal times and presents were exchanged. Such was Saturnalia, a means of escape from the reality and struggle of the humdrum of life.

As we behold the feverish activity that precedes and accompanies the "Festive Season" we cannot but feel, that, to the average Australian, Christmas is just a "re-hash" of this ancient pagan carnival. It is just a "break" without any relationship to the serious side of life and without any answer to the deep longings of the human soul.

It is a matter of deep regret that we have allowed Advent with its stern (but, oh! so necessary) message of judgment, sin and the need for repentance, to be swamped by all these "Christmas" preparations. Even in our churches we are singing carols (rather sentimentally with more thought to the tunes than the words) when we should be heeding and emphasising the Advent message.

How far has this contributed to the "popular" view of our Lord?

To the average man Jesus Christ was a lofty character—God was with him, he was a peerless teacher of ethics, an inspiring leader, courageous even to death, a lover of honesty and fair play, but little more. The idea of Christ bringing something deeper, inward renewal and salvation is scarcely considered.

What then is the Churches' Christmas Message?

The Churches' answer to this inadequate conception of Christmas and the Person of our Blessed Lord is summed up in one word—Emmanuel—God with us. God has come down as man to give men power to face life and eternity with certainty and hope not in their feeble strength, but as sons of God.

The Liturgy, in Collect, Creed and Proper Preface based as they are on Holy Scripture

teaches explicitly that Jesus Christ is truly God, that He ever was, that He was miraculously conceived by the operation of the Holy Ghost, and was made Truly Man of the Blessed Virgin Mary, His Mother. He was spotless and the purpose of His birth was to make us clean from all sin. So men could be regenerate, new creatures, no longer servants to sin but children of God. This was an act of adoption, formerly strangers, men now could enter the family of God, not by any inherent right of their own, but by the free gift of God, who is Eternal Love. And this unique relationship of adopted children of God through the Incarnate Son is to be strengthened daily by the power of the Holy Spirit.

This is the culmination of centuries of preparation as we shall see in the Epistle and Gospel for Christmas Day.

The Epistle. (God's preparation through the Prophets.)

Here we see Almighty God revealing His Love and purpose down the ages through the prophets—godly men filled and led by the Holy Spirit, their lives so consecrated to the Divine purpose that they could hear the voice of God ever so clearly and in burning message pass it on to their fellow men. Space forbids us to think long on this "Goodly Fellowship" but what a stimulus and inspiration that they ever will be to those who love God's message as it comes through these mighty warriors of the faith! Their voice will never be silent.

Let us briefly consider the message of a few of them.

There was Abraham, the friend of God who "believed in God and it was accounted to him for righteousness" (Romans: 4:3); the seer of great vision who saw the day of Our Lord, who testified of him "Your father Abraham rejoiced to see my day and he was glad" (John 8:56). Then again there was the noble Isaiah with his lofty message on the Holiness of the Almighty. Taking us in the very presence of God he describes the Angelic Choir chanting its praises, "Holy, holy, holy, is the Lord of Hosts: the whole earth is full of his glory" (Is. 6:3). Or again, there was the courageous Jeremiah with his simple messages from every day things. In the potter's house he sees the craftsman with infinite patience and skill removing the impurity of the stubborn clay and transforming it into a thing of beauty. Here the prophet sees the work of God the Re-creator. His is a prelude to the message of Our Lord of which we particularly think at Christmas, regeneration—the new life. With Isaiah and others he foretold the coming of Our Saviour. His message must have been sweet music to his countrymen all down the bitter years of sorrow and disappointment.

"God will raise unto David a righteous branch—called the Lord our Righteousness (Jer. 23 5-6).

Among others was the gentle Hosea, who in his own sad family life saw the long suffering patience and kindness of God, the rugged Amos with his equally rugged message of personal and social righteousness.

These are but a few sketchy thoughts on the "Goodly fellowship of the prophets," they were a team, chosen and directed by whole truth as it was to be revealed in the Son, for, in the words of the Epistle "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets hath in these last days spoken unto us by his son (Heb. 1-2). The Son is unique. He is superior not only to men and all created things but even to all the Heavenly Host. God now speaks to men in person, not merely by his son, but as the R.V. renders it, "In His Son." And this brings us to the Gospel and the inspired doctrine of the Logos or Word. It is a difficult doctrine which challenges the intellect and inspires the Soul, which strains the descriptive power of human language to the limit and even beyond it. For many of the thoughts on this subject I have drawn largely on Archbishop Temple's devotional work "Readings in St. John's Gospel."

Christ the Word.

The doctrine known as the Logos or Word had long been the subject of much philosophic thought both of Jew and Greek. On this subject Archbishop Temple writes, "It is the word of the Lord by which the Heavens were made and which came to the Prophets. It is also the Rational Principle which gives unity and significance to all existing things (P3. Readings). Temple adds that St. John wants a "Term that carries thought nearer to the heart of all reality. He finds it in this word Logos which alike for Jew and Gentile represents the ruling fact of the universe, and represents that fact as the self expression of God. (P4.)"

Inspired men had always felt the nearness of God, God was not remote, God was actively working with, for, and in his people. So the Psalmist could sing "By the word of the Lord were the Heavens made and all the Hosts of them by the Breath of his mouth (Ps. 33-6). St. John declares the Word was "in the beginning" and was the agent of creation and the word he identifies with Our Lord.

The Pre-Incarnate Activity of our Lord.

Christ the Word, ever was, he was God, he was with God, he was the agent of creation, "All things were made by him and without him was not anything made that was made." This is a tremendous truth and

as we gaze on the Christ Child we see the Divine Love, the Divine Humility and the Divine Sacrifice of the Incarnation. Here St. Paul's words come to our mind, "He made himself of no reputation and took upon him the form of a servant and was made in the likeness of men" (Philip. 2-7).

The Word was the source of Life, for he only, is true Life. He is the light which ever shone in the world cleaving the darkness when Israel itself was surrounded by darkness—a darkness which "Comprehended it not." On this point Archbishop Temple gives this helpful illustration "Imagine yourself standing alone on some headland on a dark night. At the foot of the headland is a lighthouse or beacon, not casting rays on every side but throwing one bar of light through the darkness. It is some such image St. John had before his mind. The Divine light shines through the darkness of the world cleaving it but neither dispelling it nor quenched by it (Readings P. 7). And he renders "Comprehended" as "did not absorb."

The Herald.

Next St. John directs our thoughts to the great forerunner of our Lord, the rugged John the Baptist who directed men's attention not to himself but to Jesus the Light of the World.

Christ the True Light.

Jesus the Incarnate Son of God, is the only true Light who, coming into the hearts of men expels sin, and ignorance with all their evil power. And the Word is rejected by his own but is received by the few. It was ever so and ever will be, for "Men Love darkness rather than light because their deeds are evil" (John 3:19). And to these few is given the right of ranking with the "Children of Light," but is a right earned not by any human activity or merit but it is "Of God."

And the Word was Made Flesh.

Next the gospel leads us to the great mystery of the Incarnation with its tremendous implications and hopes. It is a divine mystery to which we must always turn our minds as we behold the manger at Bethlehem or whenever we see our Divine Master in action in the gospels or when on Christmas Day we raise a voice of praise in some popular carol or hymn.

For now St. John makes the great declaration—the Word controlling the whole world the light which in some measure lightens every man, shines in full splendour. The Word is Jesus, and Jesus is the Word. God did not merely indwell a human being. He utterly and completely identified Himself

with man, with all that is generally regarded as man's weakness. "He became Flesh."

