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CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

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"The Centrality of the Incarnation"

By Archdeacon J. Harvey Brown, M.A., Rector of Yallourn, Victoria.)

The present Archbishop of Canterbury has truly said that there is no distinctively Anglican doctrine, but that our Church simply proclaims the Christian Faith in its fullness, and that its doctrines are those of the whole Church. It may, however, be further asked, "What is the distinctive doctrine of Christianity? What is it that marks it out as different from all other religions?"

It is not Monotheism — for Jews and Moslems also hold this doctrine. It is not Atonement — for other religions claim to wash away the sins of their adherents.

It is not Incarnation, in itself—for various kinds of Paganism, ancient and modern, abound in stories of divinities who appear on earth in human form.

But Christianity is the only known form of Monotheism which also teaches a doctrine of Incarnation, and no other faith has dared to teach that One God, the Supreme Creative Being, Incarnate in human flesh, Himself made Atonement for human sin.

For this reason Christianity has been called, with some justification, the Religion of the Incarnation.

It is not without significance that the greatest controversies in the history of the Christian Church centred round the Incarnation. The first four General Councils of the Church were mainly concerned with settling those controversies and giving intellectual expression to the spiritual experience of the Christian community in regard to the Nature and Person of Christ; in the Nicene and Athanasian Creeds they have left us a clear statement of their conclusions.

The Grand Miracle.

The words in which the Nicene Creed states the Doctrine of the Incarnation have never, perhaps, been surpassed for grandeur: "... begotten of the Father before all worlds, God from God, Light from Light, Very God from Very God ... being of one substance with the Father, by Whom all things were made ... came down from

heaven and was made man ... " It is a great hymn of praise as well as a Confession of Faith, and this is its climax; and appropriately so, because the event which these words describe was the climax of human history, for it was "when the fullness of time was come" that "God sent forth His Son, made of a woman. . . " (Gal. 4.4). Everything else in the Creed, follows on naturally from that, and every subsequent event in human history is essentially related to it. C. S. Lewis, in what is perhaps the most profound of his books, refers to the Incarnation as "The Grand Miracle." He says: "Christians assert that God became

Man. Every other miracle prepares for this, or results from this. Just as every natural event is the manifestation at a particular place and moment of Nature's total character, so every particular Christian miracle manifests at a particular place and moment the character and significance of the Incarnation."

Unfortunately the ordinary man-in-the-street, and in many cases even the man-in-the-pew, has not really grasped the fact that Jesus is God. The words of the Creed just quoted—"by Whom all things were made"—are commonly believed to be spoken of God the Father, and it is perhaps a little unfortunate that the phrasing of the Nicene Creed in English encourages this, and tends to obscure the fact that these words are actually spoken of the Son. It is thus commonly held (as Dorothy Sayers puts it in "Creed or Chaos") "that God the Father made the world, and God the Son redeemed mankind, and that these two characters are quite separate . . ."

(Continued on page 13)



The Child Jesus and Mary His Mother.

Off the Record

A HAPPY CHRISTMAS TO YOU ALL!

With the increasing secularising of Christmas, Christians should cherish the Prayer Book name for this Feast of the Incarnation: "The Nativity of our Lord, or the Birthday of Christ, commonly called Christmas-Day."

* * *

4th CENTURY LEGACY.

As a matter of fact nobody knows the date or even, for certain, year of the Saviour's birth. December 25 was the birthday of the Roman sun-god. After the Emperor Constantine renounced the worship of the sun-god for the worship of the "Sun of Righteousness," the old day became a Christian feast in honour of Christ.

* * *

FATHERS AND HERETICS.

Santa Claus is both more ancient and more orthodox than our Christmas Day. St. Nicolaus was a Father of the Church before he was Father Christmas. He was present at the Council of Nicaea in 325 A.D., and is said to have boxed Anius' ears for his denial of the godhead of Christ.

It seems a pity that Santa Claus does not display the same zeal for truth a bit more often to-day towards those who keep an Arian Christmas — a Christmas without the Incarnation of the Godhead.

* * *

DRESS OPTIONAL.

Why does our Santa Claus dress like an Eskimo? On the Continent, where he should be more at home, he dresses like a medieval bishop, replete with mitre. This, of course, is anachronistic, though at least it is a reminder that he was a churchman. But I feel sure the Eskimo rig-out is more appropriate. The Anglican Bishop of the Arctic in Canada to-day dresses rather like Santa Claus!

