

Off the Record

AN INTERESTING LINK.

There seems to be some sort of connection between Summer Hill, N.S.W., and Nelson, N.Z. The new bishop-elect of Nelson is Rector of Summer Hill, and the last two bishops have both been Headmasters of Trinity Grammar School which is at Summer Hill. There has been traffic the other way, too; another Headmaster of Trinity, Dr. G. E. Alison Weeks, was formerly Dean of Nelson.

Incidentally, the elevation of Archdeacon Hulme-Moir to the episcopate will, if I am not mistaken, bring Moore College's tally of bishops to seven. Ridley College has produced three bishops that I know of, but I do not know what the score of our other Australian theological colleges is, if any. Can anyone oblige with information?

HALF A LEAGUE, HALF A LEAGUE . . .

The sub-titles of one of the articles in the last issue of the "Record" were somewhat militant:

Charge of the Archbishop of Sydney. "Defender of the Faith."
Then on the opposite page was Dr. Leon Morris' article:
Here I Stand!

VIVAT REGINA ELIZABETHA!

There has been a voluminous burst of protest lately over the omission of FIDEI DEFENSOR from the new Australian florins (and shillings). So there should be. May I be pardoned for pointing out that "Off the Record" raised the question over four months ago.

One thing nobody seems to have asked, however, is why the inscription on our new coins, such as it is, is part English and part Latin. Surely it should be ELIZABETHA II DEI GRATIA REGINA. Our official Commonwealth Latinists had no difficulty with EDWARDIVS and GEORGIVS, and if they have learned the second declension they must surely have learned the first. I suspect it is all a sign of the decline of classical learning—unless, as in the case of F.D., the omission of the final A of Elizabetha was due to considerations of space!

MULTUM IN PARVO.

The Diocesan Magazine of a country diocese came into our office last week addressed to "The Church Record Ltd., Diocesan Church House, George St., Sydney, N.S.W., Victoria."

Are our faces red!

IDEAS CORNER.

To raise money for publicity in connection with their parish mission, the young people of St. John's Church, Willoughby, N.S.W., recently held a "bottle drive." In two days they collected enough bottles from the district to realise £70.

THE GOD OF ALL COMFORT.

An Exposition.

(F. I. Andersen, M.Sc., Ridley College, Melbourne.)

When Paul urged his fellow Christians to run well, he did it, not from the ease of the side-line, but from the dust and heat of the arena where he himself ran. He never encountered among his converts any sufferings or distress that he could not parallel from his own experience. Consequently he was able to say, "The God of all comfort comforts us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (II Cor. i.4).

Of all the reproaches that may fall upon a Christian man there is none more bitter than the one that Eliphaz thrust into Job's soul. "Behold, thou hast instructed many, and thou hast strengthened the weak hands. Thy words have upholden him that was falling, and thou hast strengthened the feeble knees. But now it is come upon thee, and thou faintest; 'it toucheth thee, and thou art troubled.'" (Job. iv 3-5.)

The unfairness of this taunt will not prevent the man of faith from the confidence that all his ways are ordered by the governance of God. He even glories in tribulations also; knowing that tribulation worketh patience; and

patience experience; so that he may say, "It is good for me that I have been afflicted, that I might learn thy statutes." (Ps. cxix 71.)

Rev. Henry Venn, rector of Yelling, in the eighteenth century, gives us a remarkable example of this faith in a letter written to a friend at the time when his wife, whose love had sustained him through an arduous ministry, was taken from him by death.

He wrote: "I feel my debt to my God enlarged in all his favours towards that other part of myself. I with gratitude adore him, for the precious loan of so dear a child of his . . . to be my wife . . . And, above all, I have now to praise my Master, that I have an experimental proof that he giveth songs in the night; that when dearest comforts are taken away, the light of his countenance, a little brighter view of his great salvation, a little stronger feeling of the tenderness of his heart, is more than a recompense for every loss we can sustain. I can now say from proof, 'Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things that are seen but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal'."

The men who sing praises unto God at midnight are comforted for the consolation of others (II Cor. i.6.)

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BRISBANE RITUAL ENQUIRY

Below is published the full text of a letter which was circulated to every lay member of the Brisbane Synod. It is a copy of the original letter sent to the Archbishop of Brisbane drawing his attention to alleged grave irregularities.

33 Queen Street,
Brisbane.
30th July, 1953.

Your Grace,

On 24th July last notice of motion for the Diocesan Synod was duly given as follows:—

"That a Committee of Enquiry to consist of two clergy and two laymen be appointed by the Diocesan Council to enquire into and report to Synod on the doctrines and practices taught in St. Francis College with a view to determining:—

(1) The conformity of such doctrines with the 39 Articles of Religion and with the standard of doctrine and worship in the Book of Common Prayer of 1662.

(2) The conformity of the ritual and ceremonial taught with the existing law of the Church.

(3) Whether doctrines and practices commonly known as Anglo-Catholic or Catholic are taught and practised to the entire or partial exclusion of Protestant or Evangelical doctrines and practices.

(4) Whether any, and if so which, members of the Society of the Sacred Mission have in the past ten years been associated with teaching at St. Francis College."

Your Grace should be informed that ritual and practices closely resembling the Roman Catholic are becoming increasingly prevalent throughout the Diocese and are arousing serious concern among laity and among parents of children at Church Schools.

Too many of the younger generation of clergy from St. Francis College, and others too, are openly breaking the traditions and ceremonies of the

Church. Too many are flouting the Rules of the Church while wishing to remain within it. There is a lack of proper discipline throughout the Diocese, and the time is now overdue for the breakers of our traditions and ceremonies to be rebuked openly as is enjoined by Article 34 of the Articles of Religion.

In particular, and most serious, there is a widespread campaign among Anglo-Catholics to oust the Book of Common Prayer and to force on Anglicans an "English Missal," or mass-book, closely following Roman practices. The "English Missal" teaches by implication the moral duty of submission to the Papacy, to which it refers as "The Chair of St. Peter the Apostle at Rome." This "English Missal" is being introduced by surreptitious means.

Because of the concern aroused and of reports that numbers of the people are severing all connection with the Church as a consequence, Your Grace is requested to give an opportunity for full discussion of this motion, and, if possible, in the absence of newspaper reporters.

It is right to inform Your Grace that certain quarters are considering resorting to the Courts to obtain an injunction to enforce compliance with the law of the Church in respect of certain matters of doctrine, ritual, and ceremonial, including certain practices at the Cathedral. Your Grace is reminded that the High Court of Australia has laid it down that the standard of worship and ceremonial lawful in the Church of England is that deriving from the Book of Common Prayer of 1662 as annexed to the Act of Uniformity of 1662. It is considered,

however, that the Church and Synod should be given the opportunity of clarifying issues arising out of these matters before the distasteful expedient of resort to the Courts is considered unavoidable.

Yours faithfully,

P. W. HENDERSON, Synodsmen,
St. Augustine's, Hamilton, Brisbane.

THOS. W. GARDINER, People's
Warden, St. Andrew's, Sth. Brisbane.

(Continued from page 1)

pointed Archdeacon of Ryde in the Diocese of Sydney and later was transferred to be Archdeacon of Cumberland. At the end of the war he accepted nomination to the parish of St. Clement's, Mosman, and he has been Rector of Summer Hill since March, 1952.

Prior to entering Moore College Frank Hulme-Moir was connected with St. Stephen's, Willoughby, where he came under the influence of the late Archdeacon H. S. Begbie; he was a member of the Young Men's Bible Class and sang in the choir. His mother and sister reside in St. Stephen's parish.

The Archdeacon will be missed from his various activities in Sydney where his gifts have been used with acceptance and in blessing to others. The positive approach in his ministry to declare the message of our Lord, his friendliness, and his desire to serve Christ and His Church will prove of great blessing in his high office in New Zealand.

Deaconess House Re-Union

will be held at

DEACONESS HOUSE, NEWTOWN, N.S.W. AT 2.15 P.M. on MONDAY, 30th NOVEMBER

All Friends, Supporters and ex-Trainees are invited to attend.
Deaconesses and students will give short talks on their work.

What Happened at the REFORMATION?

