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BIBLE SUNDAY

THE PLACE OF THE SCRIPTURES IN THE CHURCH OF ENGLAND.

(By the Rev. H. M. Arrowsmith.)

Sunday, 9th December will again bring to the ears of the congregation faithful men and women that superb Collect—

"Blessed Lord, Who hast caused all Holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of Thy Holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our Saviour Jesus Christ. Amen."

For centuries this Collect has been of the most familiar and popular in the Prayer Book, and has been as a result from which has flown the flag of the Church's acceptance of, and faith in the supremacy of Holy Scripture as the centrality given to Holy Scripture as part of the glory of the Church of England and has always been one of the chief expressions of the faith of the Church as being Catholic, Apostolic, Protestant and Reformed.

A statement of this truth on its positive side is ever valuable in itself, both the instruction of those who are ignorant of it, and for the confirmation of those who already love it. It is therefore necessary to-day. There is a natural tendency of the human mind never to protest against the false, than to inculcate and elucidate the true. This is because there is no system of belief wholly without its difficulties and is therefore ever easier to expose the weak points of an opponent's argument than to remedy the defects of one's own. Yet it is correct to say that it is a positive truth alone that can become the spring either of intellectual conviction or of spiritual motives. The soul's dependence does not upon the error it bids, but on the doctrines it actively accepts. Doctrinal orthodoxy may be likened as an iceberg. Direct and positive doctrine alone can take hold of the heart, and filling it with divine love, direct by its own spontaneous action the outgoings of its life.

It has been thought by many that Evangelical Churchmen have no church principles, and are little better

than Non-conformists within the Church. It is needless to say that this is a total and absolute mistake. The evangelical members of the Church of England are as firm and as faithful Churchmen as any within her pale, and yield to none in the sincerity of their attachment to the apostolic order of the Church, as well as to her apostolic doctrines, and in their desire to maintain that order unimpaired.

Right Principle.

Now what are these Evangelical Principles which are regarded as being the very essence of the teaching of the Church of England?

They have been given by Bishop Ryle, Bishop of Liverpool, in the following summary:—

1. The absolute supremacy of Holy Scripture as the only rule of faith and practice, the only test of truth, and the only judge of controversy.
2. The doctrine of human sinfulness and corruption.
3. The work and office of our Lord Jesus Christ and the nature of the salvation which He has wrought out for man.
4. The inward work of the Holy Spirit in the heart of man.
5. The outward and visible work of the Holy Ghost in the life of man.

These five points of Bishop Ryle might be summarised into another form and compressed into three principles:

(1) The first is the personal contact of the soul with God, in distinction to that corporate conception of the Church, which holds that the life of Christ is communicated in the first place to the body, the Church, and

thence is communicated again to individual members of it.

The faithful must be gathered, before the Church consisting of them can exist. There is nothing in this view to interfere with the conception of the Church as an organised society, or with a dutiful reverence to her just authority; but it adjusts the relation of the soul towards the Church, and the Church towards the soul, and vindicates the personal and immediate nature of the soul's contact with God, from conversion to glorification, through Jesus Christ our Lord.

(2) The second principle is the sovereignty of God the Holy Ghost in contrast with the view which limits His ordinary working to ordinances and sacraments.

(3) The third principle is the sole High Priesthood of the Lord Jesus Christ, in contrast with the sacerdotal view of the Christian ministry which, maintaining the singleness of the meritorious sacrifice, yet maintains also its representation before God by the hands of the earthly priest.

These three doctrines—the personal and direct contact of the individual soul with God the Father, the freedom and sovereignty of God the Holy Ghost, and the sole High Priesthood of God the Son—are the cardinal principles of the Evangelical creed, and its distinctive characteristics. So far as a theology is impregnated with it, it becomes an Evangelical theology. So far as they prevail in it, a school of belief is brought into harmony with the pure teaching of catholic and primitive antiquity, and above all with the authoritative declarations of the Word of God.

Now any presentation and affirmation of these three truths requires a court of appeal, a ground of authority, a rule of faith. Where are we to appeal to? To tradition, to precedent, to private interpretation or to Holy Scripture? It is Holy Scripture which is the final warrant and authority and the final court of appeal.

Place of Scripture.

What therefore is the teaching of the Church of England as to the place and power of Holy Scripture?

1. The Church of England teaches the Supreme Authority of Scripture in all matters of faith and practice. It is surely true to say that one of the great characteristics of the Reformation was the appeal to Scripture. This is clearly seen from Articles 6, 20 and 21 in the Prayer Book.

2. The Church of England teaches the spiritual sufficiency of Holy Scripture. If the first characteristic of the Reformation was to insist upon Scripture as the final ground of appeal, then the second mark of the Reformation was to insist upon religion as personal and not as mediated through an institution or a man.

3. The Church of England bases these two teachings upon the conviction that the Scriptures present a Divine Revelation which is ample and guarded by Divine Inspiration.

The significance of Scripture to the Church of England is set out so very clearly in the questions asked by the Bishop in the Form and Manner of Ordering of Priests. The relevant questions and answers are:—

"The Bishop: Are you persuaded that the holy Scriptures contain sufficiently all Doctrine required of necessity for eternal salvation through faith in Jesus Christ? and are you determined, out of the said Scriptures to instruct the people committed to your charge, and to teach nothing, as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture?"

"Answer: I am so persuaded, and have so determined by God's grace.

"The Bishop: Will you then give your faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church and Realm hath received the same, according to the Commandments of God; so that you may teach the people committed to your Cure and Charge with all diligence to keep and observe the same?"

"Answer: I will so do, by the help of the Lord.

"The Bishop: Will you be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's word; and to use both publick and private monitions and exhortations, as well to the sick as to the whole, within your Cures, as need shall require, and occasion shall be given?"

"Answer: I will, the Lord being my helper."

With slight variations only, these questions and answers appear in the Form of Ordaining or Consecrating of an Archbishop or Bishop.

The Position To-day.

What about the position to-day? There is a great deal of encouragement in the contemporary revival of Biblical theology. The Church generally to-day owes much to Karl Barth for his recall to the study of the Word of

God, for we are being reminded that behind Scripture there is not just a dynamic person, or a rare human being of charm and commanding personality, but there stands the Word, the Eternal Logos.

It is so true that when a troubled and inquiring soul gets hold of a copy of this Book, these Holy Scriptures, he is confronted with the crisis of conviction and of choice. McConnachie in his "Barthian Theology and the Man of To-day" says: "This Word says to us always a new thing which we have never heard from any other one. It is the rock of a personal Thou flung in our way. The Word of God always makes history."

Thus, the Church of England affirms that the Revelation in the Holy Scriptures is revelation for all the needs of Christian faith and practice. The Christian religion has one pre-eminent, practical end in view, viz., "So to present Christ in the power of the Holy Spirit that men shall come to put their trust in God through Christ; to accept Christ as their Saviour, and to serve Him as their King in the fellowship of His Church."

The simple question is therefore, "Are the Holy Scriptures a sufficient revelation of the principles and methods required for this purpose?" Is it ever felt that anything necessary to discover man to himself, to bring home to him the love of God in Christ, to lead him into salvation; is anything which is necessary for any purpose of the individual, or collective Christian life whatsoever not found in the Scriptures? The answer is "No." Does the reflection ever come — "Here the light of Scripture fails and I must look elsewhere?" The answer is "No." Does a man, or does the Church, gain anything necessary to salvation by enthroning tradition? The answer is "No." Does a man, or does the Church, lose anything necessary to salvation by standing solely on the Scriptures? The answer is "No."

And indeed surely not! The Bible gives us Christ; we want no more majestic setting of His gracious message than is presented in its pages. The Bible shows us ourselves, our sin, our helplessness, our need, and does it with a vividness and a fidelity which is so devastatingly accurate as to require no supplementing. The Bible expounds the way of salvation, what hope there is for every sinner, where he must turn, what he must do to find forgiveness, justification and the joy of eternal life, with a fullness which makes further revelation superfluous!

The Bible promises to all Christians the Holy Spirit, in all the beneficent offices of His gracious ministry. The Bible lays down the principles which must rule the Church and govern worship, and guide conduct, with a clarity which leaves ecclesiastical councils nothing to do but apply them. The Bible presents the "whole counsel of God," and the man who will build his life upon it, making its virtue his own by the grace of the Holy Spirit, and using the Church as his help, but not as his tyrannous master, will be a man thoroughly furnished unto all good works.

It is the Spirit of God which takes the Word of God and makes a Child of God.

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SOME GREAT ADVENT HYMNS

(By Archdeacon G. T. Denham)

There is a fascination in finding out something of the circumstances in which well-known and well-loved hymns were written, and in learning somewhat of the men and women who wrote them. Many Advent hymns are extremely ancient and this proves that the hope of Christ's return, though sometimes dormant, never died out, but was always the desire of His people—a hope that at times flamed brightly and at times flickered and nearly expired, but was always kept alive by the gracious ministration of the Holy Spirit. It is also interesting to note how different aspects of the Coming appealed to different writers. Some were impressed with feelings of awe and fear as they thought of the Judge before whom all men must appear; others were inspired with love and devotion aroused by consideration of the Beloved Lord and Saviour's return; still others evinced passionate longing for the coming of the Prince of Peace, the King from whose presence corruption and wrong, war and bloodshed must flee away.

