

## 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."

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## 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.

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## 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-



verted, but that the Gospel should be preached to them for a witness, and this has been done.

Christ also said according to St. Luke (21:24), "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Jerusalem was trodden down of the Gentiles from 70 A.D. to 1948 A.D. In our days Israel has returned to the land promised to Abraham, and is now recognised as one of the States of the world.

Our Lord has told us that it is not for us to know the times and the seasons; the fixing of dates is blasphemous; but He spoke of the Signs of the Times, and these two outstanding signs indicate that the consummation of the Age is near at hand.

(ii) And how may we be ready? St. John answers in 1 John 2: "And now, little children, abide in Him." While Our Lord has told us to live lives of watchfulness and prayer. So shall we look with eager hope for that day, as did the early church — that day when sin shall be conquered, when righteousness shall reign, when tears and sorrow and parting and death shall be no more — that Day when we shall see our blessed Redeemer face to face — that Day when "He shall see of the travail of His soul, and shall be satisfied."

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## LOVE CAME DOWN

(By the late Rev. W. F. Pyke, B.D.)

[The Rev. W. F. Pyke, whose sudden death was announced recently, was for many years a contributor to the "Record." The accompanying article is the last which we received from him.—The Editor.]

The very God! think, Abið; dost thou think?  
So, the All-Great, were the All-Loving too—  
So, through the thunder comes a human voice  
Saying, "O heart I made, a heart beats here!  
Face, My hands fashioned, see it in Myself,  
Thou hast no power nor may'st conceive of Mine,  
But love I gave thee, with Myself to love,  
And thou must love Me who have died for thee!"  
(Browning: An Epistle)

In the records of history and science we see how humanity has staggered forward with faltering steps and marks of blood along the path to great achievements. But this interpretation is not sufficient to explain the meaning of life and the world. In this world there is evidence of Will, Purpose, Order, Design, Imagination and Beauty. Evolution tells us nothing of the origin or the meaning of these things.

There is evidence that the Spirit of the Universe is a moral Being to whom Justice, Righteousness, and Love mean the same as they do to us.

"In the fullness of time God sent forth His Son."

The first century marks the beginning of a new era. It was an age full of profound and intense melancholy. "Though outwardly tranquil and prosperous, it was an age of iron and not of gold. The saddest and most heartless age of which history makes mention." (Gibbon.)

The masters of human wisdom were teaching doctrines of despair. Jesus Christ came into a wornout world bringing with Him a new Creature Spirit and the energy of an endless life. That is what that world of Greek and Roman civilisation alike really saw. It was an old world, highly civilised and educated, looking back on its great memories but conscious of approaching collapse.

The "hopes and fears of all the years" met in Jesus Christ. He resolved them, appealing to the Holy Scriptures argued from them and revealing their meaning. He appealed to Providence to things happening around them — new pages of which were being written every day.

After His ministry, death, resurrection and ascension, the world said a new thing, a little company of people

preaching a gospel of Redemption from sin, of new Birth and Resurrection in Christ; and the pagan world gradually fell before them, the Emperor Julian had to admit, "O Galilean thou hast conquered."

#### God Who Spoke.

In the literature of the world we find that men's thoughts all down the ages show that God has had dealings with them and revealed His Will to them.

The Bible is a unique book. It records the origin of man and a series of Divine dealings with men and women. The Prophets were certain that God had spoken to them and revealed Himself to them as a God Who loves Righteousness and hates iniquity. They did not believe in a silent God. The Bible reveals a personal God who is Father, Creator, Saviour and Judge of men — the one great, supreme Reality.

This revelation reached its climax in the Person of Jesus Christ from first to last His life was dominated by a trust in God as His Father, He was His Son, His Interpreter.

If there is no God or one who cannot be known, then Jesus Christ and all the experience of Christians is simply without explanation. It is only in Christ we can find meaning and hope for human life and the future.

#### God the Redeemer.

The truth about Bethlehem and Calvary is that God loves us and has gone all lengths to save us from the power and penalty of sin and to restore us to His loving fellowship.

It will be by love and not by argument that we come to believe in Him and respond to His call.

To be "horizontally minded," just merely interested in the things around

### THE PRIMATE and MRS. MOWLL. LEAVE FOR SHORT VISIT TO INDIA THIS WEEK.



This photo was taken at Bishopcourt entrance, June 24th this year on the 30th anniversary of the Archbishop's consecration in Westminster Abbey on St. John Baptist's Day, when he was consecrated Assistant Bishop of Western China.

Concerning his visit to India the Archbishop has written in the Sydney Diocesan Magazine:—

us, with no outlook on the future and just trying to keep things going, is unsatisfying and leads to despair. We see around us to-day the spectre of sin and selfishness stalking across the world, converting much of it into a great cemetery of dead values and hopes.

We must be "vertically minded" and let eternity into our lives. God is Light, Life and Love to those who look up and trust Him. Jesus Christ has sweetened and blessed human life and brought gladness and hope to a sorrowing world by His sacrifice and victory over sin and death.

St. John, looking back on the first century, could confidently proclaim: "This is the victory that overcometh the world, even our faith."

"My wife and I expect to leave by air for India on the 13th December, returning on Saturday, 31st January, in time, I hope, to preside at a Farewell to the Dean in the Chapter House that evening. The object of our visit is to be present at the Central Committee of the World Council at Lucknow, from 31st December to 8th January. At Amsterdam in 1948 I was appointed to represent the Church of England in Australia and Tasmania on this Committee, but this is the first of its meetings which I have been able to attend. The Lucknow Meeting is the first to be held in Asia, and it seems to me of great value to take this opportunity for being in close touch with the Asian Christian community in these days. On our way to Lucknow, my wife and I, after reaching Colombo by air on 15th December and going on to Madras the next day, hope to visit Bangalore to meet Deaconess Carol Graham, of the Women's Fellowship of the South India Church, and so to enable my wife to present a gift from the Mothers' Union of our Diocese towards St. Monica's House for training Church workers. We hope to continue our journey to Hyderabad and to spend Christmas with the Rev. and Mrs. Laurence Pullen at Dummagudem, returning to Hyderabad again en route for Lucknow. When the Conference is over, we plan to visit two former C.M.S. missionaries of my old Diocese of West China who are giving a term of service in Dr. Graham's Homes at Kalimpong, in the Himalayas, and we look forward to a few days' holiday in the grandeur of these mountain giants. We plan to stop at Singapore on the return journey to see something of the C.M.S. and C.I.M. work in the Chinese settlements of Malaya and then to have three days with the Bishop of Borneo, so that the links between that Diocese and the Australian Church, which have already been established, may be strengthened. We shall greatly value your prayers for that journey."

#### AUSTRALIAN COLLEGE OF THEOLOGY.

##### CLASS LISTS FOR 1952.

##### Associate in Theology (Th.A.)

(All Three Classes in Order of Merit.)

