

BORNEO VISIT.

The Federal Secretary of the Church Missionary Society, Canon R. J. Hewett, and the Rev. Walter Newmarch, are at present in Borneo to discuss the possibility of C.M.S. work there.

Their discussion is with the Bishop of Borneo, the Rt. Rev. Nigel Cornwall.

Canon Hewett left Sydney last Saturday, and Mr. Newmarch on Monday. Canon Hewett is also visiting Singapore and Chinese villages in Malaya. They will return on December 21.

While in Borneo they will confer at Kuchin with the Bishop on the possibility of opening C.M.S. work at Tawau, on the South East coast of British North Borneo. They will also visit Tawau.

The Federal Executive of the C.M.S. will meet in Sydney on December 23 to receive the Federal Secretary's report on the visit.

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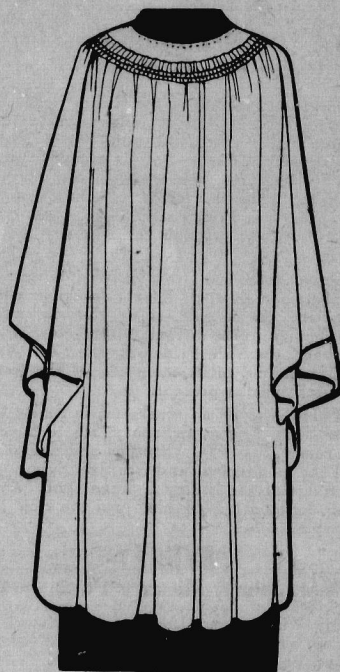
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CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

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DECEMBER 22, 1953

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CHALLENGE OF CHRISTMAS

The season of Christmas should be a challenge high and noble, to all who are called by the name of Christ. Instead of that it is for many an exhibition of the greed of commercialism, the superstition of paganism, with a big dash of sentimentalism thrown in to make weight.

But all the same the challenge remains, hard to hear, indeed, and the clangor and noise of money-making and money-spending, but nevertheless insistent and inexorable in its demands, compelling and irresistible in its appeal to those who will listen. The challenge is five-fold. First, it is a challenge to our giving.

GIVING.

Christmas time reminds us of God's unspeakable gift. The greatest of all Christmas texts is, perhaps, "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." Here is God's giving—His only begotten Son! How paltry does our giving seem when compared to this! God freely gives us all things. Every good gift and every perfect gift is from above, and cometh from the Father of lights. But all God's manifold blessings pale into insignificance when measured up against that great gift of His love, His only begotten Son. Royal giving this, for God indeed gave Himself when He gave His Son. And how do things stand now? Everywhere God's work is hampered for lack of money. Unceasing appeals for financial assistance come from Foreign Missionary Societies, Home Mission Societies, Homes for Children, Homes for the Aged, and a hundred and one other agencies, all having most laudable aims and objects, but nearly all alike in this—they are starved and pinched because of insufficient financial support. There is great need that the pockets of God's people should be converted. New South

Wales has a large Church of England population, many, unfortunately, being nominal members only. But if all active members practised tithing financial worries would end and necessary work now being threatened with curtailment would go forward. Christian brother, why spend more on cigarettes and evening newspapers than you give to your Lord?

LOVE.

Christmas is also a tremendous challenge to love. It was love, Divine love, that inspired God to save mankind. It was love that impelled our Lord to seek and to save that which was lost, and it was love that held Him to the cross till our redemption was accomplished. It is love that moves the Holy Spirit to plead with the obdurate and stubborn when any conceivable right to be pleaded with has long since been forfeited (if it ever existed!) Our daily prayer should be that we may learn to love God with all our heart, and soul, and mind, and strength, and our neighbour as ourselves. We should pray that the love of God may be shed abroad in our hearts by the Holy Spirit. Our attitude and feelings towards our fellow men should frequently be measured up against the thirteenth chapter of First Corinthians. We misrepresent our Lord when we do and say things that are not inspired by love.

HUMILITY.

Another challenge is to humility. What a manifestation of humility was our Lord's incarnation! The Prince of Life, the Lord of Glory, the Word, the Eternal Son—and the Babe in the

manger! The classic passage on the humility of Christ is found in Philipians 2:5-11. Endless theological discussions have centred on this famous passage.

But this scripture was not given to us for a subject of debate, or for us to argue about or squabble over. It was given as our example. "Let this mind be in you which was in Christ Jesus."

This is important, for it is always easier to argue than to obey. The very mind and spirit of Jesus Christ are to be at work within us—His giving, His humility, His obedience. "Who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation (emptied Himself, R.V., impoverished, 20th. Cent.; stripped, Weymouth; dispossessed, Knox), and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself." Born in a stable, trained in a carpenter's shop, in the full pride of manhood still saying, "I am meek and lowly in heart!" Look at the Babe of Bethlehem and



—Block by courtesy of National Sunday School Union

Off the Record

NO CONSTITUTION?

The Constitution Committee has met again, but still we are told nothing about the draft being prepared, or even when we may expect to see it.

SCHOOLS AND THE MINISTRY.

A correspondent informs us that 11 men who were pupils at Homebush High School—his own school—between 1937 and 1945, the first 9 years of its existence, have so far been ordained in Sydney or are in training. This does not include non-Anglicans.

Does any Church of England school with a comparable number of Anglicans in it (about 500) come near this?

I suggest that other interested old boys of schools try to compile figures for their own schools. My general impression is that Fort Street, for example, should have a good record in this regard.

INTER-COMMUNION AGAIN.

When, in 1870, a Communion Service was held in Westminster Abbey for the Company of Revisers of the Authorised Version, a number of memorials were presented to the Archbishop of Canterbury protesting against the admission of non-Anglican members of the company to the Communion.

Archbishop Tait wrote in the course of his reply:

"Some of the memorialists are indignant at the admission of any Dissenters, however orthodox, to the Holy Communion in our church. I confess that I have no sympathy with such objections. I consider that the interpretation which these memorialists put upon the rubric to which they appeal, at the end of the Communion Service, is quite untenable.

"As at present advised, I believe this rubric to apply solely to our own people, and not to those members of foreign or dissenting bodies who occasionally conform. All who have studied the history of our Church, and especially of the reign of Queen Anne, when this question was earnestly debated, must know how it has been contended that the Church of England places no bar against occasional conformity."

DOUBTFUL QUALIFICATION.

Divinity Students in Western Germany are now expected to spend some time at manual labour—preferably in industry—before they enter the church. A number of pastors in Germany are now working in factories along with the regular staff as both Reformed and R.C. clergy have done in France for years. "Presently," said Dr. Dibelius recently, "all our ministers will have spent time in factories and all our bishops in prison."

say, "Death to my pride. Death to my position. Death to my reputation, my desire to be above others. Death to my self."

SERVICE

Then comes a challenge to Service. Our Lord took upon Him the form of a servant. He came not to be ministered unto but to minister. "I am among you," He said, "as one that serveth." He stripped Himself of His outer garment and washed the disciples' feet, doing a job that other people ought to have done, a menial job. Just as when a youth and in early manhood He taught us the dignity of work, so also He taught us the beauty of service. It is a lesson we are slow to learn, a challenge we are loath to take up. The Christian Church is not without its obscure saints who have learned well of their Master, and who delight to serve those who are in need and distress. They do not refuse the bucket and the scrubbing brush. They have drunk deeply of the spirit of Jesus and it liketh Him well. "Obscure," did I say? They are noticed by the King of kings and He calls them friends.

OBEDIENCE.

Again, consider the challenge to obedience. "He became obedient unto death, even the death of the cross." The Babe of Bethlehem became the Boy of Nazareth, and there He was obedient to His parents, being subject to them. Of the hidden years, we know nothing but when He entered on His life's work every step was taken in obedience to His Father's will.

It was His meat and drink to do His Father's will. There was more than willing obedience, there was joyful obedience. "I delight to do Thy will. O my God, Yea, Thy law is within my heart. Not mere chilly obedience, for cold duty's sake but a fervent, glad response as of a loving son leaping to obey his father's commands, well knowing that those commands are not irksome but wise, and good and loving. Yes, 'though He were a Son, yet learned He obedience, by the things which He suffered.' He was obedient unto death, even the death of the cross.

I sometimes think that we Christians will do anything rather than obey. We will write a cheque when God wants us to write a letter. We will go to a meeting when God wants us to go to a sick friend. But the Bible is full of the necessity of obedience, under Grace as much as under Law. Obedience is preferred to sacrifice, the path of obedience is the way to blessedness, just as the path of disobedience is the road to ruin. "And why call ye me, Lord, Lord, and do not the things which I say?" "Ye are my friends, if you do whatsoever I command you."