In the first category we have what is perhaps the most famous of all hymns, the Dies Irae, the Day of Wrath. This hymn was written by St. Thomas of Celano, near Naples. He was one of the eleven disciples of St. Francis of Assisi, who first joined him in 1208. The "Dies Irae" has been called "the great medieval masterpiece of sacred song," and it is the only example in Old Church poetry of triple rhyme. Sir Walter Scott imitated the first three stanzas in his hymn at the close of the "Lay of the Last Minstrel." The finest translation is that by Dr. Irons (d. 1883) who preserves the triple rhyme. Dr. Irons was in Paris during the revolution of 1848 and was present at the funeral service in Notre Dame of the Archbishop of Paris who had been shot ten days previously. The terror of the days, the solemnity of the service and the magnificent singing of the Dies Irae greatly impressed him and he immediately set about translating the grand old hymn, so supremely dramatic and thrilling. The hymn "Great God what do I see and hear" has the same element of awe and fear. It was written by Ringwalt, 1586, in a time of famine, pestilence and trouble. He took the idea of it from "Dies Irae." The splendid tune by Luther well matches the solemn words.

"Thy Kingdom Come."

The large group of hymns which hail the coming of the King and the establishment of His Kingdom includes some of the finest in the English language. High up in the list is "Lo He comes with clouds descending." This truly beautiful hymn was written by John Cennick, the first lay-reader to work with John and Charles Wesley. Later he associated himself with Whitefield and eventually joined the Moravians. This great advent hymn attracted the attention of Charles who adapted and slightly altered it (1758). Later Martin Madan revised it. It is impossible to praise "Lo He comes" too highly. It is Scriptural throughout and attains to a sublimity of praise and adoration seldom matched elsewhere. P. Doddridge's hymn "Hark the glad sound! the Saviour comes, the Saviour promised long" is a lovely little gem (1735). "Hail to the Lord's Anointed" (Montgomery) is based on Psalm 72. It is a good hymn blessed with a good tune. Montgomery lived in the first part of the nineteenth century. His parents were Moravians and went to the West Indies as missionaries where they died. As a lad he wanted to be a poet, but poetry was forbidden at school, although this did not deter him from composing a poem of 1000 lines before he was fourteen! He wrote many well-known hymns.

Isaac Watts was called by Montgom-

ery "the inventor of hymns in our language" and on his tomb are engraved the words, "Isaac Watts the Father of the English Hymn." He was born in Southampton in 1674 and is said to have written between 4000 and 5000 hymns, including the immortal "When I survey the wondrous Cross." One of the most famous is the great Advent and Missionary hymn, "Jesus shall reign." (Incidentally it is worth pointing out how frequently the thought of missionary work merges into that of the Second Coming and the establishment of the Kingdom. This is natural, for missionary effort looks forward to the consummation of that work in the reign of Christ, and the expectation of Christ's return inspires obedience to His last command to preach the Gospel, to every creature.) "Jesus shall reign" has been sung on innumerable important and historic occasions. Perhaps one of the most romantic was on Whit Sunday, 1862, when King George the Sable gave to his people of the South Sea Islands a new constitution. 5000 natives from Tonga, Fiji and Samoa assembled for Divine worship, together with the chiefs and warriors. The solemn service began by the singing of this majestic hymn. What a memorable occasion! Other Missionary-Advent hymns are, "For My sake and the Gospel's (Bishop Bickersteth); "God is working His purpose out" (A. C. Ainger); "Lord, her watch Thy Church is keeping" (Rev. H. Downton); and Bishop Heber's hymn, "From Greenland's icy mountains."

Personal Longing.

We come now to hymns where the predominant note is one of personal

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longing for the Lord. Not fear of the inevitable coming of the Judge and of His great Assize; not so much a passionate desire for the King Who will put wrong right, but a burning love for the Lord Himself, apart from the benefits His reign will bring, though it is not possible to dissociate the Giver from His gifts. Look at the wealth of fervent love and devotion expressed in Miss Havergal's beautiful hymn, "Thou art coming, O my Saviour, Thou art coming, O my King." The soul is enraptured with the prospect of meeting its Beloved Lord. Miss Havergal wrote all her hymns prayerfully, and she says, "Writing is prayer with me. I never seem to write even a verse by myself, and feel like a little child writing. You know how a little child would look up at every sentence and say, 'And what shall I say next?' That is just what I do. I ask that every line He would give me, not merely thought and power, but also every word—even the very rhyme." The German hymn, "Rejoice all ye believers," a fine, spirited hymn, may also be put in this class.

Longing for deliverance is found in the grand Latin hymn of the Twelfth Century, translated by the Rev. J. M. Neale, "O come, O come, Emmanuel, and ransom captive Israel." Properly sung to the glorious Plainsong Melody it is most stirring, and the outburst of praise in the last line of each verse is quite thrilling — "Rejoice, rejoice! Emmanuel shall come to thee, O Israel." H. Bonar's fine hymn, "The Church has waited long her absent Lord to see," is all too little used perhaps because of the mediocre and pedestrian tune set to it in the third edition of Hymnal Companion, which displaced the much superior tune in the second edition. Some hymns, alas, have a false sentimentality which does not ring true, but Bonar's verses face facts as they are, admit that sin abounds, but pray for the Lord Jesus to come and

"wipe away
The curse, the sin, the stain,

And make this blighted world of ours
Thine own fair world again."

It is not possible within the limits of a short article to note all the Advent hymns worthy at least of passing mention, but Dean Alford's rapturous "Ten thousand times ten thousand" must not be omitted. This hymn soars to the heights on wings of ecstasy. There is a very passion of praise in it. How many worshippers have been transported to the seventh heaven by its ravishing pictures of bliss and gladness!

It was sung at the churchyard at the Dean's funeral and I could wish it sung at mine.

Some hymns are immortal because of the inherent beauty, strength and truth of the words: some poor hymns have achieved popularity because of a catchy tune; others, good in themselves are happily married to good music, and they mount aloft like an eagle borne by two mighty wings. Of this sort is Dean Alford's undying hymn.

Hymns on the Advent may not be very numerous in most Hymnals, but they are among the finest we possess, and those people who are inclined to make curious investigations into dates and minute details of the Coming of Christ, with Time Table and Blue Prints complete, would do well to study them. They would gain a needed corrective and balance, and their hearts would be warmed by contemplation of the Lord Himself, and mere intellectual interest and stimulation would be avoided.

It is inspiring to think that over the centuries the Church has been expressing her longing for her Lord's return in these sacred songs, and that we today continue to use the same words and sometimes the same tunes. Men and women from many countries, Greek and Latin authors, German and English poets have all combined to pass on to us a priceless heritage. Let us value it as we should.

THE CALL TO THE NATION.

Every right-minded person will commend the Call to the Nations broadcast over our wireless systems and published in the daily press.

We are returning thanks to God at this season for our deliverance from grave peril. Twice in this century our lives and liberties were at forfeit. Twice God intervened on our behalf and brought us in safety from the perils that confronted us.

We do well to remember the sacrifice of gallant men who cheerfully bled and died that we might live. It would be base ingratitude to forget. But as we remember the heritage they handed on to us we need to remind ourselves that an imperative duty rests upon us to guard it with our character as they rescued it from destruction with their lives.

We can summarise the earnest message that came from high quarters. We are warned of a twofold danger. We are in danger from abroad. The menacing hordes of a hostile agency once more threaten us. But we are in danger at home. Moral and intellectual apathy is creeping over us. The danger can be met by unity of thought and purpose. And that unity can only be secured by an intense moral concentration. We must tend our energies once more to build up stability of life and integrity of aims amongst our people. Each of us has a duty to our fellowmen. But we can only discharge it effectively as we recognise our duty to God.

So we are bidden to examine our consciences and tests our motives. May God graciously enable us so to act in His sight that our land may move forward under Divine protection to an assured future. The call is to each of us. May we answer with the response render famous in naval circles. Ready! Aye! Ready!

A-MEDITATION

"AT HIS COMING."

The tremendous place that the doctrine of Second Advent of Our Lord is given in the New Testament leaves little doubt as to the certainty of this great event. It is not our purpose here to think of the "Certainty" of His Coming, or the "Time" of His Coming, or the present day "Signs" of His Coming, each being a great subject in itself, but to take the oft repeated N.T. phrase which heads this article, seeking to discover some of the things that will actually take place "At His Coming."

Resurrection.

In his great Resurrection chapter, the apostle Paul makes this statement "For as in Adam all die, even so in Christ shall all be made alive . . . Christ the first fruits, afterward they that are Christ's at His coming." (1 Cor. 15: 22-23.) I conclude then that at the moment of Christ's coming there will be a Resurrection. This is not of a few favoured Saints, but of all them that are His. The resurrection of Christ is the guarantee of theirs. Nowhere in Scripture do we find the promise of a "resurrection from among the dead" until after the Lord's return. At that moment the spirits of all believing souls at the moment unclothed, for they are "absent from the body," will be "clothed upon" with the body of His glory. These bodies we now have are not the bodies we will have, Paul expressing it thus: "We wait for the Saviour . . . who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory" (Phil. 3:21). Knowing only too well the limitations of this present body, we say, "Oh wondrous day! Our body like to His! Incorruptible, imperishable, glorious."

Rewards.

We turn now to 1 Thessalonians 2:19 and 20 and read "For what is our hope, our joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His Coming?" I gather then that as well as a Resurrection there will be rewards, and these contingent on Christ's Second Coming. Every soul entering the Eternal Kingdom will do so on the same ground, the basis of the redemptive

work of Christ our Lord. Those who qualify for entrance must all be able to say:

The Cross of Christ is all my boast,
His blood my only plea;
My password at the gate of Heaven
Is "Jesus died for me!"