First Class. — Mrs. Beryl Leoni Beeson, Ballarat; \*Robin John Warsop, Nth. Q'land; †The Novice Osyth, C.S.C., Melbourne; Moya Margaret Ryan, Sydney; †Joan Isabel Knight, Melbourne; †Lorna Betty Neilson, Melbourne; \*Mrs. Florence Muriel Hickson, Bathurst; \*Eric Percy Newcombe, Brisbane; Alban Coryndon Marshall, B.A., Perth; \*Mona Yvonne La Reux, Canberra-Goulburn; John Sydney Mainstone, Adelaide; †Marjorie McGregor, Melbourne; †Margot McAllister, Melbourne.

Second Class. — Joan Mary Davidson, Brisbane; Graham Randell Wade, Sydney; Ernest Alfred Prideaux, Nth. Q'land; Joan Margaret McDougall, North Q'land; \*Ethel Mary Duffy, Melbourne.

Pass. — \*Andrew Gilbert, Ballarat; \*Lloyd Preston, Sydney; \*Margaret Ann Gribbin, Tasmania; Leonard Gordon Ridsdale, Nth. Q'land; Mrs. Joyce Hilda Stewart, Tasmania; Valerie Joan Gardener, Sydney; Marjorie Jean Clark, Tasmania; \*Gloria Alfreda Conduit, Perth; \*Harold Edward Batiste, Carpentry; Malcolm Clark, Tasmania; Marjorie Poole, Tasmania; \*Wilfrid Alexander Nicholson, Brisbane; Captain William J. Sherring, Nth. Q'land; Olga Mary Clark, Tasmania; John George F. Geoghegan, Grafton; Mervyn Charles Wynne, Brisbane; †George Mara, Carpentry.

##### Passed the First Half of the Examination.

In Order of Merit.

\*John Ronayne Mossop, Melbourne; †Vera Gaetjens, B.A., Melbourne; \*Margaret Patricia Jones, Gippsland; \*Frederick John Bale, Sydney; Mrs. Mima Dawn Nancarrow, Gippsland; Leonard William Johnson, Bunbury; †Mrs. Ida Margaret Bishop, Melbourne; †Mavis Daws, Melbourne; Allan Biggs, Perth; Peter John R. Watson, Sydney; Dorothy Audrey Stevenson, Sydney; Alfreda Joy Thompson, Sydney; Claire Makin, Brisbane; Mrs. Marjorie Vieth, Brisbane; Tasman Royce Bracken, Tasmania; Douglas Owen Cull, B.E.C., Armidale; †Janet Russell, Melbourne.

† Department of Youth and Religious Education, Melbourne.

\* General Board of Religious Education.

† A Native of Thursday Island.

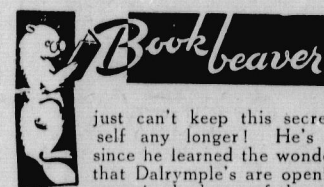
A number of candidates passed in one or two subjects.

On behalf of the Council of Delegates,

FRANK CASH, Registrar.

Christ Church, North Sydney.

24th November, 1952.



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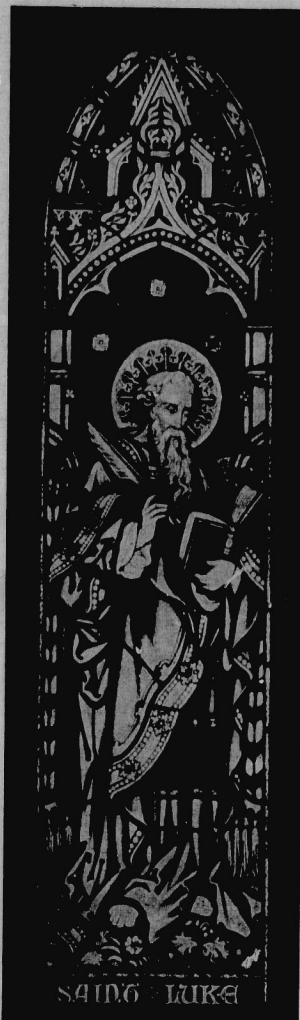
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## Bishop Chambers' Visit to Australia

The Bishop arrived in Australia by the "Stratheden" and came by air from Adelaide to Melbourne and Sydney. He took part in the Silver Jubilee celebrations of the Diocese of Central Tanganyika and came from thence to Australia. The Bishop has received a warm welcome from his many friends on his arrival in Australia and opportunity will be given at the various functions arranged of meeting him. The management of this paper greets him as one who in former days in Sydney did much to help the "Church Record."

### Bishop Chambers in Africa.

Twenty-five years ago — on All Saints' Day, November 1, 1927 — the Rev. G. A. Chambers was consecrated the first Bishop of Central Tanganyika, in Canterbury Cathedral.

The Church Missionary Society in Australia was challenged to accept the full support of Central Tanganyika, which could be created into a new and separate Diocese. A meeting of the Federal Council felt that this was a call of God, and it accepted in faith this new opening. The Society in Australia became, therefore, responsible for an area of 374,000 square miles with a population then estimated to be close to five million people.

When Bishop Chambers travelled to his new Diocese in 1928 there were seven mission stations with far-flung outstations on or near the old caravan route along which countless slaves had been marched to the coast to be sold.

The foundation of the work in Central Tanganyika had been laid by missionaries of C.M.S., London, the earliest of whom entered the country before the founding of the Colony of German East Africa. Many of those pioneers gave their lives in the service of the Gospel. With the founding of the Diocese, the responsibility for the work was undertaken by the Australian Society. The population of the Diocese to-day is about half that of all Australia.

During the first year Bishop and Mrs. Chambers and sixteen others were sent out from Australia. Since then more than fifty Australians have gone out, and others from Great Britain.

### Service in Tanganyika.

The Service of Thanksgiving for the Silver Jubilee in the Cathedral of the Holy Spirit, Dodoma, was an occasion of great inspiration. The 37 African and 15 European clergy joined in the procession, followed by the visiting Bishops. The Queen sent a message which was read by the Governor of the Territory, Sir

Edward Twining, and the Archbishop of Canterbury's message was read by Bishop Chambers, first Bishop of the Diocese. The service was read first in English and then in Swahili, the hymns being sung in both languages at the same time.

### RECEPTION IN SYDNEY.

Bishop and Mrs. Chambers were warmly received in the Sydney Chapter House on Monday afternoon last at a reception arranged by the C.M.S. Bishop Hilliard presided and paid tribute to the Bishop as a great Australian and pioneer in missionary work. Bishop and Mrs. Chambers both feelingly responded to the warm reception given to them. The Bishop gave an interesting account of his old diocese in East Africa, which he had recently visited for the Silver Jubilee Celebrations.

In his reference to the Mau Mau troubles in Kenya Colony he said it was not so much a movement of black, against as it was anti-God. Basically it was a spiritual opposition.



BISHOP G. A. CHAMBERS,  
of Embassy Church, Paris

## NOTES AND COMMENTS

Christmas Day is our next day of publication. Consequently we have to get to work earlier in order that before Christmas our next issue may be in the hands of our subscribers. For that purpose we hope to have all the papers in the post on the Friday before Christmas.

