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Vol. 17. No. 26

DECEMBER 19, 1952

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

WHO WILL MAKE . . .

A SEPARATE PEACE?

(By The Bishop of Grafton.)

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

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

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

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

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

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

Another Country.

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

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

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

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

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

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

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

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

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

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

Beyond Tragedy.

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

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

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

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

The Answer To Human Need

AN UNKNOWN CHILD IN A MINOR PROVINCE.

(By the Right Rev. E. S. Woods, D.D., Bishop of Norwich.)

In one of his Christmas sermons Archbishop William Temple asks us to imagine the Angels of the Nativity coming to visit not the shepherds on the hillside but the Roman Emperor Augustus in his palace at Rome. The Archbishop pictures the Emperor engrossed with vitally important reports from his generals fighting some wild tribes beyond the frontiers. All no doubt highly important—but not so important as what happened that night at Bethlehem.

The Archbishop pictures the Angels addressing the Emperor somewhat as follows: "You are right to be anxious and to take every precaution; but what you are thinking about is not the most important thing that is happening now. After a few centuries only a handful of scholars will care about your frontiers problem. But with every century that passes a greater multitude will be singing with joy for this other thing. 'What other thing?' they might say: and the Angel would answer: 'All you could understand about it is that a poor woman in a very minor province has had a Baby'."

"Glad tidings of great joy." In the world of to-day there is more than enough of bad news; news of war and threat of war, of suspicion and hatred and fear. To listen to-day to the Christmas News is not to attempt to find an escape from unpleasantness; on the contrary the Christmas tidings tell you emphatically that there is an answer to the world's problem, a cure for the world's sickness. The answer is in God; what in Christ He did and what He is still doing.

History is full of surprises; but has there ever been a greater surprise than that happening in the courtyard of a Bethlehem inn 2,000 years ago? If God was going to say something to mankind, would anyone ever have dreamed that He would say it in that fashion? That God is great is obvious; men have exhausted their vocabulary to describe His majesty, His might, His incomparable, unapproachable mystery. But men never guessed that He could, and would, become little; that He would stoop down to the lowest level in such fashion, as, so to speak, to get His hands underneath His fallen world and lift it again to where He would have it.

No wonder that the story of such loving condescension has carried an immediate appeal to the heart of every man, in every age and clime; and no wonder that man has retold and interpreted the story with all his resources of art, of music and painting and poetry, and has responded to this Act of God with his life's devotion. A missionary tells the story of a wise old Chinaman hear-

ing for the first time the story of our Lord's birth and death and Resurrection, and at last bursting out, in an emotion he could not control, with the comment, "Didn't I always tell you there ought to be a God like that?"

For just consider what the Christmas story really says. And consider how it answers man's desperate need. Bodily hunger is bad enough, and there are millions all over the world who never get enough to eat. But just as bad is the gnawing hunger in man's soul. There must be hundreds of thousands of people in these catastrophic times who have given up belief not only in God but in anything or anybody; a night of blackest gloom has settled down on mind and life. Despite the misery in the world, we who try to think with the mind of Christ still dare to believe that God is love; and we know that, and bear witness to it, because God's love has gone into action. Christmas is, so to speak, God's "rescue expedition" to our earth. God has done something; He gave a stupendous gift to mankind; His was an act, not a mood or attitude of generosity, but an act at a particular time and place. In Palestine, when Herod was kind on a certain day and in one of the Bethlehem stable-yards, Jesus was born; and then it was to take thirty more years, still in that country, for God's Message to mankind in Christ to be completed.

No wonder history began anew after that action had taken place, and men began to count time afresh, taking the wondrous birth as the new date line. Once men grasped what God was doing, what the manger and stable really meant, no wonder they have never ceased to adore that blessed paradox, that He who was born, and grew, and learned, and worked, and wept, and died was none other than the Mighty God, the Lord of Creation over all, blessed for ever. God would speak to mankind; and instead of writing His message across the sky, His Word is made flesh, is spoken in the humblest, clearest, most loving accents through a man, a man born, living, dying and then conquering death. As Tennyson puts it, in one of the stanzas in "In Memoriam":—

"And so the Word had breath, and wrought
With human hands the creed of creeds
In loveliness of perfect deeds,
More strong than all poetic thought."

It is natural enough that so many of our beloved and familiar Christmas carols should harp on the fact that Christmas is news, and the most joyful news that men have ever heard.

"God rest you merry, Gentlemen,
Let nothing you dismay,

For Jesus Christ our Saviour
Was born on Christmas Day;
To save us all from Satan's power
When we had gone astray;
Oh! Tidings of comfort and joy."

Nor is this great fact of history to be thought of as mere history, as something over and done with. A few hours before Jesus trod the steep path to Calvary, when He was with His friends at that memorable meal, they, puzzled, and distressed as they were, asked Him to tell them plainly Who He really was. Then and there He made that tremendous answer: "He who has seen Me has seen God." Just think what that means. All that Jesus was and did, from the day of His birth to the time when, at what is called the Ascension, He withdrew his visible presence from the earth—all His thinking, speaking, healing, helping, forgiving, dying, rising again, is an authentic picture of what God eternally is and what He is eternally doing, in the past, in the present, and to the end of time. The "fact of Christ" is not just an episode; it is a revealing of Reality. The busy shoppers buying their Christmas cards perhaps hardly realise what those cards mean. "The Gospel that brought light into the darkness was not about a robin on a holly bush or people with frozen noses in a stage coach; it was about what the living God has done to identify Himself with men and women."

When in Jesus God "came," He did not just come and then go away again; He came and stayed. In our stricken modern world, besides and behind the decay and destruction which are all too evident, there are other tremendous forces at work to heal, to forgive, to restore and to repair, forces to bring men together as well as to drive them apart, forces which bring life to the dry bones of civilisation, and which make the wilderness to blossom as the rose—and all these dynamic spiritual energies flow from eternal springs in the heart of God. Their working and their results would be yet more evident and more pervasive if men were not so obsessed by the sight of their own ruins and the sense of their own failures.

In the story of God in Christ visiting and redeeming His people, a tragic note perforce enters in. St. John, telling the tale, has to make this comment. "He (Jesus) was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become Sons of God, even to them which believe on His name."

So then, in Jesus the picture is complete; the picture of what God is like, of what man ought to be, and—no less vital—how man can be recovered from all his failures and be reinstated as a son of God.

And let this point be made clear. This dynamic message about God and man has been shown to be infinitely more than an ideal picture about the nature of God and possibilities of man; there are nearly 2000 years of evidence that what Jesus was and said has produced effective results in all the range of human life, personal, social, national, international. When He withdrew His bodily presence from this earth, Jesus so effectively put His Spirit into His disciples that they were in fact able to do what He told them to do, namely to go out and lift other people on to these new levels of living. This they did so successfully that within a generation or two this glorious Gospel of God swept like a prairie fire throughout the Roman Empire. And to-day the Gospel is wielding its ancient power all the world over.

—From C.E.N.

The Way to Spiritual Renewal

If there is to be a revival of spiritual life within the Church—and surely that is our greatest need to-day—it will not come apart from a rediscovery of and a hearing afresh of the Word of God. All true spiritual advance and renewal in the church at any time has been marked by a return to the practice of teaching, preaching and reading of Holy Writ. And what is true of the Church as a body is true also of each and every member of it. The health and vitality of the whole depends largely upon that of each individual member. Hence the urgent necessity for every member of the Church to seek daily inspiration, strength and spiritual food from a Quiet Time with God which will include the reading of a passage of Scripture to hear His voice.

The Bishop of Rochester, the Rt. Rev. C. M. Chavasse, in commending the booklet "Newness of Life," an introduction to daily Bible reading issued by the Scripture Union, says, "Shortly before his death, Archbishop Lord Lang said to the Bishops in assembly that, 'it is impossible to exaggerate the effect on character of the continual play of God's Word upon the human mind, when read daily.' Archbishop William Temple gave like testimony when, towards the end of his life he wrote to a friend of 'the enormous difference it must have made to you and me that from a date before we could clearly remember things we heard some verse of the Bible every day.' As he explained, God's Word, was flowing over our growing minds, even when attention wandered, and must have been producing a great effect in making natural and spontaneous that whole outlook upon life which the Bible expresses." English character, in the past, has been moulded by the daily study of the Bible; and there can be no true outlook on life, or standard of behaviour without it.

"Holy Scripture is God's self-revelation of Himself to men; and in its sacred pages we meet God face to face as in no other way. The Bible is also the record of the Person, the Life and the Teaching of the Son of God when He lived on earth, as the Son of Man. Nowhere else in the world is there to be found a portrait of our Lord Jesus Christ.

