

last challenging remarks gave us a picture of the great need, but it was not being met. Was it because the Church at home was not a praying Church, that the missionary staff in Iran had been reduced over the last few years from forty to twenty? People were being turned away by a very much overworked staff. Six doctors and nine sisters were needed to meet the requirements, and this is a direct challenge to the Australian Church.

HOLY TRINITY, HOBART.

On Sunday evening, 10th November, a service for the setting apart and dedicating of the "Blackwood Chapel" and the new furniture for same, took place. The Chapel is to commemorate the memory of the ministry of the Ven. Archdeacon D. B. Blackwood, Rector of Holy Trinity from 1924 to 1942, and now Bishop of Gippsland. The Holy Table was the gift of the present Rector, Canon F. J. McCabe and Mrs. McCabe in memory of their two sons, Angus and Donald, who laid down their lives in the last war. The bases for the Table were given in memory of the late Emily Stopps, a parishioner and great Church worker throughout her life. Other suitable gifts for the Chapel were made by various friends of Holy Trinity.

The Church was well filled for the occasion, the Right Rev. The Bishop of Tasmania dedicated the Chapel and furniture, and the Ven. Archdeacon W. R. Barrett was the preacher.

A large gathering of friends and parishioners welcomed Dr. Kathleen Blackwood in the Parish Hall on Thursday, 14th, at 8 p.m. Archdeacon Barrett welcomed her on behalf of the Diocese, the Rev. Canon Corvan on behalf of the Tasmanian Committee of C.M.S., and Mr. M. I. Crawford on behalf of the parish. The Rector, Canon F. J. McCabe, presided. Dr. Blackwood addressed the gathering and showed some very excellent lantern pictures of Iran.

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"The Story of C.E.N.E.F."—Church of England National Emergency Fund, compiled by Rhoda Astles (Mrs. Gilbert Smith). Published by Bilson-Honey Pty. Ltd., Edgecliffe, N.S.W. Price 2/-.

The covering letter suggests that quite a number of people are planning to send this booklet to their friends as a Xmas gift.

The booklet was specially prepared for distribution on the occasion of the opening of the C.E.N.E.F. Memorial Centre by the Duke of Gloucester on October 24, 1946. The compiler has done a good job in writing the story of C.E.N.E.F.'s wartime activities for the men and women of the Forces.

Riverside Reflections, by Jean Brown. This little book reveals the author's insight into spiritual things. A book to be read in the quiet hour of meditation.

Mr. Thomas Massey, for nearly 30 years organist of the Cathedral, Newcastle, died on or about the 13th ult. He played at all the services in the Cathedral on Sunday, Nov. 3rd.

The Rev. J. C. Mather, Canon of the Newcastle Cathedral, died in Sydney on Nov. 18 at the age of 84, after a long illness. He was ordained by the Bishop of London in 1886 and came to Newcastle in 1911. The Bishop writes of him: "Canon Mather was a much-loved man. In him we have lost a friend of the rarest quality and the Diocese of Newcastle one of its greatest priests."

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BROADCASTING.

The following are the Church of England dates for the 2CH Devotional Services commencing October 16:—

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Thursday, Dec. 19.—Canon F. W. Tugwell.

Thursday, Dec. 26.—Rev. Norman Fox.

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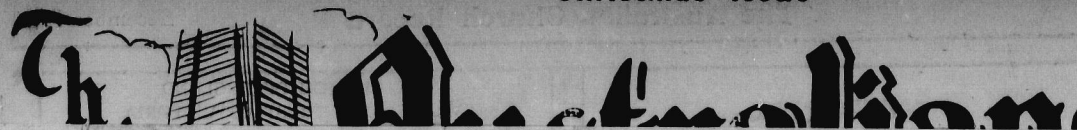
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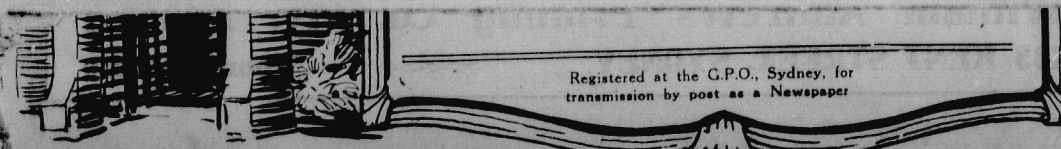
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The Australian Church Record

Vol. 11

DECEMBER 19, 1946

No. 23

"O Come let us adore Him, Christ the Lord!"



A Christmas Sonnet.

"Run, shepherds, run where Bethlehem blest appears,
We bring the best of news; be not dismayed;
A Saviour there is born more old than years,
Amidst heaven's rolling height this earth who stayed.
In a poor cottage inned, a virgin maid
A twinkling did Him bear, who all upbears;
There is He poorly swathed, in manger laid,
To whom too narrow swaddlings are our spheres;
Run, shepherds, run and solemnize His birth,
This is that night — no, day grown great with bliss,
In which the power of Satan broken is:
In heaven be glory, peace unto the earth!
Thus singing, through the air the angels swam,
And cope of stars re-echoed the same."

(W. Drummond, 1585-1649)



"To I am with you all the days,
even unto the end."

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AN AUSTRALIAN CHRISTMAS CAROL.

Words: Alice H. Allnutt.

Music: Edgar Bainton, D.Mus., Dunelm.
When Jesus Christ came down to earth
In days of long ago;
The wintry landscape of the north
Was veiled in pure white snow.

Our sunny southern bushland lay—
By white man's foot untrod;
Beneath the o'er-arching sky unstained—
Fresh from the hand of God.

The wandering tribesmen could not hear
The angels' song above,
Yet still the Cross swept round the sky
The symbol of God's love.

The maiden-hair a carpet spread.
For Mary's weary feet;
The Christmas bush flushed rosy red,
The new-born King to greet.

Mimosa's gold and frankincense
Hung sweet upon the breeze;
For myrrh of pain, the blood-red sap
Dripp'd down the forest trees.

The flame trees burned their signal-fires
From height to distant height;
At dawn the birds sang carols gay
To hymn the Lord of light.

The Christmas bells hung red-gold heads
Upon each slender stem,
Like fringe of scarlet and of gold
Upon the High Priest's hem.

Where man was dumb, the virgin bush
To God the glory gave,
Who sent His only Son to earth
The lost to seek and save.

(The late Miss Alice Allnutt was the
youngest daughter of the Rev. Canon Allnutt
for many years Rector of Cobbitty, N.S.W.)

The very essence of happiness is honesty,
Sincerity, truthfulness. He who would have
real happiness for his companion must be
clean, straightforward, and sincere. The
moment he departs from the right she will
take wings and fly away.

NOTES AND COMMENTS.

The observance of Christmas de-
rives from the great and mysterious
event of the Incarnation
of our Blessed Lord. "The
Observance. Word became flesh" in
order that mankind's sal-
vation might be made possible through
His Death—"the Death that He was to
accomplish at Jerusalem" according to
St. Luke's account.

Consequently Christmas Day is a
Day of Holy as well as Happy Mem-
ories and the really happy celebration
of the day can only be for those who
realise its holiness. The worst is al-
ways the prostitution of the best to con-
trary purposes. Consequently the cun-
ning spirit of the world has commer-
cialised the season, and evacuated it of
all Christian meaning. It is for the
world a day of jollification, to say the
least without any remembrance of the
Christ-Child who has forever sanctified
it for those who love Him. It is con-
sequently of the greatest importance
that a Christian celebration of the day
should be most marked—not just an
attendance at an early celebration of
Holy Communion and then an utter
forgetfulness of the reason of the sac-
red festival, but a festivity shot through
with a thankful remembrance of God's
Love.

We are grateful to the Archbishop
of Sydney for his wise reference to the
opportunity marriages
give for helpful counsel
on the part of the clergy.
Preparation and Marriage. It is a subject that re-
quires the utmost care in
handling for it is so humanly true that
"mortals rush in where angels fear to
tread." There are holy places and
sacred reticences that require the ut-
most reverence and respect. Evidently
His Grace realises the dangers when
he writes—

"The opportunity of contact with young
couples coming to arrange their marriages
has been found a great one. Their love is
something splendid to them, and they feel
they need help to be worthy. This is the
opportunity, not to help them with the phys-
ical side of marriage, not to advise them on
birth control, not to assist them with psycho-
logical advice about marriage and home-
building, but to seek to evangelise them. The
talks do not end with urging only the ex-
ternals of the Christian religion, the duty of
Churchgoing, the value of private prayers,
and so on. Nothing less than a personal en-
counter with Christ in the soul of each of
them should be our aim with all couples we
see before marriage."

We hope that the Archbishop's
monition will be carefully regarded by

the clergy generally. "A little learn-
ing is a dangerous thing" is an old but
sans adage especially in relation to the
"half-baked" science of Psychology.

Of course there is another explana-
tion of the attitude of the Press to
matters, religious and moral,
Fair Play. as the Archbishop of Sydney
points out so potently in his
diocesan letter. But still it does not
redound to the credit of a Press that
aims to lead popular opinion. As Dr.
Mowll says, Church-people should not
be backward in writing to the corres-
pondence columns of the secular press
making their opinions felt in regard to
such egregious omissions as Canon
Barder has rightly complained of. But
here again the Archbishop has indi-
cated the reason why members of the
Churches are discouraged from writing
such letters, when he admits that
"journalists are not, as a class, the
most religious of men," and suggests
that "the popular press has taken up
towards God and the things of God an
attitude of contempt." Too evidently
the newspaper controls are deeply in-
terested in all kinds of sports and its
concomitants of gambling, etc., and
has views in reference to such public
evils as the Liquor Traffic which are
strikingly out of relation to the Chris-
tian ethic.

Sir Robert Wallace, Vice Chancel-
lor of the University of Sydney is soon
to retire after 46 years in
university work. In a re-
cent speech at St. An-
drew's College, Sydney,
he urged the great neces-
sity of extending the College System.
At present the great bulk of the stu-
dents are non-resident and conse-
quently miss that interchange of
thought that college life provides. "At
present," Sir Robert said, "University
education largely means training
people for professions, making intense
specialisation inevitable. The old idea
of a 'liberal' education has largely
gone by the board. This is where the
colleges have a great opportunity. They
can fill in these gaps in University edu-
cation. We must see to it that we have
larger colleges and more of them.
They are our best defence against
'cram-shop' methods."

This is indeed a serious indictment
of the partial failure of present univer-
sity methods and demands a very close
examination of all avenues to protect
our students from a narrow and un-
thinking instruction which scarcely de-

serves the name of education. A greater co-ordination and exchange among the universities of the Commonwealth might be fostered so as to avoid in some degree the evils of what Sir Robert described as "cram-shop methods of education." Our present system does not appear to encourage the broad and liberal principles so desirable in the rising generations of our young men and women. We know we are on dangerous ground, but we dare to say that the "bloodstreams" of our various faculties need to be continually refreshed with importations from other seats of learning commensurate with the standing of our Australian Universities and training colleges.

The Vice Chancellor went a step further to our advantage when he touched upon the important subject of religious teaching. **Home Religion.** He said that in his own student days religious teaching was done thoroughly in the home. "All the present discussion of the subject," said he, "shows the extent to which the decay has gone. I strongly doubt if religious training in schools can ever approach what you can get in your own home." Yes, but what amount of religious teaching is possible in the ordinary home of to-day? The parents of to-day, in the great majority of homes, have nothing to give their children in the way of religious knowledge or religious experience. A past generation lived too much upon the moral and spiritual capital amassed by godly fathers and mothers and the former and present generation of children are suffering accordingly. There is largely a relapse into practical paganism with little conscience of God and the things that matter most in life. Commissions and committees are set up and sitting everywhere discussing the problem and Evangelism is "in the air" — literally, to our misfortune. We have got to bring it down to earth.

Writing in his Diocesan Paper of the recent meeting of the bishops at Belair, in South Australia, the Bishop of Goulburn said:—
Men for the Ministry. "One of the many subjects dealt with by the bishops at Belair was the supply of men and women for the work of the Church. The best possible are needed. The times call for great service inspired by the Spirit of Christ. The conflict in the world between good and evil, between the Spirit of Christ and the spirit of anti-Christ, is being more sharply defined and intensified. It is the most urgent of all practical problems. What will be the use

of all our scientific knowledge and all our marvellous inventions and achievements if we do not use them in a spirit of friendly co-operation and for the general welfare. And only a spirit akin to that of the Christ will impel us to come down on the side of the good and the true.

"Over against this Spirit of Christ we have the sinister spirit of destruction, the spirit that denies life, that perverts truth, that lusts for power, and scoffs at love. We can be inveigled into the service of this Satanic spirit by carelessness and indifference by cynicism and vanity, by pride and selfishness. We cannot drift onto the right side. The service of the Christ and his Church calls for decision and determination, and we need men and women who can see the issues at stake and make up their minds about it. Training can be made available for the right type of candidate. The course is not easy, but it is possible for good average talent. We need men for the ministry, and women to serve in the various Church Orders. There is unlimited scope both at home and in the mission field. It is a matter of not being 'ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto our life's end.' We are so familiar with these words that their meaning passes by us. They were said over us as we were signed with the sign of the Cross in baptism. To-day we must bring the words alive again with all the power and urgency of their original meaning.