"The Record" will not appear on January 6. The next issue will be on January 20. We take this opportunity of wishing all our subscribers

A HAPPY CHRISTMAS &
A PROSPEROUS NEW YEAR.

TO AUSTRALIAN CHURCHMEN

The Example of Christmas

"Thanks be to God for his unspeakable gift." By this thought St. Paul sought to stir the Corinthian congregation to greater liberality. Christmas is an opportunity of self examination to test our own giving by the standard of God's generosity.

There is too much "token giving" (to use the new American phrase) amongst Christians. "I will not offer unto the Lord my God that which cost me nothing," David declared (II Sam. 24-24). But the tinkle of the two shilling bits in the collection plate on Sundays tell another tale.

The Bible is full of teaching on the duty and benefits of giving to God's work. Yet the modern pulpit is silent on the subject. The Prayer Book also contains a long list of scriptural passages about giving, but the rubric which directs that these should be read at the time of the Holy Communion, is ignored nowadays. When the shepherds cease from guiding it is not surprising that the sheep wander from the path; especially from a difficult path like sacrificial giving.

There is more than one means by which money may be drawn from people's pockets. For example, psychology may be harnessed, as when a pretty young woman shakes a box under one's nose at a street corner on a button day. Here mild intimidation, emulation lest one's lapel alone should be unadorned, and natural attractiveness probably play a larger part than the worthiness of the cause in securing the donation!

The same psychological methods, scientifically worked out and applied by a commercial organisation, can raise money for church, synagogue or mosque. The worthiness of the cause supported, or its truth, is not a major concern. "Give for the sake of giving" is the slogan which disguises and rationalises this psychological method of raising funds. But it is not a specifically Christian slogan. The Christian motto is "Give for God's glory, to relieve the need perceived."

Psychology may assist, but it must never be a substitute for the Christian message. The present time requires clear, faithful and persistent preaching of the biblical doctrines governing giving. One of the first points that modern churchgoers need to hear, and hear reiterated, is that our gifts should be sacrificial, for the needs of God's kingdom are clamorous and opportunities which require money for their development abound. Ten shillings a week is only five per cent. of five hundred pounds a year. Ten per cent. is a better standard for Christians to aim at. By either standard those in work would never put silver in the plate on Sunday.

We have God's promise that His Word will not be void, but will prosper in the thing whereto He sends it. We believe that if His Word on the subject of giving is faithfully, prayerfully, and persistently expounded from the pulpit, and applied practically to the lives of the hearers, it will, through the benign influence of the Spirit, in the hearts of His people, bring forth such fruit of good works as is in accordance with God's mind, to the furtherance of His glory and sufficient for the needs of His Church. More than this we do not want.

GERMAN JOURNALISTS CALL FOR

CONFESSIONAL TOLERANCE

In the middle of October a number of Protestant and Roman journalists met at the Evangelical Academy of Loccum to discuss "Confession and Politics" and "Confession and Tolerance." The round-table discussions were attended by Bishop Lilje, Dr. Roegel (Editor-in-chief of the "Rheinische Merkur"), Dr. Bringmann (Editor-in-Chief of the Catholic news agency), and Fritz Saenger (Editor-in-Chief of the German press agency). Dr. Hermann Ehlers, the President of the Bundestag, also took part in the discussion. The general outcome of it was "that on all sides the desire predominates to treat church questions in general, and particularly questions involving confessional controversy, in a responsible and tactful manner in the press, without accentuating the problems or being presumptuous about them."

KNOW YOUR FAITH!

The Word was made Flesh

(By the Rev. Dr. Leon Morris)

The Greek term **logos** which we translate "word" had a much wider range of usage than its English equivalent, being an important term in both philosophy and religion, so that J. H. Bernard can say "We may be sure that the Logos of God was as familiar a topic in the educated circles of Asia Minor as the doctrine of Evolution is in Europe or America at the present day, and was discussed not only by the learned but by half-instructed votaries of many religions."

When therefore we come across such a statement as "the Word was made flesh and dwelt among us" we are in danger of missing some of the meaning for lack of knowledge of the way in which the term was used. Let us examine some of the evidence.

The Logos Philosophy.