"Moreover, God still speaks directly to our hearts and circumstances, as we 'listen in' by reading His Word. From

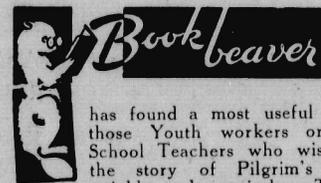
the first Easter evening, all down the ages, the testimony has been the same, of those who have thought upon what they read. It is that Christ 'drew near' to them, and 'beginning from Moses and from all the prophets, He interpreted to them in all the Scriptures the things concerning Himself.'" With a world-wide membership of over one million, and with its reading cards printed in nearly one hundred different languages, the Scripture Union has proved that it meets the need of young and old alike. Its course of readings takes members through the Scriptures in five years, while the daily portion averages about fifteen verses—not too short nor too long.

In the New Testament, the whole of each book is read, with slight exceptions, two of the Gospels and two or three of the Epistles being taken each year. From the Old Testament Books the most suitable portions are chosen.

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Most members wear the attractive badge—a golden lamp on a green background. For further particulars write to The Scripture Union, 239 Elizabeth St., Sydney. There are offices in each State Capital.



has found a most useful book for those Youth workers or Sunday School Teachers who wish to tell the story of Pilgrim's Progress quickly and concisely. This book is very handy too for personal reading. It's a simplified version written by Ronald Fuller entitled "The Story of Pilgrim's Progress" and can be yours for the small sum of 6/-. Copies are on sale at both of Dalrymple's Book Stores at 20 Goulburn Street, and on the 5th Floor of the State Shopping Block in Market Street, Sydney.

A MEDITATION FOR CHRISTMAS

Consider, O my soul, what morn is this!
Whereon the eternal Lord of all things made,
For us, poor mortals, and our endless bliss,
Came down from heaven; and, in a manger laid,
The first, rich, offerings of our ransom paid;
Consider, O my soul, what morn is this!

Consider what estate of fearful woe
Had then been ours, had He refused this birth;
From sin to sin toss'd vainly to and fro,
Hell's playthings, o'er a doom'd and helpless earth!
Had He from us withheld His priceless worth,
Consider man's estate of fearful woe!

Consider to what joys He bids thee rise,
Who comes, Himself, life's bitter cup to drain!
Ah! look on this sweet Child, whose innocent eyes,
Ere all be done, shall close in mortal pain,
That thou at last Love's Kingdom may'st attain;
Consider to what joys He bids thee rise!

Consider all this wonder, O my soul;
And in thine inmost shrine make music sweet!
Yea, let the world, from furthest pole to pole,
Join in thy praises this dread birth to greet;
Kneeling to kiss thy Saviour's infant feet!
Consider all this wonder, O my soul!

—Selwyn Image, 1849-1930.

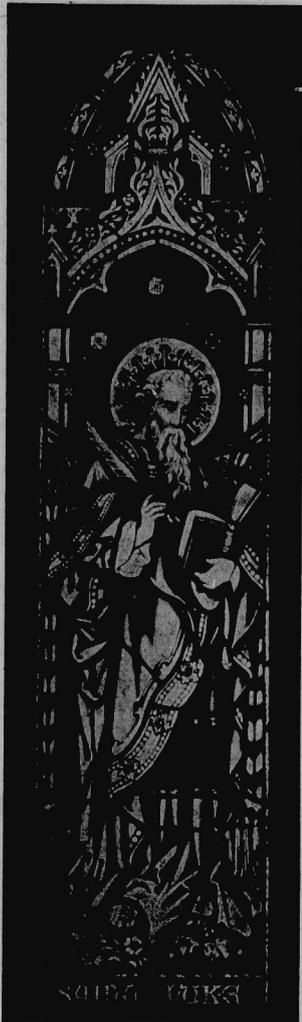
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THEOLOGY IN THE UNIVERSITY.

(Statement by Dr. Robert M. Hutchins, President of the University of Chicago, at the inauguration of the new Federated Theological Faculty at that University.)

Theology goes beyond all the other disciplines. Revelation is not, as Averroes thought, a means which God employed to get in touch with men too ignorant and weak of mind to find Him out for themselves. Theology exceeds all other disciplines because God reveals what the wisest man does not know and can never learn — or at best can see but dimly and remotely — God's being and man's destiny. If this were not so, theology would add nothing to the rest of knowledge in the university. Natural theology, which is a part of philosophy, would represent the ultimate boundary of our attempt to understand God and His works . . .

Theology and the theological school are at the apex of the university and its studies because they seek to supply the answers to the ultimate questions about the most fundamental matters with which the university is concerned. Metaphysics and natural theology deal with these questions, too. But intellectual history reveals nothing so clearly as their inadequacy for the task. The existence and nature of God, the character and destiny of the human soul,

and the salvation of man are problems which remain obscure in the light of natural reason. Theology, which adds faith to reason, illuminates them.

A perfect theory of democracy as the best form of government can be made out of the metaphysical and ethical writings of Aristotle. But it is improbable that the practice of democracy now or in the future can be achieved merely by the demonstration of its reasonableness. Men, simply because they are men, are unlikely to find within themselves the power that can bring the good life and the good state to pass.

The good life and the good state — we have to-day the two things which were to give them to us, production and education . . . But the good life and the good state seem farther off than ever. Production has increased ignorance. One reason why may be that the education upon which we have relied for salvation is off-centre. It is not merely anthropocentric; it centres upon those aspects of human life least likely to elevate and ennoble the human spirit. Theology has been displaced as the queen of the sciences. Even in the theological schools it has been crowded out by imitation disciplines designed to make the minister "successful" in accordance with the standards of a materialistic society.

—"Christian Century."

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NOTES AND COMMENTS

EMMANUEL—GOD WITH US.

How silently, how silently
The wondrous Gift is given!
So God imparts to human hearts
The blessings of His heaven;
No ear may hear His coming;
But in this world of sin,
Where meek souls will receive Him,
The dear Christ enters in. [still]

○ Holy Child of Bethlehem
Descend to us, we pray;
Cast out our sin, and enter in;
Be born in us to-day.
We hear the heavenly angels
The great, glad tidings tell:
○ come to us, abide with us,
Our Lord Emmanuel. Amen.

—Phillips Brooks.

○ God, Who makest us glad with
the yearly remembrance of our redemption, grant that, as we joyfully receive Thine only begotten Son as our Redeemer, we may also see Him without fear when He cometh as our Judge; even our Lord, Who with Thee and the Holy Spirit ever liveth, one God, world without end. Amen.

(Gelasian Sacramentary, A.D. 494)

To all our subscribers and friends and to all our fellow members in the Christian Communion we bid the good old wish: A Happy and A Holy Christmas and Wish. A New Year bright with all the promises of God our Saviour. In spite of all the clouds that threaten the peace of the world, Christmas brings its ever fresh promise of hope in the One Who was sent not only to be a Light to lighten, but a Brother born for adversity "to comfort all that mourn, to give beauty for ashes and the oil of joy for mourning."

The message of the Angels was of the Peace of which the Saviour of men spoke to His disciples, the abiding peace that the world can neither give nor take away. That peace of God, that passes all human understanding, is the guardian of the citadel of the Christian life. That is the peace we pray may be yours and ours not only for the Christmas tide but throughout the coming years of life.

Peace perfect peace, our future all unknown?

Jesus we know—and He is on the Throne.

Children in other days used to be taught that the lesson of Advent was "Remember His First Coming, and prepare for His Second Coming." It is a lesson we should all learn.

The Incarnation of the Son of God was God's mysterious method of making preparation for man's redemption. As Abraham said to his son Isaac; "My son, God will provide Himself a lamb for a burnt offering." And when Jesus was born and was commencing His ministry amongst men, John the Baptist heralded Him to his disciples, as "The Lamb of God which beareth away the sins of the world." As the well-known hymn puts it:

"Oh 'twas love, 'twas wonderful love
That brought the Saviour from above!"

Yes, Christ was and is the revelation of the Love of God. And the full glory of the Incarnation is only revealed in that cross upon which He died for us men and for our salvation.

To so many people, we may say to the great majority, Christmas is just a time of merriment and feasting. Let us not forget that wonderful love that so freely gave "His only begotten Son that whosoever believeth in Him should not perish but have eternal life." To the thoughtful Christian Christmas Day cannot stand alone, but because of God's wonderful gift it should find us full of a thankful love that will make the Day a day of consecrated joy, urging us to give and give again in lives of self-forgetting devotion to God and His children everywhere. St. John struck the right note when he wrote, "We love because He first loved us." And again, "Hereby know we what love is, because He laid down His life for us, and we ought to lay down our lives for the brethren."