"He dwelt among us," Archbishop Temple renders this, "He pitched his fleshly tent among us." A tent, generally, has an occupant who has known something better, one who has a special purpose and hopes to return to his former state enriched and experienced. It is so with the soldier moving from barracks into battle, it is so with the prospector and with many others. And so it was with Our Blessed Lord. He pitched his fleshly tent that we might see his Glory and the source of his Glory was the Eternal God.

So unlike the Saturnalia (whether Ancient or Modern), Christmas rejoicing is not an end in itself, it is the expressing of an inward joy, born in the knowledge that God has for all time identified Himself with us and given us hope and faith which satisfy and answer all the yearnings and churnings of the human heart and is summed up in the words of the Collect. "Almighty God who has given us thy only begotten Son to take our nature upon him and as at this time to be born of a pure virgin. Grant that we being regenerate and made thy children by adoption and Grace may daily be renewed by Thy Holy Spirit through the same Our Lord Jesus Christ who liveth and reigneth with thee and the same Holy Spirit ever one God world without end. Amen."

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NOTES AND COMMENTS

Again the holy season of the Incarnation Celebration returns. And again we bid you all, in the Name of the Lord Christ, "A holy and happy Christmas." We need to preserve this due order, for after all, in spite of some modern preachers, the true end of Christian life and purpose is holiness and not happiness. That is the mistake the world around is making. The Christian ideal is response to the divine injunction "Be ye holy for I am holy." At the same time there is a real happiness that is the concomitant of holiness—the result of that simple faith towards God which alone makes holiness possible; such a faith brings an assurance of God which comforts the soul that so trusts and brings an inward peace and security which promote a true happiness.

"How silently, how silently,
The wondrous gift is given.
So God imparts to human hearts
The blessings of His Heaven.
No ear may hear His Coming,
But in this world of sin,
Where meek souls will receive Him, still
The dear Christ enters in."

We reprint in another column the Bishop of Chichester's address on his return to England from a recent visit to South India; at the same meeting a bishop of the church, the Rt. Rev. A. H. Legg, Bishop in South Travancore, had an interesting word to say confirming Bishop Bell's impressions of the splendid unity and loyalty of fellowship prevailing in that church. Bishop Legg said:—

"At this third anniversary I think we can speak confidently of the Church of South India as a fact which has emerged in the religious situation, altering it and, by its existence, challenging it. Since I have been in England I have been spoken to about our great experiment in South India. We think of it in South India as something achieved. We do not suppose that we have attained what we have worked for or that we have done more than to begin to experience its riches. We have a desire to go on and no desire to go back. The Church of South India has come to stay. In South India we have almost ceased to speak of one another as ex-Anglican, ex-Congregational, ex-Methodist, because we are thinking of what we are, all members together in the one family.

"This is a remarkable sense of oneness which we have achieved in such a short time. We do not wish the old distinctions to be kept alive by the attitude adopted by our Mother and Sister Churches. In this last few weeks the largest church in my diocese,

which has been regarded as a stronghold of Congregationalism, has expressed a wish to have as a pastor a man ordained before the union by Bishop Stephen Neill at Tinnevely.

"We in South India have one request to make to you—that the people of the Churches in this country should not, by their coldness or desire for tidiness of Church organisation do anything to make our work in South India more difficult. We are thankful for the support and fellowship extended to us by the Churches and Christian leaders and peoples of this country."

We have had with us in the Commonwealth the Saintly Bishop Jacob of the S. Indian Church, and, on the whole, he has received a sympathetic reception. Of course, there were exceptions hardly reliable, who regard the whole Anglican Communion as represented by the Lambeth Conference out of step with the true principles of their so-called "Catholicism." Fancy a Church paper allowing in its columns an article containing such rubbish as the following sentence: "If the majority of Anglican bishops and priests had had a firm grip of principles the Church of South India would never have been born and probably none of the other schemes involving Anglicans (including the Australian and the Archbishop of Canterbury's (sic)) would have got beyond the waste-paper basket." Thank God the Lambeth Conference has consistently expressed its thankfulness to God that the leaders of the Church of South India have had the faith, courage and greatness of mind to make this great experiment.

The thanks of church people generally are due to the brave attack of the Bishop of Gippsland on the attitude of State leaders to the notorious Liquor Traffic.

The General Synod sat up when they heard Dr. Blackwood accusing those leaders of "funking" the whole question. His lordship might have said a great deal more than he did. But he did well to draw the attention of Church leaders to their responsibility in the matter. We were sorry to get the impression from the press account that one of the episcopal speakers was in danger of diverting the Synod's attention from the main question of the state of the traffic to the side issue of uncleanness on the part of publicans in relation to the conditions in which men and women were expected to drink. We hope that the

main issue will be kept before the thinking public for we have to deal with a trade with enormous resources which is almost fearlessly lawless and utterly regardless of the misery and waste of human lives it entails. One wonders where justification for its existence can be found. It has to be most carefully watched by the police in a way that largely encroaches on public expenditure, it sends men and women abroad on the community in many cases constituting such a menace to society that they have to be fed, cared for and lodged at the public expense. And in this great outcry on road danger that is so vocal at the present time, the greater part of the danger is due to the Liquor Traffic. The amount of revenue the country draws from it is largely spent in remedying its ravages and to a very large extent is the blood of its citizens, old and young. Further no attempt is made to keep it in decent bounds, fails to draw a heavily endowed defence against it. We sometimes hear in Parliamentary debates Labour members accusing their opponents of being helped to power by the magnates of business. We wonder sometimes what revelations could be made of the workings of the Liquor Trade that would come as a shock to the whole community. We hope Church leaders will continue to hit—and hit hard.

HEARD AT GENERAL SYNOD.

"AN EDUCATED MINISTRY."

Archdeacon T. C. Hammond, Principal of Moore College, Sydney, in General Synod, replied to a statement made on the radio, "That Clergy were very poorly educated." The Principal said, "He thought it was a mistaken statement, and that attention had not been drawn to the steady effort to improve the standard of the Clergy." In speaking for the Diocese of Sydney, of 255 clergymen including some who were on missionary service of those ordained before 1936, 22 per cent. had no theological degree. Of those ordained since 1936, less than 12 per cent. had obtained no theological degree. Before 1936 56 per cent. of the Clergy had a theological degree and that had now been raised to 63 per cent. Before 1936, 23 per cent. had a University degree, since then it had been raised to 26 per cent. This shows there had been a steady effort to improve the intellectual standard of the clergy, and that the great bulk of them had qualified academically for their position."

BOOKS FOR SALE.

A large consignment of new theological books imported from London is now for sale at the Church Record Office during office hours.

THE GENERAL SYNOD

General Synod represents the whole of the Church of England in Australia and New Guinea, twenty-five dioceses in all. It consists of bishops, clergy and laity. These meet and debate as one body but vote as two bodies or houses as they are called. Every motion is first put to the House of Bishops. The Diocesan bishops present "then vote." Next the question is submitted to the House of Representatives. This consists of clergy (who may be assistant bishops) and laymen all of whom have been elected by the several Diocesan Synods or other competent Diocesan authority. No motion is declared carried unless and until it has a majority of the Diocesan Bishops in its favour and also a majority of the elected representatives.

Representation.