But rewards are based on merit. The first depends on what Christ has done for me, the second on what I do in dependence on the grace of Christ. In this regard we can't imagine all entering the Kingdom on the same level, the saint who has served His Master for fifty years, and the criminal, who by the grace of God, is converted at the gallows. Paul puts it this way, "There is one glory of the sun, and another glory of the stars, for one star differeth from another star in glory, so also is the resurrection of the dead" (1 Cor. 15:41 & 42).

Readiness.

These things should surely inspire us to a readiness for His return. "And now, little children abide in Him, that when He shall appear, we may have confidence, and not be ashamed before Him at His coming."

"Abiding in Him" is the passive preparation, and to do "righteousness" (v. 29) is the practical preparation for this glorious day. Oh that men would seek to understand more fully the practical side of this preparation. Some two years ago a card was sent me on which were just these words:

I read in a book
That a man called Christ
Went about doing good.

It is very disconcerting to me
That I am so easily satisfied
With just going about.

When that great day dawns, will we be able to go gladly to meet Him because His constraining love has consecrated us to His service? If we are to be like Him when we see Him as He is, surely it behoves us to become like Him in proportion as we see Him as He is now.

"Christ must come some time. He may come any time!" "Amen, even so come Lord Jesus." (Rev. 22:20.) —A.E.B.

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NOTES AND COMMENTS

We are interested to see, in a recent issue of the "Adelaide Guardian," that the Bishop is reviving what he calls the "Order of Postulants." It is evident by his description that the young men to be enrolled will be candidates for ordination, and it is certainly a very good thing that all older members of the Church, laity as well as clergy, should feel responsible for encouraging the young men of our parishes to consider the high calling of the ministry of the Word and Sacraments. It is also a good thing for young men conscious of God's leading in this direction to be in some form of association with one another. But we question whether "postulant" is the right word for such persons. The Warden of St. John's College, Morpeth, in an interesting article on the College, in the same issue of "The Guardian," uses the same word to describe men being trained for the dioceses which have an interest in Morpeth. But postulant means "in the strict sense one who has entered a monastery or nunnery, and is undergoing a short period of probation prior to being clothed with the habit of the order, and admitted as a novice. In a wider sense it designates a person who has signified his or her intention of entering the monastic life, but who has not yet been formally admitted to the prescribed period of probation" (Protestant Dictionary).

Why darken counsel by words without correct signification, and which ordinary people do not understand?

Two thoughts meet and blend in the season of Advent—the promise of our Lord's return at the end of this world-age and the remembrance of his first coming in his Incarnation. So that in the cycle of the Christian year we may justly say that Advent ends and also begins.

The Advent hope occupies quite a large place in the New Testament; there are many references to it. Perhaps the most striking is at the very end of the book. Our Lord's last message is "He which testifieth these things saith Yea, I came quickly." To which the response of the believer is, "Amen come Lord Jesus." This is followed by the Grace and so the Bible closes.

Christian readers must have often

asked "Why does the Bible end like this? Why does the Bible as a revelation close with this promise?" In this short note we can only suggest, not elaborate, an answer. We would say (1) our Lord's coming again is the goal of Christian hope, both for ourselves and for the dear ones we have laid to rest in Christ. (2) His coming again is the winding up of this present age. All will then be changed. (3) His coming is the consummation of our Christian work. (4) All Christian prayer and aspiration will then find fulfilment and completion. (5) And, going down to deeper levels, may we not see that all Christian doctrine is somewhere gathered up in this hope? We might almost say that this contains everything.

But it is important to notice that to our Lord's promise there is joined the Church's response "Amen, come Lord Jesus." This is put last of all because we believe it is the final test of what for us matters most—the believer's relationship to his Lord.

Thus the Bible as a revelation from God ends with a litany

"He that testifieth these things saith Yea; I come quickly.
Amen, come Lord Jesus."

Would to God that all we who are Christians could and would use this litany.

It was on the eve of All Saints Day, 1517, that Martin Luther nailed his ninety-five theses to the door of the Castle Church of Wittenberg. That was a momentous date in the history of the Christian religion. That theses challenged the right of the Pope of Rome, or any other man for that matter, to change the laws of God or to add his own word to God's word and bind that word on the consciences of men. This claim was implied in the papal indulgences then being hawked publicly by the monk Tetzel on behalf of the Pope.

The age-long conflict is between the Word of God and the word of man. That battle is still raging. The contest goes on in every field whether ecclesiastical, philosophical or political. The Pope of Rome claims infallibility. He claims that his word when uttered officially is as God's word to man. His word binds the consciences of men on

pain of excommunication and eternal damnation.

The Bishop of Down and Dromore in Northern Ireland (William Shaw Kerr) has lately published a book entitled "A Handbook of the Papacy." This book deals exhaustively and conclusively with this papal claim.

This book is in our view comparable with Professor George Salmon's "Infallibility of the Church" first published in 1888. Higher praise than this is not needed. Professor Salmon's book has never been answered.

Papal infallibility as a dogma, although late in asserting itself, has already assumed a central place in the Roman controversy. As late as Sunday last, according to a report in "The Sydney Morning Herald," the Rev. Patrick Ford, Professor of Social Studies at St. Patrick's College, Manly, preaching in St. Mary's Cathedral, Sydney, said, "When the infallible voice of the Pope is heard, the voice of Christ Himself is heard."

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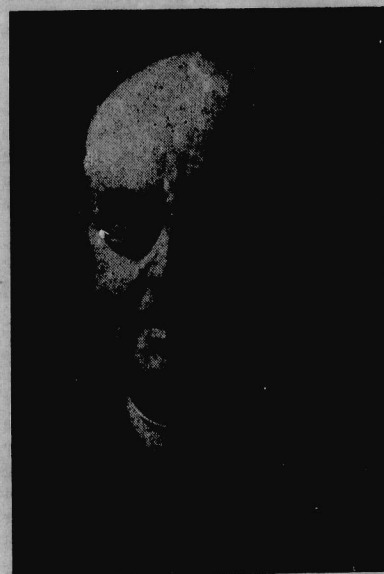
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THE REV. LEONARD GABBOTT.



The passing of the Rev. Leonard Gabbott has removed from our midst one who exercised a long and influential ministry in the Diocese of Sydney. Mr. Gabbott was in his 84th year at the time of his death and had served in the Diocese since 1917. He came to Marrickville from Armidale at the invitation of Archdeacon Martin and afterwards was appointed curate in Charge of Earlwood. Subsequently he was rector of Cammeray, Rockdale, Katoomba, Willoughby and after retiring from parish work became chaplain to the Home of Peace where he was lovingly cared for during his last illness and where he died. In all his spheres of activity Mr. Gabbott served with acceptance and there was evident fruit for his ministry. At the funeral service at St. Stephen's, Willoughby, the Archbishop referred with much feeling, to the contribution Mr. Gabbott had made in the various places he had worked and how to-day some of those results could be seen in those who were in the ministry and the mission field. Mr. Gabbott had been cast in an heroic mould and his labours had been blessed of God. In 1908 at the Pan Anglican Congress Mr. and Mrs. Gabbott had offered for service overseas and at the invitation of Bishop Cooper, the Bishop of Armidale, and Grafton, they had come to Australia. Mr. Gabbott's first parish was South Grafton. This country parish was a strange new experience to Mr. Gabbott after serving in English parishes as curate and rector. He carried on

his tasks with great devotion. He was a pastor and a teacher, holding strong evangelical convictions and in home and pulpit his ministry proved of great benefit to large numbers.

Mr. Gabbott had wide sympathies and was constant in his support of the Church Missionary Society and the Bush Church Aid Society. He was Hon. Clerical Secretary of the latter for some time. He was a Director of the Australian Church Record, the first Hon. Secretary of the Reformation Observance Committee in Sydney formed 23 years ago, a member of the General and Provincial Synods for a period, and also a member of the Church of England Grammar School for Boys, North Sydney. Many testimonies are available of the loving esteem in which Mr. Gabbott was held and how thoroughly his ministry was appreciated in his various parishes and at the Home of Peace where he comforted many souls. He was always keen to further evangelical truth and very strongly upheld the principles of the Reformation. His Bible expositions were a feature of his pulpit work and he constantly appealed for loyalty and whole hearted devotion in the service of Christ. The last sermon he preached at St. Stephen's, Willoughby, a few weeks prior to his last illness was an urgent call to serve the Lord who had meant everything to him. He had taken the place of Archdeacon H. S. Begbie who was to be the preacher. It was the 80th anniversary of the Church. In offering our sympathy to the relatives we rejoice, too, in the fact that Mr. Gabbott's life was lived triumphantly for Christ and His Kingdom. At the funeral service this note of triumph was in evidence. One last request of his made to the Archbishop, was "when my time comes take me to dear old St. Stephen's Church and sing the Te Deum." This was done and those present who joined in this ancient hymn felt the significance of the words. "We praise Thee O God, we acknowledge Thee to be the Lord."

This was a dominant theme of our dear friend throughout his long life. And so he passed over. 'Tis finished, all is finished, The fight with death and sin, Fling open wide the Golden Gates And let the Victor in.

Former Rectors of St. Paul's, Chatswood, Sydney, are to be special preachers at the Jubilee Services at the end of November and the beginning of December. His Grace the Archbishop of Sydney will set the foundation stone of the new church on Saturday afternoon, December 8th, at 3 p.m.

AUSTRALIAN COLLEGE OF THEOLOGY.

CLASS LISTS FOR 1951.

Associate in Theology (Th.A.).

(All Three Classes in Order of Merit.)