Our  
Christmas  
Number.

heard questions about certain statements concerning St. Alphonsus Liguori. The speaker, evidently a Roman priest, expatiated on the virtues of Liguori and attributed the statements to the "gutter Protestant" press or some such description. Quite incidentally there came to our hand the following statement, with chapter and verse assigned, which are relevant to the whole discussion:—

### MODERN ROMAN CATHOLICISM.

A new radio base estimated to cost £6,000, is to be established at Ceduna by the Bush Church Aid Society of Australia. The Society's organising secretary (Rev. T. Jones) said that authority has been given by the Postmaster General for a radio base at Ceduna in connection with the Society's Flying Doctor services at Ceduna and Wudinna.

Building would start soon, and the station would be in operation early this month.

Hospitals at Ceduna, Wudinna, Penong, Cook, and a nursing home at Rawlinna are staffed and maintained by the society, which has provided a Flying Doctor service, with two planes, in South Australia since 1937.

The B.C.A. Flying Doctor Service has been doing a fine piece of work for outback people, and this section of their work is in closest relation to their work of evangelising the Outback of Australia. The expansion of this service will strengthen their work for what is the main purpose of the Society's functioning, "Australia for Christ."

The Roman Church gets sometimes a questionable benefit over the wireless. In the hymn session on Sunday mornings there is often thrown in a hymn from a Roman Church, and more often than not, it is a hymn in adulation of or address to the Virgin Mary. It would almost appear that "Marianity" rather than "Christianity" would better describe that denomination.

The other Sunday we listened in, by pure chance, to a speaker over 2SM, the R.C. Broadcasting Station, and

There is in existence an orthodox volume entitled "The Glories of Mary," by St. Alphonsus de Liguori. In 1803 the Pope confirmed a decree of the Sacred Congregation of Rites which declared that the writings of St. Alphonsus had been most rigorously examined and that not one word had been found worthy of censure.

An illustrated edition of the Glories was published in London in 1938 with ecclesiastical approbation. At p. 238 we read: "In the Franciscan chronicles it is related that Brother Leo once saw a red ladder, on the summit of which was Jesus Christ; and he also saw a white ladder, on the summit of which was His most holy Mother, and Leo beheld some who tried to ascend the red ladder, and they mounted a few steps and fell; they tried again, and again they fell. They were then counselled to try the white ladder, and by that one they easily ascended, for our Blessed Lady stretched out Her hand and helped them, and so they got safely to Heaven."

No comment is needed.

This even transcends the falsely called "Christian Science" teaching that gives Mary Baker Eddy a place at least as high as that of Christ Himself.

The other day one of our Parliamentary representatives happened along and witnessed an incident that drew from him a notice A Fine Lead. in the local press. Here it is:—

Several weeks ago I visited the Boronia Park Public School to join them in their weekly ceremony of expressing their faith and devotion to God, Queen and Country.

It was a lovely service, and one which every parent should have the privilege of witnessing. The singing of the Lord's Prayer by the 5th Class was a pure delight, indeed the whole atmosphere was one of simple dignity and uninhibited loyalty.

The ceremony was concluded by one of the pupils leading the classes in the recital of the following "Credo":—

"This is our school,  
Let peace dwell here,  
Let the rooms be full of happiness,  
Let love abide here—

Love of God,  
Love of mankind,  
And love of one another.  
Let us remember: As many hands make a house, so many hearts make a school."  
I came away knowing that "Young Australia" was in safe hands.

It is good to know that there are many of such teachers, in our Public Schools, willing enough to let the influence of their spiritual belief sweeten the atmosphere of the schools under their direction by overt acknowledgment of their God.

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## THE MEANING OF MIRACLE

(By Rev. J. A. Dahl, M.Sc.App., A.A.C.I., Th.L.,  
Rector of Blackheath, N.S.W.)

We rarely meet an atheist or an avowed Pagan for those who are not definitely Christian are religious. But in Australia the largest opponent of Christianity is worldly religion.

"Speak about beauty, truth and goodness or about a God who is simply the indwelling principle of these three, speak about a great spiritual force pervading all things, a common mind of which we are all parts, and you will command friendly interest. But the temperature drops as soon as you mention a God who has purposes and performs particular actions, a choosing, commanding, prohibiting God with a determinate character."

"An impersonal God — well and good. A subjective God of beauty, truth and goodness inside our own heads, better still. A formless life force surging through us, a vast power which we can tap—best of all. But God Himself, alive, pulling at the other end of the cord—that is quite another matter. There comes a moment when the children who have been playing at burglars hush suddenly: was that a real footstep in the hall? There comes a moment when people who have been dabbling in religion ('Man's search for God!') suddenly draw back: 'supposing we really found Him? We never meant it to come to that! Worse still, supposing He had found us?' (C. S. Lewis.)

This religion of the people, particularly of the educated, finds a variety of expressions and is pantheism in a modern dress.

### Scientists Question Nature.

It finds important support from the popular conception of science, from the writings of men of assured scientific position — Jeans, Eddington, Planck, Heisenberg and others who have sought to give a philosophic interpretation to their science. The rigid determinism of the nineteenth century was startled by the Quantum theory and then shaken by the Principle of Indeterminacy twenty-five years ago—though even Heisenberg does not make it clear whether the indeterminacy resides in the physical world or in our knowledge of it. These men see here a chance to establish freedom in the world.

Jeans seeks it in the probabilities of statistical laws and more than any other has sought to show science as making possible the thought of a master mathematical spirit permeating the universe and even being outside it. Whether it be Jeans, or Bergson with his Life Force, or Whitehead the philosopher, many modern scholars seek some unifying force not completely identified with, nor entirely restricted by, the laws of nature. "Pantheism certainly is congenial to the modern mind; but the fact that a shoe slips on readily does not prove that it is a new shoe—much less that it will keep your feet dry." (C.S.L.)

### There are Miracles.

This modern pantheism with a background of law and order in contrast to earlier pantheisms, leaves no room for miracles. It declares that there must be a complete natural explanation for every event. Christianity flatly and plainly declares the inadequacy of pantheism or science to picture reality comprehensively.

The spearhead of its challenge is the presentation of a miracle—the incarnation—the supreme revelation of God to man. The protagonists of religion and science are well content if the discussion of Jesus Christ is restricted to his manhood, if he is described merely as a perfect man with powers differing only in degree from those of other men. Then religion and science can accept Him without danger to any of their vital positions.

The proof of a prophecy lies in its fulfilment, but a doctrine claiming to be a revelation does not carry an irrefragable proof within itself. Revelation is not left without support, but puts forward miracles as its credentials. Remembering the character of Jesus Christ, consider what He claimed for Himself.

This Man Who successfully challenged His foes to convict Him, of any sins claimed that He had existed from before His natural birth from all eternity, that He was the only-begotten Son of God and was one with God,

that the world had been made by Him, that He came to take away the sin of the world, that only through Him had men access to God, that He would be the future King of the whole earth and the Judge of all at the general resurrection. If all that He did was to make these claims and to do nothing else, then sober reason would declare that despite His good character His mind was disordered. If what He said was true, surely such a person must be manifestly different from other men in act as well as in word.