We ought to observe here that General Synod is not properly representative of the Church population of the continent. The first anomaly is in the House of Bishops. The vote of the Bishop of Kalgoorlie for instance where there are only five clergy all told, counts the same as the vote of the Archbishop of Sydney or the Archbishop of Melbourne. Furthermore, large Dioceses like Sydney and Melbourne are not given their proper proportion of voting strength in the House of Representatives.

Powers.

Under its present constitution adopted in 1876, General Synod has no statutory authority and hence no coercive powers. In implementing the proposed New Constitution it is planned to draw up a law for each State identical in all particulars to be passed by each State Legislature giving to the General Synod the statutory authority now vested in the several Diocesan Synods or otherwise vested for the order and good government of the Church in Australia and New Guinea.

In the eyes of the law there would then exist a new church, with powers of its own. This Church could make its own Prayer Book giving the order of Divine Service on every occasion and prescribing the special robes or vestments (if any) to be worn by the officiating minister. This order would be enforceable by the tribunals of the Church.

Under the present constitution determinations passed by General Synod only become effective in any Diocese

when adopted by the Synod of the Diocese.

And no alteration can be made in the present constitution until such alteration has been agreed to by two-thirds of the Dioceses, and passed again at a subsequent meeting of General Synod.

The Recent Session.

The recent Synod was honoured by the visit of the Archbishop of Canterbury on the opening days. A happy spirit prevailed throughout the meetings. Nothing arose to provoke acute tension.

The Sydney Diocese had arranged two meals each day for the members—dinner in the C.E.N.E.F. auditorium and tea in the Lower Chapter House. These were happy occasions and promoted fellowship among the members. The President, the Archbishop of Sydney, received quite an ovation when a vote of thanks was proposed to him at the close. Warm thanks for the hospitality shown by Sydney was voiced on behalf of the visiting members.

THE CONSTITUTION.

In his address to the members of Synod the Archbishop of Canterbury appealed to them to continue the work of framing a Constitution notwithstanding the difficulties they had experienced in getting men to be of one mind in the matter. It was evident that the Archbishop's appeal had great weight with Synod. The motion of the Bishop of Newcastle to re-appoint a Constitution Committee, giving it power to take such steps as it might deem expedient, with a view to presenting a draft Constitution to next meeting of General Synod, was carried. The Bishop of Newcastle also moved that in the event of any Diocese or Province seeking by legislation to secure a Constitution for itself, such Diocese or Province should not be excluded from membership in the General Synod. This resolution, however, is with a view to a determination to that end being passed and can have no effect in itself.

Some are apprehensive that this double-barrelled move of procedure may hinder success. The discussion revealed a considerable amount of haziness as to the exact position of the Church of England in Australia.

Mr. Kerrigan in a very lucid speech pointed out that the General Synod had power over its own actions. It was not regulated by any Act of Parliament and as a consultative body could invite to its deliberation any set of persons which it deemed desirable. But it did not seem to be grasped by all members of the Synod that, inasmuch as Dioceses are regulated in certain particulars by an Act of the Legislature, the very freedom of the General Synod deprived it of coercive power of any kind. Until facts of this nature are properly appreciated the discussions on the Constitution are likely to be slightly irrelevant. The situation now is that the door is open to consider amendments and objections from all quarters with the hope of obtaining a working basis for future action.

Proper Psalms and Lessons

December 17. 3rd Sunday in Advent.
M.: Isa. xxv 1-9; Luke iii 1-17 or 1 Tim. i 12-ii 7. Psalm 73.

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

Dec. 24. 4th Sunday in Advent.

M.: Isa. xxxii 1-18; Luke i 26-45 or 2 Tim. iii 14-iv 8. Psalm 94.

E.: Isa. xxxiii 2-22 or xxxv or vii 7-14; Matt. xxv 31 or Revel. xxii 6, or Titus 2 11-37. Psalms 96, 97, 98.

Dec. 25. Christmas Day.

M.: Isa. ix 2-7; Luke ii 1-20. Psalms 19, 85.

E.: Isa. vii 10-14; 1 John. iv. 7. Psalm 132.

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S. INDIA CHURCH.

HARMONY, STABILITY, FELLOWSHIP,
SACRIFICE, TRUST, SAYS DR. BELL.

At a meeting in Church House, Westminster, recently, celebrating the South India Church's inauguration, the Bishop of Chichester (Dr. G. K. A. Bell) gave his impressions of a recent visit to that Church. He received an impression, he said, such as he could never forget.

"We can gather much from what others tell us and from pictures, and reports: but it makes all the difference in the world to see the reality with one's eyes, to take part in the actual worship, to meet the members of the Church in all their variety, to feel the pulse of the human beings of whom the Church of South India is composed, in the House of God, in school, and college, and hospital, and home and village and town, on the boat, and in the street.

SPIRITUAL REALITY.

What struck me most was the reality of the Church as a Church, its quality as an Indian Church, in which the white man is increasingly invisible, the measure of unity actually achieved by the Church in worship and in counsel for the effective promotion of the evangelistic task. I had in fact the sense that here in South India I was in touch not with just a co-ordination of different organisations for some practical purpose, from time to time, but with a true society, conscious of its inner unity, and growing more and more eagerly towards its full realisation.

"I know that my visit covered only a short time, and it would be no service to the Church of South India for me to seem to speak or to claim the right of speaking about more than I actually experienced. But I kept my eyes and ears open. I talked to many people, and took part in various discussions, besides assisting and preaching at many services, and attending meetings. I also had contact with some of those (they were very few) who had grievances,

and with one or two particular problems of what may perhaps be called an administrative or personal kind.

NANDYAL.

"I heard much on both sides of the special troubles at Nandyal, when spending two days and nights at Cud-dapah. But to suppose that questions of theology had more than the flimsiest bearing on the troubles in that or any other district would be to make a grave mistake. And it is worth emphasising to Anglican friends that the General Council of the Church of India, Burma and Ceylon in the full consideration it gave to the Nandyal problem last December, specifically declared about what it described as 'the breakdown of Christian fellowship' in Nandyal that 'there can be no hope of peace in that area, nor of ultimate union among the Christians there, except through a real revival of spiritual life, and deeper apprehension of the obligations binding on those who profess the Christian faith.'

"I mention this, because I want to underline in unmistakable terms that the main impression I gained wherever I went, apart from the troubles in Nandyal, was one of harmony, stability and unity, and of consideration of the needs of the Church as a whole, was peculiarly evident when I met the whole company of bishops with the theologians, forming the Faith and Order Committee of the Church of South India, in Madras, and discussed with them the points on which questions had been asked arising out of the Report of the Lambeth Conference Committee on Unity.

CREDAL FIRMNESS.

"May I also state that another fact about the life and faith of the Church which forcibly struck me as I came in touch with its bishops and other ministers and its representative laity, was the firmness of its credal orthodoxy.

"My final and most urgent point is this. If what I have said be true, if you are persuaded by the testimony of the three speakers about to address you, that the work in which the Church of South India is engaged is work of

such interest and value, then surely it is essential that every help which can be given to that Church by the parent Churches, indeed by all who care for the future of Christianity in South India, should be given without stint. I spoke just now of the impression I received of the spirit of sacrifice, and also of consideration for the needs of the Church as a whole. This applies financially as well as in other ways; and has been expressed in the action taken by those who came from quite a different Church into the United Church to assist to the best of their ability activities formerly supported by Anglican resources at home which can now unhappily no longer be counted on. But it would indeed be calamitous if the help of the Church of England, or any other Church's help, should be denied to the Church of South India, or reduced, at the very time that this great act of union opened the door of opportunity for the Christian gospel in South India in a way that has never been known before."—C.E.N.