Dr. Burgman makes a strong appeal to our young Church people to seek out God's leading and see if the call be not insistent for their consecration of themselves to the work of the sacred Ministry. It is indeed the finest work to which the sons of men can be called.

We sympathise with Canon Barden, of St. Mark's, Darling Point, N.S.W., in his extreme disappointment with the absence of all press reference to a most interesting service held in his Church at which the State Governor gave a very fine address. We associate ourselves with the following statement and criticism contained in the St. Marks' "Church Messenger":

The outstanding event of the past month was the Service of Christian Witness in St. Mark's at 11 a.m. on Sunday, November 17th. It was to be expected that there would be a splendid congregation present, so I take that for granted, and say nothing regarding that unusual happening. What I was impressed with was the fact that His Excellency Lieut.-General John Northcott, Governor of this State, occupied the pulpit and preached the sermon — and an inspiring message it was, too. Incidentally, he was supported in the reading of the lessons by Lieut.-General Sir Leslie Morshead and Judge B. V. Stacy. In his remarks, the Governor said many things that require saying by our leading laymen. He spoke fearlessly and sincerely and simply. Everybody knew what he meant. He had the directness of appeal that always characterises the good leader. To me the outstanding feature of his address was when he said we were waiting for leaders

to arise who would lead us into a world more happily ordered than the present. Then he reminded us that the Church had such a Leader waiting to lead, and it was for those who claimed to be Christian in heart and outlook to proclaim that Leader, Who was none other than Jesus Christ. It was a great moment when we heard from the lips of a layman — and not from a parson — such a testimony; and when that layman is the Governor of our State we should be very thankful indeed that we have such a man to represent His Majesty the King in our midst.

However, only those present heard what he said! Two reporters associated with our morning papers were present, and two photographers occupied vantage points in the gallery during the service. Alas! no mention of the address or of the occasion appeared in the press. Was it not of sufficient importance, or what? I was very disappointed. Here our Governor gave a lead, and it ended at the door of St. Mark's! Much space should be found in our dailies for matters of this sort. The next day there were two large photographs and a lurid description of a Negro and a Greek entertaining a howling mob of 12,000 democrats in the Stadium. Columns were devoted to the cricket team for the first Test Match, and a few days before our papers almost went into tears with glaring headlines over the fact that a racehorse had injured its leg. These matters are of interest to many, but I claim that the Governor's presence in St. Mark's and his remarks were also worthy of note. Perhaps, if in descending the pulpit he had damaged his sesamoid bone — if he has one — or if the Rector had ascended the pulpit and challenged him to eight rounds of wrestling to see who could be thrown out of the pulpit the greater number of times, the press may have been interested! I plead for a far greater recognition and encouragement of these men and women who to-day are trying hard to lead the community into a better world than we now know. Sooner or later the issue has to be faced. The world will not become a better world automatically or merely by hoping.

CHRISTIANS AWAKE!

The story is told that one Christmas morning in the year 1745, a little child found amongst her presents an envelope addressed to her by her father. His name was John Byram. When she opened the envelope she found a sheet of paper with the words "Christmas Day, for Dolly." Underneath were written the verses of the well-known hymn which we all love to sing on Christmas morning: "Christians, awake! Salute the happy morn, Whereon the Saviour of mankind was born." The father had promised to write something for her for Christmas, and so he had kept his word. The next year the hymn was published in a Manchester newspaper and came to the notice of the organist of the Manchester parish Church, now the Cathedral of Manchester. He it was who wrote the tune "Stockport" with which it has ever been associated.

QUIET MOMENTS.

SURE HOPE.

Once again, we write for the first time the numerals of another year — a new year — and most hope that it will bring in its unfolding months the things that make for happiness, and above all peace. It is true that time and dates are more or less artificial things, but they can be made to serve a worthy, moral and spiritual purpose. Varying civilisations have found inspiration and hope in the closing of one period and the opening of another, in the discarding of the old clothes and the assumption of the new, in the abandonment of the scored and spoiled record and the turning of a new page. Unhappily, for most people the new era follows much the same lines as the old; the new clothes are soon stained and torn, and the unspotted page is quickly marred and spoiled. That must inevitably be unless the one concerned brings to the new attempt a new experience and a new spirit. The Christian alone is in a position to face the new year in confident assurance and with the highest hope. It is significant that the new year is based upon the event at Bethlehem; that on this day he commemorates the naming of the Child born at Bethlehem, and that the name given was "Jesus," "for He shall save His people from their sins." It is of deepest significance that with that Name is coupled another, "Emmanuel," "God with us." It is precisely because of those two Names that the Christian can look forward with sure hope to the days that lie ahead.

In finding and worshipping the Saviour he has found release from the bonds and chains which past days have riveted upon him. He can "forget the things that are gone" and face the new days unfettered, freed by Him Who saves His people. He meets the new days braced and strengthened by the indwelling Spirit of God — "God with us." Hitherto many tasks have been left, not so much undone as unattempted as being in the realm of the impossible. But "with God all things are possible," and His Name is Emmanuel, "God with us." The fact is, we have only half believed the promise in some vague, indefinite way. We have failed to make it the basis of our planning and our working. The same thing is true of our own personal lives. Even as we face the new year we are troubled and anxious about many things; some of us dread to meet what

succeeding days may bring. Do we really believe that His Name is Emmanuel? If we did, we could face the year as serenely and as assured as the Psalmist who had not experienced God's full revelation. He could look forward in this spirit: "I can lack nothing . . . He shall bring me forth in the paths of righteousness, for His Name's sake . . . Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me." If we have worshipped and believed at Bethlehem the road ahead is the King's highway, for the King is with us, His word is a light to our feet and a lamp to our path, and the highway leads to the King's palace where everything that has been crooked is made straight, where fellowship is expressed in service, where there is neither new nor old, for all is perfected in the eternal King of kings. — "The Record."

CHRISTMAS MESSAGES.

FROM THE SEA COAST.

The Rector of Dapto writes:—

Can I whet your appetite to enjoy this Christmas season better than you have ever done, to think of it as God's love feast, which heralds each year the spirit of love and self-giving and self-forgetfulness? Let me try.

Christmas is one of life's greatest occasions for it tells of the coming of Christ into the world and into our human hearts. He entered humanity as an infant on that first Christmas Day and in His three and thirty years touched life at every point. He hallowed infancy, childhood, youth and young manhood. He wrought as a carpenter and sanctified work. He met every experience of life and Christmas tells of this uplifting, this glorifying of human conditions, this transfiguring of earth's circumstances.

And He came to remain with us. His presence is no less real to-day than it was then. Christ is not a mere memory among men, but a Life, all persuasive, all permeating, all transforming. And He was never more mightily present in the world than He is to-day.

So open your hearts to His transforming presence and let in life and joy and salvation. In the Christmas services draw upon this Fountain of Love that has for ever gladdened the world, and be filled with the spirit of love and self-giving and self-forgetfulness. Remember, on the kindness and goodwill that we have in our hearts will depend in large measure the happiness of those around us.

Let us then look forward to our Christmas Communion with faith and hope and determine to be more worthy of the love with which Jesus blessed the world on the first Christmas Day.

FROM THE MOUNTAIN TOP.

The Rector of Leura writes:—

Followers of Christ must be both idealists and realists. This thought is well illus-

trated in the Christmas stories: The King is born in a manger, the worshipping shepherds, the homage of the wise men, the choir of angels, the hymn of peace on earth among men of goodwill, all point to the lovely idealism at the heart of Christianity. Yet these pictures are painted, realistically, against the dark background of Roman oppression, bloody Herod and murdered children. Thus the Christian Gospel has ever presented the splendid light of idealism shining in the gross darkness of realism. And many are content to leave it at that, assuming shallowly that because darkness is real, light must be unreal. But Christmas comes as a reminder to thoughtful people that light too, is real and though it shines to-day, as then, against a dark background, the darkness does not master it. No man who claims to be a realist can ignore the light and treat ideals as though they were unreal. Many, many things that to-day are accepted by the most shallow realists were once ideals and the light of the Christian Gospel challenges us at Christmas to stand for it so strongly that it will ultimately triumph over the darkness.

Christ is the Light of this dark world. Christianity is the hope of the hopeless world.

Peace among men of goodwill is the abiding principle of Life.

These are the ideals of Christmas. And the challenge to us to make them triumph was surely never stronger nor more relevant than to-day.

AUSTRALIAN COLLEGE OF THEOLOGY.

CLASS LISTS FOR 1946.

Associate in Theology (Th.A.)

(All Three Classes in Order of Merit.)

First Class. — Constance Ruth, Isom, Madras, India; Marie Emilie Carter, Melbourne; Jocelyne Winifred Buckland, Melbourne; Joyce Frances Tattam, Melbourne.

Second Class. — Edna Isobel Holland, Perth.

Pass. — (Mrs.) Edythe M. Larke, Perth; Elsie Gertrude Axford, Adelaide; Alice Janet Glascoine, Melbourne; Kenneth James Leask, Sydney; Mervyn Stanton, Tasmania; Muriel Eileen Temby, Perth; Alice Elsie Driver, Sydney; Mildred Florence Hawley, Perth; David Lewis Marshall, Sydney.

(None failed.)

Miss Constance Isom was formerly of the Adelaide Diocese.

Passed in the First Half of the Examination.

In Order of Merit.

Constance Ficklin, Brisbane; Marion Margaret Meredith, Brisbane; Keith Alexander Dan, Brisbane; Ruth Wilson, Newcastle; the Novice Rachel, Brisbane; Frances J. Northrop, Melbourne; Noel Carey Baldock, Melbourne; Nancy Tessibel Cole, Melbourne; Lorna Adelaide James, Melbourne; Dorothy Hills, Brisbane; Glorrie F. Carter, Melbourne; Joyce May Hopkins, Sydney.

Miss Constance Ficklin was awarded a First Class in 1924.

Four passed in one or two subjects. Three failed.

CORRESPONDENCE.

ORGANISING FOR "SIX."

A PLEA FOR "THE PLAN."

(The Editor, "Australian Church Record.")
Dear Sir,

May we, through your columns, appeal to all ministers and workers for a loyal adherence to the Six O'Clock Closing Campaign plans? These were adapted after much thought and out of long experience. But we find some asking for literature to distribute from their churches. This is not the plan, and has little vote winning value.

What is asked for in each centre is this: Get together as churches into a united committee, block out the town and district and appoint for each "block" some one or more workers to be responsible for distributing literature (now available) into every home in four to six "rounds." It is the non church goers particularly that must be reached.

Also there must be a secretary appointed for the area to receive the literature (supplied free) from headquarters; and we must know what area is being covered and the number of homes in the area. This should be set out on the form sent to every minister.

The millions of leaflets being issued by the Alliance are naturally a heavy expense. They can, therefore, be supplied only to the centres willing "to carry out the plan." This systematic distribution is already in operation in most parts of the State. We do urge every centre to fall into line and get under way.

With hearty appreciation of all that is being done by so many,

Yours faithfully,

O. A. PIGGOTT,

General Secretary.

THE FREEDOM OF THE PRESS.

(The Editor, "Australian Church Record.")

Dear Sir,

The recent case of Sister Godfrey and the Lawson Rural Centre has brought once again to our minds the tragic abuse of a "free" press. I firmly believe that we need a free press, but I believe more firmly that we need an honest press. The circumstances, or some of them, surrounding the death of the child at Lawson, together with the committal of Sister Godfrey were given due publicity in the daily papers. As you will know very little publicity was given to the fact that the Sister was completely exonerated at a later appeal. This kind of thing is all too common. The freedom of the press usually amounts to the freedom of the editor to include or exclude whatever either appeals to him, or directly or indirectly influences sales. This statement could, of course, be greatly enlarged and examples readily given.

Most of us have, at some time or other, had the experience of letters "To the Editor"

of the "Herald" returned or ignored. The claim of shortage of space does not hold water in view of the fact that so often 3 or 4 or even more letters on the one subject and on similar lines will appear in the same issue if they, apparently, appeal to the editor.

Some months ago an article appeared in "S.M.H." on House. In the course of the article the writer stated that night after night the Y.M.C.A. huts in service camps were "full house." I wrote to the Editor stating that in my experience in four States I had not once seen any gambling in Y.M.C.A. huts with the knowledge of the officer in charge. The letter was, of course, ignored.

Three or four weeks ago a letter appeared in the "Herald" over the name of Catherine Farrar. With obvious prejudice the writer made several statements concerning the Bible which were so grossly exaggerated that they were actually revolting. Apparently the lady had more time at her disposal to write to the "Herald" than to read the Word of God. I wrote to the Editor again thinking that mere honesty might impel him to publish the other side. My letter was, of course, again ignored.

I would very much like to know whether any concerted action could be taken in the matter. For some 30 years I have been a regular reader of the "Sydney Morning Herald" and the same paper was regularly read in my home before that. If any good would come I would quite gladly have another paper delivered instead. A fairly obvious solution would be to have a Christian press but there seems little likelihood of this yet.

Yours faithfully,

H. R. SMITH.

THE UNIVERSITY OF SYDNEY.

(The Editor, "Australian Church Record.")
Dear Sir,

Will you permit me, through the kind hospitality of your columns, to bring before your readers the needs of students who are living away from home and who are studying at the University of Sydney.