Come, then, once more to Bethlehem. Gaze on the Infant Child. Learn humility. Learn to give your best, generously. Learn to serve man and to obey God. And above all learn to love, for the greatest of these is love.

History is Made.

Filipino Protestants gathered in downtown Manila's gothic United Church recently to celebrate a milestone event; the commissioning of missionaries to foreign lands. The Rev. Jorge R. Quismundo, 29, was off with his wife to teach in Celebes; the Rev. Jose D. Estoye, 29, and his wife were bound for Thailand. They were the first missionaries to be sent abroad by the new United Church of the Philippines.

BOOKS OF INTEREST

Behold, Thy King Cometh!—A Symposium edited by Brother Edward, forward by D. R. Davies 8/6

Commentary on The Epistle to the Galatians, by Martin Luther—a revised and completed translation based on the "Middleton" text prepared by Dr. P. S. Watson, Principal of Handsworth College, Birmingham 27/3

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THE CHURCH OF ENGLAND AND THE FUTURE

The following challenging statement formed part of the Presidential Address of the Bishop of Canberra and Goulburn (the Right Rev. E. H. Burgmann, M.A., Th.D.), delivered at the opening of the 25th Synod of the Diocese on 23rd November last.

The Church of England in Australia has inherited from its English origins many precious things of abiding value. Its long and exciting history is ours to study and make our own. Its Prayer Book sets standards of liturgical worship which have won our affections and given us both unity and freedom far beyond what might have been expected. Its forms of organisation have given us patterns to apply while we were finding our feet in a very different kind of world. But it is becoming obvious that the English patterns have done their work, and the time has come for us to become a national church. This will no doubt mean a long process of invisible growth, but some conscious and deliberate thought should be given to it.

The Church of England in this country must work out afresh its relations to the various movements and organisations which together make up the varied life of the nation. We need a well-informed mind on such matters as international relations which involve us in questions of war and peace. These things are too important to be left to governments only or interested partisans. Governments have erred only too often and the peoples have paid the price of their mistakes. But it is obvious that in such difficult matters as international justice, racial migration, population control and distribution, the Church will need the guidance of sound knowledge as well as the inspiration of a good conscience.

Within the nation we should keep in touch with the industrial conditions in which our people work and earn their daily bread. We should question seriously whether it should be

taken for granted that man must "for ever be conformed to the needs of the machine, and ask whether much more could not be done to fit the machine to the nature and needs of man. For instance, the aggregation of industries into our enormous cities may serve economic policies, but is pretty obviously not good for man. The hydrogen bomb may drive us to decentralisation on a large scale. If so, it will serve at least one useful purpose. When the Church is doing its full work in this country it will qualify itself to give a Christian opinion on every phase and aspect of the social, industrial and political life of the people. It cannot give spiritual and moral guidance without this knowledge. The prophet Hosea, speaking in the name of his God, chided the priests of his day: "My people," he said, "are destroyed for lack of knowledge: because thou has rejected knowledge, I will also reject thee, that thou shalt be no priest to me."

INTER-CHURCH RELATIONS.

The Church of England must work within this nation beside other religious denominations. These may be divided into the Church of Rome on the one hand and the Non-episcopal churches on the other. The pretensions and exclusiveness of the Church of Rome make official relations with her impossible at present. We should cultivate friendly relations with her people and seek in every possible way to eliminate bitterness. It will take a long time to reconcile the Roman and the Anglican views on ecclesiastical organisation. Rome centralises power in the Pope and rests her authority on such doctrines as infallibility.

We find unity in a common faith and communion and seek to guard freedom by regional autonomy. As in the British Commonwealth of Nations so in the Anglican Communion we protect freedom by distributing power. We treat the bishops of national or regional churches with respect as equals. We believe that in this way the Anglican Communion and the British Commonwealth of Nations are finding the way to a world unity which will protect the freedom and dignity of man and clear the way for the fullest possible growth and development. We shall not hesitate to study and learn from the history of the Church of Rome, nor will it be possible for Rome not to learn from us. Both processes are operating silently and slowly. What the Pope claims to-day will fall into the background to-morrow and eventually be allowed to disappear. We on our part may well have to tighten up our somewhat loose discipline and become more efficient if we are to hold our own in this age of total organisation. In the meantime we must hold fast that which we believe has been committed to us in trust for the future. The greatest problem of all is to make the catholic church Christian, whether in its Anglican or in its Roman form.

COUNCIL OF CHURCHES.

In the ecumenical or catholic church of the future the non-episcopal churches will also play their part and make their valuable contribution. There can be no truly catholic church without them. We are on friendly relations with many of them and work happily with them on the World Council of Churches. It needs to be very clearly remembered that it is a Council of Churches, and not in any sense a reunion of the churches or a federation. We meet in council to take thought on those things in which we can work together for the Christian cause. We talk freely of our differences in order to lessen them. But no church is asked to minimise its distinctiveness in any way. We shall not get reunion by pretending to be reunited when in fact we are not. If we work together long enough we may grow together in due time, but I feel strongly that at the present juncture any weakening of the distinctive position of the Church of England in Australia would be a disservice to the ul-

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time cause of reunion in general, and to the work of the World Council of Churches in particular. Our job is to bring Australian Anglicanism to full national growth in order that its distinctive contribution might be clearly made and understood. There must be no blurring of the lines which make clear our position as a regional representation of the catholic church. Along with our brethren, Roman and Non-episcopal, we seek to become Christian in spirit and in truth. That is the one and only road to true catholicism.

SCHOLARSHIP NEEDED.

Again we must emphasise that for this great task we need a far greater body of sound scholarship than we at present possess. Our scholars must be thoroughly Australian, able to express their knowledge in the Australian idiom, naturally and easily. I do not want to give the impression that I am in any sense anti-English. I have been described as more English than the English and in the context I have not resented it. But I want the great things of abiding value in the English tradition thoroughly baptised into the Australian scene, blown through by Australian winds, bathed in Australian sunshine, and even coated now and then with Australian dust. It is only in this way that the Anglican Church in Australia can come into its own and take up the real work to which the English tradition has committed us.

A.B.C. RELIGIOUS BROADCASTS.

Wednesday, 23rd December.

The Wednesday night Religious Talk will be given by Kenneth R. Long, M.A., B.Mus., F.R.C.O., Organist and Master of the Choristers at St. Andrew's Cathedral, Sydney. (9.35 p.m., 2BL, 2NC, 3LO, 4QR, 5AN, 7ZR and Regionals.)

Following this talk, the A.B.C. will broadcast the second half of "The Messiah" presented by the Royal Melbourne Philharmonic Choir with the Victorian Symphony Orchestra, conducted by Sir Bernard Heinze. (9.55 p.m., 2BL, 2NC, 3LO, 4QR, 5AN, 7ZR and Regionals.)

Christmas Eve, Thursday, 24th December.

Evensong will be broadcast from St. John's Cathedral, Brisbane. (4.45 p.m., 2FC, 2NA, 3AR, 4QG, 5CL, 7ZL and Regionals.)

"The Festival of the Nine Lessons and Carols" as recorded in King's College, Cambridge, will be broadcast at 9.15 p.m. (9.15 p.m., 2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 7ZR.)

Christmas Day—Friday, 25th December.

Christmas Day will be marked by many special broadcasts. Sessions of Carols will commence at 6.30 a.m. (2BL, 2NC, 3LO, 4QR, 5AN, 7ZR) (7 a.m., 2FC, 2NA, 2CN, 3AR, 4QG, 5CL, 7ZL). "O Magnus Mysterium", a session of Christmas liturgical music, sung by Schola Polyphonica, a choir founded in 1948 with the object of re-discovering early musical styles, will be heard at 7 a.m. (2BL, 2NC, 3LO, 4QR, 7AN, 7ZR and Regionals). "Welcome Yule," another session of Christmas carols sung by the BBC Singers conducted by Leslie Woodgate, will be broadcast at 9 a.m. (2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 7ZR)). They will sing many old favourites, together with a selection of carols by modern composers such as Parry, Holst, Vaughan Williams and Warlock.

The "Radio Service" on Christmas Day will be broadcast from the Waverley Metho-

dist Church, Sydney, and the preacher will be the Rev. Alan Walker.

In each capital city there will be two Divine Service broadcasts at 11 o'clock; one from the Anglican Cathedral (2BL, 2NC, 3LO, 4QR, 5AN, 7ZR and Regionals), and one from the Roman Catholic Cathedral (2FC, 2NA, 2CN, 3AR, 4QG, 5CL, 7ZL).

At 6 o'clock the Sydney University Musical Society, under the baton of George Faunce Allman, will present a half-hour programme of some of the lesser known but very beautiful and attractive Christmas Carols. (2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 7ZR).

The Adelaide Singers will be heard in a Christmas edition of "Prelude" at 7.30 p.m. conducted by Norman Chinner with Frederick Finlay at the organ of the Brougham Place Congregational Church, Adelaide. (2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 7ZR).