WHAT IS ITS IMPORTANCE FOR US TO-DAY? (2)

(By the Rev. C. Sydney Carter, M.A., D.D., F.R.Hist.S.)

In our last issue Dr. Carter traced the development of the papacy, the growing unfaithfulness of the Church and brought us to the stage when Henry VIII repudiated papal supremacy.

It was not till Edward VI's reign that a real spiritual and doctrinal reformation was seriously undertaken. But the way had been well prepared for this by the translation of the Scriptures, which Tyndale achieved, but which led to his martyrdom at Vilvorden in 1536. He had prayed at the stake that God "would open the King of England's eyes" and this prayer was wonderfully answered. For in the very next year Cranmer was able to persuade Henry VIII to issue the "Great Bible," which was largely Tyndale's work, for general reading.

POWER OF WORD.

It was therefore the reading and preaching of the Word of God which brought about the spiritual revival of the doctrinal Reformation. Instead of being directed to the teaching of the Church or depending on the mediation of the priest, the people were now directed to the Scriptures for the supreme Rule of their Faith, and to learn the way of salvation. "If it agrees not with the Word of God," Latimer said, "it is not to be received though a Council determine it." If they were in error or doubt, the Reformers taught them to read Holy Scripture more carefully 'to bring them out of error.' This appeal to Holy Scripture was the soul of the Reformation movement. It was accompanied by most earnest heart searching and powerful preaching in which the great evangelical truths of the Gospel were brought home in a vivid, popular and practical way to the mass of the people. As in Apostolic days, hearts were reached, lives were changed, and convicted of sin by the Holy Spirit, since the Reformers taught that "sin was always worse than error and a pure life always of more importance than an orthodox Creed" (Latimer). We may say that this spiritual Reformation was effected by three main agencies, the first was the 'open Bible,' which all could now read without fear of persecution. The second was the 'Open Pulpit' where the truths of Holy Scripture were fully and faithfully proclaimed. And this soon led to an 'Open Road' for the soul to God. People learnt of the one finished sacrifice for sin made by Christ on the

Cross, and that there "remaineth no more offering for sin." They learnt as Luther had done, after much agony of soul, that they were justified by faith in that Sacrifice without any further mediation of priests, penances or 'sacrifices of masses.' They understood the New Testament truth that all believers in Christ are priests, and have the right of access to the throne of Grace, by one Spirit; so that no special caste or class of men have any monopoly or peculiar endowment of God's grace, but that all believers can be enlightened by God's Spirit as they seek and yield to His guidance. It was a novel and startling truth to people in those days to realise that God can and does speak to any earnest seeking soul through His Word without the intervention of priest, Church or sacrament.

NO ALTAR—NO MASS.

We should carefully remember that what accomplished the doctrinal Reformation was not merely the political repudiation of papal supremacy but the rejection of the crucial doctrines of transubstantiation and the Sacrifice of the Mass. The overthrow of the Altar and the Mass is the real dividing line between the Roman and Reformed religion. The English bishops saw this clearly, as they told Elizabeth that it was inconsistent 'to take away the Sacrifice of the Mass and leave the altar standing, seeing the one was ordained for the other.' The Altar and the Mass stood for the view of an outraged diety, who needed to be propitiated by mechanical priestly rites and sacrifices. But as Cranmer said, "What an injury this is to Christ that all have not full and perfect purgation by His Blood that die in His faith . . . thinking that Christ's blood is an imperfect soap that washeth not clean." Therefore the Communion Table stood for the memorial of thanksgiving for the finished work of Christ, the one Mediator, whose once offered Sacrifice had put away sin. These were the three great "happenings" of the Reformation, although the congregational worship in English, in a Common Prayer Book, which people understood, played no small part in developing the piety and devotion of the laity.

CONTENT FOR FAITH.

Let us not forget that the Reformation was accomplished by the blood of the martyrs and accompanied by much unchristian bitterness and persecution, which has now mercifully almost entirely passed away; but it is most important to realise the great blessings which it procured for us. This is all the more necessary because we live in a most tolerant and charitable age, when we like to think the best of others and to emphasise all our common agreements. But we must be careful lest in ignoring serious 'differences' we are not jeopardising essential Scriptural truths which our forefathers purchased at a great cost. Charity must not breed laxity and indifference. Certainly we must avoid the narrow, harsh, censorious attitude, but we must seek to retain the assured convictions which usually accompany it. So while we should 'hope and pray for all,' we must at the same time, 'hold our own faith' clearly and with the assurance that it is God's truth. In our charity for others we must not sacrifice the foundation truths of Gospel light and liberty. It is necessary at times 'to contend earnestly for the Faith,' and to reject those who preach 'another gospel.' Our Reformation martyrs did not go to the stake for 'trifles' or mere verbal quibbles of little consequence. They fully believed that the current medieval teaching and worship, in many respects, were unscriptural, and that they obscured, if they did not actually deny, the Gospel of our Lord Jesus Christ. We must also remember that the Church of Rome has not changed her doctrine since the Reformation, except to add more errors to her Creed, like the recent dogma of the Assumption of the Virgin Mary. There is, alas, still a wide gulf between Roman and Evangelical religion. We have inherited our Gospel liberties and privileges very easily, and so do not appreciate them as we ought. We were 'born free,' but let us not forget the 'chief captains' of those terribly critical days, who purchased for us those priceless blessings with a 'great price.' Let us 'look to ourselves that we lose not the things which they wrought 'for us' but that "we receive a full reward." Let us also remember that it was the study of, and appeal to the Scriptures which led the Reformers to the pure message of the Gospel. As Cranmer said, "after that it pleased God to show me by His holy Word a more perfect knowledge of His Son Jesus Christ, from time to time, as I grew in knowledge of Him, by little and little, I put away my former ignorance." It will be only as we continue this same study of, and appeal to Holy Scripture that we shall be able to retain and under the guidance of the Holy Spirit, teach in ever increasing fullness and perfection, the purity of the Faith of Christ.

THE AUSTRALIAN CHURCH RECORD LTD.

ANNUAL MEETING

NOTICE is hereby given that the Ordinary General Meeting of the Shareholders of the Australian Church Record Ltd. is duly called for FRIDAY, 20th NOVEMBER, 1953, at 4.15 p.m. at the Company's Office, Diocesan Church House, George Street, Sydney.

The Annual Balance Sheet will be presented at the meeting and an election of Officers for the ensuing year will duly follow.

NOTES AND COMMENTS

We have noted with pleasure the announcement of the appointment of the Venerable F. O. New Bishop Hulme-Moir, as Bishop of Nelson, New Zealand, in succession to Right Rev. P. W. Stephenson, who retires early in the new year, after 13 years of strenuous and faithful service.

Archdeacon Hulme-Moir will bring to his task gifts of personality, ability and experience, which should greatly enrich the life of the Diocese, and enable him to bring an acceptable and valuable contribution to the work and witness of the Church in the whole dominion. His strong evangelical convictions combined with his brotherly and co-operative spirit, fit him well for the leadership of the Diocese which stands pre-eminently for the evangelical tradition in the dominion. His personal gifts and his energy will be a source of encouragement and enthusiasm to Clergy and Laity alike, and his long and close association with the Church Missionary Society will enable him to take the place in its Councils that Nelson has always taken. We confidently expect him to build worthily on the foundations his predecessors have laid.

In all this he will be greatly helped by Mrs. Hulme-Moir, herself a daughter of the Rectory, and a woman of considerable experience and ability.

We assure them both of our hearty good wishes and earnest prayers and we congratulate the Diocese of Nelson on its choice.

Before the present Federal Government took office, a Labour Government had decided that when Television commenced operations in Australia it would be under national control. In England, where television has been in operation for a considerable time under B.B.C. control, the Conservative Government now in power has re-opened the whole question and seems likely to allow a measure of commercialisation.

A similar move on the part of two non-Labour governments on opposite sides of the world to change national policy to allow powerful commercial interests to get their hands on this great vehicle of public influence, might lend colour to the charge that non-Labour governments represent the interests of "big business" rather than the welfare of the people. We would prefer to think that this is not a reasonable inference to draw from the facts.

A recent correspondent in the "Church of England Newspaper" has stated the case most effectively:

SPONSORED TV.