Besides meaning "word" or "utterance" **logos** came to mean "reason" and in the writings of some of the philosophers we find references to the world "reason," which sometimes seems to be the reasonable order in the universe, and sometimes is very like God, as when Heraclitus refers to "the omnipresent Wisdom by which all things are steered." But it is among the Stoics that this development reached its climax and a particularly important concept for them was that of the "**spermatikos logos**" which means something like "generative wisdom" and which was thought of as being responsible for creation.

Among the philosophers then, we see the idea of the **logos** as a supremely important Principle, originating and sustaining all things.

The Targums.

Next let us notice a specifically religious use of the term. The Bible of the Jew is written in Hebrew, but in the course of the centuries this language ceased to be spoken, being replaced by Aramaic. As the Scriptures were still read in Hebrew only the scholars were able to understand them, and in order that ordinary folk might know what was in the Bible the more learned used to translate. At first such renderings were oral, but in course of time they became written down, and they are referred to as Targums. The Targums are not close translations, but free renderings,

rather in the nature of paraphrases, and sometimes they are almost a commentary rather than a translation.

At the time when the Targums were made the Jews had a very deep regard for the commandments, and in particular were so afraid of taking the name of the Lord in vain that they tried to avoid the direct use of the name, and in the Targums we often find "the word of God," where the original has simply "God." For example in Gen. 28.21 the Targum of Onkelas says that Jacob's agreement was that "the Word of the Lord should be his God." The Aramaic word is **memra** and this is the exact equivalent of **logos**. Where the Targums were in use people were accustomed to hearing "the word of God" used as meaning nothing less than God Himself.

The Wisdom Literature.

Writings like Proverbs, Ecclesiastes and some of the Psalms are classed as the Wisdom literature, and sometimes we find references to the **logos** in these, as for example "By the word of the Lord were the heavens made" (Ps. 33.6 and cp. Ps. 147.18). More important in this class of literature than the actual use of **logos** is the semi-personification of Wisdom as in Pr. 8.22ff., Jb. 28.12ff. In such passages Wisdom is thought of almost like God, and yet almost as separate from God. Since, as we have seen, **logos** included the idea of "reason" or "wisdom" this usage is very relevant to our present inquiry.

It was developed in certain writings outside the Bible as in the apocryphal book of Wisdom, where for example we read "O God . . . who madest all things by the word; and by thy wisdom formedst man" (Wis. 8.1-2). In this statement the Hebrew and the Greek ideas of the **logos** come very close together.

Philo and the Logos.

The great Alexandrian Jewish philosopher Philo has a great deal to say about the **Logos**. His writings are what Hoskyns and Davey call "a synthesis between the Jewish Scriptures and Greek philosophy" and they go on to say "Philo solves the problem of the relation between the supernatural, invisible, unknowable

world and the material world by making use of the conception of the **Logos** as the active manifestation of God in the physical world."

The Johannine Prologue.

It is against such a background that we are to understand the Prologue to the Fourth Gospel. Men everywhere had some sort of idea in mind by the **Logos**, the Word. In the Greek philosophers it is the Divine Principle responsible for creating all things, in the Targums another name for God, in the Wisdom literature it is God and yet separate from God, in Philo it is the intermediary between God and the world.

John's idea is more profound than any of these. For Him the **Logos** was God (1.1), He was responsible for creating all things (1.3) and for giving men the true light (1.4,9). He was no intermediary, but genuinely God. And this **Logos** says John, became flesh. That is the great pronouncement of this opening section of the Gospel where John is talking about a different sort of God from any men might know apart from Christ. God is not some distant Deity of might and power, not some abstract Principle, but a God who is Love (**Agape**), and because He is that sort of God, because He has a tender concern for men, "The Word became flesh."

M.U. OVERSEAS FUND.

(Extracts from a letter received by the Commonwealth Secretary from the Overseas Secretary, Mary Sumner House.)

At present the Overseas Fund is overdrawn by about £2,000, and on top of that we have nine Bishops on the waiting list with urgent demands for a worker or a car. Then, next month, we are sending out to Mombasa Miss Loring to work among the Kikuyu women in Mau Mau territory, in response to repeated and urgent appeals from the Bishop for this aid.

We are also sending Miss Perry to college this September for a year's training prior to her going out as a Mothers' Union worker in Zanzibar Diocese, and we have not the means to support either of these two candidates. Then we have an urgent appeal from the Bishop of Mashonaland for a worker; an appeal from Chota Nagpur; an appeal for the support of a trained African leader in Uganda; and an appeal for replacement of our worker in Zululand, who returns at the end of this year. These claims are so very urgent, particularly the first two to which we have already committed ourselves, and for which we shall have to get even further in debt.