The fact that others could convict Him of no fault is not sufficient to prove Him sinless. For it is God alone who knows what is in the heart of men where the root of sin is to be found. His goodness is evidence that compels consideration of His claims. The sinlessness is accepted by an act of faith and is not this kind of evidence.

### The Credentials of the Gospel.

We find that He brought as witnesses to the truth of his claims miracles that showed He exercised power over the physical world, the elements of nature and over death, culminating in its prophecy and miracle of His Resurrection.

The modern assault on miracles has been twofold. There was that of nineteenth century criticism which sought to explain the evidence for miracles as to make them not facts but myths. But the evidence was too strong for this assault to succeed. The second attack has been to try and find a complete natural explanation for them—thus proving them no miracles.

Miracles can only be seen against a background of law. The laws of nature do not govern or declare what ought to be or shall be, but are descriptive declaring what does happen in given circumstances.

The witnesses for these miracles were thoroughly competent to know the relevant laws and to recognise that a miracle had occurred such as raising the dead, feeding the multitude or walking on the lake. The existence and nature of the evidence still withstands all honest challenges. The miracles of our Lord, of His disciples and of His life challenged us, even dare us, to reject Jesus of Nazareth as God manifest.

There is no other sufficient answer.

### Advent Supplies the Key.

The implications of this are so tremendous that very few Christians honestly face them. Here is the key to

philosophy and science. Philosophies which ignore such a vital fact must fail. There is no evidence that science can make true progress except in a Christian atmosphere. Greek science came to an end until wedded to true Christianity.

Pantheism and polytheism have not produced a valid science. There is clear evidence that communism, because it is atheistic, cannot initiate progress in fundamental science.

The miracle that is the message of Advent has not been comprehended by science or philosophy. It must first be laid hold of by the individual, be clearly recognised and unmistakably proclaimed—that there lived in Palestine Jesus of Nazareth, not only a great prophet and the first amongst men, but one who was **God manifest in the flesh.**

### BEHOLD! THY KING COMETH!

We have longed and prayed for the Kingdom of Social righteousness to come on earth as it is in Heaven. It will come — but the King must come first.

We have longed and prayed for peace upon earth. It will come — when the Prince of Peace returns.

We have longed and prayed for the

reunion of Christendom. It will come to pass when "the Lord shall be King over all the earth: In that day shall the Lord be one, and His Name one."

We have longed and prayed for the conversion of the world. It will be so: "The earth shall be filled with the knowledge of the Lord, as the waters cover the sea"; but we have Christ's authority that first "Nation must rise against nation, and kingdom against kingdom" famines, earthquakes, persecutions and iniquity abounding; and we have St. Paul's authority for "the falling away must come first and the man of sin be revealed."

If, as we confess, our Lord's Second Coming is as certain as His First Coming in the Incarnation, we must expect Satanic opposition to this belief as the day draws nigh. "Of that day and hour no man knoweth," nevertheless our Lord did say that signs would appear by which those who were watching would know that it was becoming imminent. It may indeed be the lack of watchfulness and faith within the Church which has actually prevented our Lord from coming to establish His Kingdom already. Had the Church continued in her first love, and made faithful witness her first concern, it is possible that the Bridegroom would not have tarried so long before coming for His bride.

This belief, that the Kingdom of Heaven on earth is to wait for its full manifestation till our Lord Himself appears in glory, is in no wise to lessen our striving for social righteousness now; rather it should intensify it, and quicken every missionary endeavour. How else shall the "Gospel of the Kingdom be preached for a Witness unto every nation," and as a result of this witness from among every people and tribe "a people be taken out for His Name?"

Men speak hopefully of a "better world." If Christ were accepted as Saviour and King, the world would indeed be "better"; but His teaching was distinctly that rejection and persecution await His faithful followers at the hands of a world which rejected their Master. There is a better and surer hope than this; of a world purged by judgments, restored and prepared for Christ to reign as King. Of the Church, purified, persecuted and translated, reigning with Christ. Of the Jews, chastened by centuries of suffering, looking on Him Whom they pierced, cleansed and restored to their original vocation of prophet-nation to the world, and gathering the other nations unto Christ's Kingdom.

Finally, all Christ's enemies — unrighteousness, war, sickness, death — being subdued unto Him, of the Kingdom being "handed over to the Father, that God may be all in all." For all this we pray "Our Father . . . Thy Kingdom come on earth, as it is in heaven." Amen: Come, Lord Jesus.

—Epilogue by Brother Edward.

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## PERSONAL

Mr. Sydney Moss, who has been a Warden of St. Andrew's Cathedral, Sydney, has resigned after forty years. Previously he had been connected with Manchester Cathedral. St. Andrew's Cathedral Chapter has expressed appreciation of his services.

Dr. J. E. M. Joad has made a comparison of his faith and has returned to the religion of The Church and the Book of Common Prayer, which he was taught in his childhood. He says that it was the pervasiveness of evil which led him back to the Faith.

Mr. R. G. T. Holland, A.Mus.A., has been appointed organist of St. Thomas', Rozelle.

The Rev. J. F. G. Olds, Rector of St. Aidan's, Annandale, Diocese of Sydney, has accepted nomination to the Parish of St. John's, Glebe, Sydney.

The Rev. A. R. Lormer, of Berowra, has accepted nomination to St. Cuthbert's, South Kogarah, Diocese of Sydney.

The Rev. A. C. Yuill is returning to Sydney from England early in the New Year and has accepted the incumbency of Berowra and Asquith.

The Rev. K. E. Hamilton, Rector of Elsternwick, Melbourne, is resigning his parish. Mr. Hamilton served as a missionary in the Sudan. Later he held office as Archdeacon and Registrar in Gippsland, and afterwards in the Diocese of Melbourne, at South Melbourne, and in his present parish. He has been closely connected with C.M.S. as chairman of the Victorian Committee and a regional secretary for Asia. He proposes to do voluntary work for C.M.S.

Mr. A. Hayman was ordained as a Deacon in St. Stephen's, Willoughby, by the Archbishop of Sydney on Sunday morning, December 7th. Canon D. J. Knox preached the sermon. Mr. Hayman has served as a missionary in China for more than thirty years. He has two sons serving in the ministry of the Church of England, the Rev. T. Hayman, at Ceduna, South Australia, and the Rev. A. Hayman at Wilberforce, N.S.W. Mr. Hayman will assist in the parish of St. Stephen's, Willoughby.

A garden party to meet The Dean of Sydney and Mrs. Barton Babbage, was given by the Archbishop and Mrs. Mowll at Bishops-court on December 2nd. Members of the Cathedral Chapter, the Cathedral staff and other friends were present. The Dean and Mrs. Babbage will leave for Melbourne early in the New Year.