Sir,—It is distressing to observe sincere Christians like the Rev. G. Sturman putting forward arguments in favour of sponsored TV, which has already been rightly condemned by our Archbishops and by the responsible leaders of the Free Churches.

The facile comparison between the Press and television, which the supporters of sponsoring are so fond of making, is an absurd over-simplification of the facts. No one, for instance, is compelled to read the advertisements in a newspaper or periodical. It is quite a different matter when these advertisements are flashed on the screen during or prior to a sponsored TV programme. Equally important is the fact that advertisers do not attempt to dictate the policy or layout of a newspaper or in any way to interfere with its independence. TV sponsors, on the other hand, are not going to invest large sums of money in programmes, over which they have no influence whatsoever. Sponsors are unlikely to prove quite so philanthropic as their admirers would like us to believe!

A great deal has been written and said lately about the dangers of the B.B.C. monopoly. It is rather strange that this clamour should rise now when commercial TV is threatened. After all the dreadful B.B.C. monopoly has been in existence for quite a long time. The anti-monopolists should be consistent and demand, in the name of freedom of choice, competitive police forces as well as competitive postal, fire and sanitary services. The present Police monopoly has obvious disadvantages for some people!

It is surely sublime optimism to imagine that our Church, with its immense and absolutely essential commitments at home and in the mission field, can afford to indulge in extensive advertising on the air. No, those who will buy the most "time" on the air will be the manufacturers of cosmetics and of patent medicines of doubtful value, together with the brewers and the vast gambling interests. The contribution of the latter to the moral and spiritual well-being of Britain is, to say the very least, doubtful. To allow them to increase their influence in this country would be most harmful to our young people and a gross neglect of our Christian duty.

21 Dalton Rd., Wallasey.

Frank Turner.

We take the following from the Rector's letter in a recently published Parish Paper:

In the matter of worship and practice the Christian Church to-day can be roughly divided into two camps. There are many, of course, with a foot in each camp, but those who understand and recognise the differences are generally positive in their stand for one or the other. In one camp are those who lay strong emphasis upon the Lord's remark to the woman at the well in Samaria: "They that worship Him, must worship Him in spirit and in truth." In the other camp are those who regard aids to worship as of high

importance. In its extreme form this kind of Christianity ties our salvation and the reception of God's grace and blessings to the rigid adherence to external ritual.

The desire to satisfy the sense of religious duty by resorting to a disciplined routine is as old as man himself. The greater part of our life is lived by the satisfaction and exercise of the senses, and man likes to feel that he can achieve his duty towards God by following some line of activity in which his senses are engaged. The end result of such activity has always produced idolatry.

I would, however, be the last to condemn all ritual. It has its purpose, and a very useful one, too, but it should be the minimum required for the achievement of decency and order for true spiritual worship. It should never be an end in itself. Spiritual worship is something beyond posture or church furniture. In any case, surely the need of "aids" to worship is only an evidence of immaturity of faith. Likewise, the covenant blessings of God are surely not bound by matter and form. There are those who think that the amount of water used in baptism is of supreme importance. Others insist that the bread in the Holy Communion must be in the form of unleavened wafers. Whereas faith is the only needful condition to receive the blessings of Baptism or of the Lord's Supper. Without faith all the water in the world cannot cleanse a soul; without faith all the consecrated symbols of our Lord's precious Body and Blood only add to a man's condemnation.

The worship of God is the highest occupation to which a man can give himself. It can only be exercised on that highest plane of all man's varying experiences — the spiritual. In worship we seek God in awed and glad adoration, but this quest is not a quest by the outward eye or outward ear. It is a heart quest. "When Thou saidst, Seek ye My face; my heart said unto Thee, Thy face, Lord, will I seek."

Real worship is heart worship. The less the heart is distracted in its high experience by what the eye sees and how the ear hears, the more it should achieve the spiritual worship which alone is acceptable to our Heavenly Father.

ITEMS

On Saturday, October 3, the President of the Baptist Union of New South Wales, Rev. E. F. Heather, dedicated a Launch at the Public Wharf, Woy Woy, N.S.W., for the preaching of the Gospel of the Grace of God in the seaside area known as Brisbane Waters. The foreshores cover approximately 50 miles of lovely holiday and camping areas, besides residential portions.

REALITY!

Why People Ignore Religion.

(By the Rev. J. A. Dahl, M.Sc.App., Th.L.)

A forgotten factor in the drift from organised religion characteristic of the twentieth century is that science appears to have divorced reality from religion.

Modern science has developed in the last three and a half centuries in Europe and is essentially the rationalisation of observations. Before that there was no clear-cut distinction between philosophy and science and there was no class who could be called scientists in distinction from philosophers.

After the fall of the School of Alexandria in the fourth century science was largely alchemy until the end of the sixteenth century and in popular opinion was a special branch of magic. The dominant sphere of knowledge was philosophy—material progress and change in living conditions was very slow and with the decay of the Roman Empire, even declined. Hence there was no noticeable distinction between the philosophers who claimed reality as their subject and the theologian. They both dealt with the same things—mental and spiritual, an unseen world.

The scholasticism of the middle ages makes this clear. The logic of Aristotle, not his observational methods were slavishly followed. Reality was to be found through the mind without the aid of the senses. When Galileo wanted the Professor of Philosophy at Padua to look through his telescope, he refused—logic without experiment was sufficient for him! In such a world, to the man in the street religion was just as likely to be in touch with reality as philosophy or medieval science was.

The Modern Miracle.

With the rise of observational science a radical change has gradually taken place. The last century has been marked by tremendous material advances—the true modern miracles of the man in the street. The science which provides us with such things as radio and aeroplanes, television and atomic energy is obviously to him in touch with reality. To the man in the street the subject matter and methods of religion are so different as to seem opposed to science that he does not consider that they can both deal with reality. Physical science obviously does so therefore he ignores religion. This change in the popular concept of reality is possibly the most important fact in the drift from religion.

But What Says Science?

The actual attitude of modern science to reality is almost unknown to the general public. The biological sciences are still in bondage to a nineteenth century philosophy of evolutionary materialism and this is still disseminated through school and press.

There is a deep cleavage with physical science which is the science whose benefits are known to the public but which is based on a different philosophy. Physical science sees clearly that it does not deal with reality as such but with knowledge based on observation which observation depends on the structure of the human mind.

H. Margenau, Professor of Natural philosophy and physics at Yale, is one of many who deals with this in his book, "The Nature of Physical Reality," 1950. "Physical Reality" is the sum of all the valid "constructs" in physics. This changes with the progress of discovery and is merely our organised experience. Can there be other kinds of reality? Obviously there is much experience not incorporated in science. He would not accept non-scientific realities until they can be organised into a structure comparable to that of physics.

This is but a sample of a great deal of work being done at present. This factor of the influence of the popular concept of reality which nullifies most evangelistic effort and stultifies the work of the Church must be faced and overcome. There is a more urgent need in these days for Christians of the first rank of intellectual capacity to take up the philosophy of science than there is for them to enter medicine. Here is not only the practice of intellectual advance but also the broad breach through which the masses flee away from the gospel. Reality like truth is one and the erroneous popular appraisal of reality is as harmful as any evil.

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QUESTION BOX

(Questions should be addressed to the Editor. Every effort will be made to procure a clear and accurate reply to questions submitted.)

Q.—If "bapto" is the Greek word "to dip," what is the meaning of "baptizo?"

A.—The word "bapto" has the meaning "to dip in and out again." It is never used of Christian Baptism. "Baptizo" is an intensive form of this verb, and means rather "to submerge." In the Septuagint Greek version of the O.T. "baptizo" is only used of a ceremonial washing, and here and in the N.T. frequently has a metaphorical significance. That "baptizo" refers to the fact of washing rather than the mode may be seen from the fact of its use in Luke 11:38, where it refers to the ceremonial "purification" of washing practised by the Jews before meals. With reference to baptism, the New Testament never speaks of "baptism into water" (except in Mark 1:9), but always of "baptism with water" into a new spiritual sphere or relationship which is to be permanent.

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THINK ON THESE THINGS

A WOMEN'S COLUMN.

(Conducted by June Dugan.)