In "Plain Christianity" the speaker will be the Bishop of Birmingham, the Rt. Rev. J. Leonard Wilson. (7.45 p.m., 2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 7ZR).

At 8.15 p.m., the first half of "The Messiah" as presented by the Royal Melbourne Philharmonic Choir with the Victorian Symphony Orchestra, conducted by Sir Bernard Heinze, will be broadcast.

A series of special "Evening Meditations" will be presented during Christmas Week by the Bishop of Grafton, the Rt. Rev. Christopher Storrs. (2FC, 2NA, 3AR, 4QG, 5CL, 7ZL and Regionals). (11.20 p.m., Mon. to Fri., 11.45 p.m. Sat.).

Evensong on 31st December will come from St. David's Cathedral, Hobart. (4.45 p.m., 2FC, 2NA, 3AR, 4QG, 5CL, 7ZL and Regionals.)

A Watchnight Service will be conducted at 11.45 p.m. on 31st December by the ABC Supervisor of Religious Broadcasts.

CHRISTIAN EXPERIENCE.

She believed that the experimental acquaintance of the heart with God principally consisted in so living upon Christ by faith as to aim at living like him by love. She knew that the love of God toward the sinner, and the path of duty prescribed to the sinner are both of an unchangeable nature. In a believing dependence on the one and an affectionate walk in the other she sought and found "the peace of God which passeth all understanding" for "so he giveth his beloved rest." "The Dairyman's Daughter," Legh Richmond, p. 46.



QUESTION BOX

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

Q.—Anglo-Catholics make much of the fact that "Christmas" is an abbreviation of "Christ-mass." Is that the correct derivation of the word?

A.—The derivation of our word "Christmas" is somewhat obscure but there are good grounds for believing that it derives from "Christ-maesse," "maesse being Anglo-Saxon for "festival."

Q.—Whence comes the custom often observed to-day of the congregation joining in the Lord's Prayer at the beginning of the Communion office? Is it not intended to be the priest's private prayer?

A.—To the second part of the question the answer is an unequivocal "No"! Our liturgy bears the self-explanatory title, "Book of Common Prayer." It contains no private prayers.

The rubric immediately before the first Lord's Prayer in our liturgy (i.e., at Morning Prayer) provides the answer to the first part of your question. It reads:—

"Then the minister shall kneel, and say the Lord's Prayer with an audible voice; the people also kneeling, and repeating it with, both here, and wheresoever else it is used in divine service."

A.C.R. DONATIONS.

The Members of the Board of Management are most grateful to the following for their donations:—Mr. S. C. Hilder 7/6; Mr. C. J. Carne 7/-; Holy Trinity, Concord West, Women's Guild £2/2/-; Dr. P. H. White 8/6; Mr. E. J. Stanbury 7/6.

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NOTES AND COMMENTS

We extend to all our readers the heartfelt wish that this may be a very happy Christmas and that the New Year may be fraught with rich blessings.

The age-long message of Christmas is one of both joy and peace as we seek to strengthen those ties of love and devotion which unite us to our Saviour, first revealed in flesh as the Babe of Bethlehem.

Christmas comes and brings a pause in life's affairs, a period of relaxation before the activity and toil of a new year is ushered in. We are taught to meditate upon a profound truth which has altered the course of the world. "The Word was made flesh and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth."

God has come down and has met man's direst need. Christmas comes again to strengthen this conviction in believers and to remind us that our faith is abundantly satisfying to every man who receives, it simply because it reveals our God as one, who above all, is abundantly gracious.

With renewed faith in God's grace and with renewed strength through the indwelling Holy Spirit we may contemplate the unknown New Year with confidence and resolution.

As we look back over the year of grace drawing to its close, there are not wanting signs that disturb Bible-reading Christians. But there are many things for which we can thank God.

Only His over-ruling providential care can honestly account for many blessings which all believers have enjoyed. We thankfully acknowledge it to be true in the work of our paper in 1953. We are more than a church newspaper—we have a mission unique in the Church in Australia; we are a Protestant and Evangelical Church newspaper. We are glad to disseminate news but we are called to this special ministry to maintain, defend and extend that scriptural faith and worship which was won for us at such tremendous cost at the Reformation. There is no lack of church press in Australia but we humbly maintain that we are the only church paper with a national circulation for this vital purpose.

We thank God therefore, for the ever-growing circle of readers, friends, workers and benefactors whose support has been such an encouragement

over the past year and we earnestly pray that their numbers may continue to increase.

Perhaps the most distinct source of encouragement to us this year has been a very marked increase in our interstate circulation. This fact, together with the large number of appreciative letters which we receive, lead us to believe that the ministry of this paper was never more greatly needed and never more warmly received.

The Federal Government has sent troops, both by air and land, to fight the plague of locusts.

A Pitched Battle. The prophet Joel (read chapter ii) gives a vivid description of the depredations of "God's army," "God's great army," the locusts, which He sends amongst us for His own great purposes—Solomon, King of Israel and Judah, also described them "small but exceeding wise" with "no king yet go there forth all of them in bands"—and in his great prayer at the dedication of the Temple in Jerusalem (1 Kings 8. 37, 38), he lists the "locust" with plague and pestilence and with the "plague of man's own heart" against which prayer and supplication to God, the Lord of armies, is cited as the only court of appeal—

This great plague of locusts is now menacing again some "lands of the Bible"—Egypt, Abyssinia, Ethiopia—well known amongst others.

(Note.—Nine Hebrew words are used to express the locust species—that rendered "grasshopper" is used of the Egyptian plague—of the edible insect—and as the food of John the Baptist—it was the smallest of the "leaping" (Leviticus xi 22) locusts.)

First uranium, and now oil! This is certainly a richly endowed continent.

The reported discovery of oil in Western Australia has created

great excitement and oil shares are booming. It is likely that fortunes will be made—and lost—overnight. If oil is found in any considerable quantity the material advantages accruing to Commonwealth will indeed be immense. Such benefits must not be derided. God was pleased to promise His people wealth and prosperity and these blessings would be for their good always providing that the enjoyment of the gifts did not lead to forgetfulness of the Giver. Unadulterated materialism is an unmitigated curse.

How strange it is that people can be so worked up about worldly riches

and yet ignore the infinitely greater spiritual riches and blessings God is preparing for those that love Him. If people could see what the blessing of God would bring to them they would be willing to crawl round the world on their hands and knees over broken glass to get it. But this is a blind, blind generation.

The Minister for Transport, Mr. C. Wetherill, is reported in the "Sydney Morning Herald" as saying, "Trams and buses will lose £1,140,000 this year on concession and free travel."

From other figures given we deduce that the loss in 1952 was £1,107,000 and £857,000 in 1951. Thus in three years there is a colossal loss of £3,104,000 to be extracted from the unfortunate tax-payer. With some of the concessions nobody will quarrel. Blind people, disabled servicemen, and some others deserve our sympathy and help. Such items given by Mr. Wetherill amount to £450,000, which leaves a balance of £690,000 used for concessions not specified by the Minister of Transport. There seems to be a great field for economy here. Have free passes been handed out with too liberal a hand? Should not some of them be withdrawn?

To the above losses must be added the huge losses from uncollected fares. No wonder transport doesn't pay.

LUCAS-TOOTH SCHOLARSHIP.

This scholarship was established by the late Sir Robert Lucas-Tooth, Bart., in the year 1909 and is for the purpose of assisting men serving in Holy Orders in the Church of England in Australia to attain in England and elsewhere a wider culture.

The next appointment will be made in March, 1954, and the Scholar must be prepared to go to Oxford or Cambridge University or to some other place in England in accordance with such arrangements as may be made.

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THINK ON THESE THINGS

A WOMEN'S COLUMN.

(Conducted by June Dugan.)

By the time this article is in print and you are reading it, Christmas will probably be right on us and we will be caught up on the last minute arrangements which can only be done at the last minute. Housewives will be preparing for the fourteen meals (to say nothing of the in-betweens) which must be planned beforehand, because we will be so many days without the help of the shops. What a terrific amount of preparation for one day! We begin with our Christmas cards, or perhaps some of us who are wise enough may have begun months ago by putting away a shilling or two to cover the cost of presents. Then we find we are asking people to come and spend Christmas with us, or maybe we are having our own folk, some of whom we have not seen since last Christmas. There is the present list to be worked out, wrappings to see to, the children's school concert (few fancy dresses to be made), interviews with Santa, cake making, decorating, and so on till one seems hopelessly whirled around by the intense activity and organisation in which we are caught up, whether we would or no. What a far cry from "Peace on earth." In a sense it is peace, but in another it is such a crowded time that peace of the spirit is something hard to find time for.