THE WORLD OF BOOKS.

"The Sanity of Faith," and "History Pulls Down the Blinds." By Dr. Howard Guinness, M.R.C.S., L.C.R.C.P., Rector St. Barnabas', Broadway, Sydney.

There are the two latest works of Dr. Guinness and we heartily recommend them. The "Sanity of Faith" deals with the essentials of faith, and the author has woven a good deal of personal experience into it in different parts of the world. The Book is in two sections, Part I dealing with "Beginning the Christian life by Faith," and Part II, "Living the Christian Life by Faith." It is a thought-provoking book and challenging. The preface has been written by the Archbishop of Sydney. Price 5/-.

"History pulls down the Blinds" shows that present day events seem to be fulfilling certain prophecies of Jesus Christ with remarkable accuracy. One age is finishing and another is about to break upon us with overwhelming power and glory. But the Judge of the next age, is the Saviour of this, and vital Christianity is presented in the form of stories from the author's R.A.F. experience. Price 1/9.

Both books should be good sellers and would be suitable for Christmas presents. Obtainable from St. Barnabas' Rectory, 35 Arundel St., Forest Lodge, Sydney, and all booksellers.

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ADESTE FIDELES!

How far we often travel from the simplicity of the Nativity of our Lord! Legend, custom, pious imagination, carol and commercialisation have all brought their contribution to the "Christmas" of present-day observance. The precious gift is in danger of being lost sight of altogether in the bright wrappings which men have made for it.

First, we may remember that December 25, as the date of the observance of the Feast of the Nativity, is no older than Saint Nicolas (alias Father Christmas) himself. Both belong to the 4th century. The good bishop was at least orthodox, being said to have boxed the ears of Arius at the Council of Nicaea, whereas December 25 was the birthday of the oriental sun god. Moreover, it was the adoption of this date which presumably led to the popular belief that the birth of Christ took place in the winter. Whether or not "snow was falling, snow on snow, snow on snow," as Christina Rossetti's hymn tells us, we do not know. If it was winter time, the presence of the shepherds in the open fields with their sheep suggests that it was a mild winter.

Even the year of the birth evades us, despite the calendar, with its anno domini. But it probably took place not later than 6 B.C.

The "wise men from the east" have been much decked and feted. They have been computed as three (with a recent fourth by Henry van Dyke), promoted to regal status, derived from Persia, and named Gaspar, Melchior and Balthazar. Less well known details, apart from variants in number and names, are that they were later baptised by St. Thomas, and were buried successively in Constantinople, Milan and Cologne! Incidentally, it should be pointed out that the usual version of carol and hymn that they "followed the star, wheresoever it went" is not what Matthew's narrative implies. "We saw his star at its rising" (rather than "in the east") is what the Magi declared, and there is no reason to suppose that they saw it again, until they arrived at Bethlehem, when its second appearance was a token that their search had come to a

successful end, filling them with joy. The expression "went before them" in Matthew 2. 9, should probably be taken in the sense of "anticipated them," i.e., arrived there first, as in Mark 16.7, "Behold he goeth before you into Galilee; there shall ye see him."

Paul in Galatians says summarily that God's Son was "born of a woman," and there are one or two possible allusions to his birth in John's Gospel; Hoskyns suggests that the language of John 1.13 presupposes the Virgin Birth, and that John 8.41 may mean that John is aware of current Jewish attacks upon the Virgin Birth.

Only Matthew and Luke, however, really tell us anything about the birth of the Saviour. The reason for the absence of any birth-story from Mark (and John) is no doubt because the birth of Jesus did not in fact form a part of the apostolic kerygma or Gospel preaching. "The beginning of the gospel of Jesus Christ . . . was John the Baptist preaching a baptism of repentance." (Mark 1.1, and compare Acts 10.37.)

Yet both Matthew and Luke show clearly that there is a great theological significance in the story of the Saviour's birth. This significance is seen chiefly in the supernatural disclosures, the prophetic allusions, and in the names given to the child — Jesus, Immanuel, Christ the Lord. Thus the Prayer Book rightly stresses the doctrine of the Person of Christ, and the Incarnation in its Collect, Epistle and Gospel for Christmas Day.

H. M. Gwatkin tells us that in the Eastern Church from the 3rd century it was the Epiphany which commemorated the Incarnation in general, with secondary references to the Baptism and Nativity. For the Western Church, Christmas, when it came in the 4th century, commemorated the Nativity only. "The difference from the Epiphany is that of the historical from the mystic standpoint. So the Epiphany was continued in the West only as a minor festival, while Christmas met with a good deal of opposition in the East, which has not even yet been quite overcome. It was still denounced as a wicked innovation in the Russia of Alexis Michaelovitch (1645-1678), and even now the chief ser-

vices of the day commemorate Napoleon's retreat from Moscow." (Early Church History, to A.D. 313, 1912, Vol. 1, p. 267.)

Let us who love the Christmas Feast study to preserve its true Biblical simplicity and significance. As a certain Bidding Prayer has it:—

"Beloved in Christ, be it this Christmas Eve, our care and delight to prepare ourselves to hear again the message of the Angels, and in heart and mind to go even unto Bethlehem and see this thing which is come to pass, and the Babe lying in a manger."

—D.R.

PERSONAL RELIGION.

Dr. Eugene Stock, whose visit to Australia was referred to by Canon Hewett in his address to General Synod during its missionary hour, at the age of 90, wrote the following to a member of his family. "Personal religion—Can I write of that? Of oneself the less said the better . . . but of our Almighty and gracious Father, of our only and all-sufficient Saviour, of our never-failing Comforter — none can ever say enough. Looking back over past years from the standpoint of old age . . . I can only take up Addison's familiar words—

"Transported with the view, I'm lost,
In wonder love and praise."

My earthly life must now be near its close; and I sympathise much with the old clergyman, who when asked if he feared death, replied, "I am not afraid to die." Not afraid because I know Whom I have believed; and yet ashamed to die when one thinks of lost opportunities and work marred by self, of mixed motives and the stains of sin. I desire only to express my deepest feelings in the old and simple couplet—

"I'm a poor sinner and nothing at all,
But Jesus Christ is my All in All."

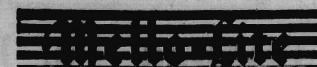
(Eugene Stock by G. A. Gollock, p. 108.)

EXPERIMENTAL RELIGION.

Dr. Eugene Stock speaking at the Church Congress (England) of 1899 said: "Experimental religion is no question of high church or low church. I am quite sure that the evangelical system, if I may call it so, produces such a religion the most naturally; but God forbid that I should claim for it any exclusive patent. You may see experimental religion in the mediaeval monk in his cell; you may see it in the Primitive Methodist in his bare little chapel. But one thing is essential to experimental religion — the being in touch with God; and the greatest of the many blessings brought to us by the Reformation was the restoration to the Church of the grand truth that in Christ we have direct access to God without an earthly intermediary. It is the realisation of that truth, and the acting upon it, each man for himself, that produces experimental religion.

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MEDITATION.

A MOST PRECIOUS PROMISE.