This is the way to a true and joyous Christmas celebration.

Some years ago, we are told, when the revision of the New Testament was made in 1881, the whole book was cabled from London to the United States — the longest cable message ever sent. To-day another record has been made in relation to the same wonderful book: We have word that the Revised Stan-

dard Version of the New Testament has just been published in a first edition of one and a half million copies, a record in the publication of a single book. But if we look at the work of the British and Foreign Bible Society and its companion societies we find that, in about 1000 languages, every year there go forth from their press more than 20 million copies of the Word of God. At a Service of Thanksgiving in the Sydney Cathedral on a recent Sunday Mr. Justice Richardson instanced the cases of several Russians who were unable to buy a Bible in their own country and had the joy of getting copies in Russian here in Australia. But it is not in its remarkable circulation that the Book is so wonderful. The Report of the British and Foreign Bible Society is full of interesting incidents of the power of that Word in various lands to lead men and women out of the dark into the wonderful light of the Saviour Jesus Christ. That Society, the handmaid of all Protestant Missionary Societies, rightly claims the practical sympathy of all who really believe with the Psalmist of old: "The entrance of Thy Word giveth light."

An important Conference of more than 30 member-churches in the Harrow area was held at

Inter-Church Harrow in October last.

Relations. The Bishop of Derby and Dr. Newton Flew, a past President of the Methodist Church Conference spoke on Inter-Church Relations. The matter was also under discussion in the York Convocation. It was of intense interest to the Church at large, that in the York Convocation a proposal was carried to admit baptised communicant members of the Church of Scotland, which is, of course, Presbyterian, to Anglican Communion services in special personal circumstances with the added proviso that "if such a person becomes an habitual communicant over a long period the claim of the Church of England to full conformity with its requirements should be pressed upon his conscience." This is a striking return to the former practice of our Church in relation to non-Anglican baptised Christians. We are reprinting in an early issue portion of a letter to the English "Record" from Dr. H. L. Lunn, the founder of the Reunion Conferences in Grindelwald in which this Christian attitude is approved by well-known Church leaders of the last century. It is little short of a scandal that Anglican Christians should be even encouraged not to partake of the Christian Sacrament of unity with Christians

of other denominations. If we may pray with them why may we not kneel with them and they with us, on occasion, at "The Lord's Table"?

At a Youth Conference held at Swanack, in England, during August last a Malayan representative made this appeal:

"We need a world-wide Fellowship of Anglican Youth which will strengthen the unity between the young people of every race, class and colour who belong to the Anglican Communion. It will help to unite the many youth organisations in every country and province, as well as assisting the individual member to see himself as part of a great unity. A co-ordination of this kind would be of particular value to young people who travel to other countries and to those who go abroad during their National service as well as to those who come to this country from Anglican dioceses overseas."

This desire is evidently to be fulfilled because a World Conference of Christian Youth is to be held at Travancore in South India to which at least one Anglican delegate will be going—the Rev. Arthur Deane, the recently appointed Director for the C.E.N.E.F. Memorial Centre and the Youth Department of the Diocese of Sydney. Mr. Deane is expectant of great benefit in giving a wider vision of the Christian life and mission to the Anglican Youth here in Australia as well in other lands.

It is idle for men outside to think and speak as if the Christian Church had no right to seek to exercise any influence in a matter that is so manifestly fraught with ill as well as good in the building of a people's life. We are right behind the cautious and practical that are being uttered by Church leaders. If the Christian Church feels no responsibility in relation to the spiritual and moral life of the nation and especially its growing life, it is not living up to its profession. If it does realise its responsibility then it cannot speak too strongly against those who seem to be in very important positions of authority in the nation without any due sense of their responsibility to most carefully weigh the pros and cons of a matter so crucial in its influence in and upon our common life. We cannot help thinking that the Church has not been careful enough in these matters and

has not been claiming its due rights as the custodians of religion and morals in the choice of the men and women who practically control our religious broadcasting. We should like to be assured that in regard to religious broadcasts, there is some supervision to make as sure as possible that really religious persons that are in charge of these departments. Now Television is 'un fait accompli' there is even more reason for the most careful supervision. What can be most excellent and useful for educational and recreational purposes—we use the word educational in its widest sense—may also be of great moral and spiritual danger if proper safeguards are not provided. The matter is one of urgency. We hope that the cautions and protests thundered out in two of Sydney's leading Churches on a recent Sunday will cause wise leaders to call a conference of all interested parties, not forgetting the Church of God which is certainly as much interested as any other.

THE CHRISTMAS SONG.

Long years ago o'er Bethlehem's hills
Was seen a wondrous thing;
As 'shepherds watched their sleeping flocks,
They heard the angels sing
The anthem rolled among the clouds,
When earth was hushed and still;
Its notes proclaimed sweet peace on earth,
To all mankind goodwill.

That song is sung by rich and poor,
Where'er the Christ is known;
'Tis sung in words: 'tis sung in deeds,
Which bind all hearts in one.
Angels are still the choristers,
But we the shepherds are
To bear the message which they bring
To those both near and far.

—Selected.

THE PORTRAIT OF THOMAS MOORE IN SYDNEY CHAPTER HOUSE.

The large portrait of Thomas Moore has been transferred from Moore College to the Chapter House.

Thomas Moore arrived in New South Wales in 1792 as carpenter of the storeship Britannia. He later became a master boat-builder. He acquired considerable landed property, and as a result of his bequests Moore Theological College was opened at Moorebank in 1856.

There were also benefactions for the Clergy and Clergy Widows.

WOMEN'S ORDER IN S. INDIA.

A New Venture.

From South India comes news of the foundation of an Order of Women in the Church of South India. It has the full sanction of the Synod.

After a Retreat, taken by the Bishop of Bombay, and much quiet and prayerful preparation, 27 full members (of whom 17 were Indian) and 7 probationer members were solemnly admitted to the Order by the Moderator of the C.S.I., Bishop Hollis, in the presence of a great congregation in the Cathedral of Bangalore.

They signified "their willingness to accept the Common Rule of Life concerning Prayer, Discipline, Fellowship and Evangelism."

And each candidate in turn made her vow before the Bishop:

"I..... offer myself to God, Father, Son and Holy Spirit, praying that He may use me in the Fellowship of the Women's Order for as long as He wills. I promise before Him and this congregation, and before you, my sisters, that I will seek His grace to obey the Rule from the heart and to live in the unity of the Spirit with my sisters. I promise also that I will accept the discipline of the Church as exercised by lawful authority in the Church of South India. May God help me to keep the vows that I have now made to Him. Amen."

At a subsequent meeting of the Order, Deaconess Carol Graham and Sister Rachel Joseph were elected Joint Heads of the Order.

Mrs. Henrietta Bell, Chairman of the Appeal Committee for Women's Work in the C.S.I. writes:

"It is possible for us to imagine a little what this Order will mean to the women workers in that vast area. They live so often in great spiritual loneliness, and at all times in constant conflict with the powers of anti-Christian forces. This link of prayer and fellowship will renew their strength and fortify their minds."—(C.E.N.)

OUR NEXT ISSUE.

Owing to the holidays our next issue will not be till January 22nd.

We would like to wish our readers

A VERY HAPPY NEW YEAR

CHRISTMAS DAY, 1952

"REMEMBRANCE BOWL APPEAL"

(Issued by the Australian Commission for Inter-Church Aid and service to Refugees of the World Council of Churches.)

Christian Churches, Orthodox, Episcopal, Lutheran, Reformed and Free, who are linked in the work of the World Council of Churches, this year performed a great and urgent service among millions of victims of war and political upheavals in Europe, the Middle East and Asia, said the Australian Secretary for Inter-Church Aid, the Rev. Frank Byatt, in a review of the year's work.

Mr. Byatt announced that the Commission for the Australian Council had decided to make an appeal on Christmas Day to all Christian homes, to place a Bowl of Remembrance on the dinner table and collect donations to continue and extend the urgent work among these victims of war in Europe, the Middle East and Korea. Of them it may be truly said "They haven't a clue."

Australians have moral responsibilities for happenings in Bethlehem and Korea as a member nation of the United Nations. As such we are consenting parties to the creation of the country of Israel and the conflict in Korea. Both countries hold vivid memories for thousands of Australians who have served in the Forces. We cannot, as Christians, as Australians, be indifferent to the conditions that have resulted from these decisions of U.N.