The Dean of Norwich Cathedral, the Rt. Rev. H. St. Barbe Holland, is giving up his appointment and retiring. This decision has caused widespread regret throughout the diocese, where his great Christian personality, his sense of values and keen appreciation of life's problems have done much, not only to enrich the noble tradition and service of the Cathedral life and worship, but to link the material life of the city more closely with the spiritual influence of the Cathedral. The Dean will be leaving England in November to visit his son in New Zealand, who is also a Bishop—the Dean was himself Bishop of Wellington, New Zealand, for ten years before coming to Norwich to take up his appointment at the Cathedral.

Mr. Lance Hardy, the organist of St. Paul's Cathedral, Melbourne, and the Rev. W. R. Dowell, Precentor of St. Paul's, Melbourne, were on a visit to Sydney last week with St. Paul's Choir, and took part in the St. Andrew's Cathedral Choir Festival.

The Rev. and Mrs. G. Muston, of the Rectory, Wallerawang, are receiving congratulations on the birth of a son.

The Rev. J. Greenwood has arrived back in Sydney from England. Mr. Greenwood has been on a deputation for the Bush Church Aid Society.

Miss Viva Michael was recently farewelled at St. Paul's, Canley Vale, on the eve of her departure for missionary work with the W.E.C., near the border of Tibet in India. Miss Michael is the daughter of Mr. and Mrs. F. G. Michael, of Canley Vale, and sister of Deaconess Roslyn Michael of St. Thomas', Enfield, all of whom have had close associations with St. Paul's, Canley Vale.

The Rev. R. S. R. Meyer, Rector of St. Thomas', Rozelle, has successfully completed courses at the University of Queensland for the degree of bachelor of arts and the Diploma in Journalism.



A Seaside Mission

DEDICATION OF ORGAN.  
ST. ANDREW'S CATHEDRAL,  
SYDNEY.

The dedication of the Cathedral Organ took place on Thursday night, December 4th. The function was incorporated in the Cathedral Festival Week with a series of gatherings successfully carried through. Also it was the occasion of the presence of St. Paul's, Melbourne, choristers, who had joined with St. Andrew's Choir for a united choir festival. It was a happy thought to invite the Melbourne choristers for such a visit. A hearty welcome was accorded them and their presence in Sydney, and their singing was much appreciated.

The Archbishop of Sydney dedicated the Cathedral Organ which is now pronounced one of the finest instruments in the Southern hemisphere. It has been reconstructed by the firm, Messrs. Hill, Norman and Beard, and it will certainly be a great asset to the Cathedral. An organist has not yet been appointed in the place of Mr. Hugh Bancroft, who resigned recently. Dr. V. E. M. Sheppard, of Sydney, is acting organist.

Dr. Arthur Michael Ramsey, formerly Regius Professor of Divinity at Cambridge University, was enthroned as Bishop of Durham last October. Trumpeter of the Durham Light Horse sounded a fanfare as the Bishop was escorted to his throne by the Dean of Durham.



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## REACHING THE CHILDREN.

One of the best attested and successful means of child evangelism is that which is carried out regularly every summer on the beaches by the Children's Special Service Mission and we commend it to the interest and prayers of our readers. This work provides one answer to the problem of how to reach the child (who often has no connection with the Christian Church) with the Gospel of Jesus Christ—it is simply to go out among the children, play with them, organise beach meetings for them and encourage them to link up with a class for daily Bible teaching for a period up to a fortnight. The fruit of this work as seen over the years proves that it is abundantly worth while.

Briefly, the method is as follows:—A team of young Christian men and women is gathered together by the leaders of the Mission at a certain beach for a period of ten to fourteen days to live and work together for the good of the children who are holidaying there. The daily programme includes a beach service on a pulpit of sand decorated with appropriate verses of Scripture. At this the popular C.S.S.M. choruses are sung, a message given—often illustrated and sometimes dramatised—the Word of God read, and brief prayer offered. Parents often enjoy this as much as the children. A variety of games and competitions are held daily, as well as special times for a course of Bible lessons usually from one of the Gospels. Those who attend these are proud to be called "keenites."

Occasionally evenings are held expressly for parents with the screening of a religious film and talk. The children, too, enjoy Chinese lantern processions and other special functions.

This year in almost every State of the Commonwealth the red C.S.S.M. banner will be seen on many beaches. In N.S.W. alone these Missions are planned to be held at Harrington, Nelson Bay, Budgewoi, Toowoona Bay, Palm Beach, Stanwell Park, Coalcliff, Coledale, Austimier, East's Beach, and Huskisson. In Victoria C.S.S.M. will be seen on many of the beaches around the Bay.

One main appeal of C.S.S.M. is that it is naturally suited to meet the youngster on his own ground and to enter into his holiday with him—the other is that it presents the Gospel of Jesus Christ—the message of Jesus Christ, Crucified and Risen, as the only one who can meet the need of the young as well as of the old. Did not the Master begin His preaching by the seashore? "And Jesus began again to teach by the seaside." (Mark 4:1.)

## HOLIDAY CAMPS.

The Summer Holidays provide a splendid opportunity for Evangelism among School boys and girls who are away at seaside resorts and elsewhere. For many years past the Crusader Union and the Children's Special Service Mission in all States of Australia have held Summer Camps for boys and girls.

It was Mr. Edmund Clarke who first introduced the idea of Summer Camps for School Children in Australia, and since then they have been the means of leading many boys and girls to know Christ as the Saviour. There is a growing number of men and women who are now on the Mission Field who first gave their hearts to Christ at these Summer Camps. Clergy may well feel that the Crusader Union and the C.S.S.M. are a valuable asset to the work of the Sunday School and the Day School Scripture lessons. They often help to bring to fruition the seed which has been patiently sown through the year. There will be camps during the summer in every State, but the following details have come to hand with regard to arrangements in New South Wales:

The C.S.S.M. is holding its Inter-School Camps for Boys at Mount Keira, Kiama, Taniila, Lake Munmorah, Mount Victoria, Gerringong and Saratoga; and for girls at Mount Victoria, Kiama, Gerringong, Narra-been, Manly and Mount Keira.

The Crusader Union is holding two Camps for boys—one for seniors and one for juniors—at their Camp site at Lake Macquarie in January. This beautiful site was given to the Crusader Union by Dr. Parr. On the recreational side, it is an ideal holiday place for camping, swimming, boating and fishing. The Crusader Union is also holding

Off to A  
Holiday  
Camp

two camps for girls—one for seniors and one for juniors—in January at Rathane and Chalderton. The first Crusader Camp for Boys was held under the leadership of Dr. Howard Guinness twenty-three years ago.

## "OPERATION HAWKESBURY."

A very interesting combined I.S.C.F.—Crusader Union activity this Summer is to be "Operation Hawkesbury," a ten-day cruise up the Hawkesbury River. Each boat will be under the command of an experienced Officer and the flotilla will be commanded by Mr. J. R. Prince, a former Naval officer. During the cruise, training will be given in boat handling, naval signalling and semaphore, motor maintenance and map reading, and many other activities will be included in this interesting expedition.