First Class.—Sister Lucy, C.H.N., Melbourne; Doreen Esther Mortimer, Melbourne; James Alexander Grant, Melbourne, and Keith Alexander Dan, Brisbane; Vivian Charles Veale, Adelaide, and Sister Winifred Muriel, C.H.N., Melbourne; John Burnett, Melbourne; Harry Billingham, Brisbane; Valerie Mabel Willis, Brisbane.

Second Class.—Joyce Elaine Stewart, Melbourne; Elsie Elizabeth Holmes, Nth. Q'land; (Mrs.) Yvonne Dann, Melbourne; (Mrs.) Evelyn Mary Halley, Perth; Nicolaos Camilatos, Melbourne; John Albert Orange, Goulburn.

Pass.—James D. Jack, Melbourne; Alan Frank Pattison, Melbourne; George Stanley Martin, Melbourne; Ian Fleming Barlow, Adelaide; Henry Thomas Baker, Riverina.

Passed the First Half of the Examination.

(In Order of Merit.)

(Mrs.) Beryl Leoni Beeson, Ballarat; The Novice Judith, C.S.C., Melbourne; Moya Margaret Ryan, Sydney; Patricia Ethel Brain, Adelaide, and Robin John Warsop, North Q'land; Noelleen Toussaint, Perth; The Novice Oayth, C.S.C., Melbourne; David George Johnson, Tasmania; James Garfield Fraser, Melbourne; Lorna Betty Neilson, Melbourne; Margot McAllister, Melbourne; The Sister Magdalen, C.S.C., Melbourne; Alban Coryndon Marshall, B.A., Perth; Eric Percy Newcombe, Brisbane; Joan Mary Davidson, Brisbane; Marjorie McGregor, Melbourne; Mona La Reux, Goulburn, and Joan Isabel Knight, Melbourne; Graham Randall Wade, Sydney, and Jean Louise Bull, Melbourne; Margaret Roblin Mitchell, Tasmania; Florence Muriel Hickson, Bathurst; John Sydney Mainstone, Adelaide; (Mrs.) Florence Evangeline Hankel, Adelaide; Lloyd Preston, Sydney; Valerie Joan Gardner, Sydney; Ethel Mary Duffy, Melbourne; Patricia Henderson, Melbourne; Madge Jamieson, Melbourne and Patricia Rosaline Hayes, Sydney; (Mrs.) F. A. Stewart, Tasmania; George Herbert Yates, Brisbane, and Ernest Alfred Pridaux, Nth. Queensland; Joan Margaret McDougall, Nth. Queensland; Margaret A. Gribbin, Tasmania; Gloria Alfreda Conduit, Perth; Kenneth Allan Jackson, Brisbane; and Margaret Elizabeth Pope, Brisbane; Andrew Gilbert, Ballarat, and Capt. William Joseph Sherring, Nth. Queensland; Morry Crichton Melville, Brisbane; Constance Maude Wadley, Brisbane; Marjorie Jean Clark, Tasmania; Len Risdale, Nth. Q'land, & Harold Edward Batiste, Riverina; Helen Brew, Nth. Q'land; Malcolm Clark, Tasmania; Elaine Vere Bethke, Ballarat; Wilfrid Alexander Nicholson, Brisbane; Olga Mary Clark, Tasmania; Marny Poole, Tasmania; Lance Bernard Cowley, Tasmania; George Mara, Carpinteria; Masepah Samuel Banu, Carpinteria.

Held Over.—Doreen Poole, Tasmania; Mervyn Charles Wynne, Brisbane; John G. F. Geoghegan, Grafton; Lyall Thomas Freshney, Tasmania.

"Held Over" means that the candidate is not required to do that Part of the examination again, but must do better in the remaining Part.

CORRESPONDENCE

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

ANGLICANISM AND THE THIRTY-NINE ARTICLES.

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

What is Evangelicalism in relation to Anglicanism? Is nothing more implied than adherence to the Thirty-nine Articles, and the Book of Common Prayer? Canon Alan Richardson, of Durham, asks this question in the June issue of "The Churchman" (page 76). During the nineteenth century, there were Evangelicals in the Church of England when the Articles and Prayer Book were almost universally accepted, before the Tractarian movement secured the hold which it ultimately did. Nowadays, it seems, the situation, is that anyone who holds to the official formularies of the Church in a sense similar to the old High Churchman's is entitled to the name of Evangelical. So says Canon Richardson.

Is there, then, no place in the Church of England now for the Evangelicalism of Handley Moule, Griffith Thomas and E. A. Knox? In these days, as the "Record" said last week, there is aversion to the term "a party man." Shall we play down the distinctive Evangelical doctrines, so clearly set out by the Archbishop of Sydney ("The Churchman," September, 1950, pages 134-143) in order to secure the unity within the Church of England so earnestly sought to-day? Is the personal response of the individual to the atoning sacrifice of Christ any less important now than it was a century ago? Is there not the same need for assurance of salvation now as there was then? Circumstances have changed, certainly, but hardly in such a way as to render the Evangelical teaching irrelevant. We certainly need to be clear that Evangelicalism does not mean simply a "holy table" not an "altar," a surplice, not the eucharistic vestments, and matins at 11 a.m. (to quote the spirit if not the exact words, of Canon Richardson's remarks). It stands for a theology, and I believe that this theology is of inestimable value to us now.

Yours, etc.,

J. A. FRIEND.

20 Boondara Rd., Melbourne, E.12.

MUDDLED THINKING.

(The Editor, "Australian Church Record.")

Dear Sir,

In my letter of your issue Oct. 18, in protest against certain statements which appeared in your columns by Mr. N. Deck, I was desirous to keep before your readers the teaching of their church in regard to the Decalogue—then I quoted, from his commentary on the Epistle to the Romans, the views of that saint and scholar, the late Bishop of Durham, Dr. Moule, in relation to the bearing of the Decalogue on a Christian's life. Mr. Deck in his reply seems to think that the Church should modify its statement lest it should be thought to give some support to the utterly unhistorical and theologically unsound teachings of a small schismatical sect.

"Magna est veritas et proevehit."

Yours, etc.,

STEPHEN TAYLOR.

ANDREW.

An Example to Christians.

Andrew first meets us as a disciple of John the Baptist. Dr. George Milligan in the "Dictionary of Christ and the Gospels," remarks, "a better teacher Andrew could not have had."

What did John teach? John's handbook was of course the Old Testament. We know that he taught his disciples to pray. He must therefore have taught them about God—his righteousness and his love. John called the people to repentance, he must therefore have expounded the nature and the guilt of sin. John's central message was the nearness of the Messiah, and the need to prepare for His coming. The Old Testament scriptures foretold the coming of Messiah; indeed that was central in their teaching. Messiah would come to rule and yet he would come to suffer.

John must often have pondered these things. And amongst the things of the Old Testament he must often have reflected on the meaning of the sacrificial system as it related to Messiah and especially on the meaning of the great Day of Atonement and its ceremonies as he found them in Leviticus.

John as a man called of God to herald the coming Messiah, must surely have studied that wonderful picture of the Coming One drawn so long before by Isaiah the Prophet, in what is now the fifty-third chapter of his book: "We wonder if John from these scriptures preached a message of redemption. His witness as we find it in the first chapter of John would suggest this. "On the morrow he seeth Jesus coming unto him, and saith, Behold the lamb of God that taketh away (or beareth) the sin of the world." This testimony is repeated the next day. "Again on the morrow John was standing and two of his disciples, and he looked upon Jesus as he walked and saith, Behold the Lamb of God."

It was evidently this announcement of Jesus as the Lamb of God that won these two men, for we immediately read "And the two disciples heard him speak and they followed Jesus." Now one of these was Andrew.

From this we may reasonably infer that Andrew came to Christ as a sinner needing salvation. If he did he came in the right attitude and he began his Christian experience at the right place, at the foot of the Cross looking to the Lamb of God as his sin-bearer. Further he began in the right spirit for he and

his companion enquired where Jesus dwelt and at our Lord's invitation "abode with Him that day."

Life for Andrew was changed from that day. He himself was changed: he had found new life in Christ.

And this new life immediately expresses itself, "He findeth first his own brother Simon and saith unto him, We have found the Messiah (which is being interpreted Christ). He brought him to Jesus."

A. T. Robertson in his "Word Pictures of the New Testament," suggests that the use of the word "brought" here is: "As if Andrew had to overcome some resistance on Simon's part." This is likely enough and especially if Simon Peter were the elder of the two. But the special significance for us is not in the difficulty if any that Andrew experienced in bringing his brother but in the fact that his first act as a Christian is to find his brother and bring him to Christ.

This significance is deepened when we remember that Andrew was one of the first two disciples of Jesus. He is actually the first whose name is known to us. It is of him we read, "He first findeth his own brother Simon . . . and brought him to Jesus."

Some years ago the Brotherhood of St. Andrew (what might be called a spiritual "catch-my-pal" society) was a real force in some Australian dioceses. We could wish for a living movement of that kind now.

In our Church Calendar St. Andrew's Day falls on November 30th. It happens thus fittingly that Andrew heads the list of those whose lives are specially brought before us by the provision of a Collect, Epistle and Gospel in our Prayer Book.

In recent years it has become a custom for the leaders of the church to issue an appeal for special prayer for foreign missions on St. Andrew's Day. This is no doubt due to the incident found in the twelfth chapter of John. "Certain Greeks . . . came to Philip . . . and asked him, saying, sir, we would see Jesus. Philip cometh and telleth Andrew: And Andrew cometh and Philip, and they tell Jesus."

Dr. Milligan, in the article above referred to, closes with these words, "When we think of the Apostle in his official aspect it is sufficient to recall that he was not only the first home-missionary but also the first foreign-missionary—evidence, if evidence be wanted, of the close connection between the two spheres of work."