We have had it so much impressed upon us lately that it is probably a case of "now or never," both in Africa and India, for in even ten years' time we may be turned out of these countries.

THE AUSTRALIAN CHURCH RECORD

NOTES AND COMMENTS

The Government of N.S.W. is deserv-
ing of severe censure for its legis-
lation on liquor, for
The Liquor Bill. it appears to have
shut its eyes to the
moral issues involved. It has done
nothing to end or restrain the evils of
drink. Its sole purpose has been to
remove certain inconveniences felt
either by the breweries or the drinking
public.

The Premier has stated that the le-
gislation has been framed to carry
into effect (1) the wishes of the people
as expressed in the referendum on trad-
ing hours in hotels, and (2) the re-
commendations of the report of the
Royal Commission. By its own con-
fession the Government has exercised
no independent judgment, and certain-
ly has shown no awareness of its moral
responsibility to the community.

By this "passing the buck," the gov-
ernment has put the responsibility for
its legislation on Mr. Justice Maxwell,
the sole member of the Royal Commis-
sion appointed to investigate the
liquor trade. Mr. Justice Maxwell's
report showed the same blindness to
the moral effects of the liquor trade as
does the Government's legislation.
But the Government must share much
initial blame by its appointment of a
one-man Commission to investigate
such a complex matter. When a Royal
Commission was appointed in England
fifty years ago to investigate the liquor
question **no less than twenty-four**
members were appointed, representing
many interests, including both the
Trade and Temperance representa-
tives. The Commission spent three
years on its investigations, and
brought in a majority and a minority
report. The spirit in which that Royal
Commission made its recommenda-
tions and faced its responsibilities was
reflected in this statement in one of its
reports:

"It is indisputable that a gigantic
evil remains to be remedied and hard-
ly any sacrifice would be too great
which would result in a marked
diminution of this national degrada-
tion."

The N.S.W. Royal Commission and

Parliament sees no evil to be remedied
except the "6 o'clock swill" and the
fact that some people do not have all
the opportunities for drinking that they
desire.

Evidence of the failure of the gov-
ernment to introduce anything in the
way of "reforms" in
Lametable their legislation is found
Failure. in the words of Mr. Askin
during the debate, when
he warned the hotel rulers that it was
now up to **them** to improve drinking
conditions. In other words, the very
thing that the Government promised
to do is to be left to the brewers!
It has always been possible for the
brewers to improve drinking condi-
tions. Nothing in the new legislation
alters that situation one whit. We are
left with a vicious but uncertain **quid**
pro quo. The Government legislates
for bigger profits for the brewers, and
hopes that the brewers, out of grati-
tude, will improve drinking conditions.

The churches have not been deceiv-
ed by all this humbug. It is fatuous
to suppose that the new legislation
will not greatly increase drunkenness
in hotel and club, in home and street.
For this, God will judge.

In contrast with the demoralising
policy of the N.S.W. Government
leaders, nearly all of them pro-
fessedly members of the Roman
Catholic Church, the Radical French
Prime Minister, Mr. Mendes-France,
has courageously exposed the drink
evil in his country for what it is, and
given a strong personal lead both to
his party and to the country. Already
by legislation he has secured the clos-
ing of bars for a whole day a week
and between 5 and 10 a.m. each day,
hours in which most French labourers
have a morning drink; sharply curtailed
the home-brewing of Calvados
(applejack) in Normandy; reduced
the alcoholic content of certain wines;
and imposed strict limits on liquor ad-
vertising. Besides this, Mr. Mendes-
France plans further legislation for
raising liquor taxes and imposing stiff
penalties of up to a year in prison for
being drunk in public. The Prime
Minister is known to be very temper-

ate himself and has publicly advocated
drinking more milk or water instead of
wine.

Under this heading, "The Sydney
Morning Herald" of Dec. 11 quoted
an A.A.P. report of a
statement by the Arch-
"Anglican bishop of Canterbury to
View of the effect "that the
Adultery." Church of England would
wholly approve if the law was no longer
content to accept a single act of
adultery as a sufficient ground for
divorce.

This statement, made in reply to
questions submitted by the Royal
Commission on Marriage and Divorce,
is open to serious objection. The Arch-
bishop appears to confuse the Chris-
tian duty of forgiveness to a repentant
partner with the legitimacy of certain
grounds of dissolving a marriage. If
there is any legitimate ground what-
ever for "the putting away" of a wife
(or husband) it is adultery (Matt. 5-
32, 19-9).