During this present year a great number of students have come from centres outside of Sydney, some from New Zealand, and a great number from the country districts of New South Wales, to study at the University of Sydney. It is felt that some of these undergraduates, away from their home associations, would appreciate invitations to the homes of some of the church people of the Diocese for social activities, such as tennis or swimming, or dinner and supper at the week-ends. Next year it is our intention to send a letter to those undergraduates who are members of the Church of England, welcoming them in the name of the Church to the University. At the same time we propose to invite those who are interested in receiving invitations to social functions and to private homes to communicate with us, and we hope that by this means some students will be introduced to congenial and helpful surroundings. In the meantime we are anxious

to compile a list of those who are prepared to entertain students in this manner and, as the Archbishop's representative in this connection, I should be most grateful to receive the names of those who are willing to co-operate.

Yours sincerely,

S. BARTON BABBAGE.

Dean Elect.

THE DAY STAR.

"I am the bright and morning Star."

—Rev. 22. 16.

By day is seen no star;

Yet is there one

Which shineth from afar,

Bright as the sun;

By day and night making this old world bright,

Leading men ever onward to the perfect Light.

The wise men led of old

To where the Saviour lay,

And we by faith behold

His Presence by this ray;

Shine, guiding Star, within these else dead hearts;

Bring Thou the life which Thy bright beam imparts.

Thou art the Morning Star,

O Babe of Bethlehem;

Crowned Thy glories are:

A starlit diadem

Oh, may we follow Thee from earth's dark night,

Until the day dawn of an endless light.

—Fairlie Thornton, in Christmas Cheer for all the year.

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W. S. LESLIE, M.A., Headmaster.

PERSONAL.

The Rev. and Mrs. F. T. Perkins are shortly leaving Darling Point, N.S.W., for England, to make their home there. Mr. Perkins was for some time headmaster of Cranbrook School, Darling Point.

The Rev. Charles A. Guest, formerly of the Diocese of Newcastle, N.S.W., has joined the staff of All Saints', Brighton, England. The vicar of All Saints' is the Rev. R. C. Cockerell, who served for many years in the Diocese of Armidale, N.S.W. There are four priests on the staff, Bishop Crotty, formerly of Bathurst, N.S.W., is vicar of a neighbouring parish.

At the last General committee meeting of the C.M.S. in Adelaide, the following motion was carried in reference to the "passing" of the Rev. W. H. Irwin: "The members of this committee record with sincere regret the passing of the Reverend William Henry Irwin, M.A., President of the S.A. Branch of the Society, and for many years a leading member of the Committee. They remember with gratitude the many services rendered by him, and his unflinching advocacy of the basic principles of the Society's mission. They thank God for his full and useful life and his many gifts of mind and heart consecrated to the service of his Master. They offer to Mrs. Irwin and the members of the family their heartfelt sympathy."

An old parishioner and earnest supporter of the Church of St. Thomas', Enfield, N.S.W., in the person of Isabella Helen Dewick, died on Nov. 22. Her husband who was for 45 years a keen worker in the same church, died on March 25 of this year, at the age of 82. The latter part of their lives was spent in Epping.

The Rev. Neil Chambers, until recently a Chaplain with the A.I.F., and at present attending a chaplains' refresher course, has been appointed Rector of St. Peter's, Geeveston, in the Diocese of Tasmania.

The Very Rev. Robert H. Moore, M.A., Dean of Perth, has notified his intention of resigning from June 6, 1947. He will be 75 years of age in June next, and will celebrate his jubilee of priesthood on the 13th of that month. He has been Dean of Perth since 1929.

Rev. R. C. Findlay, of All Saints', Preston (Vic.) has accepted nomination as rector of St. Alban's, Armadale, Vic.

Miss R. Campbell has been accepted as a full-time Director of B.C.A.S. Mailbag Sunday School.

Mr. Percy James Leaven, brother of Canon Leaven, of Dubbo, N.S.W., died recently. He was a regular member of Christ Church, Bexley, N.S.W., for over 36 years and was a churchwarden for the greater part of that time.

The Rev. William Telfer, D.D., is to be elected Master of Selwyn College, Cambridge, in succession to Dr. G. A. Chase, Bishop-elect of Ripon, as from January 1, 1947. Dr. Telfer, who is 60, is a Fellow of Clare College and a canon of Ely. He was ordained in 1909 and spent some years at the Clare College mission in Rotherhithe. He served for three years as a chaplain during the 1914-18 war and was awarded the M.C. Subsequently he resigned his chaplaincy and enlisted for combatant service.

Mr. and Mrs. W. M. Buntine, members of St. John's Church, Toorak (Vic.), recently celebrated the 53rd anniversary of their wedding day, and were cheered by warm messages of congratulation from a wide circle of friends. Mr. Buntine was Master of the Caulfield Grammar School for 37 years and set a high standard for students in mental, moral and spiritual culture. Since his retirement he has devoted his time and talents to missionary and church activities. Mrs. Buntine has proved a sympathetic helper during their long married life.

A tribute to the courage and faith of Dr. Helen Keller, the American authoress, who although deprived of sight and hearing at an early age has since inspired thousands of deaf-blind people to lead happy and useful lives, was paid by Sir Hastings Ismay, chairman of the executive council of the National Institute for the Blind, at a luncheon given in her honour in London recently. Dr. Keller is in Britain visiting hospitals and institutions for the blind, and will afterwards leave for France, Greece, and, if possible, the U.S.S.R. During the second world war she spent nearly three years touring military and naval hospitals in the United States, and is now the foreign relations adviser for the American Foundation for the Blind. In a speech on the above occasion Dr. Keller deplored the ignorance of the complex situation of the deaf-blind. She was shocked by the attitude expressed recently by a judge, who said of a deaf-blind woman, "it does not matter where she is placed so long as she is provided with food and warmth. I think the best place for her is an institution." Dr.

Keller said that they "reached out of their double prison for knowledge, books, and loving companionship to lighten their burden of days dreadfully alike."

The Rev. W. J. Owens, M.A., rector of Balgowlah, N.S.W., who has recently undergone an operation in the Manly District Hospital, is making satisfactory progress towards recovery.

Rev. J. R. Noble has been appointed rector of Erskineville, N.S.W., including St. Alban's, Darlinghurst.

The Rev. James Wilmot Griffiths, M.A., of Wadham College, Oxford, and the Universities of Wales and London, has been appointed Warden of St. Barnabas' College, Adelaide. Mr. Griffiths is a Classical Scholar of some standing and has done work for the Lexicon of Patristic Greek, that monumental work upon which the late Dr. Darwell Stone was engaged when he died.

The resignation (for health reasons) of Miss Charys Begbie, O.B.E., from her position as editorial secretary of C.M.S. of Australia, and Tasmania, is a loss which the whole Society will feel.

The Rev. A. F. Dryden has been appointed to the staff of the Sydney Church of England Grammar School, North Sydney. The Rev. Nigel a'B. Backhouse has been Chaplain of the School since the year 1928 and continues to hold that office.

TO THE MEMBERS OF THE MOTHERS' UNION.

A Message from the Central President of the Mothers' Union, England.

"I wish you all a very happy Christmas, with some new glimpse of 'The true Light which lightens every man,' as we celebrate again His coming into the world. The world needs to see the Light, and it must see it in our faces. We must try to find or make time to let the Light shine in our hearts, so that He may illumine through us the dark places of the world."

Your affectionate friend and president,

ROSAMUND C. FISHER.

Mrs. Fisher is the wife of the present Archbishop of Canterbury.



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ALEXANDRIA

THE OENPELLI MISSION.

THE BEGINNING OF ITS STORY.

(By Rev. Alfred Dyer, for 20 years a Missionary of the C.M.S. to the Aborigines of the Northern Territory.)

VI.

MORE PROBLEMS.

Let us look back at the past few years. When the dairy became a failure, it was run as a cattle station, the Jerseys became mixed with the other mixed breed common in the N.T. One white manager and about 12 natives and their wives, no others were wanted. A strict muster was made possible with no boundaries. The East Alligator River makes a perfect boundary, as only buffaloes can cross it. It runs into ranges so steep that cattle cannot get through, except at the crossing which is fenced; 60 miles north is the sea for 800 miles without miles north is the sea. You may travel 800 miles without a fence. So no neighbours steal your cattle for there are none. Natives were the big problem for cattle killing. In the old days they were kept on the move. If a beast was found killed, the owner would ride into the camps, shoot the dogs, with a general scatter; so fear kept things in check with the loss of a few beasts.

But I am a man of peace, the people and the children are to be invited in. "Blessed are the peace makers, for they shall be called the children of God."

We shall see later how this worked out with hundreds of primitive stone age people; it was very hard. In a few weeks there were 200 people around the station. The billabong is a large one in front of the station. As it dries up, and becomes a shallow it provides tons of fish, which they catch in nets, individually, for they never thought to put them together. Some of the people have not seen the white man, as there are no whites in Arnhem Land. When the big rains come they scatter, as they can only then spear the fish, except some fish traps in the creeks. Food is also scarcer. Then the cattle spearing began, and the goats began to disappear. "How soft is he?" I then began to ponder Paul's text, "He that ruleth let him rule—with diligence." There is very little garden yet to raid. But we will leave that for another chapter.

LANGUAGE.

Another of our problems was that of language. If you draw a circle of 100 miles radius round the station you would find you had five to ten languages amongst the people. We started school with eleven scholars speaking five different languages. For us there was only one way out, for we had no time to study one; we did not even know which one to start with. So we commenced to teach them English, not the pidgin kind, but proper English. They learn good English just as easily as the "pidgin" sort.

Our tasks were manifold. My wife did the housework, ran the dispensary, for there were many sick ones, and also conducted the school. I started daily services, and we had each night a singing service. A Bible talk was given in three languages, which reached most of them, as nearly all could speak three languages, one man I knew spoke seven. But I did wish that the Lord had given me "the gift of tongues." It was not my strong point. Greek had failed me

for Ordination some ten years before this, when for most other subjects I often topped the lists.

Soon the children and people were singing the Songs of Zion. I picked one to teach them. Sir Baldwin Spencer had told me, when leaving for the north, when he kindly gave me his book on the natives, "teach them by singing." So we followed his advice. "Jesus loves me" always came first. Then one which taught them the Incarnation and the Cross, the Resurrection and the Second Coming, with the chorus "Seeking for Me."

Someone gave me a carbide lantern with a good set of slides on the Life of our Lord. The children and people wanted them every night. I have often wondered what part they played in an aboriginal mission where so quickly some gave their lives to Christ. I often wonder what harvest we are going to reap from the crook pictures we have shown our own children. Results are not long in coming for evil.

Not a child left for a walkabout, in the first year, but many more came to join them, when they saw the others learning.

There were no "white staff" problems, the bug bear of so much of Christ's workers in His diversified family problems so prevalent in lonely missions.

GIRL WIVES.

Girl wives were a tough nut to crack. Most of them are given in marriage as soon as they are born for a price. The husbands would only leave them with us on one condition, that I locked them up at night; and handed them over when they were wanted by the men. This was a very hard thing to do when they were growing in many ways. But your word must not be broken.

We knew most of the pros and cons of the dormitory system, from ten years experience. But the fathers and husbands decided it.

We were put to it for housing. So the gaol for cattle spears was used for the girls. It had a big ring in the floor to chain spears to, and I never used this for them, but was often hard put to it in days to come. The girls thought it was a palace, after caves and bark houses. Blankets had to be provided and spare clothes.

We started work at 6 a.m., the people finished at 6 p.m. with two hours rest at midday. I often had to take my wife from the sewing machine at 10 o'clock at night. Such a task as ours could not be done in 6 hours.

Ours was an attempt to help a primitive race to meet our age, a people who rose with the sun, searched all day for their food and danced after the sun went down. We housed the boys, in the wireproof mosquito proof butter room. There were thousands of butter labels Northern Territory Butter Darwin on the shelves. They were better off than the girls, but there were many more boys than girls. They had no idea of caring for property. This increased our cares to try and teach them. They had never bought anything, all came too easy, like the present generation of children. Girls were harder to get because my word had yet to be proved. They went to bed early and were out of camp where much of our work was undone. They were very afraid of the dark and devils; many times they called me, saying they could see him. A prayer and song and they would go to sleep. A peep at their faces when they came into the mission showed clearly the power of darkness. Two years later you would hear them singing

the Te Deum and Songs of Praise. What a difference!

A new light was coming into their faces. How hard are the faces of men to-day—look at them in a big city? I do not say they always knew the meaning of the words they were singing, or all that we told them. But I find very few High School children know the meaning of many words; so few really think of the essence of things to-day. I believe God the Holy Spirit alone gives true wisdom and knowledge. Light was coming in, but old ideas die hard. Britain was long in rising out of her paganism, too often to fall again into the state, Christ described of a man, who left his house empty. "And seven other spirits took possession, so that the last state of that man was worse than the first."

As the new people came in, many were, in mind, still in the stone age. They were still using stone spears; and stone knives; though most of them had some things of iron and steel collected by natives who had travelled to stock stations. Their laws and totems were kept faithfully. For them spirit animals, and fish and birds had made creation. They were very afraid of evil spirits. They had a story of a flood, the rainbow, the snake, circumstances, and blood played a big part in their rites. These people would be the last migrations to Australia I expect, and were a much higher race than those south, but had no knowledge of a boomerang that returned. As far as I could gather they had no knowledge of a good Spirit, Paul's words in Romans I were true of them. "And they changed the glory of the incorruptible God into an image, like unto corruptible man and to birds, and to four-footed beasts, and creeping things."