Amongst the "exceeding great and precious promises" referred to by the Apostle Peter in his second epistle there is little doubt that the one given by the Lord Jesus in the shadow of His cross and of Peter's own denial would have a prominent place. The 14th chapter of John's Gospel has always been of untold comfort to the Lord's "little flock" even though it contained many sayings strange to those who first heard the discourse. How Peter's memory would take him back in later years to those last hours before his Saviour and Lord went to Calvary we can never fully know but many little things were made plain when the Cross was followed by the empty tomb and the Resurrection by the Ascension and the Ascension by the glorious coming of the Holy Ghost in fullness and power at Pentecost.

The Lord Jesus was speaking to His disciples. He had referred to the betrayal of Judas and to Peter's denial. He had more than hinted that the climax was at hand and He had told his hearers that He was to leave them. Is it any wonder that their hearts were troubled? Then it was that Christ gave His own clear word which is really a combination of three promises bound up in one, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—John 14:2, 3.

The Promise of An Eternal Home.

We may not understand the full import of those words, "I go to prepare a place for you" but the Christian can rejoice that death is "going Home." "Heaven," wrote Bishop Ryle, "is a prepared place for a prepared people." Here we have no certain dwelling place and are as "strangers and pilgrims." Our citizenship is in heaven and while the Scripture is quite

plain as to our obligations to the State and other earthly connections it is equally plain in telling us of the absolute necessity of laying up treasure in heaven as against eternity. In our passage, however, the Lord Jesus is speaking to His children. They have forsaken all and followed Him. They have thrown in their lot with One Who, even then, was despised and rejected by the nation. They were warned that their discipleship was going to cost them something and some of the number sealed their testimony with their blood. But what of their short life here? It was but for a moment and now they have the assurance that their Lord, their Master, their Friend was going away, and going to prepare their heavenly home for them.

Earth at the best is far from the best. Sin and sorrow and suffering are part of the lot of man. If we have, by strange chance, missed much of the latter we would be hard indeed if we were unconcerned with the suffering of others. Oh, to think that Jesus, the Saviour, our Saviour, is even at this moment preparing our heavenly home for us! Is it any wonder that the last words of that memorable saint of the Scottish Covenant, Samuel Rutherford, were "Glory, glory dwelleth in Immanuel's land"?

The Promise of A Welcome.

It is said of the late Dr. F. B. Meyer that when he was once asked whether he knew of the exact time of his conversion he replied in the negative adding that when he got to heaven he would look up the records. Our names, if we are His, are written in the Lamb's Book of Life. By nature we are complete strangers to heaven but by Grace we belong there, and are children of the King.

The second part of this promise reminds us that not only is the home being prepared but Jesus, our Saviour, is to come to take us there. We have heard of husbands who have gone to a new country with the intention of later sending for their wives. The Lord

Jesus promised to return to take His children Home. "I will come again and receive you unto myself." Could He do more?

The Promise of Fellowship.

Many questions have been asked through the ages about heaven and many queries have arisen in the hearts and minds of men who have lost loved ones or undergone an unusual amount of suffering in this world. What is heaven like? Will we recognise our loved ones there? What will we do there? There may be answers to these questions, in part or in whole, but to those who have come to know Jesus Christ as their Sin-Bearer, their Saviour, their Lord and their Friend Heaven is where Jesus is and their heavenly Home means an eternity with Him. "That where I am, there ye may be also." All else is secondary to this. Nothing else is absolutely essential. Eternity with Him! Oh, the unutterable bliss! All that Jesus meant to the family at Bethany, to the disciples by the Sea of Galilee, to Mary Magdalene, to Nicodemus, yea, and to Paul, all of that multiplied ten thousand fold! "The Lamb is all the glory, of Immanuel's Land."

"Love would have the company of the party loved," wrote Rutherford. "And my greatest pain is the want of Him, not of His joys and comforts, but of a near union and communion." Rutherford is satisfied now. For nearly 300 years he has been enjoying that "near union and communion" with his Beloved. We, too, have had sweet foretastes of that time. Our parched souls have often been refreshed at the Fount of Living Waters. We have been drawn near, perhaps, very near, to "that precious bleeding side," But, as Wesley would have said, "The best is yet to be." "Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love Him" and greatest of all,

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—H.R.S.

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PERSONAL

Archdeacon Hulme-Moir, Rector of St. Clement's, Mosman, will preside at the C.M.S. Summer School, Thornleigh, Sydney, from January 5 to 13th, and at Belair, South Australia, from January 25 to 29.

Archdeacon and Mrs. Stanway are expected to leave Kenya by air for London on 28th November, arriving the following day. On Christmas Eve they are due in Paris where they will stay with Bishop and Mrs. Chambers. Archdeacon Stanway is to preach in the British Embassy Church on Christmas Day. He is to be consecrated on 2nd February in Westminster Abbey and expects to fly back on 28th February to Nairobi to arrange the removal of their household goods to Tanganyika. Mrs. Stanway is to return to East Africa by sea, leaving U.K. on 7th March, for Dar-es-Salaam. They hope to visit Australia next year.

The Rev. D. G. McCraw, Curate of St. Stephen's, Newtown, Sydney, recently obtained his "private air licence." Mr. McCraw was in the air service during the last war and served abroad.

We offer congratulations to the Rev. and Mrs. J. R. L. Johnstone, of Beecroft, on the birth of a daughter, and the Rev. and Mrs. R. Walker, of Concord West, on the birth of a son.

Mr. and Mrs. D. Payne are receiving congratulations on the birth of a son, David Maxwell. Mrs. Payne was formerly in the Home Mission Office, Sydney.

Canon P. W. Robinson, Vicar of St. Mark's, Camberwell, Vic., will leave for Eng-

land in January for a health trip. The Rev. C. P. Brown will act *ad locum tenens* for Canon Robinson during his absence.

The Rev. Clive Kerle, the Gen. Secretary of N.S.W. Branch of C.M.S., is in hospital for an operation. We hope for a speedy recovery.

The Rev. G. Mashman, of Cammeray, we are sorry to note, has been indisposed. Mr. Mashman is a well-known Sydney clergyman on the retired list. We trust he will soon be well again.

The Rev. H. Sloman, Rector of Millthorpe, Diocese of Bathurst, has been appointed Rector of Warren.

A.C.R. DONATIONS.

The Members of the Board of Management are most grateful to the following for their donations:—Miss G. E. Holman, £2; Mrs. Kirby, 10/-; Mr. S. C. Hilder, 10/-; Mr. R. L. Little, 10/-; Miss F. Bronger, 10/-; Rev. E. L. Panelli, 10/-; Mr. R. Macgregor, 10/-; Mr. E. H. Face, 10/-; Miss M. J. Jones, 10/-; Miss Brayne, 1/-.

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HOPE IN THE MODERN WORLD.

If the study of history is the best tonic for drooping spirits then the study of God's dealings with His people and with the nations in times past is for the Christian man the best antidote to his fears in the present. The lessons of history are rarely heeded, so much so that a Chinese proverb rather cynically records the all that man learns from the past are new ways of making the old mistakes! Ancient Babylonian history is paralleled in modern times with Hitler and Stalin emulating Nebuchadnezzar in the lust for power. Their technique is the same—the only difference lies in the terrifying application of modern technology. Nor are there lacking those of historical insight to-day who see in the development of the welfare state certain symptoms which characterised the Roman Empire at the beginning of its decline and fall. History rings the changes on certain patterns of human behaviour. Toynbee's study is partly an expansion of this theme.