Most likely this will be censored by an outraged editor, but I often think how hard it is for others to realise how much depends on the woman in the home at Christmas. Dad plays a very important part at the time, acting as host and doing many things. But somehow all the details and weeks of planning are always the woman's responsibility and can, if we are not careful become so fagging and overbearing that the fun and happiness of Christmas are lost. If mother is too tired and too nervy to enjoy things everyone will feel its effect.

Every Christmas, sure as sure, the man of the house suddenly realises on Christmas Eve when shops are shut and purchasing is ended, that we have nothing for Mum or Aunt Ag., and with stricken look and anxious brow he comes to Mother to know "what on earth we will do?" Of course all is well and how relieved everyone is to find that suitable presents are already wrapped and tagged. We have all experienced this, be it with husband or father, even brother and though it makes us impatient at times, underneath it there is a very lovely truth, for it teaches us that we are so important at this time to make things go, and to be

the fairy godmother, behind so many thoughtful acts and expressions.

This thought of being so much relied upon also brings with it a challenge as always: if others are looking to us for the lead in things material they will also be looking to us for the spiritual lead. More and more in this modern material world the hard facts are replacing the things that are unseen and the central theme of Christmas is no longer the Babe in the Manger, the good tidings of great joy, but our giving and receiving, our hospitality, our pleasure, and in fact every facet of Christmas but the spiritual one. It is evident everywhere that Santa has now become the emblem of Christmas instead of the Babe of Bethlehem, the reindeer have replaced the animals at the manger, candles have replaced the star and every spiritual emblem has its material counterpart. As in all things, we must agree that all these have a place but let the most important things be put first, and our festivities and celebrations be centred round the most important things of all, the gift of God of His Baby Son so many years ago on that first Christmas Day.

Like every other gift, this gift from God must be received as well as given. We are the sharers in the wonderful plan and we must receive this Son as our own as a personal gift from God the Father or it ceases to be a gift, then the whole theme of Christmas a shoddy pretence, even a mockery.

As Christmas is a time for personal giving and receiving let us personally accept Jesus Christ as God's great gift to us and express our personal gratitude by giving our lives to real service for Him.

May you all have a blessed and joyful Christmas and a New Year of peace and goodwill.

Our Prayer:

Happy all who hear the message,
Of His coming from above;
Happier still who hail His coming,
And with praises greet His love.
Blessed Saviour, Christ most holy,
In a manger Thou didst rest;
Canst Thou stoop again yet lower,
And abide within my breast?

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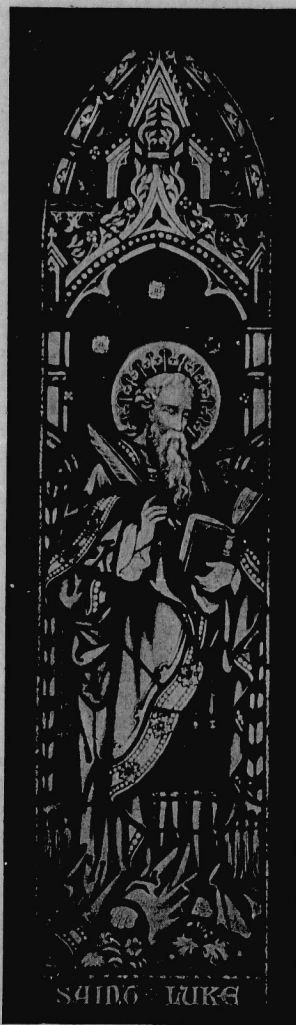
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The Life and Achievements
of Oliver Cromwell (2)

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

Cromwell, who in his religious beliefs gradually changed from a Puritan Churchman to a Presbyterian and then to a stout Independent, was a pioneer, with the latter party, for liberty of conscience and toleration.

He was no bigot—"The State in choosing men to serve it", he wrote before Marston Moor, "takes no notice of their opinions. If they be willing faithfully to serve it, that satisfies." The Presbyterian hatred of toleration was so strong that they even declared—"to let men serve God according to their consciences is to cast out one devil that seven worse might enter." The "Instrument of Government" enacted "that none shall be compelled by penalties or otherwise to any public profession of faith, but that endeavours be used to win them by sound doctrine and the example of a good conversation." Cromwell, writing from the Army, stated: "Presbyterians, Independents, all have here the same spirit of faith and prayer, the same presence and answer. They agree here, have no names of difference"; and he added a fervent wish which modern apostles for reunion will echo: "pity it is it should be otherwise anywhere. All that believe have the real unity which is most glorious." Cromwell also told his "Little Parliament" "to be tender and pitiful towards all of a different judgment. Love all, cherish and countenance all in all things that are good. If any desire to lead a life of godliness and honesty let him be protected."

He was not, however, always fully consistent, since he told the Governor of Ross in 1645: "As for that you mention concerning liberty of conscience, I meddle not with any man's conscience. But if by liberty of conscience you mean a liberty to exercise the Mass, I judge it best to use plain dealing with you and to let you know that where the Parliament of England has power that will not be allowed of." Papists and Prelatists were expressly excluded from his general toleration, but apparently he banned the Church worship largely for political reasons. An eminent royalist, and an enemy of Cromwell, declared that "the Protector indulged the use of the Common Prayer in families and in private Con-

venticles and this would never have been interrupted had they not insulted the Protector and forfeited their liberty by their plottings against his person and government." The last clause of Cromwell's severe Edict of November, 1655, forbidding the use of the Liturgy in public or private, has a modifying section exempting all clergy who have "since their ejection given a real testimony of their godliness and good affection to the present government." Cromwell also told his Second Parliament in 1656 that "our practice has been" that religious exercises which "continue quiet and peaceable would be permitted, but that religion must not be made a pretence for arms and blood"; so that Hallam may be correct when he affirms that "no episcopal clergyman was imprisoned under the Commonwealth except for political reasons." Certainly Evelyn records several instances where he attended Episcopal worship after this Edict was in force; and Cromwell was friendly with many eminent royalists including the saintly Archbishop Usher, who had declared that "Cromwell had guts but no bowels." Cromwell, however, ordered a public funeral for Usher in 1656 in Westminster Abbey with the use of the Church burial service.

HIS FOREIGN POLICY.

But probably Cromwell's greatest achievement was in the realm of foreign policy. Even Clarendon admits that "his greatness at home was but a shadow of the glory he had abroad". After the King's execution all the European Powers were strongly antipathetic to him, and England was in an isolated and dangerous position in 1653. Cromwell's three great aims were (1) to secure English ascendancy at sea for the development of English commerce — and in the Peace with Holland in 1654 the Dutch conceded the supremacy of the English flag; (2) to prevent the Stuarts' restoration by foreign aid; and (3) to achieve the unity of Protestant interests in Europe. In the second aim he was completely successful. Sweden promised not to aid the Stuarts and Cromwell made an alliance with Holland and got permission to trade with the Portuguese

Colonies. Spain would not co-operate with him and he regarded her as the "great underpropper" of the "Roman Babylon" and her West Indian Colonies, as legitimate prizes to attack. He made an alliance with France so that she had to expel the Stuarts and he forced her to intervene on behalf of the persecuted Vaudois Protestants. He promised in return to aid France in her attack on the Spaniards in Flanders and he received as recompense the town of Dunkirk. He also captured the island of Jamaica and greatly advanced English trade so that England was respected abroad as never before. But his attempt to combine the Protestant interests in Europe completely failed. He did not realise that by this time religious loyalties were often subordinated to national and commercial advantages. Holland, for instance, in 1659 joined with Roman Catholic Hungary against Protestant Sweden in order to gain command of the Baltic. But altogether Cromwell's foreign policy was a triumph of diplomatic skill. Pepys writing on July 12, 1667, comments on the way people "now-a-days reflect upon Oliver and commend him, what brave things he did and made all the neighbour princes fear him"; and he adds that it was a miracle how Charles II "could devise to lose so much in so little time."

EXECUTION OF CHARLES I.

Most people regard Cromwell's determined acquiescence in the execution of the King on January 30, 1649, as an indelible stain on his character. Charles refused to acknowledge or plead before this illegal "Army" Court, and as Green well remarks about this "Trial," "whatever the faults and follies of his life, he did nothing common or mean upon that memorable scene." Buchan remarks, "There fell on the land the horror of a great sacrilege," but he adds that the act "gave kingship a new anointing." He confesses, however, that "his execution was largely his own blame, since in 1647 he could have got from Cromwell and the Army terms which would have safeguarded the things for which he ultimately died — episcopal government and a reasonable degree of royal authority. But in his folly he tried to bluff those with whom he dealt with and the game went against him." As Prof. Gwatkin says "Charles made his promises according to the convenience of the moment without any seeming purpose of keeping them, and not uncommonly gave contradictory assurances to different parties at once." He was prepared to purchase his liberty by promising the Scots to ban the Independent worship, while at the same time offering to give the Independents liberty of worship and accept the Army's proposals. Cromwell as late as 1648 was striving to effect a compromise and save the King, but Charles' duplicity and perfidy in his negotiations with both sides were unpardonable. He thought he was indispensable and that "he had the power to turn the scale and that the party must sink which he abandoned, and this made him play between both till neither would trust him." But his execution was of

course a travesty of justice, and it enabled Charles to die a martyr in the cause of English liberties which his illegal condemnation so violently outraged. It also made Cromwell a despot and despotism always involves excesses as totalitarian rule to-day abundant ly illustrates.