Such is a brief idea of some of our problems. Did Our Lord apart from His atoning work on Calvary tree, have a harder task? But we remembered His promise. "Greater works than these shall ye do, because I go to my Father." He breathed on them, and said, "As My Father hath sent Me even so send I you." So we dared to believe, and obeyed.

EMMANUEL.

"For unto us a child is born,"
Emmanuel.
God Everlasting.
From the realms of eternal light,
And the heavenly glory bright,
Comes the babe to human sight—
Our Creator.

"In the fulness of time He came,"
Emmanuel.
Made of a woman.
In a manger so rude and bare,
From glory beyond compare,
Comes the Son of God to share—
Our sorrow.

"Glory to God in the highest,"
Emmanuel.
God ever with us.
While the heavenly arches ring,
And celestial choirs sing,
Comes the Son of Man to bring—
Our redemption.

E. K. Cole.

ASSISTANT SUPERINTENDENT required for Church of England Home for Boys. Must be Christian man of good personality and education. Capable of assuming complete control when necessary. Preference given to man with wife who has necessary experience and qualifications to take domestic charge of one section of Home. Salary and conditions appropriate to duties of position. Applications, stating age and experience, and enclosing copies of testimonials close on 31st December, and should be addressed to: Superintendent, Box 2198, G.P.O., Sydney.

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CHRISTMAS EVE AT BETHLEHEM

(By James Potter, ex-A.I.F.)

Just a New Testament issued by the British and Foreign Bible Society, and by the ingenuity of the people of Palestine, covered with engraved olive wood.

The fly-leaf bears these words: "To my dear son, John, Christmas Eve, 1941." "Bethlehem, the place of our Lord's birth."

My thoughts go back nearly six years to the time and place from which I sent this gift.

The Holy Land was a long way from home and as I partook of the wonderful privilege of spending Christmas in Bethlehem, naturally my thoughts turned to my loved ones in Australia, and I wondered if I would be spared to see them once more.

We knew the carol singing was to be broadcast to the world on Christmas Eve. So, in a letter to my beloved, this was pointed out, indicating that I should be there and that she should imagine I was singing just to her alone. Had I known how difficult this would be, such a thought would never have entered my head. The first break came when a few days before I had to drive up to Syria, from our camp at Gaza.

We arrived back in Jerusalem on the morning of Christmas Eve in very rainy weather, and it wasn't very long before the roads to Jerusalem from Palestine became impassable.

So as I walked out of the Jaffa gate at Jerusalem and set off towards Bethlehem I was thankful to God for being able to be here at all.

My objective was the Church of the Nativity, of course, and it was just near there that I purchased the New Testament. We entered the church through a small stone doorway, large ones not being fashionable as some people might ride horses into the houses, in times of trouble.

The Church is divided into sections belonging to different denominations, the alleged place of the manger, the spot where our Lord was born, was marked by a star on the floor. Costly tapestries and lamps hung everywhere; a place less like a stable it would be hard to imagine. Still one felt it was somewhere on this hill that our Lord Jesus was born, and it was good to be there.

Had He not found me, as a young man of twenty-two, in the little Church of St. Paul's, Wentworthville, N.S.W., and had I not given my heart to Him there, I should not have been there that Christmas Eve.

Joining two other soldiers of kindred

spirit, we went to the Church of England portion, from where the Carols were to be broadcast. It was early so we had a good look around. I noticed the room was very small and we thought it was just as well that we were there early.

The microphones were in place, and we began to make a few enquiries, but were dumbfounded when told that soon everyone would have to leave, and that only the choir, the Bishop and other high dignitaries would be allowed in during the broadcast. I said, "my wife will be listening in thinking that I shall be here, I must not disappoint her."

Well! came the answer, "if you can get past the Provost Marshal and the M.P.'s that will be on guard, you will be doing pretty good. The position was desperate, and looking for somewhere to hide. I noticed a ladder leading up to a little room that seemed to be stuck on the wall. Whispering, "let's have a look up here," and leading the way up the ladder we found it was the abode of a priest (Greek Orthodox, I think). How he lived in that small place I don't know—it was no bigger than a kitchenette. As we got on to the landing a door opened, and he came out looking very surprised. We spoke, but he didn't understand English. So by signs we made him understand that we wanted to stay during the broadcast. Slowly the light dawned, and his face lit up with a smile; he nodded and went back into his little room. We felt that we were in a place of reverence, and would have left, but by now, as we looked down, the people were being ushered out, and the M.P.'s were on the door.

We were too scared to look very much, but could hear the people arriving, and the choir leader giving the last minute instructions. Then came the words: "We are on the air." And the choir began to sing. It was a wonderful thrill to realise that from this room the sound was going all over the world, and that my loved ones would be listening. I wished that I could have got hold of that mike for a minute and say Hello! Australia; but now the difficulty was how to join in the singing, as somehow I didn't think our voices would blend with the ones down below. So we just sang silently. Soon the carols were over and as the people turned, and started to depart we slipped down the ladder and joined the merry throng, and so passed into the courtyard.

Imagine my disappointment after all this, to learn that my letter home telling of my intention to be there had reached home too late.

The wind howled and the rain came down in sheets. A terrific storm was on. As we made our way home to Jerusalem and the Hotel Fast, we passed the Tomb of Rachael, and later, I shuddered as someone said, "there is the Potters field, the field of blood" bought with the twenty pieces of silver that Judas threw down in the Temple after betraying our Lord.

Here was a strange ending to a joyous day. The wrath of God seemed to have broken out upon the world, as well as the wrath of man.

The very elements seemed to be in conflict with the spirit of the day, and the message of peace and good will to all men.

And, little wonder! Men had chosen to kill and be killed. Nations had left the ways of righteousness. Men were willing to pay their tribute to the cradle, but not to the cross, there to lay their burdens down; there to follow in His steps, there to follow His last command, of "Go, ye into all the world and preach the Gospel."

TO AUSTRALIAN CHURCHMEN

MISCONCEPTIONS ABOUT PALESTINE

(By the Right Rev. Bishop Pilcher.)

ARTICLE IV.

THAT THE ARABS ARE A UNIT
IN RESISTING JEWISH
IMMIGRATION.

DOCUMENTS.

Arab Leaders accept the Balfour
Declaration:

(Report 937, pp. 26-7, 395.)

When the Emir Feisal came to London and Paris he was persuaded not merely to accept but to welcome the policy of the Balfour Declaration . . . and a memorandum which the Emir presented at the Paris Conference was highly conciliatory:—

In Palestine the enormous majority of the people are Arabs. The Jews are very close to the Arabs in blood, and there is no conflict of character between the two races. In principles we are absolutely at one . . .

Still weightier evidence of good understanding was the agreement which was signed on the 3rd January, 1919, by the Emir Feisal, "representing and acting on behalf of the Arab Kingdom of Hejaz," and Dr. Weizmann, "representing and acting on behalf of the Zionist Organisation." It pledged the parties to cordial co-operation between "the Arab State and Palestine," to the acceptance of the Balfour Declaration, and to the encouragement of the immigration of Jews into Palestine on a large scale and their rapid settlement on the land . . .

If King Hussein and the Emir Feisal secured their big Arab State, they would concede little Palestine to the Jews.

There was a time when Arab statesmen were willing to concede little Palestine to the Jews, provided that the rest of Arab Asia was free. That condition was not fulfilled then, but it is on the eve of fulfilment now . . .

Mr. Bartley C. Crum (Member of the Anglo-American Committee of Enquiry).

"These leaders did not speak for the masses, as they themselves testified before us in Jerusalem. They were not elected by the people; they made themselves their spokesmen. They

maintain the Feudal Status Quo so, that they can remain feudal lords. They wish to maintain it, though it means 80 to 90 per cent. illiteracy, tremendous infant mortality, widespread disease, and for the masses a way of life nearer animal than man. You will not find this objection among the people. Precisely as these self-elected spokesmen stand to lose, so the masses stand to gain by Jewish Settlement."

Mr. Winston Churchill (speaking in the House of Commons on August 1, 1946.)

"Trade made notable progress, and not only did the Jewish population increase, but the Arab population, dwelling in the areas colonised and enriched by the Jews, also increased in almost equal numbers. The Jews multiplied sixfold, and the Arabs developed 500,000, thus showing that both races gained a marked advantage from the Zionist policy which we pursued and which we were developing over this period."

ANOTHER MISCONCEPTION.

THAT THE ARABS GAVE SUCH
MATERIAL ASSISTANCE IN THE
FIRST WORLD WAR THAT THEY
DESERVE EVERYTHING WHICH
CAN BE GIVEN THEM.

DOCUMENTS.

Before we quote the documents relating to the conduct of the Arabs in the first World War it is well to remember that in the second World War an effort was made to stab Great Britain in the back in Iraq, while the Arab assistance that was given to the British in Palestine was very small. For what they did they were rewarded by the creation of an Arab State covering an area of two hundred thousand square miles. On the other hand a million and a quarter Jews fought in the armies of the Allies making a serious contribution to the common victory. For this magnificent contribution they are now refused permission to enter Little Palestine with its 10,000 square miles,

ARABS AND THE WORLD WAR I.

THE OFFICIAL HISTORY OF AUS-
TRALIA IN THE WAR OF
1914-1918.

Volume VII.—Sinai and Palestine.

There was then no such thing as an Arab race bound together and stimulated by a common patriotism, or by any definite collective aim . . . These tribes were animated by no desire for nationhood or progress. The aim of each was to live as independently, as simply, and with as little manual labour as possible. An extremely primitive people, their lives were, on the eve of the war, much like those of their roaming forefathers before the first crossing of the Jordan . . . no people in the world was at heart so antagonistic to the approach of the stranger (p. 76).

The Arab fought purely as a mercenary and not as a nationalist . . . he was harmless individually as a soldier . . . Primitive and greedy in his outlook, he deemed the winning side in the war to be the side which had the most money expressed in gold . . . This is the doctrine of all or nearly all the Arabs as seen by the British in the Palestine campaign (p. 79).

A few hundred smart regulars of the Hejaz Camel Corps, mounted on camels and dressed in khaki . . . were the only troops who had followed Feisal all the way up from southern Arabia . . . (p. 769).

Worst of all was the compulsory co-operation with the Arabs, which necessitated disclosing to them the British intentions.

No tribe could be looked upon as a sure ally. The Arabs throughout played the safe game of waiting for decisive fighting by the British before becoming pronounced in their sympathies and assistance . . . Round Amman they were, in March, still friendly to the Turks and there was no clearly-defined line between those who were disposed to join the Hejaz movement and those who were not. News travels rapidly among these nomads, and the British designs, once communicated to the Sherifian leaders were undoubtedly soon fully known to the Turks . . . (p. 548).

Throughout the campaign the Arabs of Western Palestine, as might have been expected, gave their sympathy and support to the side which they from time to time considered to

be winning. They were not in the least concerned about the national aspirations and military operations of the Sherif of the Hejaz . . . They served both forces in turn, according to circumstance. After the Gaza engagements they were convinced that the British were losing, and openly ranged themselves on the side of the Turks. The enemy supplied them with rifles, money, and rations, used them extensively on mounted outpost work . . . Their fighting capacity was merely nominal; but they served a useful purpose in giving warnings of the advance of Chauvel's mounted men . . . (p. 359.)

They knew the wretched quality of the natives of western Palestine . . . (pp. 556-7.)

All the Arabs of western Palestine were thieves by instinct, and those who dwelt close to the Jewish settlements were especially practised and daring. Throughout the campaign the British policy was to treat these debased people west of the Jordan as devout Moslems, kin not only to the Arabs of the Hejaz but to the Moham-medans of India . . . (p. 787.)

They . . . (Arabs) had shared in the enjoyment of what was to them a miraculous shower of golden British wealth, and in the plunder of the fallen Turk . . . they were in no mood . . . to tolerate any alien power in their land. This spirit burned from the Mediterranean to the mouth of the Euphrates, and augured ill for the Jews in Palestine, the French in Syria, and the British in Mesopotamia; further it began at once to add fuel to the smouldering unrest in Egypt. (pp. 785-6.)

The state of the Christian minority was a peculiar one. All or nearly all that was—by Western standards—worthy in Damascus was theirs . . . now, on the night of 30th September, with the Hejaz flag floating at the Serai, and with the Arabs rejoicing in the bazaars, their long-awaited deliverance seemed only to menace them with the rule more odious and oppressive than that of the Turks . . . (p. 759.)

Jealous at once of the British who had done all or nearly all the fighting, the Hejaz men resented the presence of Australians in the streets. And but, when . . . any other work had to be done which called for capacity and striking force, light horsemen were pressed into the service . . . (pp. 770-1.)

THE MEANING OF CHRISTMAS.

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

"Thou shalt call his Name 'Immanuel,' which, being interpreted, is 'God with us.'" St. Matthew is quoting the prophet Isaiah, who expressed the hope of a great and glorious Person who would appear to his people and men would feel that God was with them. It was a fitting Name.