The quarter has not been told of the quiet bravery and exceeding sacrifice with which Korean Christians, co-ordinating their relief through their National Christian Council and with the help of Missionary Societies, have faced the appalling conditions of total devastation and poverty resulting from the war. Their physical suffering resulting from hunger, other mental sufferings from hunger, their spiritual need of the Gospel of comfort and reconciliation beggars description and is an ecumenical "MUST" for all Australians.

This must not blind us to the "MUST" which has arisen in Moslem eyes in the Middle East.

In the film "Home is Nowhere" actual conditions to-day are shown of a fraction of the 850,000 homeless Arabs of the Middle

East on the Bethlehem hills and less than a mile from where our Saviour was born. Caves and weather-torn tents form the only home in the bitter cold for these dispossessed people whose misfortune lay only in their nationality. Yes, this is Christmas 1952 on the hills on which shepherds heard "Peace on earth and toward men, goodwill."

If we have been touched to the depths by the cries of the suffering Jews in the ghettos of Europe, we dare not now be less concerned at the cries of the dispossessed Arabs of the Middle East.

"A group built mud hovels near our orange garden wall. The owner pulled most down. Three families remain, above fifteen in a tiny room. A stream flows near. Most now have rheumatism and malaria. "Where else can we go?" they cry.

"Reports from the Geneva office of the Department of Inter-Church Aid show that our work among the broken lives in displaced person camps is reaping rich rewards," said Mr. Byatt. "Scores of thousands are learning what the real meaning of Christianity is and what is the real meaning of love. Over 10,000 have been successfully re-settled in the new country of their adoption."

Australian Churches have now sent overseas some £20,000, about £2,000 going to Korea through the Presbyterian Church.

Mr. Byatt asked on behalf of the Australian Council's Commission that all Christian homes will place a "Bowl of Remembrance" on their dinner tables on Christmas Day and contribute generously towards the Fund.

Donations may be sent to The Secretary, Australian Commission for Inter-Church Aid, 37 Swanston Street, Melbourne, or c/o "Church Record," Church House, George St., Sydney.

THE CHURCH OF ENGLAND EVANGELICAL TRUST OF VICTORIA.

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

THE REVISED STANDARD VERSION OF THE HOLY BIBLE.

Messrs. Thos. Nelson and Sons, publishers of London, have forwarded to us a statement concerning the publication of the Revised Standard Version of the Holy Bible which was published simultaneously in America and England on September 30th. We are all now well acquainted with this news, claiming as it does to be an epoch making event in the history of Bible translations. Copies have reached Australia and on information is that the comparatively large supplies have already been sold and many orders for copies have been made. From the cable news in the press there has been criticism and resentment in America from what seems a small section even to the extent of burning publicly a copy of the Book.

"The Revised Standard Version is not a new standard translation in language of to-day," says the Compilers in their preface to the R.S.V. "It is a revision which seeks to preserve all that is best in the English Bible as it has been known and used through the years. It is intended for use in public and private worship, not merely for reading and instruction. We have resisted the temptation to use phrases that are merely current usage and have sought to put the message of the Bible in simple enduring words that are worthy to stand in the great Tyndale—King James tradition."

SYDNEY MISSIONARY AND BIBLE COLLEGE.

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

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

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

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

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

PERSONAL

The Rev. Nigel Backhouse, who has been Chaplain at Sydney Church of England Grammar School since 1928, will retire at the end of this year. Early next year he is going to Tanganyika, where his daughter is a doctor, to undertake Church work. At S.C.E.G.S.'s annual speech day the Headmaster, Mr. L. C. Robson, said that Mr. Backhouse had been a great influence in school life for many years. The Rev. John Mason will succeed Mr. Backhouse as Chaplain.

Mr. and Mrs. Dick Harris, after 22 years' service in North Australia with the C.M.S. have made their home in Gerringong, N.S.W.. Mr. Harris will commence his studies at Moore College in preparation for Ordination. He will be catechist at Gerringong, the Parish of Kiama. Mr. Harris had given unique service to the aborigines—few men know and understand them as well. Groote Eylandt has been his special interest although he has worked on all stations. His ministry culminated in the first Baptisms at Groote in 1950.

Mr. T. A. Strudwick, of Chatswood, and for many years attached to St. Paul's parish, returned last week to Sydney from England where he had been on a visit for about nine months.

The Coadjutor Bishop of Melbourne, Bishop John McKie, was married at Christ Church, South Yarra, to Miss Mary Goodwin. Archbishop Booth, assisted by Archdeacon J. Schofield, vicar of Christ Church, performed the ceremony. Bishop McKie met his bride while she was a pupil at the Melbourne Church of England Girls' Grammar School, where he was chaplain. She is the only daughter of the late Brigadier S. T. W. Goodwin and of Mrs. Goodwin.

The Victorian Committee of A.B.M. has accepted, with very great regret, the resignation of the Reverend A. Gearing as Assistant Secretary, as from December 14. He will go to Birregurra as Locum Tenens for six months.

At the annual Speech Day of The King's School, Parramata, on December 10th, a portrait of the Headmaster, Mr. H. D. Hake, was presented to the school council. The High Commissioner for the United Kingdom, Sir Stephen Holmes, was the guest of honour at the School's Speech Day. The Archbishop of Sydney presided.

At a special Synod of the United Dioceses of Cork, Cloyne and Ross, the Very Rev. Dr. George Otto Simms, Dean of Cork, was elected as Bishop in succession to the late Dr. R. T. Hearn. The Most Rev. Dr. Barton, Archbishop of Dublin and Metropolitan of the Southern Province, presided over the Synod. Dr. Simms is 42, and graduated at Dublin University in 1932. He was curate of St. Bartholomew's, Dublin, from 1935 to 1938, and from 1938 to 1939 he was chaplain of Lincoln Theological College. In 1939 he was appointed Dean of Residence at Dublin University, holding at the same time, the post of Assistant Lecturer to the Archbishop King's professor of Divinity. Four years later he also became Chaplain-Secretary of the Church of Ireland Training College for Teachers in Dublin. He was appointed Dean of Cork last April. In his address to the Synod before the election, Dr. Barton said that in

the Church of Ireland elections of bishops were entirely democratic. Bishops were not imposed by an outside authority. The members of a diocese, clerical and lay, sitting together, were given the power of electing their own bishop. It was a great privilege and a solemn responsibility.

The Rt. Rev. Francis Johnston, third Bishop in Egypt, has been enthroned in the Cathedral Church of All Saints, Cairo. The enthronement was performed by the Rev. Adeeb Shammah, an Egyptian priest, and Egyptians formed a substantial part of the large congregation. The Prime Minister, General Naguib, was represented. Bishops, clergy and ministers of many churches attended the service—Coptic, Greek Orthodox, Armenian, Chaldean, Greek Catholic, Roman Catholic, Scottish, American Evangelical and Ingeeli.

Miss Faith Ward, M.B.E., has arrived home in Sydney on furlough from Tanganyika. Miss Ward has been working at Makutupora amongst lepers where she has undertaken difficult and strenuous service.

Principal T. C. Hammond, of Moore College, Sydney, will visit Adelaide this month and will speak at an Annual Convention for the deepening of the spiritual life, to be held at Holy Trinity parish.

Mr. Stacy Atkin, rector's warden and lay reader of St. Alban's, Epping, N.S.W., and manager of the Group and Superannuation Branches of the M.L.C. Insurance Co. Ltd., has been asked by the directors of his company to U.S.A., Canada and Britain in 1953 to examine overseas development in Life Assurance.

The Queen has approved the appointment of the Rev. Norman Hook, Vicar and Rural Dean of Wimbledon, and Honorary Canon of Southwark, as Dean of Norwich, in succession to the Rt. Rev. H. St. B. Holland, who has resigned. The new Dean, who is 53, was Vicar of Knutsford from 1936 to 1945.

Exchanges of Parishes have been made by The Rev. E. L. Millard, of Holy Trinity, Dulwich Hill, and The Rev. L. S. Richards, of St. Peter's, Richmond, Diocese of Sydney. The exchange will be effected in February.

DEVOTIONAL

CHRISTMAS DAY — 25th DECEMBER, 1952.

The Gospel for Christmas Day (St. John i 1-14) enshrines the great truth of the Incarnation. St. John nowhere records the birth of Jesus, but he teaches very clearly who the Child was Whose birth Christmas Day commemorates. He tells us of "the Word" Who was "in the beginning," Who was "with God," and Who "was God." The Word was the agent in creation; "All things were made by Him, and without Him was not anything made that was made." Then in the fullness of time the greatest of all miracles happened; the Word who "was God," became man; "The Word was made flesh and dwelt among us." Coming into the world He was the true Light to lighten every man. But all were not ready to welcome Him. "The world was made by Him, and the world knew Him not." "He came unto His own, and His own received Him not." Yet there were some who were glad when He came; "As many as received Him to them gave He power to become the Sons of God, even to them that believe on His Name." So, as we keep our glad Christmas Festival, let us be quite sure that we have "received Him," and that we rejoice in Him as Saviour and Lord.