The longer I live the more I seem to have it brought to my notice just how little the things we touch and see mean in the light of eternity. If only we could realise that riches and material goods count for nothing in God's sight, and are in many cases the means of keeping a man from the Kingdom of Heaven. Everyone complains about the high cost of living and how little one can save. We all seem to be in the same boat but still the emphasis seems to be on how much or how little a man can amass, or perhaps I should say, more truly, how much he can handle!

Every magazine and newspaper is full of the things one must have to be counted among the respectable and to "do things properly" in this modern, materialistic age of ours. One must always be clothed fashionably and each occasion demands a completely different wardrobe. How conscious I have often been of a calculating eye sweeping me from head to toe to ascertain the size of my husband's bank account by my type and condition of dressing! Being a detached onlooker sometimes affords great amusement. I was at a social function a week or two ago where there were many gorgeously clothed women who were very busy indeed, entertaining and being entertained, and I could not help wondering how they would look with their poor tired feet upon a stool, their beautiful hair bedraggled, and their figures so comfortably bulgy reclining in an arm chair, too tired to even raise an eyebrow when their husbands came in for dinner several hours later. So much of our life is governed by what other people think about us and how we appear to the outside world, when nearly everyone of us likes a natural person with no window dressing to be

put up when the visitors come and removed when they go.

As I read the story of the Lord sending out the seventy disciples, in Luke 10, I find the emphasis is far from the material, for they were to carry "neither purse, nor scrip nor shoes." There are many of us, and I think this is particularly so with women who find it hard to be poor. Many have come from homes or jobs, before we were married, where money was much more available and the standard of our personal possessions was higher, then having married and probably become mothers we find we have so little for ourselves. It is often hard to kick against this, but when we are stubbing our toes and jeopardising our happiness let us have a look again at the way the Lord sent out His seventy special envoys, "Carry neither purse, nor scrip, nor shoes."

Very tellingly the purse is set first, for this would be the hardest thing to do without. Fancy sending men out among others to whom money was the main thing in life. This was to be one of the chief testimonies of the keeping Providence of God. Then they were to carry no scrip or bag—if it had been women the Lord was sending out, I fancy He may have said: "Nor handbags," for He wanted them to have no preparation for the journey, no food, for once again He would provide. Lastly they were to carry no shoes, and this maybe the biggest challenge of all for ladies—apparel was completely disregarded and while we owe it to the Lord to look our best it is by no means a major factor in our life. The disciples were on a mission where they had bigger things to worry about than money or food or clothes.

Now put into those words, we mothers and housewives find ourselves immediately out of work, for our lot is vitally concerned with all three. But we must not miss the point—though money and food and clothing are so essential and take so much of our time and interest they are by no means important enough to absorb all our time and attention for they concern only the mortal body. We must be just as diligent in attending to the essentials of the Christian life, the spiritual food and armour of salvation, that we may witness a good confession.

Let us never be depressed or discouraged because we have not as many things or as much money as our friends. We have a treasure which nothing can take from us. Graham Scroggie once said, "I am not a millionaire, I am a million times better, I'm a joint heir."

Our Prayer:

Riches I need not, nor man's empty praise,
Thou mine inheritance, now and always,
Thou and Thou only, first in my heart,
High King of Heaven, my Treasure Thou art.

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CORRESPONDENCE

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

HOSPITALITY WANTED.

Dear Sir,

We are wondering whether there are any amongst your readers who would be glad to offer hospitality, whether in city, town or country, to Asian students, even for a week during the long vacation, from mid December to the beginning of March, 1954? Some of these students live in hostels which close for part of this period; they therefore have to find temporary accommodation. This temporary accommodation is frequently expensive and many of the private students find this a problem in itself.

Surely it is a unique privilege for our generation to be able to invite the leaders of to-morrow from neighbouring countries to come and share with us the enjoyment of a Christian home. We find the Asians particularly love to be where there are little children.

I shall be glad to hear as soon as possible from any willing to help in this way, and to arrange for introductions.

Yours, etc.,

(Mrs.) IRENE YOUNG.

Hon. Sec. Overseas Students,
The Inter-Varsity Fellowship of
Evangelical Unions.

201 Castlereagh St., Sydney.
23/10/53.

CHURCH AND WORKING MAN.

Dear Sir,

I profited greatly by reading the article written by the Rev. Ralph Ogden in reply to my own on "The Church and the Working Man." I feel, though, that it creates a needlessly controversial mood, as most of Mr. Ogden's remarks are supplementary to my own, rather than contradictory. I think his polemic arises from a misunderstanding of the problem which I had in mind.

I was not aiming to explain by what historical process the working man and the church has lost touch with one another, but to inquire what could be done now to mend the breach. My main argument was that the first step would be to gain an intimate knowledge of the working man's mentality, and for that purpose I tried to sketch some features of it. I was not at all arguing that things like class consciousness, memories of past misfortune, the effects of routine work, and distrust of authority and tradition, are to be invoked as reasons for religious indifference in industrial workers—I was simply saying that appreciation of these factors in their mentality will facilitate our approach to them. I feel concerned to make this plain because I think that anyone looking at my own article through the screen of Mr. Ogden's could have his vision of it quite mischievously distorted.

I think Mr. Ogden's historical explanation about how the present state of affairs came to be is a valuable contribution to our understanding of the problem, and his reference to the evangelical revival in earlier industrial England is a reminder that there is no reason whatever why our industrial workers should not again gather in their thousands to praise the Lord.

In regard to the picture painted of the workers' mentality, Mr. Ogden says that I

have used Professor Zweig's words to demonstrate their religious faith and high moral character, but had I really believed these things to be I should not have written the article. I simply pointed to the fact that religious ideas are still found among the working people and certain rigid moral principles. I certainly think that in these things there is nothing of the power of God, but they must be given recognition. In particular, I think that we must not pretend that conventional morality is unimportant or refuse to see it. Our task is rather to demonstrate that the righteousness which is of God by faith is a thing which is qualitatively different from it.

I do take issue with Mr. Ogden, however, on the matter of the agnosticism which he commends in regard to the direction of future action. I am unpersuaded by arguments which assume that human planning and God's working are separable. All evangelistic effort exists in somebody's mind before it materialises, and I think it is time for conferences of the church to be called to work out ways and means, under the direction of God, for the conversion of this largest section of our people.

Once again may I say how sorry I am that this has been made to appear a matter of debate. It is essential that people of diverse experiences should make their contribution to this discussion, and one man's contribution does not annul another's. For this reason I am looking forward to meeting Mr. Ogden when I come to Sydney in order to share with him the benefit of his wider experience.

Yours, etc.,

HAROLD FALLDING.
Dept. of Anthropology and Sociology,
Australian National University,
Canberra.
23/10/53.

YEAR BOOKS.

Dear Sir,

I have copies of the Sydney Diocesan Year Book for the undermentioned years which I no longer require; if you thought any reader of the Paper would be interested I would be glad to give these books to any applicant through your office.

The years are:—1924, 29, 30, 1, 2, 3, 4, 7, 9, 1940, 1, 2, 3, 4, 5, 6, 7, 8.

Yours, etc.,

CHURCHMAN.
Sydney, 2/11/53.

CHURCH SCHOOLS.

Dear Sir,

Your correspondent "Q" appears to be interested in the number of clergy produced by Church schools, and has suggested that far more come from the State Schools. This is to be expected as so many more attend the State secondary schools. Perhaps "Q" might pursue his investigations further and obtain figures which do give a comparison. If he could give us the number of clergy produced per thousand students of both Church and State schools, we might make reasonable comparisons.

If "Q" obtained these figures, he might be surprised, and if my own experience is an indication, he would. In the years 1933-38, Scots College produced at least six clergyman—4 Anglicans including an Australian bishop, 1 Presbyterian and 1 Congregationalist. These clergy hold between them 7 degrees from the University of Sydney, and 4 Th.L.'s, which is not a bad record.

Yours, etc.,

"OLD SCHOOL TIE."

COMMANDER KING.