The summer also provides golden opportunities for University students from different States to meet in Conference. In January the Inter-Varsity Fellowship of Evangelical Unions will hold its Thirteenth Annual Conference at Indooroopilly in Queensland. Speakers will include Francis Andersen, Esq., M.Sc., Demonstrator in Chemistry, University of Melbourne, the Rev. Cyril Cato, M.A., B.D., Ph.D., Missionary Anthropologist from Fiji, the Rev. Howard Guinness, M.R.C.S., L.R.C.P. Bible studies will be conducted on the subject of Justification as revealed throughout the Scriptures, by the Rev. Leon Morris, B.Sc., M.Th., Ph.D. This year a Graduates' Conference has also been arranged at Indooroopilly when a series of addresses and discussions will be arranged on the subject "The Gospel and the World."

It was of great interest to pick up a magazine for the second term this year of one of the great public schools in Sydney and to find neatly placed amongst House Notes on all manner of topics the following testimony submitted by a boy in Form 4A:

## MY SAVIOUR.

'Twas on Calvary's Cross I saw Him,  
With a thief on either side—  
His blood-stained face so tender;  
I found in Him my guide.

Then from that Cross they took Him,  
And sealed Him in a tomb,  
He overcame the bonds of death,  
And saved us from all doom.

Some day He'll come in glory,  
To take us from all sin,  
To be with Him in Heaven,  
And always worship Him.

We shall look upon our Saviour,  
And see Him face to face,  
And behold the wondrous rapture,  
Of His mighty saving grace.

## GIVE BOOKS FOR CHRISTMAS

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| A. S. Turnbull (Author of "The Bishop's Mantle")—<br>"The Gown of Glory" ... .. | 16/- | " 1/-    |
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## An Earl Speaks on the Advent

The power of a great but neglected doctrine — the Second Advent of Jesus Christ, is graphically shown in this article. It is part of a speech delivered by that outstanding Christian and Social reformer—the first Earl of Shaftesbury, at a Conference held at Mildmay in February, 1828, and is reprinted here not merely as a matter of historic interest but chiefly to quicken interest in the preaching of the blessed hope of the glorious appearing of our great God and Saviour Jesus Christ.

"But, I confess that, dreadful as war may be—and we now know more of its horrors than we used to do, from the minuteness of the particulars in the newspapers, and more of the tremendous price at which victories are won—I fear much more, with a view to the future, the condition of man as to his relation with God. I fear much more that the state of things is coming on as foretold by our Lord, that spirit of indiscipline, insubordination, lawlessness, dislike of moral restraint, and of all comprised under the one word, Anomia. I say, much more do I fear the great result which He predicts, when He says that thence the love of many shall wax cold. The great characteristic of the day is indifference; and indifference is the most fatal thing to which any church or nation could be subjected. There is a great stir, no doubt, among a certain number of religious parties, but the great mass of the nation is sunk in indifference, because it is sunk in the mad pursuit of wealth, and the still more mad enjoyment of that wealth when it has been acquired. There remains, however, the great doctrine which, with those who entertain it, goes to the inmost heart and must form the very lifeblood of their temporal, and certainly of their spiritual existence — the great doctrine and hope of the second coming of our Lord. I may speak a word upon that as the result of my own experience, and I hold it out to all the clergy if they will allow me to give them a word of exhortation—I give it not upon the standpoint of interpreting the Bible, but from the standpoint of having had much knowledge of the working people, from the best of them down to the lowest dregs of the population—I maintain that if you will go among the mass of the people in all their misery, and filth, and sin, and hold out to them the great doctrine of the Second Coming, and tell them that if they will turn to the Lord, it may be

at hand, it may be far distant—I tell you that, if you will go among the great mass of the poorer sort, and hold out to them this great truth, and enforce it by all the eloquence that you can command, and all the spirit that may be given to you by the Holy Ghost, I have no doubt (I feel it from what I have seen and heard myself), that thousands of the people will receive the gracious and consolatory doctrine, and find in it the solace of their present misery, by living in the hope of an immediate and blessed hereafter.

I saw it in the very depths of human misery. I saw it and I heard it in the lowest receptacles of human sorrow, in Whitechapel, where were collected some three hundred of the most miserable of human beings. There they were addressed upon this very subject; and when I called upon them to sing the ever-stirring hymn with which we began to-day, with the great shorus, in which they all joined—

"Hold the fort, for I am coming,  
Jesus signals still.  
Wave the answer back to heaven,  
By Thy grace we will—"

those 300 wretched human beings burst as one man into song for ten minutes, and then for ten minutes more did they repeat it, and many of them went back to their homes comforted and strengthened, because they heard for the first time that a Redeemer was at hand, and that any hour He might be expected to take them to Himself, regenerated and happy, there to dwell with Him forever. I know it is an unpopular doctrine to many in easy circumstances, or engaged in high missionary operations, who wish to have the thing perfected by their own strength and exertions; but because it is unpopular, that is the more reason you should press it upon them, and force them to hear it, whether they will or not. If, having failed among the bet-

ter sort, you wish yet to preach the doctrine with all its truth and consolation, allow me to say again, in conclusion, Go among the apparently lost, among the most degraded, the most miserable, and I would dare to predict that any man who does so in that spirit and in that notion of the Gospel, and holding out this promise, will return in joy and bring his sheaves with him. I must apologise for having spoken so long, but I was told to do it. This is a subject that has been in my heart for many years. I have thought and read upon it, but never so methodised it as to dare to bring it before any audience in a didactic way, especially before such an assembly as this; but of this I am quite sure that it is the only doctrine that will meet the prevalent sins, weaknesses, perplexities, and perils of the times. It is the only doctrine whereby you can withstand the mighty progress of every form of vice, and above all, those specious forms of unbelief that are breaking out on the right hand and on the left, and leading (I say it with sorrow and with terror), to the perversion and ruin of the present and the coming generation. May the blessing of God descend upon this assembly and upon all that has been uttered this day in piety and in prayer!

### Proper Psalms and Lessons

#### December 14. 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. 21. 4th Sunday in Advent. St. Thomas' Day.

M.: Isa. xxxii 1-18 or Job xlii 1-6; Luke i 26-45 or 2 Tim. iii 14-iv 8, or John xiv 1-7. Psalm 94.

E.: Isa. xxxiii 2-22 or xxxv; Matt. xxv 31, or Rev. xxii 6 or 1 Pet. i 3-9. 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.

#### Dec. 28. Sunday after Christmas Day.

M.: Isa. xl 1-11; Luke ii 22-40 or Col. i 1-20. Psalms 2, 8.

E.: Isa. xl 12 or xli 1-20; John x 1-16 or Phil. ii 1-11. Psalms 45, 110, 113.

## CHURCH OF ENGLAND HOMES

(Canon F. W. Tugwell, Hon. Clerical Secretary.)

In his poem — "The Everlasting Mercy" — the poet Laureate, John Masefield, wrote:

"He who gives a child a treat,  
Makes joy bells ring in Heaven's  
streets."