The historical writings of the Old Testament were given for a specific purpose, declares the Apostle Paul, whose words from the Epistle to the Romans are so effectively incorporated into the Collect for the Second Sunday in Advent. They "were written for our learning . . . that we might have hope."

The study of these Scriptures by the Church (a study, alas! too often crowded out by the pressure of modern life) should produce a people whose hearts and minds are possessed of a deep and abiding hope which the changes and chances of this mortal life cannot shake.

We are living in an age when, to follow our line of thought from Collect and Epistle to Gospel, "men's hearts are failing them for fear; and for looking after those things which are coming on the earth." The tensions of the international scene, the upsurge of nationalism together with the lurking fear of atomic warfare have led many to the pessimism of despair. No man can view the contemporary world situation without certain misgivings and fears. Especially is this true from the viewpoint of modern humanism which, as Dorothy Sayers so pertinently remarks, has no resources beyond itself. Here is the dilemma of contemporary secular society. But at such a time the Christian has hope. The outlook for him is not one of despair, for he is possessed of a true confidence which is not begotten of ignorance or blind optimism, but of a living faith in the God of whom he reads in the pages of Holy Writ. His faith is lightened by the expectation of the Coming of the Kingdom of God. He has real cause to "look up and lift up his head; for his redemption draweth nigh."

Nor is the Christian unmoved by the days in which he lives, however dark they may become. The reading of the same Scriptures produces within him a patience which enables him to endure without giving way to fear or despair and they both comfort and encourage him with their Message from the experience of God's people in times past.

In the light of these things the Christian is driven to a two-fold conclusion. Firstly, that without the knowledge of a revelation from God enshrined in the Biblical record, man finds himself involved in the predicament of an historical process which threatens to engulf him. Such was the melancholy conclusion of H. G. Wells given in his last will and testament to mankind, viz., "Mind at the end of its tether."

Secondly, that the Scriptures are valid and relevant to every human situation. Whatever the circumstances of his day—dark or

seemingly light, the Bible conveys to the Christian an authentic message of inspiration and hope. Surely it is not without significance that St. Paul declares that the things which were written aforetime in the pages of the Old Testament were written for our learning, i.e., for the Church of God in each and every age. In the light of this fact we ought to give the more earnest heed to the study and meditation of the Bible. This is the Church's intention made plain and practical through the Lectionary. But in this modern age one of the things needful in the Church, busy about so many things is, like Mary, to sit at Jesus' feet and to hear His Word. So then will come renewed hope and confidence in the living God.

To make this effective in the life of the Church, Bible reading must become a personal and an individual concern. For an intelligent and systematic readings of the Scriptures we commend to our readers The Scripture Union and The Bible Reading Fellowship, both of which have produced graded series of notes suitable for people of varying ages and experience. Some are ideal for children, others for the junior adolescents and or those of confirmation age. Maturer minds are catered for in Study Notes, which thoroughly pondered, will yield their own reward.

These notes are obtainable as follows:—The Scripture Union, 239 Elizabeth Street, Sydney, and The Bible Reading Fellowship, Canon E. Cameron, St. Luke's Rectory, Mosman.

CORRESPONDENCE

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

TWO CHURCHES DESTROYED BY STORM.

(The Editor, "Australian Church Record.")

Dear Sir,

In reference to the letters which appeared under this heading in your last issue, it is only fair to state that the damage to the Church at Wilcannia, while bad enough, was not so serious as reported in the daily newspapers. The Church was not "almost demolished" but lost half its roof. The Rectory was unroofed and seriously damaged with the result that the two B.C.A. deaconesses suffered considerable personal loss.

The local church people wish to finance repairs through their own efforts, but this Society will gladly send on any donations which may be given to help the people in their need.

Yours faithfully,

D. G. LIVINGSTONE,

Actg. Organising Missioner.

INVALID PENSIONER would be very grateful for an old Gramophone. Family Service Centre. MA 9620.

COPIES OF "100 TEXTS" are now 3d. each, or 2/6 per dozen. available at the Church Record Office,

INTRODUCING MY SAVIOUR.

(A New Book by Charys E. Begbie.)

The way that young people must take in life to-day is strewn with stumbling blocks and snares. Some of these are hidden, some partly hidden. Some are placed purposefully in the way, others are there by seeming accident, or arise in the nature of the case. A great many of these snares, traps and difficulties are anticipated in this book. Miss Begbie writes from quite a wide experience of new Christians and young believers both in the Mission Field and the homeland. Her help is offered with insight, understanding and sympathy.

The best help for any young Christian is the knowledge of Holy Scripture. Miss Begbie helps here wonderfully. The earnest young Christian will find both interest and profit in every page. There is much of Scripture but it is read in the light of the actual experiences of the believers' life. When these references are read and the teaching pondered and applied the book will be found to expand into much more than its sixty pages.

The aim throughout is practical. The writer wishes to help. The language is simple and the style clear. The illustrations are mostly drawn from experiences that fall within the writer's own knowledge. This restraint is all to the good.

Leaders of Fellowship meetings, whether men or women, clergy or laity, will find inspiration and guidance here. Senior fellowship members would greatly profit by reading the book. For that reason we hope it will be on sale this year at Katoomba and Upwey, and also at the English Keswick.

An appreciative Foreword is written by Archdeacon R. B. Robinson, who saw something of Miss Begbie's work in Nairobi, when she was matron of the C.M.S. hospital there and for which she was decorated by the King.

[Copies at C.M.S. Depot, 93 Bathurst St., Sydney. 2/9.]

KATOOMBA CONVENTION.

The programme of meetings is now in circulation. The Hon. Secretary is Mr. E. H. Perrett, 56 Hunter St., Sydney (BW 9692) who can give information about camps and accommodation.

The speakers this year include Archdeacons Begbie, Denham and Robinson (Chairman), and Canon Knox; Doctors Gavin Hamilton and Paul White; and Messrs. Deck, Gilchrist, Gordon and Sanders. The meetings will begin at 10 a.m. on Boxing Day and continue till New Years Day.

Sydney visitors find the opening hour difficult, but the Council of the Convention have considered it better on the whole to adhere to this hour and ask friends to make a special effort to be present. They ask for prayer for the Convention.

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CHURCH OF ENGLAND HOMES FOR CHILDREN AND ELDERLY LADIES.

(Canon F. W. Tugwell.)

During 1950, there have been some outstanding happenings connected with the Church of England Homes.

The first has been the fulfilment of a long-cherished dream—the centralisation of the Children's work at Carlingford. Since 1930, when "Havilah" at Wahroonga was transferred to our Committee by the Homes and Hostels Movement, the work amongst the tiny tots has been carried on there. "Havilah" was a beautiful home situated in some 22 acres of ground, but the nature of it made the running a difficult and costly matter. Even members of the Homes and Hostels Committee, imbued with a deep sentimental attachment but with an intimate knowledge of costs, recommended us some years ago to transfer the work to Carlingford, if at all possible, on the grounds of saving expense and of easier administration.

But wise as this recommendation was such moves are very difficult.

The eyes of the Committee however were centred on a big house, in spacious grounds, alongside the Boys' Home. The obtaining of this might provide the first step towards centralisation but was there a likelihood of it coming on the market, and if so could such a purchase be financed by us?