Dear Sir,

I have not found Chambers' Encyclopaedia an entirely reliable guide, but it does differ from "Off the Record's" statements and inferences in regard to Rear-Admiral P. P. King. According to Chambers, Charles Darwin sailed as a naturalist in H.M.S. Beagle on December 27, 1831, having taken his degree at Cambridge that year; Commander King went on half pay in November, 1830, and took up his residence in New South Wales in 1831 where he engaged in business pursuits. King had been in command of the sloop Adventure from 1827 for survey work on the south coast of South America, until he paid off, and during that time Beagle had been assisting in the expedition. When Charles Darwin was engaged in his naturalist work, Beagle was commanded by Captain Fitzroy.

Moreover, I don't see how "Off the Record" brings in Thomas Huxley who was born in 1825 and entered the medical service of the Royal Navy in 1846.

Yours, etc.,

LAURENCE L. NASH.
St. Augustine's, Moreland.
3/11/53.

BRISBANE RITUAL ENQUIRY.

Dear Sir,

I note with interest the report in the Brisbane Telegraph, as quoted by you (Notes and Comments, 25/10/53), concerning the "Anglican Church Orders Inquiry."

There are one or two things which readily spring to mind. If the original motion used the terms Anglo-Catholic and Catholic to the exclusion of Protestants, as your article suggests, then we are confronted with one of the many instances in which Catholicity is misunderstood and denied to the Protestant.

However, the motion was revised and that is what concerns us primarily. The inquiry seems to fall into three categories:

(1) An inquiry as to the nature and authority of the law of the Church.

(2) The relation of the law of the Church to the doctrine, ritual and ceremony of the Church of England in Australia as expressed in its authority and formularies.

(3) The last two inquiries with the addition of the statement: "as taught and practised in the Brisbane diocese."

Various problems could easily arise in the normal course of the inquiry—problems which have been discussed in some measure in "The Bathurst Ritual Case." For instance, What is the relationship of the Church of England in Australia to the Church of England in England? What distinction is to be drawn between the authority and formularies of the Church of England in Australia and the Church of England in England? Is the Bishop, by the nature of his office, in possession of authority to prescribe forms of service and ceremonial differing from those imposed by authority in the Book of Common Prayer or by Act of Parliament?

The inquiry is to be welcomed if it will lead to a unified observance throughout the Church of England. The results of the inquiry will be of interest to all Churchmen, but in the obtaining of its results it is to be hoped that the true Evangelical position will not be neglected.

Yours, etc.,

ROBERT E. EVANS.
Baulkham Hills, N.S.W.
4/11/53.

SIDELIGHTS ON "THIRTY SECONDS OVER TOKIO"

(By Head Deaconess Mary Andrews, formerly C.M.S. Missionary in China.)

(Concluded)

[At Linhai, a former C.M.S. Mission Station in Chekiang Province, China.]

We wished and prayed that a foreign doctor would come to our assistance as the men were somewhat afraid of the Chinese doctors. Imagine our joy when five days after they arrived five more aviators appeared at the hospital door. "Doc has arrived!" shouted one of the men. "There is hope for us now!" How we thanked God for the timely arrival of Dr. White. His plane also had crashed and his crew had to spend days dodging the Japanese who were on their trail. They were hidden by guerrillas in secret panels of temples, goat pens and other places during that time. But led by the Unseen Hand the Doctor was brought to the place where he was needed most.

The party went to bed, but Captain Lawson's pulse was so weak I felt I must call the doctor. He awakened with a smile and although he was very tired said he would be downstairs in a few minutes. A hypodermic injection revived Capt. Lawson.

A couple of days later Dr. White said that in order to save Capt. Lawson's life he would have to amputate his leg. Poor man, what a blow it was to him! He was given a spinal injection and carried to the operating theatre. When everything was ready Dr. Chen said it was the custom in the hospital to pray before operating, so the godly Chinese doctor commended all that was to be done to God. The amputation was done very calmly and quickly.

At this time the Japanese planes were often over the city. One was aware that any night might bring destruction to the city, but God's restraining hand was on the place.

For days there was no improvement in Capt. Lawson's condition. He had been given so much sulphanilamide that he had lost his appetite. Everything was done to give him nourishment but he seemed to be sinking. One night we tried to persuade him to eat. He said he couldn't. Then the words, "Doctor, I am dying, I cannot live," came from his lips. He was giving up the battle he had been fighting so bravely. Doctor White said, "While there's life, there's hope." We went outside the room and Dr. White said he couldn't do any more, the only thing that might help would be sulphathiazole, a new drug, which would scarcely have reached China yet.

That night a few missionaries met to pray for Capt. Lawson. We remembered he had said, when his plane was crashing over the sea that he knew his mother was praying for him. We were confident God could heal Lawson although he had given up the fight.

At times during the night his pulse was so weak it could scarcely be felt. In the morning he was just holding his own. Meantime an SOS had been sent out for sulphathiazole.

A telephone call came from a missionary in T'ien Tai telling us that she had been around visiting chemists' shops looking for the drug and was going home feeling disappointed. On her way she met a woman carrying a parcel. In China if anyone had been shopping it is quite polite to ask them where they have been, what they have been buying, what they gave for it, etc. Usually one can see what has been bought in China, for if one buys a piece of pork—the butcher puts a string through it and one carries it along the street dangling at the end of the string. This day, however, the purchase was wrapped up and so when Mrs. Sharman heard it was a valuable drug she asked to see it. Imagine her joy when she saw six ampules of sulphathiazole—which the woman had planned to send to the war-time capital of the Province, where she hoped to receive a high price for it.

Mrs. Sharman gave her the price she asked, and had it sent down to our city. It arrived late in the afternoon and in the meantime Lawson just lingered on, but from the time he began to take sulphathiazole he began to recover—a miracle took place and within two weeks the Japanese began to press towards our city and the aviators had to be carried out over very high mountains and through dangerous country into Free China.

Then they were flown back to U.S.A. where Capt. Lawson had another operation and then had an artificial limb made. Afterwards he was made an instructor in the American Air Force and wrote the interesting book "Thirty Seconds over Tokio," which has also been made into a film.

We thank our Heavenly Father for so many answered prayers. The men went back to the U.S.A. with very different ideas about the value of missionary work to what they had when they came to China.

Proper Psalms and Lessons

November 15. 24th Sunday after Trinity.

M.: Proverbs 8 1-21 or 1 Mac. 2; 49 to end; Luke 17: 1-19 or 1 Cor. 1: 26—2 to end. Psalm 136.

E.: Proverbs 8:1 and 22 to end, or 1 Macc. 3: 1-26; John 10 or James 3. Psalms 140, 141, 142.

November 22. Sunday next before Advent.

M.: Eccles. 11 and 12; John 19:13 to end or Hebrews 11:1-16. Psalms 145, 146.

E.: Haggai 2:1-9 or Mal. 3 and 4; John 20 or Hebrews 11:17-12:2, or Luke 15:11 to end. Psalms 147, 148, 149, 150.

TWENTY-FOURTH SUNDAY AFTER TRINITY.

This Gospel opens just as our Lord is using the twin illustrations of the old torn garment, and the old brittle wine-skin, to show the Baptist's disciples the difference between their own negative asceticism and the positive Divine power emanating from Himself and freely available through faith in Him. Jairus and the afflicted woman provide practical examples, in terms of human need, of such faith and such power. These instances of recovery from disease and death are devotionally applied in the Collect, where the expressive phrase, "the bands of those sins, which by our frailty we have committed," has a double reference; first, to the bondage of sin in its spiritual sense; and also to the physical evils which bind humanity in chains so often forged by sin. The Epistle is thanksgiving and prayer combined, applying in both aspects to human liberation from such bondage—"the glorious liberty of the sons of God."

SUNDAY NEXT BEFORE ADVENT.

The tone of these passages is that of Advent rather than Trinity. Jeremiah prophesies the coming of the Redeemer-King in place of the Exploiter-Kings of his own day, his title for the Messiah being an ironic word-play upon the name Zedekiah (Justice of God). By a similar contrast with the false, Christ is also revealed in His character as the true Shepherd. This is revealed as well by to-day's Gospel, though its chief purpose here is to record the words at its close, acknowledging His first advent: "This is of a truth that Prophet that should come into the world." The Collect also strikes the true Advent note of a fresh start and more fruitful service on the part of God's people. "Where there's a will there's a way" is a popular proverb, but it needs interpreting on the lines of Article X, also the earnest use of this prayer.