The Bishop of London, Dr. Wand,
was quoted earlier in "The Sydney
Morning Herald" as saying "an act of
unfaithfulness does not break the
status of marriage." This is a mislead-
ing statement. An act of unfaithful-
ness creates an entirely new situation
in the marriage relationship, and the
innocent party has the obligation of
determining what shall be the conse-
quence of such unfaithfulness. He is
entitled by scripture to determine to
put away his wife (whether the Scrip-
ture also allows him to remarry is an-
other question). It would be an ex-
traordinary situation if the law were
not prepared to accept the adultery as
a ground for his legal divorce until it
had been repeated (How often?),
especially if it allowed divorce on
grounds which scripture does not re-
cognise.

The freedom of the innocent party
so to act implies his freedom to refrain
from such action if he thinks this bet-
ter. In this regard one of the most
important features he must take into
consideration is the attitude of his un-
faithful partner. Genuine repentance
should certainly be met by forgive-
ness, and in most cases, though not ne-
cessarily all, it should be thus possible
to restore the status of the marriage.

We entirely agree with the English
bishops in opposing the prevalent
idea that adultery "leaves no alterna-
tive but the divorce court," and in
stressing the need for repentance and
forgiveness even in cases of adultery.
But to suggest that an act of adultery

makes no difference to the status of
marriage, or that three or four such
acts makes some difference which one
act does not, or that the law should
be more severe than the teaching of
Christ in this regard is going too far.

It is unfortunate that, in comment-
ing on Bishop Wand's statement, a
Sydney spokesman should have been
reported as saying that the view "offi-
cially adhered to by the Church in
Sydney" is "that adultery automati-
cally dissolves a marriage and that the
innocent party in a divorce obtained
on the grounds of adultery may be re-
married in the Church." Whatever
clergymen may or may not do in re-
gard to the re-marriage of divorced
persons in their churches, it is an en-
tirely erroneous impression to suggest
that the Church in Sydney officially
holds that adultery automatically dis-
solves the marriage.

Schools run by the Church depend
for their finance for the most part on
fees and are not in a position to
Staffing compete with State
Church schools in the matter of se-
Schools. curing the best teachers by
paying more attractive
salaries. High fees are a disservice to
the Church and the nation, as they
tend to limit families. Moderate fees
should be the rule. In this the church
has a resource not available to the
State, worth more than money — the
call to young men and women to min-
ister the gospel of Jesus Christ. But
it largely neglects this resource in staf-
fing its schools. Its school policy can-
not prosper till this is rectified. Three
steps are necessary:

Firstly, the policy of our schools
must be reoriented so that the teach-
ing of the Christian faith may be seen
to be the primary object of the
schools. Thus they will become
spheres where the Christian vocation
may be directly exercised.

Secondly, the vocation of this min-
istry of teaching in church schools
must be set before Christian young
men and women.

Thirdly, those who are called to this
ministry must be trained. For a cen-
tury the Church in Australia has train-
ed men called to the ordained minis-
try. The church in England has sev-
eral training colleges for teachers in its
schools. Some scheme for training
those who offer their lives for teaching
in church schools must be devised in
Australia.

These matters cannot be left to in-
dividual schools but should be the

concern of the synod which is respon-
sible for all church schools in a
diocese.

It will help us to a right understand-
ing of this prayer if we recall its place
in the general structure of the
Thy Lord's Prayer. The Lord's
Kingdom Prayer, although itself a
Come. form of prayer, is made up
of seven short prayers. In
the first three of these we ask for those
things that pertain particularly to the
glory of God. The remaining four are
concerned with our own needs. This
is in harmony with those words of our
Lord found later in the same chapter,
"Seek ye first the Kingdom of God and
His righteousness and all these things
shall be added unto you." (Matt. 6.)

This prayer has a present meaning.
Kingdom means rule. We pray that
the Lord Jesus Christ may establish
his gracious rule in the hearts of all
men. Wherever the King rules there
is His Kingdom — and nowhere else.
Into hearts that received Him He
comes as Saviour and King.