The Living Congregation

(By the Rev. O. K. de Berry, M.A., Vicar of Immanuel, Streatham)

(In July last there took place in England a conference of Evangelical clergy and laity, the title and idea of which—"It begins in the Parish"—arose "out of the conviction . . . that the parish is the most effective unit for the evangelist and pastoral work of the Church in our land . . . The spiritual level of the Church of England as a whole is necessarily determined by the standards of Christian worship and witness in our parish churches." From the journal of the Church Pastoral Aid Society, "Church and People," we are reprinting, in three instalments, one of the talks given at the Conference.)

I think probably the only reason why I was asked to speak this morning is because I come from a very ordinary sort of parish; and that may be true of most of us here. May I say that I do not claim to speak as an expert, and certainly not as one of the successful people. You remember J. M. Barrie speaking of success as being an "odious onion". With that word of caution may I read from Acts 2. 42 a description of the "Living Congregation": "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." The operative word there is "stedfastly." I want to take these words as the framework of what I am going to say. They were stedfast in doctrine; they were stedfast in fellowship; they were stedfast in the breaking of bread; they were stedfast in their public and private prayers; they were stedfast in giving; they were stedfast in the temple; they were stedfast in their hospitality "breaking bread from house to house"; they were stedfast in evangelism. "The Lord added to the Church daily such as should be saved."

Now what is this living quality? First of all, it is a quality of spiritual life. It is not, necessarily, a large congregation, nor is it, necessarily, a magnificent congregation. I do not believe that in order to have a "live" Church you have, necessarily, to have a full Church. I heard a Bishop describe

what he considered to be an ideal Church; he said that it must have a big congregation. Well, it is a great help if it is big. But I do not believe it is a question of numbers, though numbers help. It is the quality of life that counts. It is not necessarily the congregation that is wealthy that is always pouring out masses of money (it is not necessarily what is known as the High Church). In the first century the Christian Church was an Evangelical Church (I am quite sure the Bishop of Barking was right when he said that we Evangelicals believe that we are the Church of England in its purest form) and in this verse is a description of it.

Stedfast in Doctrine.

Let us start with stedfastness in doctrine. We speak from the point of view of Evangelicals here. We are Evangelicals because of our doctrine. It is what we believe, and, therefore, "the living congregation" has got to have a teaching programme. Let us think, first of all, of the parson. I wonder if we really preach doctrine in our sermons. It would be interesting, for instance, to know how many of you preached on the doctrine of the Trinity on Trinity Sunday. We must preach our doctrine unashamedly. I believe people like to hear doctrinal sermons from time to time. Remember Finney's advice: "Some are content to fill the minds of their people with

notions"; but we have got to do much more than that. St. Paul always preached his doctrine with a practical application. Have you ever preached a sermon on Baptism? I have heard only a few in the course of my life, and they were all preached by myself! Are we afraid of preaching on the Holy Communion? Do we preach on the Holy Spirit, especially on Whit Sunday? Because, if not, we are losing a priceless opportunity. If we are going to help our new converts we must emphasise in our teaching the work and power of the Holy Spirit in their daily lives. Do we preach on Christian evidence? Do we ever preach on the difference between the Church of England and the Roman Catholic Church? I did that one day in Battersea, and next day I had twelve bricks through the window! Do we expound the Scriptures! What a joy it is to hear the Scriptures expounded! I believe that every sermon ought to be an exposition of Scripture (it is the one way in which to bring the Scriptures up-to-date). Doctrinal sermons should be Scriptural sermons. Canon Smyth, of St. Margaret's, Westminster, speaks in a book of his on "the discipline of the Scriptural sermon." It is a discipline to the parson to keep his sermons Scriptural. Do we preach courses of sermons? They help us to deal with a subject which would be too long to deal with in one sermon. What do we talk about at our Confirmation Classes? I was looking at a Confirmation Course on the book-stall. I use one myself. There are subjects for eight weekly classes, and they form a course. I say that that is totally inadequate for these days. Our people, young and old, start from complete ignorance. My course lasts me nine months. We have got to give far more time to preparation if we are going to get any real doctrine into our young people. We must set a high standard in all our doctrinal teaching. Do we make our confirmands learn the Catechism? We pride ourselves on being Prayer Book Christians. But

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I am afraid we often choose the rubrics we like, and not those we do not like. It is of great value for our younger confirmees can be done through the instruction of our young people, and our older people too. There are many ways of teaching doctrine. I have tried a brief expository course after the evening service; I tried a seven-minute address, a kind of tabloid talk, to which most of the congregation stayed after the service. I tried to teach Christian doctrine in such a way that simple people could understand it. I gave my short instruction in the form of mnemonics, using the initial letters of a word. I took for instance, the word "Church." C — Christ-centred; H — Holy Scriptural; U — Understood (i.e. in the language of the people); R — Reformed; C — Catholic; H — Historic. You have there quite a good statement concerning the position of the Church of England.

Bible Study.

Now, as regards laymen. How are they to be built up in doctrinal knowledge? If in your parish there is any kind of study group formed, do support it, and back it up; not only attend it, but be prepared to speak there occasionally. Try and form a small group for Bible Study. I have known of several such formed with real blessing. "A Living Congregation" I believe is a Bible-loving congregation. If we are going to be "a Living Congregation" then we must know our Bibles systematically. Several times, in going round to other parishes for Missions, I have asked what was the number of members of their system of Bible reading. It does not matter what system of Bible reading it may be. One very often finds about 30 Bible members. That is a totally inadequate number in a large congregation. Confirmation candidates should be joined on to a Bible Reading scheme. And if there are any lay people here who do not belong to any Bible Reading scheme, you should certainly join one; unless you feel you have got beyond it. There is a point at which that might be true. I do not myself belong to any Bible Reading scheme. The laymen has got his part to play in this doctrinal training in Church. And, of course, he has his part to play in the Sunday School and Bible Classes; not just giving comfortable little addresses, or Gospel talks, with plenty of anecdotes, but really getting down to the teaching of the scriptures. So that is the first point—Stedfastness in Doctrine.

(To be continued)

TRADITIONS — ANCIENT AND MODERN.

"The Early Traditions of Genesis," by E. B. Redlich. Published in 1950 by Gerald Duckworth of London. Pp. 127. Price in Australia, 7/-.

This little book by Canon Redlich is one of the latest additions to "The Colet Library of Modern Christian Thought and Teaching," of which Dean Matthews of St. Paul's is the general editor. Our chief complaint is that it is—with all due respect to Canon Redlich, whose book on Form Criticism we have all at least found useful—not "modern"; on the contrary, it appears to ignore much of the scholarship of, let us say, the last fifteen or twenty years. Here we have the flood-tide of destructive criticism as applied to the Book of Genesis, or rather to its opening twelve chapters—a flood-tide which has been steadily ebbing for decades now. Men are no longer so positive of the exact extent and criteria of "P" and "J", nor are they so ready to see internal "contradictions" and "doublets," nor indeed to discover derivation from Babylonian legends. No doubt Canon Redlich is aware of the many modifications of a "Documentary Hypothesis" that has been described as "breaking down under its own weight," but, if so, he mentions none of them. There is no word here of the possibility of a more conservative view, no word even of the far-reaching attacks of Egnall of Uppsala and the "Oral Tradition" school. Such "selectivity," to use a kind word, seems to us to be peculiarly dangerous in a book presumably designed for an undiscriminating Christian public, unable to weigh Canon Redlich's statements against other views and reach a considered decision. More, if such a work be used for instructing the young, it will only perpetuate the worst excesses of extreme liberalism in the pews long after it is dead in the pulpits and colleges.

Unquestionably, the best chapter in the book is Chapter Two, "The Historical Background." This contains much of real value and interest, but even this is vitiated by the same unacquaintance with the scholarship of the past few decades as was displayed above

in the uncritical acceptance of the extreme critical position. For instance, what justification has Canon Redlich for describing the Sumerians, a people of agglutinative language, as "Indo-European?" (p. 19.) The easy identification of "Habiru" and "Hebrews" on p. 21 requires some qualification; and most "tablets" known to us from the ancient near East are of sunbaked clay, not wood or ivory. Hammurabi's Laws (p. 22) are still portrayed as the fountain-head of Patriarchal law and custom, instead of being merely the culmination of a long process of international legal development, involving the much earlier Lipit-Ishtar Code and the Hittite Laws. The Nuzi tablets are mentioned, but not the epoch-making patriarchal finds at Mari. The Hurrians are cursorily mentioned, but (p. 24) there seems to be no realisation of the true nature, extent, and importance of the Hittite Empire. What proof have we that the typical Jewish physiognomy is derived from intermarriage with Hurrians and Hittites. This is surely an old subjective view, based on the Medinet Habu sculptures of Rameses III. The sections on pp. 25-26 dealing with supposed references to the Hebrews and Terah in the Ras Shamra tablets require drastic modifications in view of our fuller understanding of Ugaritic today; such views were but the product of early enthusiasm.

Many more points could be taken up, but enough has been written to show that this book, however commendable in some ways, does not take account of recent archaeological discovery. This, it may be said, is not in itself a serious defect. Quite so; nor, perhaps, is it in itself a serious defect that the book equally neglects modern attacks on the extreme critical position. But in a book that purports to analyse (if not to catalyse) the Book of Genesis in the light of the latest modern historical, religious, and scientific knowledge, such defects are fatal. They leave the thoughtful reader with the inescapable suspicion that Canon Redlich's views, and indeed whole critical approach, belong to the Liberalism of yesterday and not to the Neo-Orthodoxy of to-day. If this suspicion be true, it is the "writing on the wall" for the theological position adopted in this book.—R.A.C.