At length it did come into the market but to our grievous disappointment we were forestalled. However, after a few years it came again and at a time when we could face the matter more easily, and this time we were successful. We have moved very quickly, and now the tiny tots are at Carlingford; some scattered in the Boys' and Girls' Homes, the balance in the "New Havilah."

The "Old Havilah" has been sold, we rejoice to announce, to the Barnardo Homes, a similar organisation to ours, and it will be most effective for the purpose the Barnardo people have in view.

And so the whole matter has been done in a way which has given the deepest satisfaction to all concerned, and with the proceeds of the sale we shall now build up a new and a far more suitable Havilah for tiny tots in the vicinity of the other homes at Carlingford.

Another outstanding feature of the work last year was the formation of an Old Girls' Union. There was an Old Boys' movement but not an Old Girls'. The new Union has a two-fold object—(1) the helping of the present girls as far as possible, (2) The preservation of a fellowship commenced in the Homes. Most of the members are married and very busy folk but gratitude for the past has given them the desire to express all that they feel. The offices of President, Secretary and Treasurer are all filled by old girls. Already valuable help was given to the Girls' Home Stall at the Annual Fete in the Town Hall.

A third outstanding feature of 1950 is the achievements of some old boys. One is representing his firm as an Engineer in Sweden. Another graduated in dentistry and is just off to England for further experience. Still another is achieving great things in the Accountancy world. All this makes the work so worth while and shows what possibilities lie in the present boys and girls.

Christmas is a season full of expectancy that if we do our part, God will ever do to the children. Quite a number of Church Fellowships are meeting it by providing happy parties in the Homes and we are striving, with the help of good folk, to give each child a turn at the seaside. The Havilah Children are already at Terrigal in the Holiday Home so generously given by Mr. Spurway some years ago. Batches of boys will follow them in turn. The girls are going to Pittwater to a house generously provided by another of our good friends. It is not difficult to imagine what the holiday at the seaside means. Each day and every hour in it is packed with wonderful experiences.

The elderly ladies of our Rosebank-Waratah Home will also richly enter into the Christmastide joy. The ladies number 25. We wish that we had accommodation for more as the applications for entrance are so many but we hope that an enlargement will be possible in the not too distant future.

But all this work costs a great deal each year. We estimate the cost of the year 1950-51 will be £27,000, a great amount to raise. Of this amount 50% comes by way of Child Endowment and contributions from parents and guardians, if there are any; but the other 50% comes as gifts from our good supporters and friends. It is no easy task to raise this, but we have a firm faith

that if we do our part, God will ever do His in inspiring folk to help us.

Christ said, "Suffer the little children to come unto Me." He knows that it is our chief desire and aim to lead these little ones to Him, and so He ever encourages us, and the more so when the days are difficult.

One way in which Church folk can help us at the Christmas Season is by placing a donation in the envelopes which we send to the various parishes. If perchance this opportunity is missed then it can be sent to the Hon. Treasurer, Church of England Homes, 70 King Street, Sydney.

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C. of E. Boys' Homes, Carlingford (from 7 years).

Rosebank-Waratah Eventide Home for Elderly Ladies, Drummoyne.

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THE COMMITTEE appeals for support for the maintenance and extension of this important work among children.

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(a) Filling in this Form—

I promise to give to the Church of England the sum of £ : : as a donation, or to contribute—

Annually £ : : Name

Half-yearly £ : : Address

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(b) Remembering the Work in Your Will.

Is there a better way of perpetuating your memory on earth than by leaving the Church of England Homes sufficient money to establish a fund known by your name for maintaining a child in perpetuity?

MONEY LEFT TO THE WORK OF THE HOMES HELPS TO BUILD A FAIRER EARTH.

Visitors to the Homes are always welcome.

We suggest that you 'phone the Matrons and arrange a suitable time for your visit.

'Phone Nos.—Girls' Homes, UW 8420; Boys' Homes, WM 1226; Havilah Homes, WM 3791.

Administrative Office: CHURCH OF ENGLAND HOMES, 70 King St., Sydney. BX 2033.



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Diocesan News

SYDNEY

● St. Andrew's, Roseville.

At the Patronal Festival at St. Andrew's, Roseville, the Dean of Armidale, N.S.W., a former rector, was the preacher. He repeated the moving appeal that he had made to General Synod asking that those arranging for wedding breakfasts and such functions should make provision that the guests and especially when they are young people should not be practically compelled to use intoxicating liquor for the toasts. In many instances nothing else was provided. This was, in his opinion very un-Christian and quite wrong. £1322 was contributed to the response of the Temple Day Appeal for a Soldiers' Memorial.

● Mrs. Cranswick addresses Mothers' Union.

The Annual Meeting this year was unique in that the speaker was a nonagenarian in the person of Mrs. E. G. Cranswick, who is the mother of two Bishops and has been a member of the Mothers' Union from its earliest years.

Mrs. Cranswick addressed the large meeting in a clear, fluent manner, at times humorous, with amusing anecdotes from her long life as wife and mother in a Rectory, and also in a more serious strain, making it clear that the Lord was, and still is, her helper. After the close of the meeting members adjourned to the lower Chapter House and shared with Mrs. Cranswick a beautiful birthday cake and delightful afternoon tea.

● New Church Hall for Beecroft.

Vuntary workers are helping to build the new Church hall at St. John's, Beecroft. The parish has already raised over £500 for the project.

The parish also plans to build a new rectory in the future.

● Novel Evening at Lidcombe.

The parish of St. Stephen's, Lidcombe, recently held a novel evening in the form of a question night, on Tuesday, 3rd December.

The questions which related to matters of the Church and Religion were first placed in the box at the church door and then were answered by the Rector.

● Carols by Candlelight.

An innovation at the parish of St. Barnabas, Chatswood, this year will be a service of carols by candlelight on Christmas Eve.

The Rector is hoping for a large congregation on that evening to hear this unique service.

● Young People's Christmas Offering.

The Young People's Fellowship of St. Paul's, Burwood, have arranged to hold a

Christmas Tree at their final meeting for the year. At this gathering Christmas gifts will be brought to the Tree and will then be taken away for distribution to the children in the poorer areas of Sydney.

MELBOURNE

● Missionary Movements.

Dr. Phil and Mrs. Edmunds returned from strenuous and highly responsible service in India and Kashmir on 12th November, and with their two sons, Lloyd and Philip, are living at 37 Fitzgerald Street, South Yarra.

Miss Dulcie McLeish, who for some years was on the home staff of C.M.S., in the Melbourne office, returned on 26th November by the "Strathnaver" from Tanganyika, where she has rendered most valuable service.

We heartily welcome these missionaries in the name of the Society.

Missionaries of other branches who recently returned to Australia from furlough are Sister R. Watkins, from China; Rev. L. C. and Mrs. Pullen, from Dummagudem, South India, and Miss Bessie Parker and Deaconess Ruth Jackson from Tanganyika.

BALLARAT

● Archbishop of Canterbury's Visit.

Without hesitation we would say the visit of the Archbishop of Canterbury was one of the most stirring and memorable events that Ballarat has experienced for many a long day. The thousands who heard the Archbishop, and even the many who could not gain admission to the overcrowded service but saw the very friendly Archbishop and heard the bells pealing from St. Peter's from the other end and from the City Hall in the centre, will not soon forget the happy enthusiasm that pervaded the city. Even the railway strike and the pouring rain could not damp their enthusiasm. The strike made the Archbishop's time in Ballarat shorter than it would have been if the travelling could have been done by train as had been planned.