Jewish History was full of great names like Josiah, Nehemiah, Judas Maccabeus and others, but the name was too big for them, none of them fitted it.

When Jesus was born of Mary in Bethlehem of Judea in the days of Herod the King, there appeared in the world One who answered the name Immanuel. St. John says: "We beheld His glory, the glory as of the only begotten of the Father, full of grace and truth."

Candid and open souls like Nathaniel, greeted Him as Saviour and King. This great faith about Jesus Christ was born of their experience of Him. Jesus made men feel He was Immanuel by the words He spoke and the works He did. They found God in Him and were certain that Isaiah's prophecy was fulfilled.

This truth means that Christ was unique. He was more than a prophet. He was their Master and Lord, their King and their God. To those who were nearest to Him He was no mere man. In spite of His humble birth and seamless dress, His glory flashed and blazed before their eyes. He was Immanuel, God with us. He was their Friend and Helper. Men became strong in His presence. He helped them to be their best.

The Message of the Incarnation proves that God became man in the person of Jesus Christ. Staggering at first, but not incredible, it was a natural and rational thing. We cannot conceive a Person freely creating other persons except to hold intercourse with them. In Christ God does hold communion with men. Man has a capacity for God. He is a moral and spiritual being. Man was created in the image of God. God breathed into Him the breath of life and man became a living soul.

God has shown us His Power in the universe and His Wisdom in the field of history. But He can only show His Love in the person of a Man. In Christ, God is to be 'known, worshipped, adored and owned.'

But more than this, in the birth of Jesus Christ God is revealed as Re-

deemer. "Thou shalt call His Name Jesus for He shall save His people from their sins." He came to share our life, to be with us. Sin could not be blotted out by the stroke of the pen. Its pain and curse could only be removed by being endured. That is why Jesus lived our life, faced our temptations and endured the cross by bearing our sins in His own body on the Tree. He did it all to become our Redeemer.

At Christmas it is of little help to sing that Christ came in the days of old, unless we recognise Him now. We must not lose Him in the centuries but build our confidence on the fact that He is with us always. He is the same, yesterday, to-day and for ever. This good news has transformed the world. Fear and dread have gone, hope and joy have taken their place. To know the fulness of the Incarnation we must be able to say "God with me."

O come let us adore Him,
Christ the Lord.

At our Christmas Services in our churches when we sing the "adeste fideles" may we find Him in our Communion and see Him, too, in the faces of little children.

THE STORY OF A CHRISTMAS
CAROL.

Bishop Phillips Brooks, who wrote "O little town of Bethlehem," was one of the greatest preachers of the Protestant Episcopal Church of America. He was a most impressive figure in the pulpit. He was possessed of a sunny temperament and an attractive personality, which radiated the love of God. There is a story told about a little friend of his—five years old—who when on the good bishop's death she was told by her mother, "Bishop Brooks has gone to heaven," replied at once, "Oh, mummy, how happy the angels will be!"

The coloured people of America worshipped him as their great friend, because he always espoused their cause.

The bishop wrote the carol for the children of his Sunday-school at Trinity Church, Philadelphia, in 1868, after a visit paid to Bethlehem two years earlier. The fourth verse is often omitted:—

Where children pure and happy
Pray to the blessed Child,
Where misery cries out to Thee,
Son of the mother mild;
Where charity stands watching,
And faith holds wide the door,
The dark night wakes, the glory breaks,
And Christmas comes once more.

THE NUREMBURG TRIALS.

(A Sermon preached on Remembrance Day at St. George's, Hobart, by the Rev. L. L. Nash, M.A.)

Rom. 1: 16. I am not ashamed of the Gospel.

The Apostle Paul was writing to the small band of Christians then in Rome. It was a bold statement because it was certainly a minority movement in the great city of Rome. We find it difficult to recapture the bold courage of that statement. There was much in the Church of his day which might well cause the faint hearted to be ashamed. The Church was weak, badly organised, with no property and few resources, save the promises of God.

But this we must remember: Christianity is always in the minority. It never has been popular or fashionable. Sincere and honest Christians have always been a minority movement. At one time that minority movement the people of God, fell to a total number of one. "They all forsook Him or fled." And that minority movement, in the memory of God gained the victory. On the Cross, there was only just one. The whole hope of God or the world and the saving health of men centred on that tragic minority, only one; and even He went down into the dark depths of dereliction. "My God, my God, why hast Thou forsaken me?" Only One against all the forces of sin and evil and rebellion. Pastor Niemoller, perhaps the greatest living Christian, an evangelist pastor in Germany, famous throughout Christendom for his unrelenting opposition to the Hitler regime: "Any one who has had the experience I had the night before last at an evening Communion Service and sees beside him nothing less than three young members of the Secret Police who have come in their official capacity to spy upon the community of Jesus Christ in their praying, singing and preaching—three young men who were assuredly baptised once upon a time in the name of the Lord Jesus Christ and who also assuredly vowed loyalty to their Saviour at the confirmation altar, and whose office and duty it now is to set traps for the community of Jesus Christ—any one who sees that cannot so easily escape from the shame of the Church. He cannot pass the matter off with a pious phrase and inspired protest. Such a sight may cost him a sleepless and most certainly a restless night, and he may even cry from the depths of his despair: "Lord, have mercy upon me!" It may cost us a considerable effort to rejoice because we must suffer: this is not an easy path to tread nor is this walk a pleasure outing." It was the last sermon Niemoller was allowed to preach in Hitler's Germany. That week, the Gestapo called. Next Sunday Niemoller had commenced his long imprisonment in the concentration camp, from which he was freed only when Hitler was no more.

It cost Niemoller his freedom and nearly his life not to be ashamed of the Gospel. What have we suffered for the Gospel? Christian idealism is always in a minority but we fortunately or unfortunately live in a land where the rights of minorities are protected by law.

On this Remembrance Armistice Day the Christian Church is challenged as it has never been before. As General Smuts so cleverly put it in a recent speech: "The world has seen the end of the war, but does not see the beginning of the peace." Did our

men stand or struggle or fight in vain? With proud thanksgiving we remember tell-tale crosses dotted over the earth from the Solomons to Europe. In vain? For what purpose this waste?

I may be wrong in my judgment but I am convinced that we have no peace, no blessing of peace, because God's blessing just simply cannot rest upon a victor who sponsored Nuremberg. The trials at Nuremberg dragged along their weary way for nearly twelve months until they became absolutely stale.

Two things might well be remembered, arising from Nuremberg:—

1. Punishment does not reform; it only embitters.

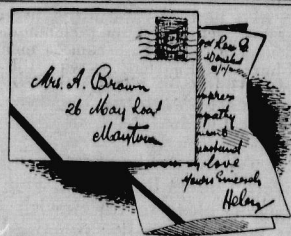
2. Mercy is greater than justice.

1. The result of punishment is embitterment, not reform. This is not the place to go into fine details of a treatise on law. Christian thought is well aware of all the arguments put forward for the punishment of the criminal; the need to uphold the majority of law, the necessity for deterring others who may be evilly disposed, the removal of evil and rebellion from society. We grant all these things. Nevertheless we say without hesitation, that the Christian ideal can only be, not punishment, but the making of things better, reform. The Germans are a proud people—justly proud of their scientific achievements and their hardness under adversity. As Dean Inge has rightly remarked, Nuremberg has made German martyrs who will be a rallying point of devotion in the very things the world needs to forget. Even Hitler was not as silly as that. Pastor Niemoller himself on coming out after eight years' imprisonment is reported as having been asked why he thought he had not been killed, and he recalled that Hitler once said he did not want to make any martyrs. And here we have not been as prudent even as Hitler. I know that the trial was an attempt to stress law and order in a wayward world, but nothing will convince me that my interpretation of the religion of Jesus Christ is astray when I repeat that it is my firm belief that God's blessing of peace cannot be vouchsafed to us yet, because we have allowed to arise from Nuremberg a shadow which will yet grow deeper. "I am not ashamed of the Gospel," or if my idea of the Gospel is incorrect, then God give me grace to see and act aright. That is one thing: punishment does not reform, it embitters.

Second: Mercy is greater than justice. Surely this is the message of the Gospel. This is what we Christians must be ready to proclaim. Nuremberg appears to me to have a very sinister shadow hovering around. I can't help feeling that this extreme desire to punish war criminals to the last bitter dregs comes from the East and not the West. From the wet marshes of eastern Europe arises this dark haze. We may complain of our own conception of law, but we have to recognise that there are some Christian shrouds hanging around the corpse. But at the same time it has to be admitted that Marxist doctrine is wholly materialist determinist, or economic. Well might a Christian ask: Is there any mercy or love in Marxist dialectical materialism? Here is a deep bitter shadow. All honour and glory to the steadfastness of the people of our noble eastern ally. Our thanks to them. They passed along a bitter road. But we can only clear our Christian conscience by stating very forcefully that mercy is greater than justice, strictly enforced justice does not always build up goodwill among men.

Let us not be ashamed of the Gospel for it is the power of God unto salvation. Let us cast away sloth and love of ease and pleasure. For from Nuremberg there is creeping a dark black shadow upon truth and justice and mercy. God forgive us for being so supine about speaking the truth in love. How can we conscientiously pray: Give peace in our time O Lord! when we fail to see the implications of Nuremberg. How can we look up unclouded into the face of God when as Christians we have been so weak and languid, not at any miscarriage of justice, but at our failure in mercy and love and courage?

It is time for the Christian Church to redeem her lost soul and not to be ashamed of the Gospel.



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CORRESPONDENCE.

THE BISHOP OF NEWCASTLE AND THE CHURCH OF IRELAND.

(The Editor, "Australian Church Record.") Sir,

From Canon Hammond's two letters published in your last issue I gather that there are two main points at issue between us. The first is his suggestion that the practices I quoted as having been banned by the Church of Ireland were already, in fact, banned by the law of the Church of England. The second is that the self-governing churches of the Anglican Communion enjoy under their Constitutions a security against heresy and apostasy, which would be lacking under the Draft Constitution now under consideration by the Church of England in Australia. On both these points he is under a misapprehension. The two practices I quoted as permitted by the English Church but prohibited by the Irish were the Eastward Position and the use of a Cross in connection with the Communion Table. Both these practices have been declared lawful by the English Courts. In

the case of Read v The Bishop of Lincoln, the Eastward Position was held to be lawful by the Archbishop of Canterbury's Court, and this decision was subsequently upheld by the Privy Council. And the use of a Cross in connection with the Communion Table has been declared legal by the Court of Arches, provided that it is placed upon a re-table, and not upon the Communion Table itself. The Privy Council judgment which Canon Hammond quotes concerned a breach of this proviso. It was to the effect that the proviso could not be evaded by reducing the re-table to such small proportions that the Cross had the appearance of standing upon the Table itself.

My contention therefore stands that in these two respects, (as in some others, e.g., the use of the mixed Chalice), the Irish Church has definitely narrowed the English comprehensiveness. Canon Hammond does not deny that when he became a member of the Church of England, he was still free to celebrate Holy Communion in the manner to which he had previously been accustomed, whereas, if I became a member of the Church of Ireland I should not enjoy a corresponding freedom. But he appears to claim that that would be because he has been accustomed to observe the law of the Church of England, and that I have been accustomed to break it. But the reason really is that the Church of England respects the rights of its minorities in such matters, whereas the Church of Ireland does not. I hope that in saying this I shall not be accused of holding the Irish Church up to reprobation. I recognise to the full the right of an autonomous National Church to impose ceremonial restrictions upon its members. But I personally prefer the greater liberties which I enjoy as a member of the Church of England.

As to Canon Hammond's second point, I can only say that I have read and re-read his letter, and cannot find in it, or in any document to which I have access, any justification for his contention. He does not appear to deny that the other churches of the Anglican Communion enjoy the right to revise their own standards and formularies, whilst the Australian Church does not. Indeed, he could hardly do that, because the matter is simply one of fact. He does, however, seem to contend that these other churches have limited this power by safeguards which are dangerously absent from the Australian Draft.

I can find no justification for this contention. On the contrary, I believe our Draft Constitution is more completely safeguarded than any other with which I am acquainted. It lays down fundamental declarations concerning the Bible, the Creeds, the Sacraments, the Orders of Ministry, and the relationship to the Church of England, and accepts them "as binding heretofore and henceforth on this Church." It also retains and approves "the doctrine and principles of the Church of England embodied in the Book of Common Prayer, and the Articles of Religion, sometimes called the Thirty-nine Articles." And like the Church of Ireland it provides that it may revise its standards and formularies provided that the revision is made by the method prescribed in the Constitution, but it provides also, as the Church of Ireland does not, that any such revision must be "consistent with the declaration set forth in Chapter I which consistency shall be determined by this Church in accordance (i.e., of the Appellate Tribunal).

To this Canon Hammond will reply that this provision, and the fundamental declarations themselves, could be altered if the Church as a whole were sufficiently united

in desiring it. That is quite true. But the possibility of alteration is one which cannot be evaded. Even if the Draft did, as I gather Canon Hammond would wish it to do, secure the fundamental declarations to be unalterable and disclaim the right to tamper with them, and if Acts embodying these provisions were passed, it would still be open to the Church to approach the Parliaments for amendments of the Acts. And, provided the Church as a whole were sufficiently united the Parliaments would undoubtedly pass the necessary amending Acts. As I have pointed out more than once, the choice is not whether or not we shall make any clause in the Constitution unalterable, but only whether we shall make it alterable by the Church itself, or alterable, as at present, only by Parliament. Canon Hammond may prefer the latter method. If so, I can only say that I do not agree with him.