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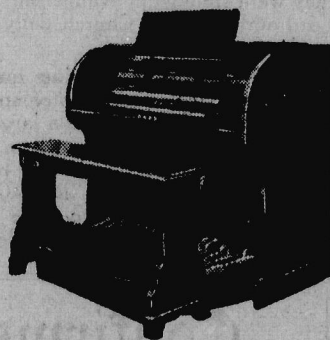
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THE WORLD OF BOOKS.

"The Early Church and the New Testament," by Irene Allen. Longman's, London, 1951. pp. 263. English price 8/6. Our copy from the Publishers.

This well written and well produced introduction to the New Testament, is "intended primarily for use in Grammar Schools and Training Colleges." It is in two parts of unequal length. The first part, "The World to which Christ came," describes political, religious, philosophical and social conditions in the Roman Empire (especially in Palestine) at this time; this part is good and useful.

The second part is called "The Christian Witness" and deals with the New Testament documents. Unfortunately, the writer is over much influenced by certain current critical theories, and although the book is a model

of attractive presentation of material, it is marred by a kind of subjective criticism of the N.T. which makes the reviewer unable to hope or recommend that it be used by school children or those being trained to teach them.

As an example of the subjective judgments passed on the N.T. we refer to the criteria Miss Allen suggests to her children for deciding the genuineness of miracles. "Does the particular miracle seem to be in character? Does it reflect God's compassion? If not, for example, in the story of Ananias and Sapphira (Acts 5 1-11), then we shall have a strong motive for suggesting that a coincidence has been magnified into a miracle." (p. 174).

Again, children are to be told that in Romans 9 "Paul has forced himself to take up, for the moment a view of the character of God which some of us feel to be sub-

Christian and non-moral." (p. 119.) The influence of Professor C. H. Dodd is strong here, as in Miss Allen's presentation of "realised eschatology," and as, indeed, in her general critical position.

Professor Butterfield of Cambridge, has recently written: "It would be wrong to image that a beginner's book on a given subject ought to present something like 'the existing state of scholarship' drawn so to speak on a reduced scale."

The reviewer cannot avoid the impression that this is just the kind of introduction Miss Allen has in fact given us. Despite obvious ability, and equally obvious acquaintance with the current critical debate, there is such an element of "the existing state of scholarship" in this manual that children will find too many pieces of stone in their bread to be good for them.—D.R.

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2. It was founded in 1804, in the midst of the Napoleonic wars, by a group of laymen in the city of London who felt that, in spite of the gravity of the world situation, **this one thing must be done.**

3. It has become a world-wide organisation, with agents in all parts of the world, distributing Scriptures in nearly 800 languages—to the Eskimo of the Canadian Arctic, to the Maoris of New Zealand, to the South American Indians of Peru or Ecuador, to Chinese, Japanese, Africans, Indians. Through its work the Bible has become the most accessible Book in the world.

4. Since its foundation the Society has distributed some 587 million books—approximately 10,000 a day for nearly 150 years.

5. It publishes overseas editions under cost price in order to bring them within the reach of the ordinary pocket in lands where poverty is very great. It therefore needs a constant stream of contributions to make its work possible.

6. In Australia it works through a network of local committees, known as Auxiliaries, representative of all the Churches. The task of these Auxiliaries is to spread knowledge of the work and to raise funds. This practical aim brings men and women together in a spiritual fellowship across denominational boundaries. The work is developed by the Field Staff constantly building up the fellowship by making fresh contacts.

7. Australia is now a Scripture-producing country. The Commonwealth Council of the British and Foreign Bible Society is now responsible, under London, for the provision of the Scriptures for the South-West Pacific and for the Aborigines of Australia.

8. It is now facing steeply rising costs of production, so that work which cost £100 in 1939 now costs at least £350 while income has not risen proportionately. The Society therefore urgently needs new friends and supporters.

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4. Because the Bible can go where the missionary cannot—even into lands closed to Christian influence.

5. Because the Society is managed by a Committee of competent laymen who keep its finances on sound lines.

6. Because it leaves questions of interpretation to the Churches and gets on with the urgent task of distributing the Book.

7. Because the Society has greater opportunities to-day than ever before — particularly in Japan, India, Africa, South America and in South East Asia—and must act while these doors are open.

HOW CAN I HELP THE SOCIETY?

1. I can remember the work of the Society in my prayers.
2. I can become a member of the Society by subscribing a guinea or more each year.
3. I can take a collecting box for use in my home or place of business.
4. I can take the Society's magazine, "The Bible in the World," and other literature and make it known among my friends.
5. I can support the local Auxiliary.
6. I can become an Authorised Collector.

Correspondence and enquiries to—

Rev. H. M. ARROWSMITH,
Commonwealth Secretary

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NEW ENGLISH BOOKS.

BIBLE COMMENTARIES.

Three major commentaries on New Testament books have reached us recently. Two of them are by men of Brethren persuasion, and the other by a minister of the Dutch Reformed Church of South Africa. First we review—

"The Epistle to the Hebrews." A practical treatise for plain and serious readers, by G. H. Lang. The Paternoster Press, London, 1951, pp 301. English price 12/6, Aust. 21/-. Our copy from the publisher.

Those who read Mr. Lang's commentaries—he has written others on Daniel and Revelation—certainly need to be serious. For those who desire to go deeply into Biblical truth in its many-sidedness, this treatise on Hebrews will be a blessing. Mr. Lang says in the Foreword that it has been "written with the hope that it may help the general reader to grasp the arguments of the Epistle and to feel their force." Yet one wonders whether sometimes the arguments of the Epistle are not slightly saturated by the amount of juice squeezed out of each individual verse. Indeed there is something rather patristic about this commentary. The writer obviously believes that the Bible is the best commentary on itself, and he covers an enormous amount of ground in the course of his exposition. But he is not afraid to draw on modern incidents—often from his own long and fruitful experience—to illustrate his text. This book is not like the usual devotional commentary, and it is even less like the usual critical commentary; it is not, perhaps, everybody's bread and butter, but it makes us breathe the wish "would that more of God's people were plain and serious readers!"

The second commentary under review is of more immediate interest to pastors and preachers, for it is written for such by one who is himself a pastor.

"Commentary on the Gospel of Luke," by Norval Geldenhuys. Marshall, Morgan and Scott, London, 1950, pp 685. Aust. price, 42/-.

Mr. Geldenhuys has studied at Cambridge and Princeton in addition to Pretoria, but though his work is scholarly and well-informed, it is not primarily academic. It is the kind of commentary which the pastor and preacher (who will preach the word of God exegetically and theologically) should find invaluable. The well-known cleric, the Rev. D. R. Davies, who confesses that "a new commentary has to carry unusual recommendation before I can bring myself to read it," writes that he has found this exposition of Luke "so interesting and satisfying that I am now making a systematic study of it."

The commentary is based on the Revised Version, and after the main exposition on each section, further detailed notes are given on the Greek text of Nestle's latest edition. There are 35 pages of lucid and valuable introduction, and at the end an Excursus on the Day and Date of the Crucifixion, in which the author convincingly argues that the Last Supper was indeed the regular Passover meal as the Synoptists affirm, and that the Fourth Gospel by no means contradicts this evidence, but presupposes, confirms and supplements it. There are also special Notes throughout the book.

Mr. Geldenhuys has given us perhaps the most notable commentary on Luke's Gospel since Plummer's appeared in 1896.

In a Foreword commending the book, Mr. F. F. Bruce, head of the Department of Biblical History and Literature in the University of Sheffield, writes that "Mr. Geldenhuys manifests a healthy scepticism of some parts of the critical stock-in-trade of academic Biblicalists like the writer of the Foreword." It is appropriate that the Third commentary for review should be by this same "academic Biblicalist."

"The Acts of the Apostles; the Greek Text with Introduction and Commentary," by F. F. Bruce. The Tyndale Press, London, 1951. pp. 491, English price 25/-, Aust. 42/-.

Mr. Bruce is a classical and Biblical scholar of the first rank. He is well known in I.V.F. circles, and is editor of the Evangelical Quarterly. He is a Scot, graduate of Aberdeen and Cambridge, and probably the leading Biblical scholar among the Brethren in England. It is a special joy to welcome this major work, on which Mr. Bruce has been engaged for some ten years. Some idea of publishing difficulties to-day may be seen in the fact that though the publication date is given as September, 1951, the work was completely finished, and the Preface written, by July, 1949—a difference of 2 years and 2 months! We sympathise with the mental torture Mr. Bruce must have endured as he wondered what other scholars might by chance produce on his subject in the mean season. However, it has been worth waiting for. The Tyndale Press and the Aberdeen University Press are to be congratulated on the fine workmanship of the production. The book is a delight to handle.

Sixty-four pages are devoted to introduction, and then sections of Westcott and Hort's text alternate with notes thereon. The commentary is primarily critical, but is designed to be of service to all serious students of the Greek N.T. "The elementary character of many of the grammatical notes," writes the author, "arises out of experience in the lecture-room: it is evident that the linguistic knowledge of many students falls far short of their general intellectual equipment."

We had a sample of the kind of thing to be expected of this commentary in Mr. Bruce's Tyndale lecture for 1942, **"The Speeches in the Acts."** Here is Biblical criticism of the best kind. Mr. Bruce is thoroughly conservative and entertains a high view of Biblical inspiration, but there is not an ounce of obscurantism or mere traditionalism in his work. There is no doubt that this commentary will find a place on the shelves of all serious N.T. students, whatever their outlook. As the author says in his Preface, it is a long time since a one-volume commentary on the Greek text of Acts was available in English.