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November 18.—The Experience of a General Practitioner, Dr. X. (Medical etiquette forbids publishing the name.)

November 25.—The Experience of a Member of Parliament: E. Douglas Darby, Esq., M.L.A.

December 2.—The Experience of a Business Executive: Walter Lickley, Esq., Assistant Manager, Bankers & Traders Insurance Co. Ltd.

ALL WELCOME

C.M.S. NEWS

N.S.W. ANNUAL MEETING.

The Annual Meeting of the N.S.W. Branch of the Church Missionary Society was held in the Assembly Hall on Friday, 30th October, the President of the Society, the Archbishop of Sydney, presiding.

A pleasing feature of the gathering was the presence of the Choir of St. Anne's, Ryde, who led in the singing and sang an anthem. Altogether it was a splendid Annual Meeting with a large number attending and the typical C.M.S. spirit of enthusiasm being noticed throughout. The League of Youth was represented by its Chairman who took the opening devotions.

The Rev. R. C. Kerle, the General Secretary of the Branch, drew attention to the highlights of the Annual Report, which was printed and in the hands of those present. Among the highlights noticed were the reconstruction of C.M.S. House, the South-East Asia appeal with the need of £25,000 and offers of service this year, the development of new departments at the Home Base with the appointment of an Assistant Secretary and a Youth Secretary, the opening of a new Tea and Book Room at Katoomba, a record year for the Wollongong Depot, the celebration of the Diamond Jubilee of the Y.P.U., continued progress in the work of the League of Youth and in the development of youth groups and youth teams, the appointment of a new manager for the C.M.S. Bookroom which is to occupy the whole of the ground floor in the reconstructed building. Mr. Kerle also stressed the need for more prayer and the establishment of prayer dynamos in homes. He reported that 11 new missionaries had gone to various fields and also three staff workers to North Australia.

The Treasurer presented the financial statement showing a record year when a total of more than £53,000 was received. It is interesting to note that three Parishes gave over £1,000, three over £800, six over £600, three over £500, five over £400 and seven more than £300. The present year's budget for the Branch is more than £50,000, apart from the money needed for extension work in South East Asia.

The Chairman spoke briefly and to the point, expressing words of thanksgiving for the work of the year and the need for greater effort at the present time in order to make known the Gospel while there is still opportunity, particularly in South East Asia. The whole Church is conscious of the missionary state-manship of our President and how he always speaks on missionary matters with an amazing first hand knowledge of the situation in any part of the mission field.

An unusual feature of the programme was the presentation of the call and missionary life of Henry Martyn by a C.M.S. youth team. This presentation was probably one of the most impressive Annual Meeting features in the history of the Branch.

Missionary minded people in Australia, outside as well as inside our own Church, recognise Dr. Paul White, the Jungle Doctor, as one of the most outstanding advocates of the missionary work of the Church in the building of the Kingdom at home and abroad, of this generation. At the Annual Meeting, as he simply told the story of his journeyings in America, England, Switzerland and particularly Central Tanganyika, he confirmed this opinion. Simple as the story was it was so impressive that it must have gone home to the hearts of all who heard it.

Judging from the spirit manifested in this Annual Meeting, the future of the Society in this State, under the guidance of the Holy Spirit of God, is assured.

SOUTH AUSTRALIA

Mr. Gordon Chittleborough's Farewell service may take place on 23rd November. He is needed in Tanganyika to assist at the Alliance School in Dodoma, so will not be returning to his work in the western part of the Diocese.

C.M.S. Temple Day will be combined with Mr. Chittleborough's farewell. This will most likely be 23rd November, which is the usual meeting night for the Church Missionary Fellowship. Being St. Andrew's tide, all church people are urged to remember very especially all the work of the C.M.S. in their intercessions, as well as to set aside their gift in the Temple Day envelope. The budget is higher than ever, and the needs on the field are urgent, with extra help needed because of flood and famine.

The Rev. David Gurney writes from Egypt: An effective Christian work and witness is being given through the C.M.S. Welfare centres in Boulac (a Cairo slum), at Old Cairo by the hospital, and in the village of Kirdasa. This work is the responsibility of one missionary and a small team of Egyptian Christian workers. There is ample opportunity for personal contacts, and visiting of the homes of the people. And the Gospel is being preached continually to Moslems in the clinic and in the homes. It is unfortunate that we have been so far unable to find a suitable recruit, so that the work faces extinction when the present missionary retires in a few months' time. There are endless opportunities for the development and extension of this welfare work if only the recruit could be found, and the work backed by more financial help. Is there a trained nurse willing to go?

Summer School: C.M.S. extends a warm invitation to share in the joy and fellowship of its annual Summer School, to be held at Retreat House, Belair, from 29th January to 1st February (the Australia Day holiday). Chairman will be the Ven. Archdeacon Gordon Begbie from N.S.W., and it is hoped that missionary speakers will be Miss Nathalie Chegwiddden (Tanganyika) and the Rev. Canon H. Wittenbach, formerly of China. Send in your application now! Registration fee 3/-, which includes the cost of the study book, "Journey in Hope."

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T. C. HAMMOND TESTIMONIAL.

To mark the Jubilee of Principal Hammond's ordination on December 20, and his retirement from Moore College at the end of this year, a number of clerical and lay admirers of his many fine contributions to the Church in Australia have opened a fund to honour him with a suitable presentation.

Many have already subscribed, and the list will be open till Nov. 26.

On Friday Nov. 27 at Moore College the presentation will be made at 7.45 p.m. of a portrait in oils of the Archdeacon, and in addition a small replica will be presented to Mrs. Hammond. In addition to these special gifts, other personal presentations will be made.

Mr. Roy Rousel is now preparing the portraits.

Further subscriptions will be gladly received and acknowledged by the Hon Sec and Treas to the fund—The Rev. Canon H. N. Powys, St. Michael's Rectory, 2 New South Head Road, Vaucluse.

EVANGELISM AT AUBURN (N.S.W.)

The recent evangelistic mission at Auburn (N.S.W.) was an outstanding success. The final service of thanksgiving was especially impressive as 80 people came forward to accept publicly decision cards from the Rector, the Rev. D. G. Livingstone, Th.Schol.

The mission lasted for two weeks. During the first week, a team of cadets led by Captain Cole visited the parish, taught in the schools and conducted film nights, cottage and open air meetings. When the missionary, Captain Batley, arrived to conduct the special services, he found an eager, expectant parish awaiting him. At the early communion service the Rector commissioned the Captain as leader of the mission and from then an interest and enthusiasm steadily mounted.

The services each night were attended by ever increasing numbers until a crowded congregation joined in the never-to-be-forgotten singing of the Te Deum after the 80 cards had been accepted.

A feature of the mission was the calm reasoning, the rational presentation of the Gospel and the intense conviction of the missionary.

It is certain that a deep and lasting impression has been made upon the parish.

Flood Damage at the Dummagudem Mission in India includes the destruction of 10 houses, 4 church schools, damage to 20 other buildings and a great deal of suffering amongst the people, many of whom escaped with their clothes. Help from Australia is doing a little to relieve their plight, and grain is being sold to them at less than cost price, but supplies will soon be exhausted unless more funds are sent.

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WORLD OF BOOKS.

Amy Carmichael of Dohnavur, by Frank Houghton, Bishop, S.P.C.K., Pp. xv, 390, Price 20/9. (Our copy from C.S.S.M. Bookshop, 239 Elizabeth St., Sydney.)

The sub-title of this delightful and moving biography is "The Story of a Lover and Her Beloved." This description is very apt for here we are introduced to a modern saint in the line of spiritual succession from Mary of Bethany, Phoebe of Cenchreae, Catherine of Sienna and Sister Eva of Friedenshort. Amy Carmichael of Dohnavur or "Amma" as she was affectionately known by her family at Dohnavur and by a great host of friends throughout the world, was indeed a lover of her Lord with love to Him as the keynote of her life and her long years of service. She was a rescue worker and missionary, the mother of a large family, the foundress and builder of a great work of God, a poetess and an author, but behind all this, as the basis of her life and work, was a consuming love and devotion to her Lord and Saviour Jesus Christ. But this is to anticipate.