There is just one small but highly important point in Canon Hammond's letter to which I think attention should be drawn. Canon Hammond quotes Part 2 of the Preamble and Declarations in the Irish Constitution as accepting the Thirty-nine Articles and the Book of Common Prayer "subject to such alterations as may be made (in the Book of Common Prayer) from time to time by the lawful authority of the Church." Any one reading that apparent extract would suppose that the words in brackets were actually contained in the document from which the quotation is taken. But they are not. The quotation should really run "subject to such alterations as shall be made therein from time to time by the lawful authority, etc." I know that Canon Hammond is under the impression that the word "therein" has been held by competent authority to refer only to the Prayer Book and not to the Thirty-nine Articles. When I first heard him express this belief, I found it so difficult to understand that I wrote for further information to the Primate of All Ireland, the Archbishop of Armagh. His Grace replied as follows:—"The Court of the General Synod of Ireland has never had before it the question of a change in any of the Articles, and so no official interpretation of the relevant words in the Declaration exists. But there is nothing in the Declaration prefixed to the statutes in 1870 to suggest that the reference to "alterations . . . therein" applies less to the Articles than to the Prayer Book."

And of course Section 27 of the Constitution which Canon Hammond quotes quite correctly provides the method by which modifications and alterations can be made "in the Articles, doctrines, rites, rubrics, or . . . formularies of the Church." And the method is far simpler and more easy of accomplishment than that prescribed in our own Draft Constitution.

Yours, etc.,

FRANCIS NEWCASTLE.

Bishopcourt, Newcastle, N.S.W.
6th December, 1946.

BROADCASTING.

Devotional Services on 2CH.

Wednesday, January 1. — Rev. C. K. Hammond, M.A.

Tuesday, January 7. — Rev. B. G. Judd.

Monday, January 13. — Rev. R. Fil-lingham.

Saturday, January 8. — Rev. C. A. Baker.

SOON—A REFERENDUM IN NEW SOUTH WALES.

ON THE CLOSING HOURS OF LIQUOR BARS IN N.S.W.

6 P.M. CLOSING BENEFITS THE COMMUNITY.

When six o'clock closing of bars was introduced in New South Wales, convictions for drunkenness went down to nearly half:—

1913 32,676

1920 18,097

POLICE SAY: "IT'S A BOON."

Inspector Keogh, C.I.B., Superintendent, in giving his reminiscences to a "Sunday Sun" reporter, 5/3/44, on his retirement, said: "Six o'clock closing has been the community's greatest boon. In the Surry Hills, Woolloomooloo, and Darlinghurst areas it has reduced juvenile crime to an amazing degree."

6 P.M. — THE REASONABLE HOUR.

THE GRAFTON SYNOD AND C.S.O.M.

We have received two more letters on this subject from the mover and seconder of the motion in favour of C.S.O.M. in Synod, but in view of the fact that they do not bring any new facts to bear on the question, it would not help C.S.O.M. nor the cause of truth to publish them.—Editor.

A.C.R. PUBLISHING FUND.

The Management Committee acknowledges with grateful appreciation the following amounts:—Anonymous, £1; Dr. A. L. Webb, 13/-; Mrs. Levick, 10/-; Reformation Observation Committee, £5; Rev. F. Wilde, 12/-; St. Stephen's, Willoughby (Women's Guild) £1/1/-; Mrs. A. P. Thomas, 5/-; amounts under 5/-: 7/-.

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Applications, stating age and accompanied by copies of testimonials, close on the 31st December, and should be addressed to: MATRON, Box 2198 G.P.O., Sydney.

THE CALL TO YOUTH

For some 16 years the massive doors of the great temple had been shut; the golden lamps had been put out and the smell of incense no longer flooded the portals of God's house. Thick dust had settled like a carpet over the courts of the temple and no sound was heard within, except the songs of the birds who had built their nests in the nooks and crannies of its towering walls. The Levites who before offered sweet praises before the Holy Place had become but a memory in the minds of the people of God. It was King Ahaz who had turned out the Levites, shut the doors and caused the worship of God to cease in the Temple. But at length the day came when King Hezekiah gathered the Levites together with their cymbals, their psalteries and their harps, according to the commandment of David and after so long a time the massive doors were opened, the singers filed into their accustomed places and the Word of God says "when the burnt offering began the song of the Lord began also." The silver trumpets and the instruments ordained by King David began to play and the Levites poured out their strains of sweet and rapturous song unto the Lord Jehovah for His gracious mercy and loving kindness in the re-opening of the worship of the temple.

There is a message for each Christian in this Old Testament story of long ago. When there is no sacrifice there is no song. The joy of the Christian life comes from a soul that is truly consecrated to the Lord. When the temple doors were opened and the burnt offering was placed upon the altar and offered up, the Levites raised their song of joy and triumph; and it is only as the Christian offers his life as a complete and whole sacrifice that the joy of the Lord will flood his soul and be his strength. The burnt offering was a complete offering. Everything was sacrificed upon the altar and nothing was withheld; and it was when that great sacrifice had been presented that the song of the Lord began. To sacrifice our lives to God in the days of our youth is not to lose but to gain. The root idea of the word consecrate in the Bible is "to fill the hand" and God is waiting to fill the hands of those who are willing to give their all to Him with every spiritual blessing of power, of might, of strength, of joy and of grace, but He waits until the burnt offering is complete before He floods the soul with heavenly joy.

Let us then this Christmas time realise the joy of the Christmas message in kneeling at the Saviour's feet and giving our hearts to Him in full and glad surrender.

YOUTH NEWS.

Church of England Boys' Society.

Hobbies Exhibition.—The Annual Hobbies Exhibition was held in St. Philip's Church Hall, York Street, Sydney on Thursday, 12th December, 1946. Mr. Wilson was the adjudicator.

Melbourne Tour.—A party of thirty-two boys and leaders under the leadership of Rev. G. R. Delbridge, Chairman of the Society, will leave Sydney on 11th January, 1947, for Melbourne. The party will attend the country and interstate camp at the C.E.B.S. Permanent Camp Site at Frankston, Victoria, afterwards spending a few days as guests in the homes of the Victorian C.E.B.S. The party will be returning to Sydney on 25th January, 1947.

Girls' Friendly Society.

A party of girls will also leave for Melbourne on 11th January, 1947, and will be under the leadership of Mr. J. E. Paynter, Miss D. Newmarch and Mrs. Heath. Rev. and Mrs. N. Fox will also accompany the party, Rev. N. Fox acting as Chaplain. They will spend some time visiting various points of interest in Melbourne and suburbs and will return to Sydney on 25th January, 1947.

Church of England Fellowship, Diocese of Sydney.

The Annual Fellowship concert was held in St. Philip's Church Hall, York Street, on Friday, 13th December, 1946. Various branch fellowships contributed the items.

The Fellowship will hold a launch picnic on Saturday, 18th January, 1947, and will leave Circular Quay at 2.30 p.m. arriving back at approximately 9.0 a.m. Tickets may be obtained from the Fellowship Office, 109a Bathurst Street, Sydney (Board of Education).

CHURCH OF ENGLAND FELLOWSHIP, DIOCESE OF SYDNEY.

Representatives of a number of Fellowships in the Diocese of Sydney attended the C.E.F.D.O.S. Leaders and Secretaries' House-Party at Port Hacking during the first week-end in November.

The Organising Secretary of the Fellowship (Rev. C. K. Hammond) was the leader and speakers included the Rev. Dr. S. Barton Babbage, Canon T. C. Hammond, Miss Marjory Hood (General Secretary of the Fellowship), Mr. W. R. Bailey, and Mr. G. Muston. Thirty-four leaders and secretaries attended.

CHURCH OF ENGLAND BOYS' SOCIETY, DIOCESE OF SYDNEY.

The Annual Cross-Country Run and the Annual Athletic Carnival for members of the Church of England Boys' Society were held recently and the large number of entries is indicative of the remarkable progress the Society is making in the Sydney Diocese. The Cross-Country Run was held at Centennial Park and the athletic events at St. Paul's Oval, University of Sydney.

The Hon. Secretary of the Society, Mr. Ron Bailey, c/o Diocesan Church House,

would be pleased to hear from any interested churchman who would care to encourage the boys by donating a trophy for annual competition in the branch championship.

C.E.B.S. INTERSTATE AND COUNTRY CAMP, FRANKSTON, VICTORIA.

The Annual Tour for members of the Society is the C.E.B.S. Permanent Camp at Frankston, Victoria, is now being organised and will be held in January. The Hon. Secretary will be pleased to furnish particulars to Rectors and others who may be interested.

CHURCH OF ENGLAND BOYS' SOCIETY, DIOCESE OF MELBOURNE.

The Annual Rally of the Church of England Boys' Society in the Melbourne Diocese was held on Wednesday, 20th November 1946, in the main Melbourne Town Hall.

A brief inspirational service commenced at 7.45 p.m., when the Associate President, the Right Rev. J. D. McKie, Bishop of Geelong, was present.

The speaker, Rear-Admiral R. H. Portal, C.B., D.S.C., who is the representative on the Joint Chiefs of Staff in Australia. The Admiral has served with great distinction in both wars, and commanded H.M.S. "York" from 1939 to 1941, when he was mentioned in despatches. The trophies won by the branches during the year were presented by Dr. Don Corder, winner of the League Football Brownlow Medal this year.

The Provincial Conference of the Church of England Boys' Society was recently held when delegates from country dioceses in Victoria met with the Melbourne Executive.

The conference decided to plan for a C.E.B.S. tour to England in 1949. A trip to Sydney is also planned for the next May school vacation.

OUR NEXT ISSUE.

Owing to the Christmas and New Year Holidays and Industrial Troubles our next issue will not be published until January 16th.

BIBLE FAMINE

There is a Bible famine in Europe. The Bible Society requires immediately £150,000 to meet this need.

Send your contribution to the Commonwealth Secretary, 95 Bathurst Street, Sydney, or to your State Secretary.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

PATRONAL FESTIVAL.

The parish of St. Simon and St. Jude, Bowral, celebrated its eighty-third anniversary with special services. The present Church is actually the third substantial Anglican Place of Worship on or near the same site; and should be keeping up its Diamond Jubilee in February, 1947.

At least 83 years ago however, "The Old School-Church of Stone" was open for Divine Service conducted by the Rev. James Samuel Hassall (grandson of the Rev. Samuel Marsden, and son of the famous "Galloping Parson") who married a niece of Lieut. John Oxley, R.N., Surveyor-General 1810-28; and who lived for some time with his cousins in the then Oxley Residence near the present Wingecarribee House.

Thus the late Mr. Harry Oxley, cousin of Mrs. (Amy Oxley) Wilkinson, formerly of The Blind School and C.M.S., Fochow, wrote in The Official Souvenir of 1926: "In 1863 the stone school . . . was built by the residents . . . and services were held there until it was taken over by the Council of Education. My mother, Emily Oxley, conducted the first Sunday School in this building. The first teacher was Mr. Elkin." The Rev. John Elkin was later well known at Berry and Five Dock. Our near-centenarian, Miss S. G. Loseby, attended those services; and well remembers the Elkin family, one of whom hopes to be at the forthcoming Bong Bong Village ceremonies.

My friend, Mr. James Jervis, Fellow of the Royal Australian Historical Society, has kindly forwarded to me extracts from the "Goulburn Herald" of 21/8/1861, etc.—"We hear that his Lordship the Bishop of Sydney (the Rt. Rev. Fdk. Barker) may be expected at Sutton Forest (then including Moss Vale) about the end of next week. On Wednesday . . . he will hold a confirmation at Berrima, on Thursday will lay the foundation stones of some new schools at Mittagong (Rowe's Hill) and Wingecarribee (the name then for our present 'Village of Bowral') and will consecrate the new (present All Saints) Church at Sutton Forest on Friday at 11 a.m." (The notes in brackets are of course my own.) Thus the present Church of All Saints, Sutton Forest, seems to have been consecrated on Friday, the 29th of August, 1861, at 11 a.m.; and the Foundation stone of our Bowral Church School to have been laid (also by Bishop Barker — see his Biography by Dean Cowper; pages 153-4) a day or so earlier. These exact dates, long "lost" are now announced perhaps for the first time in 50 years. Miss Loseby's friend, the Rev. Wm. Stone (formerly of St. John's, Ashfield — see portrait in recent Centenary Booklet) had then retired after over 12 years in charge of Sutton Forest and Bong Bong; and dwelt near the Spring of Water (now fenced in a single panel square "on the Old Argyle Road") close to Eridge Park Gates; and earlier still, in 1829, Number Eight of the Waterloo Veterans' Farms. Some further facts may be found in "Tales of a Grandmother" and in "Bishop Broughton rides again" and in the "Bong Bong Booklet" published last year; all usually available at the Australian Church Record Office. But the above may suffice for the moment, anyway.