The introduction deals with the question of the "Western" text of Acts and its value, as well as with the usual questions of date, authorship, etc. We are especially interested in Mr. Bruce's view of the date of writing. As against the usual view of a date about 80 A.D., Mr. Bruce thinks the most satisfactory supposition to be that Luke "wrote no more because he knew no more—because he completed his book at the end of the two years of verse 30, probably early in A.D. 62." This, of course, has repercussions in Gospel criticism, for it demands an even earlier date for the gospels of Luke and Mark. And why not?

Two other books by F. F. Bruce have appeared in recent months, and we conclude with brief reference to them. (It is not every writer who can keep three publishers going at once!)

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DEVOTIONAL

FIRST SUNDAY IN ADVENT. 2nd DECEMBER, 1951.

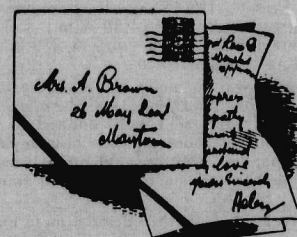
"The Books and the Parchments": Some chapters on the Transmission of the Bible. By F. F. Bruce. Pickering and Inglis, London, 1950. pp. 259. Aust. price, 18/9.

A mine of information for those who want to know something about the languages in which the Bible was written, about the writing material used, about the transmission and reliability of the text, about manuscripts, about such mysteries (to the ordinary reader) as the Samaritan Pentateuch, the Septuagint, the Targums, the Mishnah, the Vulgate, etc., about translations and their respective values, about the Dead Sea Scrolls, about the Apocrypha.

"The Growing Day." By F. F. Bruce. Paternoster Press, London, 1951. pp. 192. Aust. price 10/6. Our copy from the publishers.

This is a sequel to **"The Dawn of Christianity"** which has already been reviewed in this paper, and it is in the Second Thoughts Library. It describes the progress of Christianity from the Fall of Jerusalem to the Accession of Constantine (A.D. 70-313). Mr. Bruce is always accurate, always informative and always interesting. He passes in review a period of church history which is of great importance, but of which most Christians to-day know little. The book is well documented (one of its best features) and readers are introduced at first hand to some of the more important writers of the period. We have to do here not only with the bare outlines of history as it related to the Roman Empire, but also with the Church's worship, government, creeds, with heresies and with the origin of differing church traditions.

We heartily recommend this readable manual, and look forward to the appearance of the 3rd volume of the trilogy, which will take the story from 313 A.D. down to the conversion of the peoples of Britain after the barbaric invasions.—D.R.



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SECOND SUNDAY IN ADVENT. 9th DECEMBER, 1951.

The subject for the First Sunday in Advent is **"The Two Comings."** The Collect, which is to be repeated every day till Christmas Eve, reminds us that we cannot celebrate aright the First Advent, unless we are preparing for the Second. It consists of a prayer for grace to make a right use of this mortal life, in which Christ came to us in great humility in order that at His Second Coming we may share His glory in the life immortal. The Epistle (Rom. xiii, 8-15), upon which the Collect is based, consists of an exhortation to love and purity of life, because the Second Advent is drawing nigh. For now is our salvation nearer than when we believed; the night is far spent, the day is at hand, let us therefore cast off the works of darkness and let us put on the armour of light. The incident recorded in the Gospel (St. Matt. xxi, 13), (the triumphal entry of our Lord into Jerusalem), belongs historically to the Sunday before Easter, but is used here typically, to represent our Lord coming to cleanse and purify His Church. "Behold thy King cometh unto thee." Our responses should be "Blessed is He that cometh in the Name of the Lord." The Old Testament lessons are taken from Isaiah, the Evangelical prophet, and contain suitable messages of warning and invitation. "Come now and let us reason together saith the Lord, though your sins be red like crimson, they shall be as wool." "Come ye and let us walk in the light of the Lord." "There shall be a tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storm and life, and so that day come upon you tell of the coming Messiah, Almighty unawares."

The Second Sunday in Advent is the Annual Bible Sunday of our Church, and the subject for our thoughts is the Word of God both as the record of Christ's First Advent, and also as a means of preparation for the Second Coming of the Lord. The Epistle (Rom. xv, 4-13) shows, by quotations from the Law, the Prophets, and the Psalms, that the whole of the Old Testament announces that the Messiah was to be the Saviour of Gentiles as well as Jews, and bids us "through patience and comfort of the Scriptures," to look forward with hope to the time when Christ will return for the Church which has been gathered out from all nations. "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost." The Collect, which is founded upon the Epistle, commences by a statement that all Holy Scriptures were written for our learning, and prays that we may make a right use of them; "that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of God's Holy Word, we may lay hold of the hope of everlasting life which is given us in the Saviour, Whom the Scriptures reveal. The Gospel (St. Luke xix 25-33), contains our Lord's announcement of the signs of the Second Coming of the Son of Man, in which prophecies of the destruction of Jerusalem, and of the end of the world are both included. The importance of being prepared for the coming judgment is urged upon all, "Take heed to yourselves, lest at any time your hearts be over-charged with surfeiting and drunkenness, and the cares of this life, and so that day come upon you

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Diocesan News

SYDNEY

Deaconess House, Sydney.

Plans for Christmas parties are in full swing. On 3rd December at 2.30 p.m. the Principal and students are entertaining Deaconesses and other ex-trainees, associates and friends at Deaconess House. The special speaker will be Head Deaconess Mary Andrews. There will be Christmas Carols; also musical items provided by Deaconess Bransgrove and Miss Evennett. A Bring and Buy Stall will give opportunities for everyone to express the spirit of Christmas giving. The students are planning the Christmas decorations, which will include a tree laden with toys for the Children's party to be held the same evening. Toys are provided by St. Paul's, Scotswood, Sunday School Kindergarten, and the Junior Associates of Deaconess House help with the party. The children come to a meeting at Deaconess House each week.

The following day a party for about 60 women from the Deaconesses' Mothers' Meetings will be held, and each mother will receive a present from the tree. After games and Christmas Hymns, Miss Nora Dillon will present the Christmas message, giving it a "Chinese flavour."

Students have had the great privilege of giving out a number of grocery parcels, provided by money from His Grace the Archbishop's Winter Appeal, to needy pensioners who attend the weekly women's meeting held at Deaconess House.

Another annual event takes place when the Chaplain, the Ven. Archdeacon R. B. Robinson, the Rev. G. Delbridge and other friends take the students by car to Port Hacking for an all day picnic.

After the Students' Christmas dinner party on 6th December begins the long Christmas vacation. For countless blessings this year we praise and thank our Heavenly Father; and to Him we look in confidence and trust for all He has prepared for us in the year to come.

St. Paul's, Sydney.

The current issue of the "St. Paul's Church News" reports steady and encouraging progress in the past three years in work among the young people and children of the parish through organisations and Sunday School. Extensive roof repairs have recently been un-

dertaken to maintain the fine Church buildings. Splendid results were achieved at the Jubilee Fete. The Rector, the Rev. R. A. Hickin, writes of the new pulpit:

OUR NEW PULPIT.

Age and white ants having effectively destroyed the appearance and, to some extent, the usefulness of the old pulpit, steps have been taken by one or two close friends of the late Mr. Harry Laman, to erect a concrete pulpit in his memory. It is to be unveiled at the evening service (Sunday School Anniversary) by the Rector whom Mr. Laman served, namely, the Rev. F. H. Hordern.

The pulpit will look exactly the same as the old wooden pulpit, except for its colour. The same design has been preserved, and almost exactly the same size. It will also be supplied with a pulpit desk lamp to aid the preacher.

Thus the pulpit will now be assured of long life, free from the worry and expense of pests, and will be of a character that will harmonise with the stone fabric of the church itself.

This pulpit is being donated to the Church, together with a very attractive memorial plaque, which will be placed high on the stone wall behind it.

The pulpit was dedicated on 18th Nov.

MELBOURNE

St. Stephen's, Richmond.

On Remembrance Sunday, November 11, I had the joy of sharing in the Centenary Celebrations at St. Stephen's, Richmond, where I began my ministry as a member of the staff of St. Stephen's, with the Rev. J. W. P. Oates, under the guidance of the Vicar, the Rev. G. E. Lambie, later appointed Archdeacon of Carlton. Last Sunday I had the pleasure of meeting a large number of parishioners who gathered together for worship and renewal. What a great part St. Stephen's played in developing the adjoining areas. Almost at the beginning Canon Perks and his people opened buildings for services and were responsible for the conduct of worship at Kew, Hawthorn, Prahran, South Richmond, North Richmond, and later on at Burnley. Canon Perks gave a great deal of time to the cathedral, especially during the years when Melbourne citizens gave so generously to assist Bishop Moorhouse with the money for its erection. He also created and managed the first provident fund for the clergy. In 1914 his name was still thankfully remembered by numbers of people. After him came Canon Tress, then the Rev. T. B. Tress, the Rev. G. E. Lambie, the Rev. Canon L. L. Wenzel, Canon Hudson, who was followed by the present Vicar, the Rev. C. R. Mills. Many clergy have received their training there. They had the advantage of being associated with men who spent themselves in an effort to minister to their people with diligence and zeal. Many will recall the work of laymen like Messrs. Ewins, Colley, and Langford. It was Mr. Clements Langford who built the spires of our cathedral without profit to himself or his firm. His

generous bequests have been of great help in time past and one of his sons is still a churchwarden and a member of the choir. (From the Archbishop's Letter.)