WANTED "Sunday Kindergarten AGAIN" Lesson Books, by St. Matthew's Church, Bondi. Phone Miss D. McGrath. FY 4974.

TO AUSTRALIAN CHURCHMEN

CHRISTMAS

Christmas, the best-loved festival of the year, approaches again. Its keynote is joy, and under its spell the goodness and kindness latent in the human heart emerge from the debris of living to flower brilliantly for awhile. Friendship finds renewal at Christmas, and, in the warmth and blessing of the time, wounds heal and spirits lift as on no other occasion.

Essential Truths.

It is good for men and women to pause thus in the daily round to recapture the essential truths which underlie this happy day. Christmas speaks a simple message to the hearts of men, which not all the clutter and clamor of modern life can wholly submerge. Indeed, it is in that message that the hope of mankind depends. It is not an accident that history has turned upon that event in the stable of Bethlehem two thousand years ago, and that men should have numbered their years therefrom, almost ever since. It is our faith that on that occasion a new day dawned binding earth and heaven as they had not been before. The world was to be taught an example of brotherhood, of invincible good-will, and of a life of sacrifice which was never to be wholly forgotten.

When men have strayed from that example, the results have been like those to be seen in the state of the world to-day. The news is heavy with aggressions, hostility, fear, and conflict. It is a far cry from the injunction to "Love thy neighbour." Yet there is no substitute for that teaching, if we are to have peace and an ordered world. It is this recurring emphasis of Christmas which makes it so important. As men learn to live the year round in the good fellowship in which they live at Christmas, the desirable state will move closer.

Christmas—An Experience.

But Christmas is more than a symbol of faith. It is an experience. Especially is it enjoyed by the children, who find its colour, the atmosphere of excitement and anticipation thrilling beyond words. For them, parents try to make the occasion memorable, and so ensure that following generations in their turn should carry on the pleasant customs. Many of us find ourselves living in the past at Christmas, recalling happy times which the festive sea-

son brought us. There are recollections of those who have gone on, whose memory is hallowed by the associations of the day.



It is natural to think that times were better in past days. We mercifully forget the worries which Christmas briefly overwhelmed, leaving the joy unalloyed with care. Such things help us to bear the burden of life. It is right to ask ourselves what we may be doing to build into the lives and hearts of children the same strength for their future. What, also, are we doing beyond the Christmas season itself to rededicate and inspire the younger ones to follow the teachings which we know are true? Are we investing in them, by example and precept, the love of religion and its faith, so that in days to come they may reap the spiritual benefits which are their birthright?

Commercialising Christmas!

It is in such a spirit that we should question the increasing commercialisation of the festival. Giving presents is a joy and privilege, but when this happy custom is made the occasion for a mania for buying and selling, something vital and beautiful is lost. Instead of being symbols of esteem, presents too often become symbols of pride and vanity. This is a pity, as it intrudes unworthiness into the pleasant tribute which ought to gladden both giver and receiver.

Sacrifice in Giving.

The real spirit of Christmas has its basis firmly rooted in sacrifice. The tragedy of our life to-day is that so often the impulse to give is tainted by a hidden hope of getting. We seem to have lost the instinct of realising the luxury of doing a kind deed, of extending a helping hand, without the expectancy of a return reward. The supreme joy in life is experienced when we have made the way smoother for someone at some cost to ourselves. There comes an inner glow that transcends any material gain. It is the spirit that the Holy Babe brought to the world on the first Christmas Day. "God so loved the world that He GAVE . . ." And no truth is more imminent and real than that the happiest people are those who spend themselves in helping the less fortunate. That is the keynote of the Christmas message, and it is the essence of the brotherhood that will one day envelop the earth. It was proclaimed by the angels to the shepherds in a world that was torn by division and tumult and it is even more timely and needed in these days. Thus, with deepest sincerity and hope, we wish all—

"A Happy Christmas and A Prosperous, Peaceful New Year."

UNIVERSAL WEEK OF PRAYER

The Universal Week of Prayer, organised by the World's Evangelical Alliance is held on the first full week of each New Year. For 1953 the dates will be from January 4th to 10th. The world situation calls for earnest prayer. Ministers and Christian leaders are invited to arrange special prayer meetings during this week, or at their usual prayer meetings and Church services are asked to pray for the Christian Church and its witness in the Gospel. Christians in many parts of the world will be specially lifting their hearts during this special week.

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SPEAKING OF ORGANS A CENTURIES OLD ORGAN RESTORED.

The organ of St. Michan's Church, Dublin, the case of which dates from 1724, has been repaired and freed of woodworm at a cost of about £2,350. It cost £470 to buy and install the original organ 228 years ago. The organ, after being dismantled last October, was overhauled by the firm of Evans and Barr, Ltd., organ builders, Dublin and Belfast. It has now been re-erected in St. Michan's.

A service was held in the church at which the Most Rev. Dr. Barton, Archbishop of Dublin, dedicated the restored organ. An address was given by Canon J. Purser Shortt, Rector of St. Thomas', Dublin. An organ recital was given by Mr. Robert Hay, organist and choirmaster of Christ Church, Bray.

St. Michan's Church dates back to the 11th century. Until the 17th century, during which it was rebuilt, it was the only parish church north of the River Liffey. It possesses many antiquities, of which the best known, perhaps, are its vaults, with their strange powers of preservation, but the fine old organ must be one of its most cherished possessions. In 1724 the churchwardens entered into an agreement with John Baptiste Cuvillie, a prominent Dublin organ builder of the period, to build an organ for the church, then regarded as being in the Dublin suburbs. The wardens and the rector and his family contributed £146 themselves. A collection among the church members brought the payment to Mr. Cuvillie up to £467 7s. 10d. On Sunday, July 18th, 1725, the organ was played on for the first time, and then consisted of two keyboards and 11 stops. Three years later two more stops were added to the organ by John Byefield, and in 1787 a swell division was constructed by Cornell.

The organ was almost completely rebuilt in 1877 by Robert Benson, of Cuffe St., Dublin. That cost £200, and included a new pedal clavier and a stop of two octaves, and a new hydraulic blowing engine. This contraption served faithfully until 1913, when its blowing ceased for all time. It was replaced in 1934 by an electric blower.

Handel Played on It.

There is a tradition that Handel played on it, but no known written record of this exists. The story has been handed down over the years, and it is thought that it can be regarded without any doubt that he did play there, if only because St. Michan's was one of the leading organs in Dublin at the time.

The original wind chests of 1724 are still preserved and now, technically useless, can be seen in the North East porch of the Church. The organ case is the original one and is a beautiful example of the wood carver's art, as is also the panel of musical instruments on the face of the organ gallery. Several musical instruments are carved on this panel, and not alone are they perfectly cut out but are perfect in every detail.

Where is the Organ on which Handel played "The Messiah"?

Where is the organ on which Handel played "The Messiah" in Neal's Music Hall, Fishamble St., Dublin, for the first time on April 13th, 1742?

In Wolverhampton, states the Irish News Agency, the people thought that one of their church organs was the historic one; but now, from Dr. George Tootell, organist of St. George's Church, Douglas, Isle of Man, comes another claim backed up by newspaper cuttings and church records.

Dr. Tootell said: "The organ which I have played for many years, I am certain, was bought in Dublin in 1778 for £100. Research has shown that the organ was built for an amateur musical society at one of whose concerts Handel first played his immortal work. The society was disbanded in 1777, and the organ became the property of Mr. William Ruxton, Surgeon-General for Ireland.

On his behalf, said Dr. Tootell, a Mr. John Parkinson, of Dublin, arranged for its transfer to Douglas, St. George's Church was then being built.

To-day the organ is undergoing its first overhaul in 50 years. And, when work costing £4,000 is finished only a few of the original pipes, of which there are 3,000, will remain.

According to Dr. Tootell, one of the earliest players of the organ after it went to Douglas, was Charles Barrow (grandfather of novelist Charles Dickens).

"Church Organ Accompaniment." By Mar- maduke P. Conway. Published by The Canterbury Press. Our copy from the Publisher. pp. 152. Price 16/-.

The Musical accompaniment of Christian worship is an art which calls for sympathy and understanding as well as technical skill and experience. In this book Dr. Conway, author of "Playing a Church Organ" and former organist of Ely Cathedral, has drawn on a wide and varied experience in order to provide church organists with the sort of guidance and information they require. Consideration is given to the many qualities necessary in a good accompanist and a chapter is devoted to the playing of hymns. The unique feature of the book, however, is a "musical commentary" on the Psalms in which each of the one hundred and fifty psalms is considered in detail with suggestions for musical treatment.