But this prayer also has a future
meaning. Our Lord has promised to
come again. His second coming will
include the establishment of his King-
dom. We know that it is not only
right that we should wish for this, but
also pray for it. The last message of
the Bible before the final grace is the
announcement of our ascended Lord,
"Behold I come quickly," to which our
response is printed, "Amen. Come
Lord Jesus." Blessed indeed is the
Christian whose heart's desire is ex-
pressed in this prayer.

If a mystery be that which has an
outward and visible part and also an
inward and hidden
The Mystery part, then life abounds
of Godliness. with mysteries. Indeed
life itself is a mystery.
But the greatest of all mysteries per-
taining to man, as well as the most
sacred of all, is that of Christmas Day
— the Son of God manifested in
human flesh. (1 Tim. 3/16.)

The union of body and soul in one
person is a mystery, but the union
of God and man in one person is the
supreme mystery.

"The right faith is that we believe
and confess that our Lord Jesus Christ
the Son of God, is God and man."
(Athanasian Creed.)

"Two whole and perfect natures . . .
were joined together in one person"
(Article 2).

The greatness of this mystery sug-
gests greatness in the purpose in view.

"Who for us men and for our sal-
vation came down from heaven."

"The Son of man came not to be
ministered unto but to minister and
to give His life a ransom for many."
(Mark 10/45.)

"He died for all that they which
live should no longer live unto them-
selves but unto Him Who for their
sakes died and rose again." (2 Cor.
5/15.)

It was Love that purposed man's
salvation and Love will rejoice in its
consummation. "After these things I
saw and behold a great multitude
which no man could number out of
every nation . . . and one of the elders
answered saying unto me . . . these are
they which came out of the great tribu-
lation and they washed their robes and
made them white in the blood of the
Lamb. Therefore are they before the
throne of God . . . and God shall wipe
away every tear from their eyes"
(Rev. 7.)

CHRISTMAS DAY.

"For while all things were in quiet silence
and that night was in the midst of her swift
course, Thine Almighty Word leapt down
from Heaven out of Thy royal throne." Thus,
in a wonderful sentence, one of the ancient
Christmas introits gathers up the essential
message of the Epistle and Gospel of this
Day. Indeed, it may be expressed more
briefly still, in the single word "Incarnation"
— the Word was God, and the Word was
made flesh and dwelt among us. In the
birth of Christ, Earth was reunited to
Heaven, and both made one Kingdom of
God above and below, as at the first Cre-
ation. In it, separation of man from God
was done away, for One appeared Who in
His own single Person was God, belonging
to Heaven, and Man, belonging to earth.
The glory is to God for restoring perfect
Manhood; the peace is to men thus recon-
ciled to God.

SAINT STEPHEN'S DAY.

Augustine, preaching on St. Stephen's
Day, says, "As Christ by being born was
brought into union with Stephen, so Stephen
by dying was brought into union with
Christ." He thus expressed the early
Church's vivid conviction, which we have
largely lost, of the intimate union between
Christ and His people, especially His martyrs
which results from Incarnation. They also
regarded our Lord's own earthly life as itself
a continuous martyrdom, both from the in-
tense humiliation of God-become-Man, and
also as the Bearer of the sum-total of human
woes. The Child of Bethlehem was, in fact,
also the Man of Sorrows—hence the com-
memoration of His first martyr so close to
the day on which Christ's life of redemptive
and constructive suffering began. The noble
Collect of this Day is singularly appropriate
to this present violent and cruel age, as so
many modern martyrs have found.

CORRESPONDENCE

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

DIOCESAN BUSINESS.

Dear Sir,

Your editorial comments re finance in "Record" of 25/11/54, open up two matters vital to all departments of our church's activities.

Investment of church funds calls for expert financial capacity far beyond what may reasonably be expected of members elected to committees on other grounds.

One suggests that Standing Committee should seek out men of standing directly engaged in actual investment departments in the business world and invite, say, seven of such to form a sub-committee to meet at times convenient to busy laymen (which may necessitate providing accommodation for evening meetings). Such sub-committee of Synod (but not necessarily of synodsmen) would consider and advise on placement of funds in all trusts of the diocese coming due for re-investment. Non compliance with the sub-committee's recommendations should automatically be the subject of report to Standing Committee.

The second pressing consideration is the apparent entire lack of follow-up machinery in our diocesan organisation. Reports are submitted to Synod involving, in some cases, nearly a year of constant and conscientious work by various committees appointed by Synod, and there, apparently, the matters drop—like the reports of many of our Royal Commissions.