The genial and history-minded Rector of Sutton Forest, the Rev. J. B. Macgowan, L.Th., gave his "Birthday Greetings" and made accurate references to "The Old School-Church of Stone" before preaching on Sunday morning from "Blessed are the eyes . . ." (St. Luke 10.23). There were good attendances, especially at the Evening Service of Holy Communion, when another returned padre—the Rev. Harry Thorpe, gave an informal but none the less deeply impressive Message based on spiritually exhilarating experiences as a prisoner of war in Malaya, and addressed in particular to St. Jude's "Young People's Fellowship," on "Advance Australia—where?"

OUR ISLAND'S FIRST CONFIRMATION.

An account taken from a letter of the Rev. G. H. Nobbs. The Service was held on 7th September, 1856, the Bishop being the Rt. Rev. G. A. Selwyn, first Bishop of New Zealand.

" . . . It was a most interesting sight, and one which I have often desired, but never expected to see fulfilled. The women arranged in rows in their white habilaments looked like a bevy of nuns; but I am well sure that went no further than the outward appearance; they were also as barefooted as Carmelites, but not from any superstitious penchant, but merely because they had no shoes to wear.

"Everything being planned in methodical order by the good Bishop, the Evening Service was read by the Rev. Mr. Patteson (afterwards the martyred Bishop of Melanesia — Editor); after another excellent sermon by his lordship, illustrating the duties of the Christian profession, the Confirmation began by ten persons standing up in parallel lines of five each, without stepping

from the place where they had been seated

"I am sure it would have gratified our many friends could they have been present and seen parents kneeling by the side of their children, many of whom were also parents; and in one instance a great-grandmother was accompanied by four granddaughters, three of whom had families of their own

"The number of persons confirmed amount to 86, including all ages from Elizabeth Young (daughter of Mills of the "Bounty" and the oldest person in the community, she being about sixty-six) to Andrew Christian aged fifteen, the great grandson of Fletcher Christian."

History has many lessons to teach us. Would to God we to-day were as enthusiastic for the Lord's work as those who have gone before us! Let us accept this account as a challenge to greater devotion and service for the Lord Jesus Christ. — From "Bounty," Church Chronicle of Norfolk Island.

S. S. CONFERENCE.

The 137th Quarterly Conference and Annual Social Afternoon of the Sunday School Teachers' Association, Parramatta Rural Deanery, was held at Cabramatta on Saturday, November 16th.

During the afternoon provision was made for meeting for social fellowship and recreation at Hollywood Pleasure Grounds, on the George's River, some three miles from the station. Officers and teachers joined in sports and rambles.

Early visitors who brought their lunch were provided with hospitality and cups of tea at the school hall adjoining the church.

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The rector, Rev. C. N. Steele, Th.L., of the Cabramatta-Canley Vale parish, presided at all meetings and conducted the service in the church. He also gave a short message of inspiration and encouragement.

Tea and conference were held in the Town Hall, the rector and local officers and teachers extended a hearty welcome to the visiting schools, clergy, officers and teachers. Special welcome was given to the Rev. W. V. Gurnett, recently returned to the rural deanery, and to the Rev. J. A. Price, M.A., Dip. Ed. (Oxon), assistant chaplain of the King's School on his second consecutive visit to give the address.

For a short period between tea and conference the rector, chairman and piano accompanist led the gathering in favourite hymns and choruses. "God so loved the world" was rendered by a vocal quartette of choir members.

The special business of the evening was the second series of addresses by the Rev. J. A. Price on "Religion and the Growing Mind," covering the ages from 7 to 12 and 14. A serious attitude must be taken in this matter at these ages, said the speaker. It is not enough to know your subjects, you must know the scholar and take into account his or her physical development and beyond these stages of sexual growth to maturity. Boys and girls became very matter-of-fact, more independent and less dependent on parents, as "social" tendencies become apparent. The scholar wants to know what things are, how they are made, and what they are for. They recognise the need of authority and obedience, and are sensitive to guilt. The scholars need facts and things they can believe in, and questions arise as to the truth of religion. As a church organisation vitally concerned with youth, we have to "compete" with other forces and interests for this dependence. We must respect the group loyalties they are associated with and use them to lead to a loyalty to God and stress the historical reality of Christ and Christianity, as well as in a present reality Christianity—being a vital spiritual and personal force in one's life.

At the close this deeply interesting and important subject provided a wealth of helpfulness, inspiration and matter for discussion. The Rev. L. S. Richards, Th.L., and other leaders spoke and expressed deep appreciation for what had been expounded by the chaplain, in such a straightforward, clear and concise manner, and in facts of true Christian experience.

After formal votes of thanks had been conveyed to the speaker and chairman and all those who had assisted in the enjoyable, profitable meetings, the conference closed with the National Anthem, Doxology and Benediction.

ORDINATION.

Bishop Pilcher will hold an ordination service at the Cathedral on December 21.

SYNOD.

The Synod Service was held on Monday last at 2.30 p.m. The address was given by Bishop Wynn Jones, Assistant Bishop of Tanganyika.

Bishop Hilliard presided at the opening session, in the regrettable absence of the Archbishop, and read the Archbishop's opening charge, which, after dealing with local charges, made a long reference to Anglican orders in relation to Re-union. There was a good attendance at the Synod and a fair amount of business was discharged. The King's School proposal to sell the present site and build on the outskirts of Wollongong caused a good discussion but was finally approved. Of course, the importance and age of the School and its long connection with Parramatta made the proposal to sell and rebuild a very debatable question.

NEWS FROM THE PARISHES.

Leura.—"The Nativity," a Christmas cantata, by Thiman, will be sung at St. Alban's on Sunday, 29th December, at 7.30 p.m. Soloists: Hermina Mitchelson (soprano), Albert Miller (tenor).

Wollongong.—The Young Worshippers' League.—A fine piece of work that deserves our recognition and hearty commendation is being done by Miss Farram each Sunday morning with a group of children who attend the morning service, seated in the north transept of St. Michael's. A stamp is given each Sunday to every child upon which the Rector bases a short talk, and then the stamps are placed in the children's albums. Prizes and certificates are awarded for the best kept and fullest albums at the end of the year.

Earlwood.—Once again men turned up in great numbers to the Men's Service which had been arranged. Nearly 90 men shared in happy fellowship and listened with great interest to a splendid address by the Rev. F. O. Hulme-Moir.

ST. THOMAS' CHURCH, ENFIELD. ONE HUNDRETH ANNIVERSARY, 1848-1948.

THE RECTORS OF THE PARISH.
For nearly twenty years after the erection of the Church in 1848, Enfield formed part of the Parish of Ashfield, and was served by

ST. ANDREW'S CATHEDRAL CHOIR SCHOOL.

There are vacancies in the Choir School for 1946, for choir-probationers and a limited number of private pupils. Full choristers are granted free scholarships and probationers of high vocal talent may be awarded bursaries. The standard of education is from the Primary to the Intermediate Certificate, and boys are admitted from 8 to 14 years. Three Walter and Eliza Hall Scholarships enable deserving pupils to continue their education free at Shore or any other recognised Church of England School. The choral training is under the direction of the Cathedral Organist, Mr. T. W. Beckett, F.R.C.O., and a specialised course of Divinity under the direction of the Headmaster, for free prospectus and full particulars, apply to the Headmaster, Rev. M. C. Newth, B.A., Th.L.

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the rectors of that parish until 1868. It is, therefore, of interest to recall the men who, during that period, ministered to the spiritual needs of St. Thomas'.

The Rev. J. Kidd-Walpole became the first Rector of St. John's, or St. John the Baptist, as it was properly called, in 1840 the year in which the foundation stone of the Church was laid. He was succeeded in 1842 by the Rev. W. Stone, followed by the Rev. Frederick Wilkinson, M.A., in 1843. Mr. Wilkinson was actively associated with the work at Enfield, and his name is linked with the licensing and the consecration of St. Thomas' for public worship. It is curious to reflect that at that time Balmain was also in the Ashfield Parish. Mr. Wilkinson left Ashfield in 1854 to take charge of Holy Trinity, Miller's Point, then a thriving parish. While at Ashfield, he built and lived in a many-gabled house known as "The Meads," off Burwood Road, near Violet St., Enfield, where he established a high-class school, which became known as the best collegiate school in the colony. A wooden building erected later by the Church in that part of the parish was also known as "The Meads," until it was demolished when land was purchased in Daisy Street as the site of St. Nicholas' branch Church.

Mr. Wilkinson was succeeded at St. John's in 1854 by his nephew, Rev. T. H. Wilkinson, who, with the spread of population to the western suburbs, built a School Church at Five Dock in 1858, and two years later Bishop Barker laid the foundation stone of St. Luke's, Concord. When the Rev. W. Lumsdaine was ordained as the fifth Rector of Ashfield in 1860, he ministered to four churches in one parish, viz., Ashfield, Enfield, Five Dock, and St. Luke's, Concord. He left Ashfield in 1866 to become the first Rector of St. Luke's, Concord, and was succeeded by the Rev. Cave-Brown-Cave, who resigned in the following year to take charge of St. Thomas', North Sydney. His successor, Rev. J. C. Corlette, D.D., began a record ministry at St. John's, and, at his instigation, St. Thomas' in 1868 became a separate parish under the care of the Rev. R. W. Young, its first Rector, who laboured in the parish until 1872, when he was appointed to the newly built Church of St. Paul, Burwood. It is recorded that at that time St. Thomas' was lit by candles, and the seating accommodation consisted of forms.

The Rev. George King, LL.D., followed Mr. Young. He was the father of a distinguished son, the late Sir Kelso King, who faithfully served both Church and State. Writing of his father some eight years ago, Sir Kelso said that Enfield was a poor parish and could not afford to pay a stipend in excess of £50 per annum, consequently the Rector was also the Necropolis (Rookwood) chaplain. Sir Kelso wrote that the parish was then very extensive—mostly open spaces with very little fencing, and bush tracks instead of roads. The only industry was timber-getting. A Rectory had not then been built, and Mr. King lived in Burwood Road near the railway station. He died in 1879, and was buried in the cemetery surrounding the Church which he faithfully served for thirteen years.

His successor was the Rev. Septimus Hungerford, who closed an active and faithful ministry of sixteen years by retirement in 1895. During his incumbency the present Rectory was built in 1882 from the proceeds of the sale of some property in Kent Street, Sydney, given to the parish by the founder of the Church, Mr. Thomas Hyndes. Mr.

Hungerford, who was noted for his fearless preaching and strong evangelical principles, conducted services as far afield as Banks-town and a place known as "The Bark Huts." In his day, the Sunday School picnics were held where the present Railway Marshalling yards now stand. A tablet to Mr. Hungerford's memory in commemoration of his centenary was unveiled over the pulpit in 1925 by the Ven. Archdeacon Boyce, when the Rev. John Ferrier was in charge of the parish. Digressing a little, it is interesting to recall that Mr. Boyce, as he was then known, conducted a service at St. Thomas' in 1867 as a Moore College student. In his early days he was the Superintendent of the Sunday School when the Rev. Cave-Brown-Cave, as Rector of Ashfield, had charge of the parish.

50th ANNIVERSARY OF ST. PETER'S, GLENBROOK.

On 28th November St. Peter's, Glenbrook, celebrated the 50th Anniversary of its Dedication by Archbishop Saumarez Smith. The Jubilee celebration took the form of Festal Evensong in the Church, the preacher being the Right Rev. G. H. Cranswick, Chairman of the Australian Board of Missions. Bishop Cranswick's father, then the Rev. E. G. Cranswick, was the man responsible for the building of St. Peter's as well as for the construction of churches at Springwood, Wentworth Falls and Lawson. The Bishop, in his sermon, spoke of the difficulties of those early days when the Western Road was fit only for horse travel and told of his father's joy when he was able to erect the Church at Glenbrook. The Bishop also mentioned that he had helped to clear the land upon which the Church originally stood and had taken his first communion in St. Peter's. His Lordship gave a most inspiring sermon, speaking of the necessity for remembering the lessons that the last 50 years have taught us.

Other clergy present at the service were the Venerable Archdeacon J. Bidwell, Revs. A. E. Begbie (R.D.), L. T. Lambert (Rector) I. D. Armitage and A. H. Teulon.

The Rector read to the congregation an account, taken from the "Church Standard" dated 5th December, 1896, of the Dedication of the Church and also a financial statement signed by Mr. John Coates, the treasurer at that time, showing the contract price of the church was less than £100.

The Church was packed for the service and in addition the proceedings were amplified to the church grounds where lighting and seating had been provided, and where a considerable overflow had gathered.

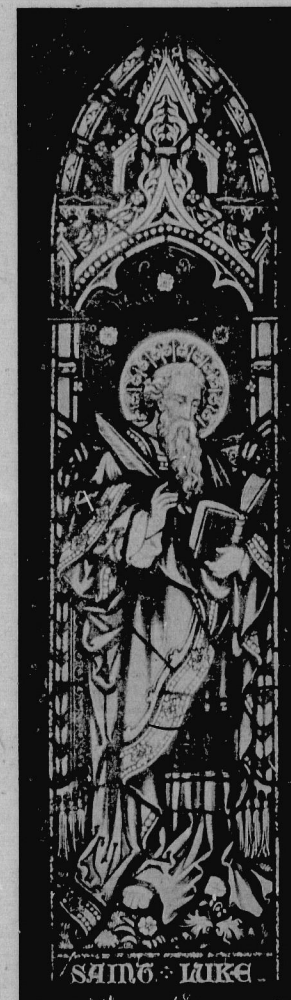
At the conclusion of the service those present adjourned to the local School of Arts where refreshments were served and the people had an opportunity of meeting the Bishop.