The organ is often used as a substitute for the orchestra at oratorio performances and two chapters are concerned with carefully worked out suggestions for accompanying Handel's "Messiah" and Mendelssohn's "Elijah" when these works are thus given.

In addition Dr. Conway provides a bird's-eye view of the development of the use of music in worship from the earliest times to the present day. The book will prove indispensable to organists, clergy, choir masters, students, and all who are in any way concerned with the task of ordering the music of Christian worship.

Mr. H. Goss Custard, organist at Liverpool Cathedral, contributes a foreword. We warmly commend it to all who have Church music at heart.

CHRISTMAS BELLS.

I heard the bells of Christmas Day
Their old, familiar carols play,
And wild and sweet
The words repeat
Of peace on earth, good-will to men!

And thought how, as the day had come,
The belfries of all Christendom
Had roll'd along
The unbroken song
Of peace on earth, good-will to men!

Till, ringing, singing, on its way,
The world revolved from night to day,
A voice, a chime,
A chant sublime
Of peace on earth, good-will to men!

Then from each black, accursed mouth
The cannon thunder'd in the South,
And with the sound
The carols drown'd
Of peace on earth, goodwill to men!

And in despair, I bow'd my head;
"There is no peace on earth," I said;
"For hate is strong
And mocks the song
Of peace on earth, good-will to men!"

Then peal'd the bells more loud and deep;
"God is not dead; nor doth He sleep!
The Wrong shall fail,
The Right prevail,
With peace on earth, good-will to men!"

—Longfellow.

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Bible Reading Fellowship

NEWS!!! There flashed round the world within the last week or so a message that the first edition of the new Standard Revised Version of the Holy Bible was the best seller of the season. And that is NEWS when the daily papers are so full of sensational items. But it is ever true that the Bible is Good NEWS, and also that it is at the top of all lists as a "best seller." It is read in every country of the world and has been translated into more languages than any other book ever published. What a tremendous claim that is, nevertheless it is true.

NEWS!!! from Buckingham Palace at the beginning of November the Bible Reading Fellowship office received a letter stating "Her Majesty Queen Elizabeth, the Queen Mother, has graciously consented to become Patron of the Bible Reading Fellowship and that is not just "patronage" for Her Majesty takes a lively interest in the work of the Fellowship and is a member and use the notes regularly.

There is a growing interest in the Bible, young and old, are seeking through its pages for help in these difficult days. There are many who read their Bible every day, but that in itself is not sufficient. Bible reading must be intelligent and devotional and should lead nearer to God through the Saviour. It must be intelligent for the Bible is a difficult book, but it is tremendously important to try to understand it. And this is where the Bible

Reading Fellowship can help us. It selects the most interesting and helpful passages for your reading. It explains these where they are difficult and gives you just enough commentary on them to show you their place in the general development of the Bible. It puts these selections and explanations into a conveniently small quarterly leaflet at a very low cost. There are Notes for Adults, Youth and Children. The circulation throughout the world is increasing with every issue and here in Australia there has been a great advance in the last year or so. A good idea is to pay an annual subscription (4/- p.a. for Adults and Youth, and 3/- for Children) for your friends a Christmas gift which lasts throughout the whole year.

A note to the writer will receive immediate attention. Dean Alington (late of Durham) writes: "...in the Bible, lie waiting for us the lessons which we all need to learn. Those who join the Bible Reading Fellowship will gain the strength which comes from companionship in a common adventure and will learn that, as Pastor Robinson said three hundred years ago, "the Lord hath more light and truth yet to break forth out of His Holy Word."

The Rev. Canon Ernest Cameron, St. Luke's Rectory, Mosman, will furnish any information re the Bible Reading Fellowship. Tel.: XM 3910.

C.M.S. SUMMER SCHOOL 1953

Missionary Addresses at 7.45 p.m. each evening.
Theme—"OLD PATHS TO NEW TRIUMPHS"

- Friday, January 2nd—"To-day, To-morrow, and God's Triumphs"
—The Chairman—Archdeacon Hulme Moir
- Saturday, January 3rd—"Roadbuilders in Tanganyika"
—The Rt. Rev. G. A. Chambers (first Bishop of Central Tanganyika)
- Monday, January 5th—"The Missionary Motive"
—The Rev. Ray Flatau
- Tuesday, January 6th—"Missionary Methods"
—The Rev. Norman Cocks (London Missionary Society)
- Wednesday, January 7th—"Missions at the Crossroad"
—The Rev. H. M. Arrowsmith
- Thursday, January 8th—"C.M.S. and South East Asia"
—The Rev. Dr. A. W. Morton
- Friday, January 9th—"Counting the Cost"

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TRINITY GRAMMAR SCHOOL, SYDNEY.

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

It was my privilege and pleasure to be present last week at the Speech Day of Trinity Grammar School, Sydney, for the first time in ten years. The Headmaster's report revealed the fact that there are 750 boys in the School, but that the School has no chapel. Before the function ended, the Chaplain handed me a cheque for £225 towards the support of Dr. Juliet Backhouse, who has recently gone to the Diocese of Central Tanganyika. This gift reveals a real religious life in the School, which merits encouragement, and a building in which it may be more adequately expressed.

The School was founded forty years ago for the definite purpose of providing a Church School in the western part of Sydney. The success of the school in all the various activities of its life is a challenge to the friends of Christian education to make good the School's essential need in the erection of a Chapel. It should be beautifully designed, full of inspiration in its architecture, and helpful to devotion, where the present and future members of the School will learn to worship God, and find the secret of a life of usefulness and leadership in their future careers.

As I stood on the dais and faced the boys, with their parents and friends, who filled the large marquee in the grounds of the School, I could not help feeling that this clamant need of a Chapel should be made known to every man and woman of goodwill in the country.

The School is fortunate in having a Headmaster and Staff filled with keen desire to realise the highest ideals of a Church School. The Chapel will be the material embodiment of these ideals.

I commend this challenge not merely formally but with deep conviction that here is a great and noble work to be undertaken to the glory of God, and to the training and equipment of the present and future manhood of Australia, for the service of God and man.

Gifts large and small can be sent to the Headmaster, Trinity Grammar School, Summer Hill, Sydney.

I hope I may live to see the Chapel!

Yours sincerely,
E. A. CHAMBERS, Bishop.

For an Aged Pensioner of Christian character, and capable as COMPANION and HELP, a good home with aged farmer couple in the Hawkesbury District near Windsor. £2 a week. Please apply first instance by letter. Rev. F. G. Taplin, The Rectory, Blacktown.

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Christians and Nervous Breakdowns

[A Forum on this subject was held in October last by the N.S.W. Graduates' Fellowship of the Inter-Varsity Fellowship. It took the form of a public meeting in the Chapter House of St. Andrew's Cathedral, Sydney, and a large representative audience was present. The five speakers—a psychiatrist, a theologian, a social worker, a clergyman and a general practitioner—remained anonymous. The substance of their addresses will be given in successive issues of the "Record."]

1. A PSYCHIATRIST'S VIEWPOINT.

It is my task to break the thin ice on which we are going to skate tonight. I will approach this very interesting though thorny subject from the angle of a psychiatrist. I feel that such an approach should be very humble, because we know so little about nervous breakdowns; and very sympathetic, because nervous breakdowns cause so much suffering both to the patient and to his friends.

First let us make clear just what we mean by the term "nervous breakdown." It is not strictly a medical term, but the layman's term for an illness which interrupts a person's daily routine and upsets his relations with his fellow men.

Various Types.

The medical man has to be more specific, and there are several types of nervous breakdowns which I will very briefly list:

(1) **Neuroses.**—There are various symptoms—a feeling of anxiety, phobias, headaches, pains, which may be psychological or emotional. Many neurotics do not have to give up their work, though they continue in an anxiety state. The main type of neurosis is the anxiety state.

(2) **Psychoses.**—These are the insanities, uncontrolled depression or excitement, hallucinations. The patient will not believe that his behaviour is erratic. If such a person becomes a danger to other people the legal man may call him insane. The main types of psychosis are the manic depressive, schizophrenic and paranoid states.