PERSONAL QUALITIES.

In his personal life Cromwell was no narrow "kill-joy". He loved hawking, field sports and fine horses, instrumental music and good singing, and he entertained "the skilfullest in that science in his pay and family." He was fond of good art and fine tapestries and statues, and was a great patron of learning and literature. He protected the Universities from Anabaptist vandalism. Sir C. Firth declares that his "Letters and Speeches prove him to have been honest and conscientious throughout." Carlyle says Cromwell "took up arms for both civil and religious liberty, but as a ruler he avowedly subordinated the civil liberty and interests of the Nation to the peculiar interest of God." Thurlow asserted that Cromwell "was naturally compassionate towards objects in distress and that a larger soul seldom dwelt in a house of clay than he was." "Make it a shame," said Cromwell, "to see men bold in sin and profaneness, and God will bless you." After the battle of Dunbar he wrote: "Own your authority and improve it to curb the proud and the insolent, and such as would disturb the tranquility of England. Relieve the oppressed, hear the groans of the poor prisoners. Be pleased to reform the abuses of all professions, and if there be anyone that makes many poor to make a few rich, that suits not a Commonwealth. May God give you hearts to set upon these things to His glory and the glory of your Commonwealth; then you shall shine forth to other Nations who shall emulate the glory of such a pattern."

The aims of a modern democratic "Welfare State" could scarcely be stated better. Politically, Cromwell was ahead of his times. With all his good intentions, he had pitched his standard for civil and religious life too high for the majority to accept and so he had to rely on the sword to enforce his ideals of liberty which at once translated them into another form of tyranny—in fact into the rule of a military dictator. His exacting and arduous career and "mission" had prematurely worn out his physical strength. "God knows," he told his last Parliament, "I would have been glad to live under my wood-side and to have kept a flock of sheep, rather than to have undertaken this government." In his last illness in September 1658 old doubts assailed him, but he declared that "the Lord hath filled me with as much assurance of his pardon and love as my soul can hold," and in his last beautiful prayer he remembered the people of God: "Many," he said, "have set too high a value upon me, though others wish and would be glad of my death. Lord, however Thou dispose of me, continue and go on and do good for them. Teach those who look too much on Thy instruments to depend more upon Thyself. Pardon such as desire to trample upon the dust of a poor worm, for they are Thy people too, and pardon the folly of this short prayer, for Jesus Christ's sake."

—"Church Gazette."

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CORRESPONDENCE

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

REMEMBRANCE BOWL.

Dear Sir,

I desire to commend to Church of England people throughout Australia the Appeal which is being made at this time by the World Council of Churches on behalf of its great work among the stricken churches of Europe, and the millions in Europe and Asia who have been made homeless and destitute by flood, earthquakes, wars and political tensions. To rehabilitate the Churches in countries devastated, impoverished and politically disturbed as a result of the World War, must surely appeal to our wisdom as well as to our sympathy, for it is designed to enable them to resume and extend their work, witness and fellowship, and so contribute materially to the rehabilitation of Europe and the world.

The call of the dispossessed and needy multitudes, numbering between 70-80 millions who form, as somebody has said, "an arc of misery from France to the Philippines" cannot fail to have a special appeal to Christian men and women at the Christmas season.

I trust therefore that we shall respond generously to the suggestion that in every home in Australia there should be a Bowl of Remembrance placed on the Christmas dinner table, that those who are enjoying the blessings, spiritual and material, associated with that happy season, may remember in a practical way their less fortunate brethren, and in thankfulness to Him who came to Bethlehem on Christmas Day to begin His great work of redemption for us, we shall remember His own words "Inasmuch as ye have done it unto one of these, the least of my brethren, ye have done it unto Me."

Yours, etc.,

HOWARD SYDNEY

(Archbishop of Sydney)

Diocesan Church House,
George Street, Sydney.
3rd December, 1953.

GATES OF HELL.

Dear Sir,

The Rev. K. N. Shelley, in his letter Nov. 26, regarding this subject, says, "The expression 'Gates of Death' is used four times in the Old Testament, and in one of these occasions (Job. 38.17) the Septuagint uses the word 'hades' for 'death'—thus using almost the same expression as in the text under question."

On the other hand the Septuagint mistranslates the Hebrew of Daniel 8.2, which reads "I was by the river Ulai" so that "gate" is used to render the word for "river" (or "flood"). A case in point for the late Dr. Bernard?

Yours, etc.,

E.S.T.

KING'S SCHOOL SCHOLARSHIPS.

Dear Sir,

It would be much appreciated if an announcement of the following Scholarship

Awards could be published in "The Church Record."

Violet Macanish Scholarships.

J. L. Fullagar, (Fort Street Opportunity School).

P. M. Mander, (Gosford Primary School).

N. W. C. Dorsch, (The King's School, Parramatta).

P. A. L. Lancaster, (Ryde Opportunity School).

Robert Campbell Scholarship.

R. G. V. Sellers, (The King's School, Parramatta).

Burton Scholarship.

A. G. Bain, (The King's School, Parramatta).

Bursaries.

G. E. A. Cuppage, (Toowoomba Grammar School).

R. D. M. McCully, (Gulgambone Primary School).

Yours, etc.,

W. J. PICKARD,

Clerk to the Council.

King's School, Parramatta.
30th November, 1953.

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Owing to the holidays our
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readers

A VERY HAPPY CHRISTMAS
and
NEW YEAR

WHAT EVANGELICAL CHURCHMEN BELIEVE.

III. THE OFFICE AND THE WORK OF OUR LORD JESUS CHRIST.

(c) THE REMISSION OF SINS.

(By the Rev. H. M. Arrowsmith, Assistant Minister, St. Andrew's Cathedral, Sydney.)

The evangelical witness must always be consistent with the Scripture. When it comes to doctrine, the evangelical attitude could be paraphrased this way: "Where the Scriptures speak we speak. Where the Scriptures are silent, we are silent." (The phrase is borrowed from another sphere.) It is because the Scriptures make it so clear that the sacrifice of Christ was made once and for all that it is part of the conviction of Evangelical witness that there should be no references to altars and sacrificial priesthoods in the Church of England teaching and worship. It is precisely to avoid such an interpretation that the truer evangelical conviction requires that the minister or priest at the Holy Table should not turn his back on his congregation. These matters do bear very heavily upon doctrine. Nothing must be done or implied which minimises the work of Christ and which is dishonouring to Him.

It is part of this same conviction which has informed and strengthened evangelical convictions on the matter of the remission of sins. Together with this principle, there is the associated matter of confession.

WHAT THE PRAYER BOOK SAYS.

It is very helpful and illuminating to see precisely what the Prayer Book says both in the words of our services and in the rubrics which interpret them.

Let us take the General Confession at Morning Prayer and Evening Prayer. Notice that it is addressed to "Almighty and most merciful Father." In the same services the Absolution reads as follows: "Almighty God . . . He pardoneth and absolveth." Furthermore, the Rubric before the Absolution says that that Absolution is to be "pronounced by the priest alone."

Let us look now at the Holy Communion Service. When we come to the words of gracious invitation, the priest or minister says: ". . . make your humble confession to Almighty God meekly kneeling upon your knees." Then in the confession the people and minister all say together, "Almighty God . . . forgive us all that is passed." Following this there comes the Absolution which is also pronounced in the following words: "Almighty God . . . have mercy upon you."

This phrasing of the Prayer Book is extremely significant. In Morning Prayer and Evening Prayer Services neither the Confession nor the Absolution are taken from a Romish service. They appeared for the first time in the second edition of Edward VI's Book of Common Prayer. These references make three things extremely clear, so clear that there cannot be any doubt as to the teaching of the Church of England:

(1) The confession of sin is made by the sinner himself to God Himself.

ALL CHRISTIANS HAVE A

RESPONSIBILITY

to BE what they ought to be in Christ (daily enjoying His total victory over the world, the flesh, and the devil), that they may DO what they ought to do for Him, playing their part in winning unbelievers to Christ by the power of the Spirit. One vital step to this end would be the universal adoption of the motto.

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(2) The Absolution is pronounced by the minister and is declaratory only. It is not judicial.