NEWS FROM THE PARISHES.

Rockdale.—The Women's Fellowship is to be congratulated on their year's work. The following amounts have been raised for the various objects—Temple Day £18, C.M.S. £5, Carlingford Homes £1. Total £24.

Botany.—On Thursday, November 21st, the St. Matthew's Girls' Physical Culture Club had their annual display in the Coronation Hall, Mascot. A large number were present, and all were pleased with the work of the girls. The Rector presented the prizes to the winners in the various sections, and congratulated Mrs. J. Brand on the excellent work she had done in such a short time.

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St. Michael's, Sydney.—The Ladies' Guild spent a splendid afternoon last Monday at the Gas Company's Auditorium at Bondi Junction. Quite a varied programme interested the large number of ladies present and included a cooking demonstration, musical items and a delightful talk by Miss E. C. Glanville. The picnic outing to the Botanic Gardens held last month was a huge success in spite of the extremely hot day. The missionary talk given by Miss Haslem was enjoyed by all.

St. Paul's, Redfern.—The Mothers' Union held the final meeting of the year on November 20th. The service in the church was most inspiring and Mrs. Walker Taylor gave the address and Mrs. Potter sang the solo, "Oh, Leave your Sheep." Mrs. Bailey, of Mascot, presided at the organ. Following the service there was a very happy gathering in the Parish Hall, nearly 100 members being present. Mrs. Horden extended a welcome to all, and greetings were given from the branches present (Group I). A delightful programme followed. The Xmas cake, kindly donated by Mrs. A. Nash, Regent St., was cut during afternoon tea by Mrs. Walker Taylor.

Diocese of Bathurst. A GREAT HONOUR.

The Rector of Narrimine writes this in "The Fiery Cross":—

"The Cathedral, is, of course, the mother-church of the Diocese, and as the centre of the Diocese most of the important diocesan services are held there. But in a scattered country diocese such as our Diocese of Bathurst is, it is difficult for many people to attend services at the cathedral; hence in order that as many Churchpeople as possible may witness an Ordination Service, one of the most beautiful of the Church's rites, our Bishop usually holds the ordination to the Order of Deacons in one or other of the parish churches. There are 46 parishes in the Diocese of Bathurst, hence it follows that, allowing that future Bishops continue the practice, a parish can only expect to be the chosen centre for an Ordination two or three times in a century.

"Earlier in the year I approached our Bishop with the request that he might consider St. Mary's, Narrimine, when the next Ordination was to take place. In due time the Bishop, who has always shown a very kindly interest in our parish, informed me that he would ordain five students of St. John's College, Morpeth, to the Order of Deacons in St. Mary's, on Sunday, December 22. This is a great honour for the whole parish and I trust all will appreciate the privilege that has been extended to us, and take the opportunity of taking part in this beautiful service."

The bishop's action is one of great foresight. Few laity get the privilege of joining in an ordination service.

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C.M.S. SUMMER SCHOOL.

The C.M.S. Summer School will be held on January 3 to 10, at Holiday Home, Mt. Evelyn, Vic. Theme: The Christ, The Cross, The Church, Chairman: Bishop of Tasmania, Bible Studies: Rev. L. L. Morris. Shacks, 35/-; Single Room, 52/6; Double Rooms, 47/6. Study Book included.

BOOKS

"Caps and Cuffs," the press organ of the Australian Nurses' Christian Movement.

This is Vol. I No. 2 of this new publication and will be sure to receive a hearty welcome by all subscribers. It reveals the wide and strong growth of a very useful Movement that supplies Rest Rooms and Christian Fellowship in all the capital cities of the Commonwealth. The General Secretary and Editor of the magazine is Dr. Paul White. There are a number of helpful and interesting articles by various writers from among the members. "The Tongue always tells the Truth," by Dr. Douglas Anderson, is startling in title but instructive in treatment. The close juxtaposition of St. James' description of the tongue is a good contrast. The Missionary Enterprise is well to the fore, and Lady Dobbie's heartsearching and revealing address in the Melbourne Town Hall voices the Evangelistic Appeal.

"The Churchman," for Sept., 1946, published by the Church Book Room Press Ltd., London. English price 1/-.

This is a number of special interest as containing the leading papers of the recently held Oxford Conference of Evangelists. The subject of the Conference was "The Church and the People," and this was worked out in a series of addresses on Evangelicals and Evangelism, the Church of the Living God, the Mission of the Church, and the Nation and the Church. There are also a number of excellent reviews of recent books, e.g., "Towards an Indian Church," a very informative view of Archdeacon Grieves' recent history of the Anglican Communion in India, and "The Old Testament in the New Testament," by Professor Tasker, in which the theme is the restoration of the Old Testament to its proper position as an essential part of the Book of the Covenant. "A refreshing and stimulating book marked by sanity as well as scholarship."

PERSONAL.

Rev. J. H. Vaughan, of Nowra, has been appointed rector of St. Basil's, Artarmon, N.S.W.

Rev. W. A. O'Neill has resigned from the Parish of Artarmon, N.S.W., and from ordinary parochial work. He was ordained in

BOOKS

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1901. Mr. O'Neill has been rector of Artarmon since 1928.

The first headmaster of the Sydney Church of England Grammar School for Boys ("Shore"), Mr. Ernest Iliffe Robson, died at his home in Mornington, Victoria, last Friday. Mr. Robson was headmaster of "Shore" between 1889 and 1900. He was a renowned classical scholar and noted for his administration. He was also an excellent oarsman and was responsible for bringing rowing into repute in Sydney schools. After leaving the school Mr. Robson became a classical tutor at Ormonde College, Melbourne, and held several University positions. He was no relation to the present headmaster of "Shore," Mr. L. C. Robson.

We regret to learn that the Bishop of Grafton was severely injured in a bus accident en route from Grafton to Nymboida at Coutt's Crossing. Together with a number of others the Bishop was taken to hospital. Three people were killed in the accident.

Congratulations to the Rev. and Mrs. D. R. Begbie, of Ryde, on the birth of a son.

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THE BIBLEMAN'S CORNER.

(By Rev. A. W. Stuart, B.A., Bible House, Sydney.)

THE NETHERLANDS BIBLE SOCIETY UNDER THE NAZI REGIME.

"During the war the Netherlands Bible Society was able to continue its operations although a great part of its work, that in Indonesia, was cut off from Amsterdam. When in May, 1940, the Netherlands was overrun, the executive of the Netherlands Bible Society requested the American Bible Society to undertake the support of the work in Indonesia. During the Japanese occupation, the secretary in Bandoeng, Dr. C. P. Cohen Stuart, was in a Japanese concentration camp, where he died from exhaustion in July, 1945. The assistant secretary, a Chinese graduate of the Law University in Batavia, managed to keep the Bible House going during the years of occupation. The sales during these years were: 1940, 112,352 copies; 1941, 120,932; 1942, 23,131; 1943, 22,024; and 1944, 28,769.

WAR ACTIVITIES.

The work of the Netherlands Bible Society during the war years was varied. New avenues of service opened up, especially

with the armed forces. "On the last day of August, 1939, the army was fully mobilised and remained so until May, 1940. Very soon came the demands from the army chaplains for the Bibles and New Testaments. During these months the Netherlands Bible Society supplied 6,898 Bibles, 38,269 New Testaments, and 80,282 Gospels and other Portions, making a total of 125,449 copies.

DESTRUCTION OF ROTTERDAM.

Also, Scriptures were supplied for the victims of the war. In May, 1940, came the destruction through the Germans of a great many towns, especially of Rotterdam, where the entire old city as it existed in the 18th and 19th century, was destroyed, so that nothing was left but an empty plain of 675 acres with the ruins of the cathedral in the middle. As in most large towns, this centre consisted chiefly of offices, banks, shops, and public buildings, but yet there were also destroyed 27,000 homes, making 80,000 people homeless. These, as well as the inhabitants of the other destroyed places, had lost everything. At once requests for large supplies of Bibles poured into the Bible House. In order to increase the stock available for this purpose, collections were held in the churches of those Bibles, New Testaments, and Hymnbooks, which people could spare in order to help those who had lost everything. Thus the Bible Society could

supply tens of thousands of people with the Scriptures. All through the war this was carried on and to many thousands of people from bombarded areas were given the Bibles and New Testaments they needed.

BIBLES FOR PRISONERS.

Scriptures were also supplied for prisoners. Already for more than a century there has been an agreement between the Ministry of Justice and the Bible Society according to which a Bible is placed in every cell, one half of the expense being met by the Ministry of Justice and the other half by the Bible Society. When the Germans had overrun the country the number of prisoners increased rapidly. For one prison, within a few months, seven hundred new Bibles were sent. Then the Germans strengthened their control of the gaols and the new German director prohibited the use of the Bible. The Bible Society was no longer allowed to send volumes and the Bibles which were already in the prison were taken away. Repeatedly at the request of the Bible Society the Interchurch Committee, which represented all the Protestant Churches, protested against this measure, but without result. Therefore, after this the Bible could only be read secretly, when copies were smuggled into a prison. The same applied also to the concentration camps, where Bibles and New Testaments were strictly prohibit-

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ed. The strange contrast to this attitude was that several German chaplains of prisons in Germany, sent in requests for supplies of Bibles and Hymnbooks on behalf of the increasing numbers of Dutch prisoners in the German prisons. In the later years only New Testaments were asked for, the Old Testament being prohibited there also as being a Jewish Book.

SLAVE LABOUR.

Many thousands of Dutch men were put to forced labour. Even before the end of the first year of the occupation, the Germans started to drag men away for forced labour in Germany. This increased during the succeeding years until at last they were regularly hunting all men and boys between sixteen and forty years of age. At first the Bible Society was able to supply those, who were sent to Germany, on the station before the train departed. The stationmaster telephoned to the Bible House at the time a special train with labourers was scheduled to go. The Bible Society then sent a supply of New Testaments to the station. A number of volunteers, chiefly nurses, assisted in giving these Testaments to those who wanted them. Thus thousands of copies were distributed. Then the Gestapo noticed this, and the German green police visited the Bible House and looked through the correspondence. They could not find anything punishable. Nevertheless the result was a prohibition to distribute any more Bibles or New Testaments on the stations.

APPEAL TO THE CHURCHES.

The Bible Society then sent a letter to all the local churches in the country in inform

them of this, and to ask the churches that those who were taken for forced labour, would be provided, at least, with New Testaments. At the same time the Society promised to send free to the churches all the copies they needed for this purpose. In this way again thousands were reached. Many addresses of those already at work in Germany were forwarded to the Bible Society so that they could be helped. And many who were in Germany wrote directly to the Bible House to ask for Bibles. Besides those who were deported to Germany, there were also large numbers who were put to work in Holland. More than fifty thousand copies were thus given by the Bible Society for those who were put to labour in these different ways. That this work was appreciated, was shown not only by the letters written to thank the Society for what it had done, but even more by the collections for the work. From the prisoners and the labour camps the Bible Society received over ten thousand florins through such collections."

"THE PAPACY IN POLITICS TO-DAY."

Joseph McCabe, ex-Jesuit Monsignor Anthony, greatest living authority on the papacy, in this book exposes the whole criminal conspiracy of the Pope to enslave the world with aid of his Axis partners and Quislings. Revised. Posted, 2/8½d. from:

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Proper Psalms and Lessons

December 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.

December 29. 1st Sunday after Christmas.

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 1-10* or Phil ii 1-11. Psalms 45, 110, 113.

Jan. 5. 2nd Sunday after Christmas.

M.: Isa. xlii 1-16; Matt. vi 19 or Eph. i. Psalm 103.

E.: Isa. xliii 1-13 or xliii 14-xliv 5 or xlix 1-13; Matt. vii 13-27 or 1 John iii; or Rom. xv 8-21. Psalm 104.

Jan. 12. 1st Sunday after the Epiphany.

M.: Isa. xlv 6; John i 19-34 or Eph. ii. Psalms 46, 47, 67.

E.: Isa. xlv or xlviii; John iv 1-42 or Col. i 21-ii 7. Psalm 18.

Churchman's Reminder.

St. Matt. 1: 18. — "Now the birth of Jesus Christ was on this wise."

"For still will Christmas guild the year's mischances."—Dunton.

December.

22.—4th Sunday in Advent. Here we have the Coming of the Lord by the Holy Spirit. It is by the Spirit in us that we are guided to look forward to the end of the present order so discouraging and worldly in its religious nature. But the Spirit will guide the faithful to the end, and finally Christ will overcome the World.

25.—Wednesday, Christmas Day. In the simple beauty of Christ, the King of Glory, coming as the Babe of Bethlehem, we have the dual character of the Saviour of Mankind. He was Man, He was God. It is this belief which gives man hope and power despite sin and failure, for this same Jesus is alive to-day.

26.—Thursday, St. Stephen's Day.

27.—Friday, St. John the Evangelist's Day.

28.—Saturday, Holy Innocents' Day. These three Saints' Days refer to two Saints and to some who suffered and who who taught the Incarnation of the Lord, taught without knowing.

29.—Sunday after Christmas Day.

"AUSTRALIA FOR CHRIST."

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