(3) **Organic brain diseases.**

(4) **Epilepsies.**

(5) **Mental Deficiencies.**

All these must be considered in the diagnosis of nervous breakdowns, whether the patient is a Christian or

not. But for the present let us exclude the organic types, that is the organic brain diseases, epilepsies and mental deficiencies, and concentrate on the neuroses and psychoses. What is their cause? Taking any human case, it is necessary first to consider the quality of the personality and the problems which he has to meet. Contrary to popular belief, it is the former rather than the latter which is the important factor. A well-integrated personality seldom breaks down. The problems which a person has to face, the strain and stress which he undergoes, form the precipitating factor, not the whole cause, of a nervous breakdown.

Factors of Personality.

What are the factors of personality? The personality develops as a result of the interaction between heredity and environment.

(1) **Heredity.**—The inherited characteristics of the personality are intelligence, temperament, the basic urges (including the spiritual) and certain tendencies (for example a tendency towards schizophrenia).

(2) **Environment.**—The environmental factors include everything that happens to us from birth (in fact from the moment of conception), all the experiences of life, including our relationship with God. All authorities stress the importance of the experiences of infancy and adolescence, many of which continue in the unconscious mind.

But let us ask ourselves: am I at the mercy of my heredity or environment? Is there not a third factor, my free-will, my individual responsibility, my power to decide what I will do with my heredity and environment? This is an important point to decide.

There are many theories and many different schools of thought concerned

with the more specific causes of neurosis and psychosis; the psychoanalytic school of Freud, the schools of thought led by Jung, McDougall and Gestalt—each has something of value to give us. But the very existence of so many schools of thought indicates that we still have much to learn. The two main schools of thought about psychosis are the Physiogenic School which maintains that psychoses are the result of brain disorders, and the Psychogenic School which holds that they are caused by psychological disorders. But we really do not know the cause of schizophrenia and other psychoses. The subject of demon possession has still to be explored.

However, there are other problems involved in this subject, the theological and philosophical, the relationship between the mind and body, the implications for psychiatry of the Christian revelation of the nature of man. How does Christ cleanse the unconscious mind?

Further Factors.

The problems discussed so far apply equally to Christians and non-Christians, but we may add that there are certain factors applying particularly to Christians which may contribute towards a nervous breakdown. Let me list several of these:

(1) There may be an unsolved guilt problem, a feeling that there are certain secret sins which even Christ cannot forgive or cleanse. This is, in fact, the problem of incomplete surrender to Christ.

(2) There are cases where there has been a highly emotional conversion resulting in the forcing of intellectual belief; later on the person concerned begins to have these doubts which result in severe mental conflict.

(3) There are cases where over-strict Christian parents are the cause of later conflict.

(4) Then there are cases where there has been a partial conversion. Conversion at the time has provided a solution to a special problem, but other parts of the personality have not been affected by the experience and there is a resultant conflict.

(5) A schizophrenic personality may find an escape in an unbalanced form of Christianity.

(6) There have been cases of mental illness in Christians which have not responded to treatment because the psychiatrist has ignored the spiritual side of the personality which is probably the root of the conflict.

The Place of Christian Faith.

What, then, has Christianity to contribute to this problem? We may feel discouraged and cry like St. Paul, "Who can deliver me from the body of this death?" But we may also add with him, "I thank my God through Jesus Christ our Lord." In Christ we have the full revelation of man's potentialities. The key-words of our Christian faith are the opposites to the key-words of psychiatry; for example: For "anxiety" we have "faith"; for "fear," "courage"; for "conflict," "peace"; for "depression," "joy"; for "resentment," "love." Christianity offers the only real cure for sin and guilt and offers peace with God. With man it is impossible, but with God all things are possible.

But how does all this work out in practice?

(1) Prophylactically, the Christian Faith is the best protection against a nervous breakdown. But a bad heredity, an unhappy childhood, or an unresolved conflict may result in mental illness in the most devout Christian.

(2) Therapeutically, neurotics through contact with the Christian faith may go on to find happiness and integrated personalities. I have known of neurotics who have been completely cured through the experience of conversion and have heard of psychotics who have eventually been healed by prayer.

In all these matters we are on the threshold of a deeper experience. There is much to be done. There are wonderful opportunities for Christians in this field both as individuals and as teams of pastors, teachers, social workers, psychiatrists, who may point these sufferers from mental illnesses to

Jesus, the Name that charms our fears,
That bids our sorrows cease;
'Tis music in the sinner's ears,
'Tis life, and health, and peace!

PROPER PSALMS & LESSONS

Dec. 21st. 4th Sunday in Advent. St. Thomas' Day.

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

E.: Isa. xxxiii 2-22 or xxxv; Matt. xxv 31, or Rev. xxii 6 or 1 Pet. i 3-9. Psalms 96, 97, 98.

December 25th. Christmas Day.

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

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

December 28th, Innocents' Day. 1st Sunday after Christmas.

M.: Jer. xxxi 1-17; Matt. xviii 1-10. Psalms 2, 8.

E.: Isa. xlix 14-25; Mark x 13-16. Psalms 45; 110, 113.

January 1. Feast of the Circumcision of Christ.

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

E.: Isa. xliii 1-13 or xliii 15-xliv 5; Matt. vii 13-37 or 1 John iii. Psalm 104.

January 6th. The Epiphany of Our Lord.

M.: Isa. lx; Luke iii 15-22. Psalm 72.

E.: Isa. lxi; John ii 1-11. Psalms 96, 97, 117.

January 11. 1st Sunday after the Epiphany.

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

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

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—F. CLAYDON, Hon. Secretary.

Canon Mace, Vicar of St. John's, Toorak, Melbourne, has been appointed Archdeacon. The Archbishop in the "Melbourne Messenger," says "Canon Mace has accepted my invitation to give me personal assistance as an Archdeacon which will enable me to have the benefit of his counsel and help in many ways."

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HEADMISTRESS — Applications are invited for the position of Headmistress of a Church of England Kindergarten and Primary School. Applications stating qualifications should be addressed to the Secretary C. of E. Diocesan Schools, 16 Barrack Street, Sydney.

MAU MAU.

(From C.M.S. News, Victoria.)

The Secretary of the Kenya Mission has sent word of the Australian missionaries there saying that the passing weeks have been exceedingly difficult for those in the danger area:—

Miss Pethybridge, Miss Mary Dobson and Mrs. Dobson, of Tasmania; the Rev. and Mrs. Neville Langford Smith and the Rev. and Mrs. Keith Cole, of New South Wales.

"Our main concern," writes Mr. Carey, "has been the African Church, and we have been guided by the possible effect of our actions upon the African Christians. We have tried to put ourselves alongside them, taking no steps for the missionaries which the Africans could not take. It seemed right to go quietly forward trusting God to guide, direct and keep them."

"The response of the Australian missionaries to very real danger and anxiety has been quite wonderful. All of them have quietly continued their work in the Northern Highlands area. Neville Langford Smith travelled from place to place at the time of particular danger to schools.

"We are most grateful for the thoughts and prayers of the Home Church."

In a thoughtful account of the uprising, the Rev. Keith Cole says that there are tens of thousands of young Kikuyu men who for financial reasons or lack of ability have had to leave school after a few years. They have no work in a community where the burden of labour falls largely on the women. They see the advantages of civilisation enjoyed by the British residents, but are unable to attain them.

This year is probably the time for change-over from one ruling clan to another, an event which takes place every thirty years, and is accompanied by strong nationalistic feeling. It may be this which has brought the Movement out into the open with a definite view to revolution.

The Christians, African and European, are a special source of hatred because of their opposition to the evil, superstition and cruelty of the cult. There have been threats, torture, and murder. There have been some notable cases of African Christians showing the steadfastness of their faith even unto death.

The Government has taken admirable steps to put down the rising, so that the only danger now is from sudden attack by roving thugs in isolated places. Each mission station has an armed guard.

Mr. Cole says that no need has been felt to evacuate the women and children. "We have felt that to do this would mean a disastrous loss in confidence among the African flock of our Lord Jesus, who have almost borne the brunt of the attack alone and are looking to us for companionship and courage."

A NEW TRANSLATION OF THE SCRIPTURES.

GOGODALA.

The Commonwealth Council of the British and Foreign Bible Society in Australia has published an edition of four thousand (4,000) copies of the Gospels of St. Mark and St. John in Gogodala. This represents a new language in so far as printed editions of the Scripture are concerned. There had been a duplicated edition of St. Mark issued on the Field prior to the War.

The translator has been Mr. F. C. Horne of the Unevangelised Fields Mission, who has spent twelve years in the Field. He was assisted by two nationals named Mase and Elemoa. Approximately 5,000 people use this language and these people live on the North bank of the Fly River, 60 miles from its mouth, and along the Aramia River, Western Papua.