(3) Even the terms of the Absolution make it clear by the nature of the words and the very grammar of its competition that it is Almighty God alone who pardons and forgives.

Now, all of these affirmations of the Prayer Book are based upon the sure statements of Holy Scripture. There are a number of relevant verses. For example, Mark 2:7 "who can forgive sins but God alone"; Luke 5:21 — "Who can forgive sins, but God alone?"; Luke 5:24 — "The Son of man hath power upon earth to forgive sins"; Acts 10:43—"through His name whosoever believeth in Him shall receive remission of sins"; Ephesians 1:7 "in whom we have redemption through His blood, the forgiveness of sins"; Colossians 1:14—"in whom we have redemption through His blood, even the remission of sins"; 1 John 1:9—"If we confess our sins He is faithful and just to forgive us our sins."

The Scriptural warrant, therefore, is clear and the fidelity of the Prayer Book to the Scripture is manifest.

The three terms Confession, Forgiveness of Sins and Absolution are the very foundation of a man's rightness with God and of his restoration and worship. Unless there is a God who hears and who forgives, and unless there is the assurance of forgiveness in the sinner's heart, there can be no peace with God and no acceptable worship. The whole point at issue is as to whether this re-establishment of a man's right relationship with God depends upon a human medium, and as to whether there is any judicial act of another man through which a man can know that he is restored to favour with God. The issue has been stated in the following words: "Has God deputed to His church any sacerdotal or ministerial medium through and by which the confession of sin may be made by the sinner, and the sinner receive absolution?" It is to avoid conflict with Scripture and in order to refuse the tyranny of man over man, and in order to preserve unabated and unchallenged the supreme singleness of the work of Christ in these particulars that the Prayer Book has been so phrased. The Prayer Book safeguards Scriptural doctrine. Let it be remembered that Absolution is not the forgiveness of sins but it is the pronouncement that sin is already forgiven by God in those cases where the sinner has come to God and made a personal, sincere and genuine act of penitence. Where the sinner has fulfilled the conditions, then the very nature of God requires that sin should be forgiven. The minister or priest at an Anglican service is only, therefore entitled to pronounce an Absolution which, in effect, assures the sinner that if he have repented sincerely, and genuinely confessed his sins to God, then God is faithful to forgive him his sins and he can therefore have the assurance of forgiveness and reinstatement. It cannot be too strongly emphasised that the teaching of the Church of England is that the Absolution by its priests is only declaratory. It is a pronouncement of the assurance of God's forgiveness, but it is not the an-

nouncement of the priest's own discernment and judgment. Such would be an intolerable and arrogant presumption.

Let the following two matters be added in further confirmation. The Collect for the 24th Sunday after Trinity says:

"O Lord, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed; Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour." Amen.

Then, too, there is an expressive passage in the second part of the sermon on Repentance, in the Homilies:—

"Let us use that kind of confession that God doth command in His Word; and then doubtless, as He is faithful and righteous, He will forgive us our sins, and then make us clean from all wickedness. I do not say but that if any do find themselves troubled in conscience, they may repair to their learned curate or pastor, or to some other godly man, and show the trouble and doubt of their conscience to them, that they may receive at their hand the comfortable salve of God's Word; but it is against the true Christian liberty that any man should be bound to the numbering of his sins."

What The Bible Means To Me.

(Pastor Martin Niemoller.)

The door of my Cell No. 1 opened suddenly, and in strutted an officer dressed in a showy uniform. I arose from my footstool. "You have been announced to me as the personal prisoner of the Fuehrer, and we have awaited you, as you may well know, for a long time. Now have you any wishes or complaints?"

I was struck by the man's behaviour, which was nearly polite. I knew at once that he must be the "Lagerkommandant" of Sachsenhausen Concentration Camp, whose reputation was more than bad. So I hesitated a moment, and then answered.

"Yes, I have complaints, and many; for last night when I was brought here I was stripped by your men of practically everything — of my wedding ring, my wrist watch, and all my books and papers; and I have, accordingly, many wishes, but one wish above all — that you give me back my Bible, and that right away."

Now it was his turn to hesitate, for Bibles were not allowed inside the barbed wire. He wavered, then he called to his guard: "Get this man's Bible from my office." And ten minutes later I had my Bible back!

The Bible: what did this Bible mean to me during the long and weary years of solitary confinement, and then for the last four years at Dachau Cell Building? The Word of God was simply everything to me — comfort and strength, guidance, and hope, master of my days, and companion of my nights, the Bread which kept me

from starvation, and the Water of life which refreshed my soul.

And even more: "solitary confinement" ceased to be solitary. My window was too high to look outside, but not too high to call through and give forth portions of the Bible—as grains of seed that might be caught from my window by the passer-by. And later on, when I was allowed to walk in the courtyard for an hour daily, there were other windows—not too high to call up the Word to him, the brother prisoner. "The Word of God is not bound." And it became comfort and strength, guidance and hope for others as it ought to be. And to-day? What does the Book mean now to me? I think, just the same, only that the restrictions have gone and the opportunities have widened. The task is lying ahead of us. There is a world waiting for the life of God and for His peace. We have to unfold it to them from the pages of the Bible, and announce to a longing mankind—the message of love and righteousness, of grace and truth, the message of the desired peace which passeth all understanding. Here is a Book, given from God. Take it, read it; pass it on, and keep it; for it knows the Way of Salvation!

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A YEAR OF EDUCATION.

School instruction for the year is finished, and the ever-pressing work of the "Trowel" publication completed for the current quarter, and the Board of Education (Diocese of Sydney) pauses for the seasonal respite.

The work of the year has been a fine one. Two outstanding features of the year were the Annual Examination Prize-giving, and Education Sunday. The former, held on November 7th saw some 400 people gathered at the Chapter House, and representing thirty-five of the fifty Sunday Schools who had participated in the Annual Examinations conducted by the Board.

The Sydney Synod received with interest a comparison of the work carried out in 1890 and 1953. Despite the fact that contributions towards the work of Religious Instruction in the Schools has increased in the past few years, yet in 1953 and £625 was donated as against an amount to the present value of some £7330 in 1890 when four full-time workers and eight part-time workers were maintained as against the three full-time, and two part-time workers of 1953. Classes averaged about forty-five pupils in 1890, and to-day average one hundred and twenty pupils.

That "The Trowel" is appreciated is shown by the fact that its sales have almost doubled over the past two years, some 4500 copies being sold each issue. Another feature of the Board's work is the Depot maintained at 201 Castlereagh St. The choice of materials available for Sunday School lessons has now been increased by the introduction of printed outlines of the lessons, and printed illustrations.

The New Year will see an expansion of the work. Meanwhile there are pressing difficulties, heavy commitments. The over-draft needs to be reduced, the Director's car to be replaced. Increased assistance is needed in staff, especially in the Schools.

In our Christmas giving it would be good to bear in mind the tremendous value of this work, and the greatly needed help through prayer and material assistance.

"GREAT CHURCH" RESTORATION.

Reconstruction of the "Great Church" of Debrecen, Hungary, will be completed by the autumn, according to the Hungarian Church Press, who state that the State Office of Church Affairs has recently granted a further £15,000 to finish the job.

The State had already spent £45,000 on the work. The Church was badly damaged by two direct hits by bombs during the war.

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PERSONAL

The Ven. Archdeacon F. O. Hulme-Moir, Rector of St. Andrew's, Summer Hill, N.S.W., will be consecrated on St. Barnabas' Day, 11th June, 1954, and will be installed as Bishop of Nelson in All Saints' Cathedral, Nelson, N.Z.

The Rev. George T. Morphet, Th.L., Rector of Christ Church, Echuca (Dio. of Bendigo) has been appointed Chaplain to the Missions to Seamen, Townsville, Q.

Two new appointments have been made to the staff of St. John's, Canberra, taking effect from the new year. They are the Rev. G. D. Griffith, B.A., Th.L., and the Rev. P. F. Rudge, B.Comm. Mr. Griffith, who is married, was trained at St. John's College, Morpeth. After curacies for five years in the Diocese of Newcastle, he was appointed vice warden of St. John's College, Brisbane, in 1949. He had hardly begun his duties when he was awarded the Lucas Tooth Scholarship, which took him to Oxford University for two years. He then went to the General Theological Seminary in New York, where he has just recently completed two years as student and tutor. The Rev. P. F. Rudge is a graduate of the University of Tasmania, having secured first-class honours in Commerce. For the last five years he has been a student at St. Michael's House, Craferes, South Australia, the Australian theological college of the Society of the Sacred Mission (Kelham).

The Rev. G. E. Mutton has been appointed Rural Dean of Ballarat.

The Rev. Arthur Gray, Vicar of Mortlake, has been appointed to succeed the Rev. Gordon Coad as vicar of Warracknabeal (dio. of Ballarat).