The story falls into three main parts. The first is "The Preparation for a Life Work" in which her home and childhood days in Northern Ireland are depicted. Amy was the eldest of seven children of godly parentage. They were a happy family brought up in true Presbyterian fashion on the Bible and the Shorter Catechism. It is interesting to note that as a schoolgirl at a C.S.S.M. service at Harrowgate the truths which she had known since babyhood became vital in her experience. Other marked scriptural influences in this first period of her life included the Keswick Convention and her friendship with Mr. Robert Wilson, its secretary. At Belfast and Manchester whither her family had moved, she launched forth into Christian rescue work among city girls—an invaluable training and experience for the great work that was to follow in South India. Then came the compelling call of God to service overseas and

it was to Japan first that she went to serve a further apprenticeship. A breakdown in health led her to Ceylon and then home in England before she set forth again; this time to South India, never to return.

Fellowship with Walker of Tinnevely, her Tamil teacher, spiritual counsellor and trusty friend, served as a splendid introduction to the second part of her life's story here entitled "The Warfare of the Service." In this section we see the beginning and growth of her rescue work among the Temple children of South India and the founding and building of the family and home at Dohnavur. Certainly it was a work tried by fire and she cared only to build in gold and silver and precious stones. Throughout the whole "Warfare of Service" as indeed throughout the whole of her life her motto could easily have been "My Utmost for His Highest"—quality not quantity, spiritual life and power before plans and organisation. Nor was she in the least bit unpractical. Her life was given in service to others.

The third portion of the book, "The Keeping of the Charge" tells the patient story of the last twenty years of her life, the story of an invalid who rarely left her room and whose life culminated in suffering. Yet these were fruitful years—years in which new battles were fought, disappointments faced and higher spiritual heights attained. Amy Carmichael was a prolific writer—thirty-six of her books were published in all. One of the first, "Things as They are", caused a considerable stir in missionary circles with its unpleasant disclosures while all of them (which she felt moved to write) contain much that is searching and spiritually edifying. In her writings she has bequeathed great spiritual treasure to the Church of God.

The writing of this book has obviously been a labour of love, and Bishop Houghton has done his task splendidly and well. It is only to be hoped that the interest created by this biography will be supplemented and satisfied by a history of the work at Dohnavur from the same pen. —B.H.W.

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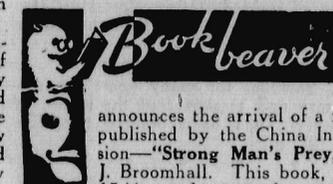
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announces the arrival of a new book published by the China Inland Mission—"Strong Man's Prey," by A. J. Broomhall. This book, priced at 17/6, and on sale at both of Dalrymple's Book Stores at 20 Goulburn Street and the State Shopping Block, Market Street, Sydney, is the gripping story of a missionary venture into Nosuland. The accounts recorded of feuds, kidnappings, and wild mountain men who knew about God and His Son before they were told are experiences that have taken place since the war ended.

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PERSONAL

The Rev. Arthur R. Hooton, Th.L., formerly curate of St. Michael's, Wollongong, has been appointed Curate-in-charge of St. Stephen's, Normanhurst (dio. of Sydney).

The Rev. Keith N. Griadale, Th.L., Assistant Chaplain, Missions to Seamen, has been appointed Curate-in-charge of St. Thomas', South Granville (dio. of Sydney).

The Rev. Edward Walker, Rector of All Saints', Parramatta (dio. of Sydney) recently celebrated the 50th anniversary of his ordination in St. Paul's Cathedral, London.

By the election of Mr. John Downes as Churchwarden of Cobbitty N.S.W., on September 11, he succeeds his father, grandfather and great-grandfather in that position. They have all resided at Brownlow Hill. The centenary of their service as Churchwardens will be celebrated in 1961.

Mr. H. Bowden, for many years organising secretary and treasurer of the Home of Peace, N.S.W., has been obliged to retire owing to ill-health.

Amongst promotions of Air Force personnel gazetted recently is that of the Rev. C. H. Sherlock, Rector of Campbelltown (dio. of Sydney), to Third Class Chaplain with the equivalent rank of Squadron Leader. Mr. Sherlock left the Locum Tenency of the Parish of Narrabeen in 1942 to undertake full time Chaplaincy duties and was mentioned in despatches in 1945 for his work in New Guinea. Following his demobilisation in 1946 to serve with the B.C.A. Society at Denmark in W.A. he has served on the R.A.A.F. Reserve, and since his appointment to the Parish of Campbelltown in 1952 he has been the part time Chaplain at No. 2 S.D. working specially amongst the N.S. trainees.

Mr. and Mrs. Bryce Wilson, of Hargreave Park, N.S.W., are rejoicing in the birth of a daughter on 22nd October last—Elizabeth Joy.

The Rev. K. J. and Mrs. Leask, of the Rectory, The Oaks, N.S.W., are receiving congratulations on the birth of a son—Mark Kenneth.

Miss E. H. Davidson and Miss J. Meyer, of Tanganyika arrived in Melbourne by the "Strathnaver" on 8th Nov.

The Federal Secretary of C.M.S., Canon R. J. Hewett, is to visit Borneo in December to discuss arrangements with the Bishop of that Diocese.

Miss L. Rivers expects to leave Melbourne by the "Strathaird" on 10th November to return to her work at St. George's Grammar School, Hyderabad.

The Rev. David Crawford, Th.L., Curate of St. Matthew's, Manly, has been appointed Curate-in-Charge of Miranda (dio. of Sydney).

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Canon H. A. Wittenbach, Secretary for the Far East of C.M.S., London, leaves London on 7th November to fly to Tokyo, thence to Hong Kong on 25th Nov., and Singapore on 7th Dec., and Sydney on 5th Jan. He expects to be in Australia until 2nd Feb. The purpose of his visit to the Far East is to get first-hand knowledge of the work for which he is responsible, and for discussions with the mission leaders in the field.

Mrs. Seafeld Deuchar, wife of another former General Secretary, who assisted her husband in the training of missionary candidates at St. Hilda's, was also called Home.

Captain Batley, Field Secretary in Australia for the Church Army is to be ordained deacon by the Bishop of Newcastle and will go into residence for 12 months at St. John's College, Morpeth, before being admitted to the priesthood.

Captain Cole has been appointed Superintendent of the Yarrabah Mission on the request of the Bishop of North Queensland.

The Rev. R. P. Gee, R.D., and Rector of St. Peter's, Neutral Bay, has accepted appointment to the parish of Pennant Hills and Thornleigh, Dio. of Sydney.

The Rev. Alan Palmer, Rector of St. James, Canterbury, has accepted appointment to the Hawkesbury River Chaplaincy, Dio. of Sydney, and will take up his duties in December.

We offer our congratulations to the Rev. B. H. and Mrs. Williams on the birth of a daughter.

The Ven. Archdeacon R. B. Robinson, of St. Stephen's, Willoughby (dio. of Sydney), leaves in January next on a trip to England. He will be accompanied by Mrs. Robinson and they will visit their son-in-law and daughter, the Rev. B. D. and Mrs. Reed at Cambridge.

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A Chinese Preacher recently said: "I would rather spend one hour reading the Bible, than spend ten hours reading about the Bible."

Another writes: "The Bible will keep you from sin, or sin will keep you from the Bible."

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Diocesan
News

BENDIGO

Two points of interest from the Bendigo Church News:—

The Primate's visit on August 14th was a great event for us, and practically the whole Diocese was represented in St. Paul's Hall that evening when, in a most masterly way, he told us of the problems and needs of South-East Asia. Any parishes or individuals ready to help meet those needs on the financial side are asked to forward their gifts to the Registry.

Then about the Cathedral. In my Synod Charge in June I asked lay representatives to take up with their parishes on their return the matter of parish help towards making All Saints' Cathedral the real responsibility of the Diocese.

St. Paul's, Bendigo, celebrated its 85th Anniversary on 8th November last. Canon E. H. Pickford, Th.L., is the rector.

SYDNEY

Dedication of Memorial Choir
Stalls—Manly.