Surely the truth of these words is borne out by Christ as He says "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

While, with God's help, we ought ever to keep the bells ringing, at Christmas time we enjoy a very special opportunity and especially in the Carlingford Homes where 230 children, either homeless or neglected, are cared for.

In these days of high costs it takes the large sum of £34,000 each year to carry on these Homes. The source of income is three-fold — (1) Child endowment, (2) the help which is expected of a relation or guardian, and most important of all (3) the gifts of Christian people.

We earnestly strive to give the homeless that which they need above all other things — a Christian Home. John Masefield adds to the lines already quoted:

"And he who gives a child a home,  
Builds palaces in Kingdom come."  
How greatly, Christ, who said "For of such is the Kingdom of God" must approve of our striving.

Our policy in late years at Carlingford has been to build in a homelike way. At the Boys' Home there is a beautiful building which may savour of that very important thing administration, but it is also here that our delightful chapel, where daily prayer is offered, is found and also the home of our Superintendent and the older boys. On each side of this building there are two cottages (four in all) and in each of these there is a motherly matron, a sisterly assistant and a fine active family of growing boys.

For years we dreamt of bringing our three homes in separate areas into one and when at last the opportunity came we rejoice that the Committee had the courage and the faith to seize it. Already magnificent progress has been made. Havilah, the Home for Tiny Tots, once at Normanhurst, is now in beautiful grounds alongside the Boys' Home at Carlingford. A large property of 44½ acres on the Pennant Hills Road, right opposite the Boys' Home, came on the market some 12 months ago, and although the price was £25,000 the Committee, to their everlasting credit, bought it. Since then some key blocks adjoining it have also been added, and now we have a wonderful site for our future Girls' Homes. We have a great scheme of development, and

when it is fully developed we hope the "Church Record" will help us in making it known.

But beside uniting the family and promoting the family spirit this policy of centralisation has great practical advantages. It means better and more economical administration, greater and more intensive oversight, richer and happier service.

Our Homes are truly achieving great things in these days for we can boast of most capable leadership in each of them. Mr. A. O. Howes is our Chief Administrator. He came to us with the reputation of having built up a fine home for Children in Western Australia and of administering it in a highly efficient way; and as the days go by we are finding that the reputation was sound.

Mr. F. J. Wilson, Miss Edenborough and Mrs. Graham are the capable leaders in the Boys', Girls' and Tiny Tots' (Havilah) Homes respectively. Each believes that the child is of infinite importance. Possibly their ideas can best be summed up in some telling words uttered by Professor C. S. Lucas. "They are no ordinary folk. You have never talked to a mere mortal. Nations, cultures, arts, civilisations — these are mortal, and their life is to ours as the life of a gnat. But it is immortals whom we joke with, work with, marry, snub and exploit."

These good folk, mentioned above, consider it is immortals whom they are serving and because of this are doing such excellent work with Boys' Brigades (Life Boy movements, Bible Classes, etc.), and all which helps to nourish the immortal soul.

Dr. Edward Wilson, the Doctor and Scientist, who accompanied Captain Scott in the last expedition to the Antarctica, once set down his attitude to anyone and everyone with whom he had dealings—"Offer them the best, let them take it or leave it — never the second best, or half best, or the best under the circumstances, but the best always."

Because our leaders are earnestly striving to give of their best we are enjoying our success to-day.

But the Church of England Homes Movement is not

confined solely to the Boys and Girls. It includes, too, a splendid Home for 24 elderly Ladies at Drummoyne.

We were challenged with this important work some 25 years ago when a home on the Glebe was offered to the Church for this purpose. To allow of our acceptance of the challenge additions to our Constitution were necessary but these were made and we have never regretted the step.

But it is a sad fact that caring for the aged does not command a wide support from the public. A few are very keen, but not many. The Home helps to meet a great need in our midst but it should be more widely supported.

The Matron—Miss Murrell—is a most able and devoted person and enjoys the full confidence of the Committee. She gladly welcomes visitors to the Home.

The Christmas season is surely a time when a Home such as this should make a very special appeal.

And so at this Christmastide season we commend this great and important work which it is our privilege to administer to your interest and support.

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## DEVOTIONAL

THIRD SUNDAY IN ADVENT —  
14th DECEMBER, 1952.

In preparing for Christ's Second Coming the Ministers of His Church have an important part. This thought is emphasised in the Collect and Epistle for the Third Sunday in Advent, while in the Gospel (St. Matt. xi 2-10), John the Baptist (the Messenger of Christ at His First Coming) is set before us as an example of faithful service. Imprisoned in the fortress of Machaerus by the Dead Sea, John's faith began to waver, and he sent two of his disciples to Christ asking a momentous question, "Art Thou He that should come, or do we look for another?" The Lord replied by pointing to His works of healing, and after the messengers had departed gave a public testimony to the character of the Baptist. He was not swayed by every passing opinion, as "a reed shaken with the wind," nor one who indulged in luxury, "a man clothed in soft raiment," but "a prophet and more than a prophet." Of him Malachi spoke centuries before when God, through him, said, "Behold I send My messenger before Thy face which shall prepare Thy way before Thee." At all times, and especially at this Ember Season, we should pray that those who are called to be Ministers of Christ's Church may be as steadfast, self-denying and fearless in preparing for Christ's Second Coming, as was John the Baptist at His First Advent.

FOURTH SUNDAY IN ADVENT —  
21st DECEMBER, 1952.

The Fourth Sunday in Advent to some extent anticipates the Christmas Message. The Collect prays that God may "Come among us"—the Epistle bids us "rejoice in the Lord" for "The Lord is at hand"—and the Gospel (St. John i 19-25) echoes the same

thought in the presence of the Lord, Baptist should be faithfully followed. "there standeth One among you." The Gospel sets before us the testimony of John the Baptist, "when the Jews sent Priests and Levites from Jerusalem to ask him 'Who art thou?' And he confessed and denied not; but confessed, 'I am not the Christ.'" John stands before the world as an example of what every worker for Christ should be. There is much temptation to those who are successful, even in spiritual work, to give way to conceit and pride, and this subtle snare should be watched against for it ruins the efficiency of many who should be spiritual leaders. The example of John the Baptist should be faithfully followed. He claimed no glory for himself, he was content to be a voice. He said, "I am the voice of one crying in the wilderness, Make straight the way of the Lord." It was of the Lord he spoke, "there standeth One among you whom ye know not." "He it is Who coming after me is preferred before me, Whose shoe's latchet I am not worthy to unloose." When all Christian workers are content, like Christ's forerunner, to be humbly in the background, unnoticed and unknown, faithfully pointing all men to the loving Saviour, then the Church will go on triumphantly to victory.

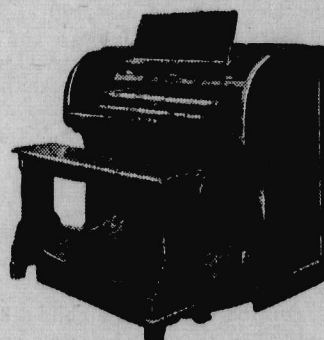
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CORRIMAL PARISH CHURCH,  
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## MEMORIAL TO KING GEORGE VI.