Mr. F. C. Wilcox, of Geelong, has been appointed as Reader-in-charge of Edenhope (dio. of Ballarat).

Miss Mary Lewis, who is a graduate of St. Christopher's College, has been appointed to the staff of Christ Church, Warrnambool (dio. of Ballarat).

The Rev. C. C. Cowling, Th.Schol., Vicar of Lismore (dio. of Ballarat), has obtained the degree of Bachelor of Divinity of the University of London with honours.

The Ven. E. J. Lees, Th.L., Archdeacon and Registrar of the diocese of St. Arnaud has been appointed Registrar of the diocese of Gippsland from 1st Feb. next.

The Rev. E. E. Taylor, Th.L., of Blackall (dio. of Rockhampton) has been appointed to Kojonup (dio. of Bunbury).

The Rev. C. G. T. Tiller, Th.L., Rector of Katanning, has been appointed Rural Dean of Albany (dio. of Bunbury).

The Rev. Jack Wills and the Rev. John Greenwood were ordained to the priesthood at St. John's, Horsham (dio. of Ballarat) on St. Thomas' Day, 21st December.

Miss Ruth Hirst, B.A., Dip.Ed., Senior Mistress of P.L.C., Pymble, has been appointed Headmistress of Abbotsleigh School, Wahroonga, N.S.W.

Canon M. L. Loane, who is on a visit to Tasmania, will be a speaker at the Hobart Christian Convention.

MISSION CONFERENCE AT DARWIN, DECEMBER 7, 1953.

A Northern Territory Mission Conference was opened in Darwin to-day by the Acting Administrator (Mr. R. Leydin). It is being attended by representatives of the Australian Board of Missions, the Catholic Missions, Baptist Mission, Aborigines Inland Mission, the Church Missionary Society, Lutheran Mission, and the Methodist Missions; senior officers of the Administration and a representative of the Department of Territories.

In a message to the conference, the Minister for Territories, the Hon. Paul Hasluck, M.P., said:—

"The Commonwealth Government appreciates the readiness of missionary bodies working in the Northern Territory to join with officers of the Northern Territory Administration in a conference to discuss matters of mutual interest. I trust that this meeting will be the forerunner of regular meetings of a similar kind and will be fruitful of much good in the advancement of native welfare.

"The idea of the conference originated in some correspondence I had with representatives of the Christian missions in 1952 on the question whether the Christian Church could make a bigger and more helpful contribution to the future of the native peoples. Therefore the basic idea behind this conference is that mission work in this field might become fuller and more effective.

"The policy of the Government is to co-operate with the the Christian missions and to give governmental support for the work of the Christian missions. We adopt that policy both because we place a high value on Christian teaching and the spiritual counsel and moral guidance of the Church in the uplifting of humanity, and because we recognise that the missions can also make a major contribution to those measures in health, education and training for citizenship which open a path for the native people towards full social acceptance in our community.

"Over the past 70 years in the Northern Territory the missionaries have cared for natives at times when many others were neglecting them; they have shown compassion when others were indifferent and they have held a faith when others said there was no hope. I wish to assure those present that I know and honour the record of the missions.

We offer our congratulations to the Rev. Broughton Knox, the newly appointed Vice-Principal of Moore College, who has gained his Doctorate of Philosophy at the University of Oxford. The announcement of this was received in Sydney last week. Dr. Knox is the eldest son of Canon and Mrs. D. J. Knox of Gordon, Sydney.

MACHINE AGE.

Extract from a Sermon in St. David's Cathedral, Hobart, preached by Ven. W. R. Barrett, M.A., Th.D., recently:—

This is an age of machines, of gadgets and buttons, it is true—but it is still true that it is the man who pushes the button who counts for most in the final analysis.

(2) There is, too, a strange and pathetic trust in education, and the growth of scientific knowledge and achievement. The idea that because we have motor cars, refrigerators, jet planes, atom bombs and devices innumerable then we must be better people. T. Z. Koo said if I enter one of the most modern planes a fool and travel 10,000 miles in it, I get out still a fool! When the State relieved the Church of its responsibilities for the education of people and substituted for the doctrine of the Trinity compulsory instruction in Trigonometry there was among enlightened observers the pleasant feeling that considerable progress had been made towards a better world. Would unbiased observers say that the experiment has succeeded? The Old Book is terribly right when it says that "righteousness exalteth a nation." It was just the strength of the power of evil in 20th century man that led the late Professor Joad, Professor of Philosophy in the University of Birmingham, from scepticism back to the Christian faith!

LUCAS-TOOTH SCHOLARSHIP

1954 AWARD

Applications have been called for an award of a Lucas-Tooth Scholarship, which, if a suitable candidate applies, will be awarded in March, 1954.

The Scholarship is open to certain Church of England Clergymen who desire to pursue their studies in England.

The Scholarship will be for two years at £600 (English Currency) per annum. Return steamer fare will also be paid.

Further details may be obtained from the Secretary to the Trust.

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Proper Psalms & Lessons

December 25. The Nativity of our Lord.

M.: Isaiah 9:2-7; Luke 2:1-20. Psalms 18, 85.

E.: Isaiah 7:10-14; 1 John 4:7 to end. Psalm 132.

December 27. Sunday after Christmas.

M.: Exodus 33:9-19; John 13:21-35. Psalms 2, 8.

E.: Isaiah 6:1-8; 1 John 5:1-12. Psalms 45, 110, 113.

January 3. 2nd Sunday after Christmas.

M.: Isaiah 42:1-16; Matthew 6:19 to end or Ephesians 1. Psalm 103.

E.: Isaiah 43:1-13 or 43:14-44:5; Matthew 7:13-27 or 1 John 3. Psalm 104.

CHRISTMAS DAY.

The festive season is under way. But what is this festive season; from what does it arise and what is its purpose?

In the Collect the Church gives two very clear answers. The fact is the Incarnation and the purpose is the regeneration of man.

In the epistle we learn that God from ancient times has used holy men as prophets to bring this message to His people. But now the Divine Revelation is to be complete, the Light is to shine in all its fullness, God speaks, through His Son, "Whom He had appointed heir of all things, by whom also He made the world."

Turning to the Gospel we find not the lovely stories of angels and shepherds, but we go back to the Beginning. Here the aged St. John touches on a theme almost too sacred to contemplate. Jesus Christ is the Divine Word who ever was and now in God's own good time He becomes Flesh and dwells among men, to show them the mind, the purpose and the Love of God. His birth is miraculous, He shares our nature that we may become regenerated by adoption and Grace.

SUNDAY AFTER CHRISTMAS DAY.

The collect, epistle and gospel carry on the thought of Christmas Day, for the Incarnation is too important a doctrine to think over for one day only. To-day we quietly meditate again on this Divine Truth which challenges our intellect and inspires our souls. In the epistle St. Paul tells us that because of the Incarnation we are no longer servants striving fearfully to carry out the law. Now we really are Sons of

God, this is due to no merit on our part it is an act of grace—an act of adoption. The force behind adoption is love—the Divine Love so wonderfully revealed in Our Lord.

Turning to the Gospel we have not the mystical language of St. John, but in simple and plain words St. Matthew tells us that never was a birth like that of Christ. Though he was born of the Blessed Virgin Mary "she was found with child of the Holy Ghost." Our Blessed Saviour had no human father. And so our thoughts are turned again to the great fact and purpose of Christmas—the Incarnation of Our Divine Master.

THE CIRCUMCISION OF CHRIST.

Having thought on Our Lord's Divine Nature, His pre-existence, and His Holy nativity now the collect of the Circumcision reminds us that He was circumcised and became obedient to the Law of man. He is not only truly Divine He is truly human.

St. Paul in the Epistle citing the case of Abraham, stresses the paramount importance of faith. Circumcision was a "sign," a seal of the righteousness of the faith which he, i.e., Abraham, had, yet being uncircumcised." Blessedness

—freedom from sin is the gift to those who come to God in Faith.

In the Gospel we have one of the 'simple but immortal stories of all time. Apparently two peasants true to custom have their child circumcised. But he is no ordinary child though he conforms to the law for man, angels and shepherds bear witness to this. So in the collect we pray that we may be granted true circumcision of the spirit, that being free from fleshly lusts we may ever obey God's Holy Will.

Empire Memorial in St. Paul's "New High Altar and Baldachino."

Early in 1950, when the plans for the restoration of the war-damaged East End of the Cathedral were published along with illustrations of the finished work, it was noticed with dismay by many loyal church people and others that these included the introduction of a baldachino (canopy) over the "High Altar" (or Holy Table) and a large silvered crucifix, as part of a Memorial to American service-men killed in the war.

Both of these items were declared unlawful by Judicial decisions in the 1870's and in 1906 the Royal Commission on Ecclesiastical Discipline, in its Report, declared the introduction of crucifixes "... unlawful if they are made, or in danger of being made, objects of superstitious reverence, contrary to Article XXII ..."