ADELAIDE

Church Missionary Society News.

The Bishop of Central Tanganyika, and Mrs. Stanway spent a very happy fortnight in Adelaide, and there were inspiring meetings in the city and suburbs. The current budget for Australia's share of the work of the church in Tanganyika is £31,000, and we are responsible for £1860 of this, so if you have not yet signed the promise form to become a friend of Tanganyika, please obtain one from the C.M.S. Depot, Worando Building, Grenfell St.

C.M.S. Summer School will be held at the Retreat House, Belair, from 24-28th Jan., and we are privileged to count the Bishop of Tanganyika amongst our speakers for this happy time.

It was a joy to welcome back Sister Ethel Nunn from Egypt on the Tanganyika picture night at Norwood. Those present had the pleasure of meeting Sister Nunn personally, as well as Bishop and Mrs. Stanway. Sister Nunn has been matron of the whole C.M.S. Hospital at Old Cairo, and a wonderful goodwill has been built up over the years which will stand the church in good stead in these days of political difficulties.

C.M.S. Temple Day on 20th November was also to be the occasion of the farewell to Mrs. David Gurney, who was due to sail on the "Stratheden" for England if visas for Persia were not through. We do ask for prayers for Rev. and Mrs. Gurney and for the future of the small church in Persia (Iran).

The C.M.S. Women's Missionary Council Thankoffering in November amounted to £325, and we do praise God for this grand giving. The last meeting for the year will be on Friday, 14th December, commencing with intercessions at 11.30 a.m., followed by basket lunch, and meeting at 2 p.m. with missionary speaker.

We are awaiting news of passage arrangements for Rev. and Mrs. Gerald Hayes (nee Constance Isom), who were booked to leave Bombay in December on the "Himalaya," as the "Himalaya" will be held up in England. We hope they will arrive home in time for Summer School.

There is an urgent need for a male teacher at Groote Eylandt, and offers will be considered from those who would like to go as staff workers to the North, so that they may test out their missionary vocation. A woman teacher is also urgently needed for the Girls' Grammar School in Hyderabad, now that Mrs. Hayes is coming on furlough.

Mr. Douglas Greer, of Norwood, is now settled in at Oenpelli as a staff worker and writes happily of the life there. Mr. Kevon Hoffman of Peterborough returned to Groote Eylandt on 15th November. It is most important that we increase our giving to the work amongst the Australian Aborigines, and

we ask your prayers and help. Deaconess Marjorie Appleby, of 33 Ashford Rd., Keswick, S.A. will be pleased to enrol new members for the Groote Eylandt Birthday Band.

History was made in November 2-4 with the first conference of Lay men and women, organised by the S.A. Committee of the World Council of Churches, and held at the Retreat House, Belair, S.A. The chairman was Dr. Sir Philip Messent, and the chaplain the Rev. Harold Giles, who had also been responsible for the organising. Addresses were given by the Chairman, the Chaplain, the Hon. Colin Rowe, and Miss I. F. Jeffreys as members of the Conference, and by the Rev. Principal E. S. Kiek and Rev. F. Hambley as visiting speakers.

There were representatives from the Church of England, Methodist, Presbyterian, Congregational, Baptist and Church of Christ churches, and from the Salvation Army and the Society of Friends, who were all present at least one session. Study circles and discussions were features of the conference, the main theme being "Christian Witness and Work", with emphasis on evangelism. The consideration of these themes took us outside the bounds of denominationalism into the wider realms of Christian unity and fellowship in the basic matters of our faith and all present felt that a great step forward had been taken in this direction. The Conference ended with the formulation of resolutions concerning its follow-up, and all members felt that they had been spiritually enriched by this meeting together.

—J. F. JEFFREYS.

Proper Psalms and Lessons

Dec. 2. 1st Sunday in Advent.

M.: Isaiah i 1-20; John ii 1-21 or i Th. iv 13-v 11. Psalms 1, 7.

E.: Isa. ii or i 18; Matt. xxiv 1-28 or Rev. xiv 13-xv 4. Psalms 46, 48.

Dec. 9th. 2nd Sunday in Advent.

M.: Isa. v; John v 19-40 or 2 Pet. iii 1-14. Psalms 9, 11.

E.: Isa. x 33-xi or xxi 10-xii end; Matt. xxiv 29 or Rev. xx-xxi 9. Psalms 50, 67.

Dec. 16th. 3rd Sunday in Advent.

M.: Isa. xxv 1-9; Luke iii 1-17 or i Tim. i, 12-ii 7. Psalm 73.

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

CHURCH RECORD DONATIONS.

The members of the Board of Management are most grateful to the following for their donations: — Holy Trinity Church, Wentworth Falls, £1/12/2; Mr. S. C. Hilder, 7/6; Mr. B. Tyler, 7/6; Mr. W. A. Crothers, 7/6; Mr. F. H. Gaunson, 8/6; Mr. R. J. Mason, 15/.

PERSONAL

The Rev. F. Wilde, Rector of Cammaray, N.S.W., is returning by the Strathaird and expects to arrive in Sydney on 13th December. The parishioners intend giving him a welcome home on the 18th.

The Rev. R. A. Johnson, Rector of Kingsford, has been appointed R.D. of Randwick, Diocese of Sydney.

The Rev. E. L. Millard, Rector of Dulwich Hill, we are sorry to note, is ill in hospital.

The Rev. H. J. H. Lofts, Rector of Enmore N.S.W., is ill—we are also sorry to note.

We offer our congratulations to the Rev. B. R. Horsley, Rector of Eastwood, N.S.W., on obtaining his final London University B.D.

The Rev. W. S. McLeod has recently been organising for the Band of Hope Youth and Temperance visiting Canberra, Queanbeyan, Goulburn, Armidale and Tamworth with satisfactory results.

The Rev. C. E. A. and Mrs. Reynolds of St. John's, Willoughby, N.S.W., celebrated the 25th anniversary of the wedding on the 21st November. The parishioners gave them a surprise party and made a presentation.

The Most Rev. and Rt. Hon. Cyril Garbett, D.D., Lord Archbishop of York and Primate of England, will preach in St. Andrew's Cathedral on Sunday, December 2 at 11 a.m. Clergy are invited to robe for this service. Reserved seats are also available for friends and relatives who may wish to be present, (application for these should be made to the Dean's Secretary). It is important that clergy and theological students and deaconesses who propose to be present should give prior notification. The service will be broadcast by 2BL.

The Archbishop will also preach on Sunday afternoon, December 2, at 3 p.m., at a United Service of International Christian Witness. There will be no reservations for this service, which will be open to all.

His Excellency the Governor of N.S.W., Lieut. General Sir John Northcott, will be present at the Festival Dinner Celebrating the patronal Festival of St. Andrew's Cathedral, Sydney, on Thursday, November 29.

Youngest Bishop in Anglican Communion.—The youngest bishop in the Anglican Communion was consecrated on July 19 in All Saints' Cathedral, Albany, N.Y., U.S.A. He is the Rt. Rev. David E. Richards, Bishop Suffragan of Albany. Formerly Archdeacon of Albany, Bishop Richards reached his 30th birthday last January. This is the minimum age required for consecration.

Archdeacon R. B. Robinson, Rector of St. Stephen's, Willoughby, has been appointed a Trustee of Moore College, Sydney, in place of the late Archdeacon H. S. Begbie.

The Patronage Committee have appointed the Rev. Canon Oscar Van as Rector of St. Mark's, Casino. In accepting this nomination Canon Van has stipulated that he should hold the position for not more than a five year period, after which he hopes to undertake less arduous work.

The Bishop of the Diocese, the Rt. Rev. C. E. Storrs, will induct Canon Van as Rector of the Parish on Monday, December 3rd, at 7.30 p.m.

We regret to notice the death of the Rev. Walter D. Kennedy, who was trained at Moore College and ordained in 1900 by the Bishop of Melbourne. He served in the Dioceses of Melbourne, Goulburn and Sydney.

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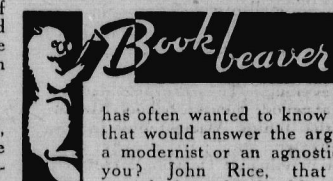
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BOOKS FOR SALE.

Oxford and the Evangelical Succession by M. L. Loane, 25/3; The Churchman's History of the Oxford Movement, by W. Prescott Upton, 6/-; Through the Prayer Book, by Dyson Hague, 12/9; How We Got our Prayer Book, by T. W. Drury, 5/6; Great Churchmen series (Church Book Room Press), 1/- each.

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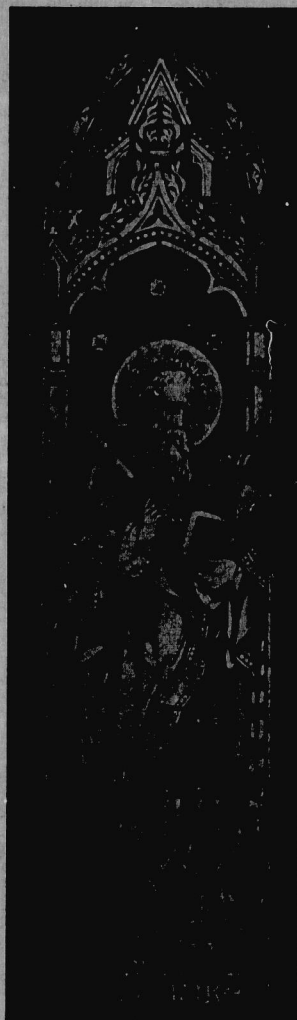
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