At St. Alban's, Corrimal, on Sunday, 14th December, a stained glass window will be dedicated in memory of the late King.

This window has been designed and produced by two English ex-service-men and depicts in natural colour the King kneeling in prayer beneath crossed flags surmounted by the Royal Coat-of-Arms. Beneath the King, the Sceptre, Orb and Crown, symbols of British Monarchy are shown in brilliant shades of old English glass and the words, "Service first, self last" form a fitting framework. The artists are Messrs. Gowers and Brown, who live and work in the Wollongong district.

The window will be unveiled by Lieut.-Col. P. K. Parbury, D.S.O., M.C., Commanding Officer of the 34th Inf. Batt., Illawarra Regiment, at 11 a.m. on the above date. A Guard of Honour from the same Battalion will also be present.

This window is understood to be one of the first completed memorials to the late King in the country.

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HIS GRACE THE PRIMATE AT DEDICATION OF THE PARISH NURSING HOME,  
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brings  
NEW HOPE.

It was indeed a great gathering of Church people that came together on Advent Sunday, 30th November, when the Home Mission Society Parish Nursing Home at 63 Prospect Road, Summer Hill, was opened by His Grace the Archbishop of Sydney.

This Home which has been established in connection with the Society's Parish Nursing work is the first Church of England Home of its kind so far as the Diocese of Sydney is concerned.

The object of the Home is to help people who are chronically ill and who have no one to care for them.

For some 7 years now the Parish Nurses have been carrying on a visiting work amongst these chronically sick folk and the appreciation they have of the nurses' work is very great. The work has provided not only an opportunity for a practical Christian ministry but also an opportunity for a spiritual ministry.

Deaconess Mildred Symons has been the pioneer of this work and she with Sister Ross, Sister Tattersall, Sister White, Sister Coppard and others who have helped in a voluntary capacity like Mrs. Foedander of Eastwood, have built up a great work.

A few notes from the Nurses' Reports give us an insight into the desperate state that many of the Patients are in:—

".....woman 88—senile—helpless. Weighs 18 stone and is alone—visited daily."

".....two sisters 76 and 82. The younger has a heart disease and is bedridden—sometimes visited twice daily."

".....man of 72 with Parkinsons disease—alone—daily visit."

".....woman 56—spinal disease—lives alone in flat."

But there is new hope for these folk because the Parish Nurses of the Home Mission Society have established at 63 Prospect Road, Summer Hill a nursing home for people with chronic illnesses who are living alone. What a blessing and boon it is going to be to them.

Financial help to the extent of £5000 is needed for the home and donations are allowable deductions for Income Tax purposes. They may be sent to the Treasurer, Parish Nursing Home, 63 Prospect Road, Summer Hill.

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At the Church Record Office.

- The Sacrifice of Christ.—By Henry Wace, D.D., Dean of Canterbury, 1903. 1924. 4/9.
- He that Doeth.—The Life Story of Arch-deacon R. B. S. Hammond, O.B.E. By Bernard G. Judd. 15/.
- The Layman's History of the Church of England.—By G. R. Balleine, 9/.
- A History of the Evangelical Party in the Church of England, by G. R. Balleine. 21/.
- The Church Universal and Local.—By Alan M. Stibbs, 7/6.
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# THE AUSTRALIAN CHURCH RECORD

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

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transmission by post as a Newspaper.]

WHO WILL MAKE . . .

## A SEPARATE PEACE?

(By The Bishop of Grafton.)

About 2,400 years ago a war was going on between Athens (the great University city of the ancient world) and Sparta, the city whose name stood for discipline and total devotion of a rather narrow, unthoughtful type. The war seemed to drag on endlessly, with neither side gaining any decisive advantage.

It was about this time that the great Athenian playwrights, founders of our modern drama, were publishing their tragedies and comedies; and it speaks a lot for the freedom of Athens that Aristophanes, the father of comedy (forerunner of Moliere and Gilbert & Sullivan and a long line of satiric dramatists) was allowed to produce a play in public, which he called "The Peace"; for it ran utterly counter to the prevailing war-mood, and told how "Farmer Fairplay," exasperated at the hopelessness and continuous destructiveness of the war and at the ruin of his crops, set out from Athens to Sparta to arrange a Separate Peace between himself and the enemy!

Like all plays of Aristophanes "The Peace" contains both amusing situations, witty dialogue and also passages of great beauty in praise of the blessings of peace; but of course the central inspiration of this play is the seed thought of the original plot, the individual's longing for peace and his setting out to make a Personal Treaty with his country's enemies — A Separate Peace! . . .

To-day, two and a half thousand years later fear is searching for nature's destructive secrets and piling up the forces of agonising destruction; Good Will makes occasional and feeble gestures; and Neighbourly Trust in the words and actions of the opposing side simply does not any longer exist.

No doubt some would follow "Farmer Fairplay" in wishing "a plague on

both your houses" and in longing for the impossible solution of a Separate Peace between themselves and the enemy, but they know they cannot so easily contract out of the community. They know they have a loyalty and duty to the community to which they owe so much, and which, they believe, does at its best desire the same fair play, freedom, and peace that they desire themselves . . .

## Another Country.

Yet there is a sense in which the individual can make a Separate Peace in the midst of a cold war, which may turn hot at any moment.

For the Christian belongs to another community as well as to his nation.

"And there's another country, I've heard of long ago,  
Most dear to them that love her,  
Most great to them that know;  
We may not count her armies; we may not see her King;  
Her fortress is a faithful heart, her pride is suffering;  
And soul by soul and silently, her shining bounds increase,  
And her ways are ways of gentleness and all her paths are peace."

The other Other Country to which the Christian also belongs is international, and its only prejudice and militant passion is roused against hypocrisy and lies, cruelty and slavery in every form and time and place . . .

This Other Community has had bequeathed to it by its founder the secret of an inward peace. The secret

was whispered to the simple at the two most poignant moments of the divine drama of Christ's life.

It was sung at the beginning in music which only the simple shepherds could hear, when God became a human being and the first and greatest Christmas Present was made to Everyman:

"Glory in the highest places to God, and upon earth peace among men of goodwill."

And it was promised at the end to the Inner Few, when the dark threat of pain and failure seemed to make a mockery of inward peace.

"Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

## Beyond Tragedy.

It is the same peace which is offered to us at Christmas and at Holy Week. It is the wisdom of the child, who loves life and trusts it, and who loves its parents and trusts them. And it is the wisdom of the grown disciple, who has learned to look into sorrow and beyond it, to look "beyond tragedy" into the face of a Father and a Saviour, who have two worlds to work in, and can bring good out of the darkest evil.

So Christmas is not a Peter-Pan escapism from the years and sorrows that surround us.

Christmas is the Simple Rock of the child's love and confidence, which later on can meet Good Friday in the assurance that the Father is there, and can still be trusted.

"How silently, how silently,  
The wondrous gift is given.  
So God imparts to human hearts  
The blessing 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."