Difficulties encountered have been the usual type experienced by translators in primitive fields. In a community where blood sacrifices are entirely unknown, words to do with sacrifice and offering created difficulty. So for sin-offerings they had to use "sosawe kawapidae lopala," that which covers sin. Where offerings have been gifts rather than atonement for sin, "nagala lopala" has been used, c.f. Mark 1.44.

For a long time a word for Saviour could not be found, and in spite of explanations and demonstrations nothing came to light, till at last one day someone came forward with the phrase needed—"Galabe Pawameia Lumagi," a person who delivers from trouble or danger.

Words such as "sanctify" and "holy" caused a good deal of searching and enquiry. The equivalent to words used in Motu and Kiwai scarcely seemed to suffice but in vain a search was made for better words. So eventually the translator used for Holy the word "awana," a word with rather a negative idea, and from this word was derived the word "Awanana luma." Because of the absence of any deity in the local culture who could be used for God, the English word was used.

THE GUIDING STAR.

With swift, expectant steps they journeyed on,
And cared not for the darkness of the night;
(How fair the sight those Wise Men looked upon—
The sign from heaven, the star's resplendent light!)
Their eyes fixed ever on that changeless gleam,
They walked in faith, their steps were led aright,
To where Heaven lay—to Christ, the perfect Light.

O world grown sick with longing for a sign,
There is a road that leadeth from the night!
Shake off thy hate, thy sin, all things malign,
And fix thine eyes on Christ, the constant Light;
So shall we walk at length, through paths of peace,
The King of Love, the perfect Light before,
To be our guiding star for evermore.

—Christobel D. Bendall.

BUSH CHURCH AID SOCIETY.

The Bush Church Aid Society of Australia and Tasmania has been granted authority by the Postmaster-General's Dept. to establish a Radio Base at Ceduna, South Australia, in connection with the Society's Flying Doctor Services at Ceduna and Wudinna.

The plans and equipment to be installed have received the Dept.'s approval, and the operating frequencies have been allocated. The necessary buildings are to be erected with the minimum of delay, so that the situation may operate as early as possible in 1953.

The hospitals at Ceduna, Wudinna, Penong, Cook, and the nursing home at Rawlinna are staffed and maintained by the Bush Church Aid Society.

The Society's two medical planes, together with the hospitals and staff, have provided a Flying Doctor in South Australia since 1937. The cost of the erection of the Radio Base is estimated at £6000.

● St. Michael's, Flinders Street.

£275 was received as a result of the recent Gift Sunday. Much of this sum will go to complete payment for a new brick fence recently erected around the Church property.

Diocesan News

SYDNEY

● St. John's, Woolwich.

Some time ago, the Parish Council, having £200 in hand for a War Memorial, decided on something of a most practical nature—the translation and printing of the Gospel according to St. John in the Gogodala language in collaboration with the British and Foreign Bible Society. (Some of the Gogodala people served with the Australian Military Forces in New Guinea).

The Honour Roll on which is glassed in a copy of St. John's Gospel in the Gogodala language, was unveiled and dedicated by His Grace the Archbishop on Monday evening, 1st December. This form of Memorial (2000 copies) was the inspired thought of the laymen of St. John's. Truly, the men who fell, "being dead, yet speaketh"—speak through the Gospel of St. John to the Gogodala people, and we pray that as they read this beautiful Gospel very many will make the most wonderful of all discoveries, the discovery of their Saviour, the Lord Jesus Christ.

● School Cheque for Missions.

What is believed to be a record for a Church School in any one year was made at Trinity Grammar School Speech Day on Thursday, 11th December. The Rev. K. Sanders, Assistant School Chaplain, presented a cheque to the Founder, the Rt. Rev. G. A. Chambers, M.A., D.D., for the work of the Church Missionary Society in the foreign field.

Bishop Chambers was the Guest of Honour at the 40th Speech Day of the School which he had established at his Rectory at Holy Trinity, Dulwich Hill, forty years before.

● St. Paul's, Castle Hill.

With the opening of the new school term towards the end of January St. Paul's play centre will come into being. A band of womenfolk have volunteered to take duty, two at a time, to mind and entertain pre-school aged children from nine o'clock until a quarter to one. There will be elementary physical culture and organised games, story reading and recitations, songs and nursery rhymes, the daily kindergarten broadcast from the A.B.C., block building and individual playing. During the morning, orange juice and biscuit will be served to the children.

● St. Michael's, Wollongong.

Many will agree with the sentiments expressed by the Rector, the Venerable Archdeacon H. G. S. Begbie, B.A.—

Here at St. Michael's, a large number of people come for the Baptism of their children, although they live outside the boundaries of the Parish. This is due mostly to sentimental reasons, as they like to come back to the Church where they were married or where they themselves were baptised, or

other members of the family. There is, of course, something commendable in this idea, but I am sure that it is not ideal. Surely the right and proper place for children to be baptised is in the Church of the district where they live, so that right from the beginning the children will have some definite connection with their Church.

● Christ Church, Enmore.

Christ Church held its 70th anniversary dedication festival recently. The Rector, the Rev. P. R. Westley, has announced that in future years the festival will be held on the third Sunday in June for the Church was opened and dedicated on 18th June, 1882.

● St. Luke's, Thornleigh & Pennant Hills.

Finances are satisfactory and encouraging—due to the thoughtful and generous co-operation of our people. The sum of £150 was received from the recent Sale in the Thornleigh School of Arts. This brings the amount in hand for a Rectory up to £1300. St. Mark's Church has £820 towards the building of the proposed Parish Hall.

The Missionary evening on Friday, November 14, in the Thornleigh School of Arts, was excellent. The sum of £55 has been paid to the Church Missionary Society. It will be divided between the support of our own Missionary, Dr. Backhouse, and for work amongst the Aborigines of Australia. And £23 was given on October 23 when the Archbishop and Mrs. Mowll were with us. This will be divided between the support of our Missionary representative, Bilgulla Community Centre, the C. of E. National Emergency Fund, St. Mark's, Parish Hall, and the proposed Hall for West Pennant Hills.

● St. John's, Wallerawang.

A special service for the dedication of the new furnishings and renovations in the Parish Hall will take place at 7.30 p.m. on Sunday, February 22, 1953.

Almost all the work has now been completed, although weather conditions held up for some time the completion of the painting. The remainder of the hall furnishings should be installed within the next few weeks.

Much of the work has been done by members of St. John's branch of the C.E.M.S.

GIPPSLAND

● Seasonal Greetings.

With this I send you Very Sincere Wishes for a Happy and Holy Christmastide, and A Blessed New Year. At this time of the year we do remember with grateful hearts all God has done for us, especially in the sending of His Only Son, to be our Saviour, Lord and Best Friend of all. During these weeks before Christmas, this Advent Season, we do make a new beginning of Our Church's

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Year. We do resolve, each one of us, to serve Our Lord more faithfully in the future than we have done in the past, to really make 1953 A.D., the Year of Our Lord. It is to be a wonder year, with the Coronation of our Beloved Young Queen on June 2nd. Let us resolve to make it a crowning year in our Church Life and Service, to Crown the Lord Jesus in our hearts, and homes, in our community life and in all our fellowship. Make Jesus King. This is the Advent Message. King of Love and King of all life and all nations. So will we give Him the Christmas Joy of being made one with Him and all Christian People.

Please accept this single, but sincere Christmas greeting from my dear wife and myself for you all.—The Bishop's Letter.

WANGARATTA

● Diocesan Jubilee.

In duty bound I felt it is a privilege to represent Gippsland at the splendid services and functions in connection with the Jubilee of our sister Diocese of Wangaratta, Nov. 18th and 19th, and to convey the cordial good wishes of you all. It was good to hear fine messages from the Primate, and the Archbishop of Melbourne. We had a splendid garden party, a lovely Thanksgiving Service and a fine Corporate Communion. Congratulations and prayers for every blessing on Bishop, Clergy, and people of Wangaratta Diocese as we go forward together in our 51st year. — From Bishop of Gippsland's Letter.

Bishop Chambers, who is at present in Sydney, has had the opportunity of meeting many of his old friends of former years. We congratulate the Bishop on the celebration of the 51st Anniversary of his ordination to the Priesthood on St. Thomas' Day. He was ordained deacon in St. Andrew's Cathedral in 1901, a year later in the same Cathedral, to the Priesthood. The Bishop was present in St. Andrew's Cathedral on the Anniversary of his ordination on Sunday last, St. Thomas' Day.

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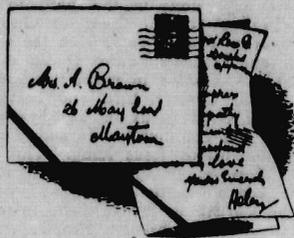
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