Because of this natural friendliness and genuine interest in people the Archbishop won the affection of all whom he met. In this friendliness he was at his best at the Reception and High Tea in St. Paul's Hall and among the boys and girls of our schools next morning.

Of the gatherings in St. Paul's Hall and in the Regent Theatre we wish we had time to write at length. We must at least say this

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much, that the Reception and High Tea killed stone dead the idea that Anglicans are cold and unfriendly. The gathering was warm with friendliness and good cheer, and it was the Archbishop himself that did most to create this happy atmosphere. As for the great service in the Regent Theatre, packed as it was in every part with representatives from all over the diocese, the Archbishop himself said that he was moved when he entered the theatre and saw the array of the clergy in robes on the platform behind and on either side of his throne, and on the throne the arms of the Diocese of Canterbury in colour; made for the occasion by the Diocesan Architect. But he was moved still more when he turned and faced the congregation of over 2000 people.

KALGOORLIE

● New Bishop Appointed.

The Rev. C. E. B. Muschamp, vicar of St. Michael's Church, Christchurch (N.Z.), has been appointed Bishop of Kalgoorlie and Assistant Bishop of Perth (W.A.). He will not be coming to Australia for the first time. His father, the late Rev. Canon Muschamp, was vicar of Holy Trinity Church, Launceston (Tas.), for many years. He took his degree at the University of Tasmania, and was on the staff both of Hutchins School and of St. Peter's, Adelaide (S.A.), before going to Oxford. His wife's home was in Hobart.

BATHURST

● Children at Coonamble Farewell Rector.

On a night accompanied by heavy rain, a children's rally, arranged as a tribute to the work of the departing Rector, Rev. H. F. G. Randall, and Mrs. Randall, attracted a surprisingly large gathering at the Parish Hall.

The function was arranged by the Order of Junior Anglicans who extended an invitation to all sections of the children of the Anglican community in the town to be present. A selection of choral and vocal items was presented by the Junior Anglican Choral Group trained by the Rev. Eric Walker.

Opportunity was taken at supper to make a presentation to the Rector and Mrs. Randall, and sincere was the tribute of the young people to the work of the Rector and Mrs. Randall among them over a period of more than six years.

In suitably responding, the Rector remarked upon the increasing number of children attending the services. He exhorted all to continued loyalty and devotion. With Mrs. Randall, he will shortly leave for Port Moresby to undertake work for the Australian Board of Missions.

ADELAIDE

● Adelaide School Visited by Dr. Fisher.

While in Adelaide the Archbishop of Canterbury (Dr. Fisher) was conducted by the Bishop of Adelaide (Right Rev. P. B. Robin) on a visit to St. Peter's Girls' School and St. Peter's College.

At St. Peter's College he received a copy of the history of the college from the headmaster (Mr. C. E. S. Gordon) and at St. Peter's Girls' School, where he was received by the Provincial Superior (Sister Frideswide) and the Principal (Sister Scholastica) he was presented with a cheque by the head prefect (Glenys Spicer) to aid the restoration of Canterbury Cathedral.

THE SECOND COMING OF CHRIST.

AN INCENTIVE TO SERVICE.

In our Lord's parable of the pounds, He emphasises the truth that to every one of His servants He has given a pound in order that they may trade with the same. The pound represents the Gospel, and His command is "Occupy till I come," i.e., "Trade with the Gospel pound until I come." And the parable goes on to say, "And it came to pass, that when he was returned, having received the Kingdom, then He commanded these servants to be called unto Him, to whom He had given the money, that He might know how much every man had gained by trading."

That question will be put. When? At His coming! And what an impetus the thought of His glorious return should be to the eager soul-winner! What says St. Paul in this connection? He writes to his Thessalonian Converts, "What is our hope, or joy, or crown of rejoicing? Are not even ye in the Presence of our Lord Jesus Christ at His coming? For ye are our glory and our joy." 1 Thess. ii. 1920.

—Contributed to A.C.R.

OURSELVES.

The Church Record is taking time by the forelock this year! The Annual Sale has been arranged for Friday, May the 25th.

We know that our friends feel with us that an Evangelical Church Newspaper is essential in this Commonwealth. And there is no doubt our paper has been privileged in the past to render valuable service to the cause of true religion. The paper is kept going by the liberality and exertions of its many friends. All our friends, great and small, far and near, are asked to join with us in the effort of May the 25th, 1951.

● Rector's Farewell.

At a luncheon in St. Paul's Parish Hall at Koroit, in the Ballarat (Vic.) diocese, representatives of the various centres and organisations expressed regret at the departure of the vicar (Rev. V. N. Gilbert) for Willaura, and wished him every success and happiness in his new parish. Besides numerous farewell presentations, Mr. Gilbert received a silver tray from members of St. Paul's branch of the Church of England Men's Society to mark the silver jubilee of his ordination to priesthood.

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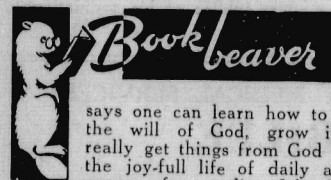
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JUNGLE DOCTOR RETURNS.

In a whirlwind tour, comparable to that of "One World" Wendle Wilkie, Dr. Paul White took in the United States, England, the Continent, East Africa and Indonesia. He was welcomed at a meeting in the Chapter House on November 13. His inseparable companion was a "Wire Recording Machine." He recorded 100,000 feet of music, interviews and what-have-you. He delighted the audience at the welcome with interviews recorded in Salisbury Square, Nairobi, Mvumi and Indonesia. He has a wonderful record of a fascinating tour and we look forward to hearing it over the air from time to time. We thank God for keeping him in safety during his extensive air travels.

Dr. Norman Powys will leave Mvumi in December for his first furlough. He will spend a short time in England before coming to Australia.

His departure emphasises our great need in Tanganyika—another doctor! Is there none to fill his place?



says one can learn how to pray in the will of God, grow in faith, really get things from God and live the joy-full life of daily answered prayer after reading John R. Rices "Prayer-Asking, and Receiving" which Dalrymple's Book Store are selling at 19/9.

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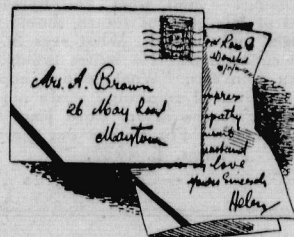
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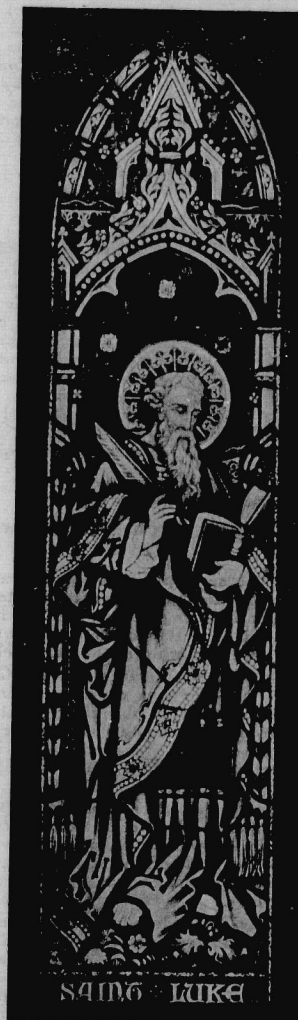


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