His Grace the Archbishop of Sydney at 11 a.m. on Sunday, Nov. 8, dedicated the above at a time which coincided exactly with the First Service held in St. Matthew's, Manly, in 1863. Stalls on the organ side are a gift of Mr. Clive Evatt, M.L.A., in memory of his mother, the first child baptised in this Church, 1863.

Sydney Clerical Prayer Union.

Friday, 20th November, at 11.30 a.m. at Moore Theological College. Speaker: The Principal, Archdeacon T. C. Hammond, before his retirement.

Broughton Relic.

Through the Rev. E. G. Mortley, the Archbishop received a watch-chain made from olives gathered in the Holy Land. It belonged to Bishop Broughton, who had himself gathered the olives. He gave it to the father of Mrs. Rae, who has now made the gift. It is hoped to have it displayed in or near the glass case in the Cathedral which contains Bishop Broughton's robes.

St. Jude's, Bowral.

A stained glass memorial window erected by the people of St. Jude's Church, Bowral, in memory of the late Canon L. A. Pearce, who was rector of the parish from 1937-1949, was dedicated at the morning service on Sunday, October 18th, in the presence of a large congregation. The Rev. C. T. Kenderdine, Rector of St. Augustine's, Neutral Bay, dedicated the window and preached the occasional sermon. The widow of Canon Pearce, his son, Mr. John Pearce, who is a District Commissioner in Tanganyika, and his two daughters, Mrs. R. A. Kearney, and Miss M. Pearce, were present at the service.

Anglican Church League.

A meeting for A.C.L. members, synodsmen and all interested church people has been arranged for Monday, 23rd Nov., in the Bible House, Bathurst St., Sydney, at 7.45 p.m.

The Rev. Stephen Bradley, Rector of Holy Trinity, Capetown, will speak on the Church of England in South Africa. This church which is an integral part of the Anglican Communion, has no bishop and has suffered much at the hands of the Anglo-Catholic "Church of the Province of South Africa." Mr. Bradley has a story to tell which will be of unusual interest to Evangelicals, especially in view of the proposed constitution for the church in Australia.

GRAFTON

Christ Church Cathedral.

Next year will be the centenary of the fully constituted parish of Grafton. The words "fully constituted" are used because one supposes there can be no full parish without Parish Church, Vicarage and so on.

The first clergyman (the Rev. John McConnell) was appointed to this area by Bishop Broughton in 1842. On his departure in 1847, the Rev. Coles-Child was appointed by Bishop Tyrell. The second priest, who afterwards became Archdeacon of Newcastle, built the first Vicarage. On his departure five years later, the Rev. A. E. Selwyn was appointed (he later became the first Dean of Newcastle), and it was under his ministry that the first church was built and opened in 1854.

The first Confirmation was held in Grafton in 1850, in the Court House.

TWEED HEADS

The Bishop writes:—
Immediately after Synod I went up north to Tweed Heads where we held a two-fold celebration—the dedication of the new Rectory and the induction of the Rev. Leslie Sanders to that parish. There was great jubilation at their nice new rectory, which is built up high and allows plenty of room underneath for various useful purposes.

TASMANIA

St. David's Cathedral.

Sir William McKie was in Tasmania from 1st to 5th October, the purpose of his visit being to launch the Appeal for Westminster Abbey Restoration. He gave an Organ Recital in the Cathedral on Friday, 2nd, at 8 p.m., assisted by the Cathedral Choir.

Anglican Church Congress.

This Tasmanian Congress is being held in the three main parts of the state, November 20-26th. Programmes have been drawn up for Hobart, Launceston and the North West and the West Coast.

Speakers include the Primate, the Archbishops of Melbourne and Perth, the Bishop of St. Arnaud, Bishop G. M. Cranswick, Dr. S. Barton Babbage, Dr. W. L. Carrington, Sister Julian and Mr. David Scott.

New Rectory at Cressy.

At a recent meeting of the Parish Council held in the Rectory it was decided to start immediately the machinery to plan and finance a new Rectory. A committee was formed to draw sketch plans and report to the next meeting. Through the generosity of two Councillors a new Rectory account was opened with the sum of £20.

The Rev. T. E. Doyle is the Rector of Cressy.

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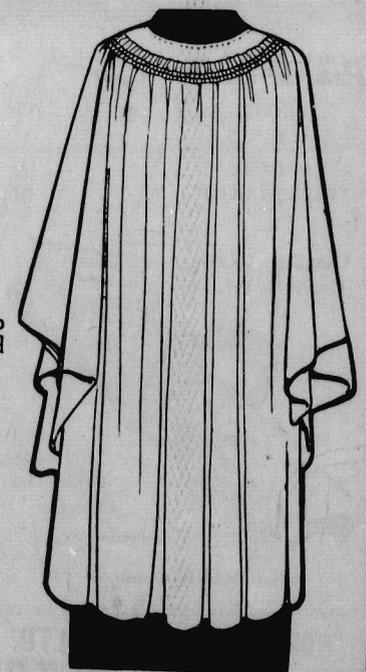
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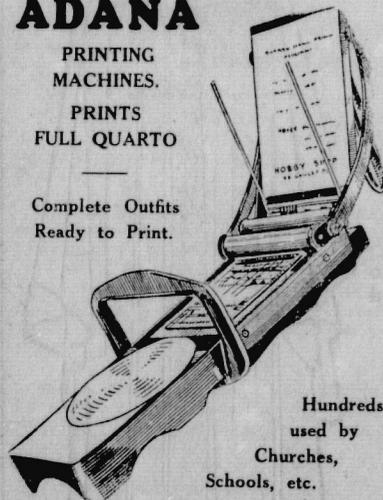
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AN ADVENT MESSAGE

"The Appearing of Jesus . . . made a New Day Dawn."

—11 Tim. 1.10 (Way).

(By the Rev. R. C. M. Long, B.A., Th.L.)

So wrote St. Paul to his son in the faith, Timothy, as, at the end of his life's work, he scanned the years since the Saviour came; and Advent brings to us again the commemoration of the same historic fact, the Incarnation of our Lord and Saviour, Jesus Christ. How profound is that mystery, which St. John in the prologue of his gospel describes thus: "The Word was made flesh and dwelt among us."

In those words there is the record of God's mighty love providing a full salvation for man. The Cross with all its rich meaning for God, for Christ, and for us, stands centrally in that stupendous statement; and there has dawned upon the consciousness of mankind the glorious light of the revelation of God Himself in the Person of Jesus Christ.

The dreams of sages, the golden thoughts of earth's greatest thinkers, and the hopes of God's ancient people, Israel, were realised in the coming of Him, Whose sojourn amongst us is so well summed up in St. Paul's declaration.

Man's New Day Begins.

The coming of Christ to earth had a clear and definite relevance to the needs of man. He Himself said, "The Son of Man came not to be ministered unto but to minister, and to give His life for many." The sacred record, ever grave but never melancholy, speaks with blessed and comforting emphasis of the conquest of the most melancholy of all things, sin, but with no trace of bewilderment or despair, in the unveiling of the glorious remedy Christ has wrought. And its voice is no less reassuring when dealing with death and the great beyond as it tells of His bringing "Life and Immortality to light."

The Book of Hope, as the Bible has been called, in telling of the New Day that has dawned, links the centuries of the past, stained with the failures, misery, and sins of men, steeped in ignorance and superstition, with the prospect of a golden future of victory over sin, and the conquest of the "last enemy, death."

The splendour of this uplifting vision shines in many a prophetic passage, and in the ecstasy that bursts from the inspired writers of the New Testament, re-echoed in every age, "O, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out" (Rom. 11.33).

The Conflict.

St. John sees the breaking of the New Day in the world's history as a titanic struggle between Light and Darkness. It is the theme of the fourth Gospel, announced by the introductory verse which has been paraphrased, "The Light is still shining, for the Darkness has never been able to put it out" (John 1.5). Viewing this conflict, we see Jesus striking at the very root of man's direst need, attacking sin and its consequences in all its forms. So He fulfilled the prophetic programme which He read in the Nazareth synagogue, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor, He hath sent Me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

And so the Word had flesh,
And wrought in deeds of perfect
loveliness
The life of lives.



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