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Holy Night — THE EVE OF CHRISTMAS

The soft lustre of an Eastern evening witnesses the birth of Jesus before He, as the Dayspring from on High, is visited in the early dawn at Bethlehem by the humble shepherds. A romantic subject for meditation at this time could be the occasions when the Bible records for us the darkness of night time and its accompanying message. In sharp contrast with the terror at Calvary when the blind of God was drawn and "darkness was over all the land unto the ninth hour" is the quietness and simple beauty of the night before Christmas. No night of the Bible can offer such an excellency of peaceful rapture as we read with wonder and love of the incarnation of the Son of God. This night is the beginning of the watershed of prophecy; the "Day of the Lord" is ushered in by the songs of the angels and the yearnings of the shepherds.

NIGHTS OF BIBLE.

Casting our minds backward over the nights of the Bible we are only able to mention a few. We remember the Passover night as "A night to be much observed unto the Lord." This was the night of deliverance to the captives in Egypt from the slavery of Pharaoh. The angels on this night are grimly

silent but nevertheless active on their mission of death. The two memorable nights of Jacob, first at Bethel and then the midnight struggle at Peniel, lasting until dawn are severally set out in Genesis 28 and 32; these cannot escape our thoughts. First we see a night of beauty beholding the glory of the opened heaven with the angels ascending and descending. Then we see the opened heart of Jacob seeking blessing as the unquenchable thirst of his life in the midst of tribulation. How soul stirring is the prospect of Nicodemus in St. John, chapter three as he comes to Jesus by night. "Ye must be born again" are Christ's words to him.

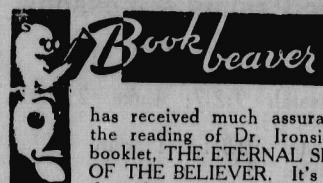
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The birth of Jesus is the heralding of deliverance to all. Mary had professed her rejoicing in "My Saviour." The angels proclaimed the good news to all people; "Unto you is born this day a Saviour." The shepherds preached Christ as they made known abroad the message of the angels: A Saviour to all — Peace on earth for all. The love of God was shed over all but only few would accept. Overshadowing the humble manger is the song of the angelic hosts "Glory to God in the highest."

The Gospel of our Lord Jesus as it opens at Bethlehem demands our attention on Christmas Day. This night is unsurpassed in splendour by any night of history. Can we find any other night upon which so much human as well as heavenly attention been the inspired subject of the artist's brush, the poet's pen, the sculptor's chisel, the writer's epic with play and narrative, the actor's sanctum of bliss and hushed reverence. Here is a mother's joy, a prophet's seal of truth, a scientist's study, a sinner's unshakable hope. Christmas can be all these; but one thing yet remains which is needful. Christmas demands that we come back to the simple loving faith and worship of the shepherds on the hills of Bethlehem. They understood and found the blessing of peace. Have we so adorned the Christmas holiday that it ceases to be a Holy Day? Has the social claim of Christmas overshadowed the secret of the cradle?

His Name shall be called wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace (Isaiah 9:6).

"God is not dead, nor doth He sleep;
The wrong shall fail,
The right prevail,
With peace on earth, goodwill to men."
—N. R. Graham.



has received much assurance from the reading of Dr. Ironside's little booklet, **THE ETERNAL SECURITY OF THE BELIEVER**. It's a subject that always seems to be cropping up, especially with young ones in the faith, and Book Beaver thinks it's a good idea to get the book, which is only 2/6, and it will certainly help to straighten out those problems and doubts that often arise. Ring, write or call at Dalrymple's Sydney Book Stores — 5th Floor, State Shopping Block, Market Street — Phone MA 4286 or 20 Goulburn Street — Phone MA 3169.

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Diocesan News

MELBOURNE

St. Christopher's Training College.

Graduation Day was held on Thursday, 26th November. The day began with a celebration of Holy Communion in the College Chapel, the Rev. F. Cuttriss being the celebrant.

In the afternoon the Rt. Rev. J. D. McKie, Bishop of Geelong, presented the Diplomas to the Graduates and wished them well in their future work. The Director of the General Board of Religious Education, Mr. V. K. Brown, addressed the gathering.

In the evening, the Principal and students were "At Home" to a large number of friends of the College.

The graduates on being introduced spoke of their future work—Three of the seven graduates will be returning to the Canberra-Goulburn Diocese. These are:—Joan Challen, who is going to the Parish of St. John's, Canberra; Kathleen Eccleston, who has been appointed to the Parish of Junee, and Helen Dewhurst, who will be the Field Officer for Youth in the Diocese.

Betty Holmes is to be the Secretary to the Rt. Rev. Bishop I. Shevill of North Queensland.

Mary Lewis has been appointed to the Parish of Warrnambool in the Diocese of Ballarat.

Effie Sourry will be the Youth Director for the Armidale Diocese and Val. Willis is going to the Brisbane Diocese to carry out duties in the Parish of Wilston.

Our third year student, Dorothy Oliver, has also been appointed to the Canberra-Goulburn Diocese and will carry out her work in the Parish of Young.

BRISBANE

Funeral "Parlors" Banned.

At a recent Clergy Conference, it was decided that in future the Clergy in Brisbane will conduct Funerals only in Church, at the Cemetery, or at the Crematorium.

NEW ZEALAND

Nelson.

Mr. John Saunders has become Stipendiary Layreader at Blenheim with a view to being accepted for Holy Orders.

SYDNEY

St. Alban's, Lindfield.

On the 7th November, the new church wall and memorial gates were dedicated by the Archbishop of Sydney and in spite of wet weather an enthusiastic crowd gathered.

Cathedral Singing.

Archdeacon Denman writes in the St. Clement's, Marrickville, "Parish Notes":—

"On Sunday morning, October 4, I preached in St. Andrew's Cathedral. It is the first time I have been there since the new organist, Mr. Kenneth Long, had arrived from England. What a difference he has made to the singing! The tempo has been smartened, there is a spontaneity, a life, a bright movement now in the hymns and responses. There is nothing more deadening to a church service than dreary, long, drawn-out singing. It makes the service tiresome; it becomes pedantic, "cribbed, cabined and confined." The ethos of the Church of England is the mean—the happy mean, not too slow and not too fast. I felt that at the Cathedral."

They came from 52 parishes. His Grace said that it was the largest number of candidates he had ever confirmed at one service. The actual laying-on of hands took nearly an hour.

St. Mary's, Balmain.

The Rev. Canon H. K. Archdall, M.A., formerly Principal of St. David's, Lampeter (Wales) preached at St. Mary's on Sunday, 6th December. He is a son of the late Canon Mervyn Archdall, a former Rector of St. Mary's.

St. John's, Girraween.

After much discussion Girraween ladies' guild and committee have agreed to double the size of the existing kitchen of St. John's Hall. A joint committee has been elected and it is hoped to start on the work early in 1954.

This same kitchen was the scene of activity with a capital "A" recently, when last year's total of 300 people at the Parish Tea Meeting was equalled.

St. Barnabas', Chatswood.

The Parish Council has decided to go ahead with an extensive repair programme. The works to be undertaken almost immediately are: First, the renewing of guttering

St. Martin's, Killara.

On Friday, 11th December, a great gathering of parishioners assembled in a large marquee in the Church grounds to pay tribute to the retiring rector, the Rev. Leo. Charlton, whose ministry of 38 years in Killara closes this month. Mr. Harold Morgan was in the chair and the Most Rev. the Archbishop was present.

A presentation of over £1500 was made to Mr. Charlton as a token of appreciation for his long and faithful ministry.

Record Confirmation.

The Archbishop confirmed 252 adults in St. Andrew's Cathedral on Sunday, 13th Dec.

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along the south side of the Church in copper; second, the repairing of the belfry on the Hall roof; and the leak in the steeple of the Church; third, the building of a new fence in brick around the Church and Parish Hall; fourth, the building in brick of two new toilets with hand-basins adjoining the Kindergarten Hall; fifth, repairs that have become absolutely necessary to one of the stained-glass windows. All these repairs and improvements to the Church property are estimated to cost within the vicinity of £750.

● St. Stephen's, Newtown.

A valuable clock has been given by Miss E. M. Thompson as from her brother and herself in memory of their late parents. It was most appropriate that the one to dedicate the clock, in its position on the gallery and with engraved plate affixed under it, was the Ven. Archdeacon John Bidwell who had known the parents so well when he was Rector and they were regular worshippers.

The Rector, the Rev. C. N. Steele, and the Rev. C. J. Conn, of St. Clement's, Elsternwick (Vic.), are exchanging for holiday duty in January.

● All Saints', Cammeray.

Over £404 was taken at the recent Sale of Work.

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