One further suggests that reports be called for a month, say, in advance of Synod, to be thoroughly examined by a strong and representative sub-committee of Standing Committee which should forthwith make positive recommendations (or negative, as the case may be) to that Synod so that momentum of effort should not be allowed to subside, and valuable time be lost. This latter sub-committee, of Standing Committee, need not wait on an ordinance or motion for inauguration.

Yours, etc.,

Willoughby, N.S.W.

S. M. GOARD.

SCHOOLS OF SCIENCE AND GREEK.

Dear Sir,

Your leading article of December 9 possessed an element of irresponsibility in advocating a displacement in schools of science in favour of Greek, at a time when not only does our nation need technology for its very survival, not to mention its development, but also the whole world is in need of science to ward off starvation.

Let it be agreed that a school study of Greek would assist students taking present theological courses and that Greek is essential for leading theologians. It would be very interesting to know whether there are more than six Sydney Anglican theologians who need Greek other than for teaching. In Church schools the obvious place for Greek is instead of Latin which is less important than Greek in understanding modern thought, has less philosophy and is less relevant to the Scriptures. Substitution of Greek for Latin would leave undisturbed the present balance between classical and modern thought, and would not expose our

schools to the charge of neglecting vocational training.

Your claim that mathematics is little used once school days are over does not apply to the thousands of young people who each year enter trade and technical courses dependent upon some mathematics. Mathematics is applied to life much more than technical Greek. Do you doubt this?

As for your statement that school days are "lost in studying the inanimate" someone should have told you, sir, that even your own estimable self functions in a way strongly dependent upon your own "inanimate" parts. Your remark seems forgetful, too, of the fact that relief from diseases now so widely possible arose entire from attention being given to the so-called "inanimate." Such vitalistic views as you express are not necessarily Christian.

In any event the study of science is necessary for Christians who obey one of the earliest commands of the Lord God, in Genesis 1/28 to "subdue the earth." We must be careful not to give science into the hands of the atheist.

It therefore seems wise to urge that Greek be taught in schools in place, not of science, but of Latin or some similar subject.

Yours, etc.,

LAWRENCE LYONS.

The University of Sydney.

[We welcome Dr. Lyons' endorsement of the importance of Greek in the school curriculum and his suggestion that it should replace "Latin or some similar subject." If our leader to which our correspondent objects is re-read, it will be seen to contain no suggestion that science should be dropped from the curriculum but is a protest against the absolute exclusion of Greek in the interests of technology, so commonly experienced nowadays, with the consequent grievous loss both of a rich field of human thought and experience, and of a fine medium of mental training.—Ed.]

CHURCHMAN'S ALMANAC FOR 1955.

The Churchman's Almanac contains the lessons of 1871 and also the revised lectionary of 1922. These are the only two duly authorised lectionaries for use in the Church of England. Copies of the Churchman's Almanac may be obtained from the Church Record Office. The price is 1/-. It is published by the Church Society of London.

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NEW COMMITTEE FOR BILLY GRAHAM VISIT.

The membership of the Executive Committee which has been appointed by the Evangelical Alliance to be responsible for next year's Billy Graham crusade in London has now been announced. The Bishop of Barking, the Right Rev. Hugh R. Gough, is chairman, and the committee, which includes four members of Parliament, is representative of the Church life of England.

ENROL NOW IN THE

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HOW AN EASTERN BISHOP BECAME THE WESTERN "SANTA CLAUS."

(By Bjorn Hallstrom.)

Santa Claus is in this country usually thought of as having connections with Greenland or Lapland or other Northern parts. In reality he comes from quite another part of the world, namely from the shores of the Eastern Mediterranean. The children of Lapland and Greenland did not even see a Santa Claus until quite recently.

Santa Claus or Father Christmas was a bishop of Myra in Asia Minor, the place of which we read in the Acts of the Apostles. He was born about two hundred years after St. Paul's visit, he took part in the council of Nicea and after his death, he was proclaimed a saint, chiefly because of his great kindness to the children.

Red Robes.

Look at the picture of an Orthodox bishop of to-day! You see a long black robe, a high black cap and a flowing beard. But the robe and the cap were once red. The cap was pointed. This was the dress of a bishop in the ancient church.

The tales of the life of Father Christmas, or St. Nicholas, are still told in his home town, Myra, in present-day Turkey.

Nicolaus was born in Patara in the southwestern corner of Asia Minor. This is to-day a rather insignificant place, but it was a big seaport in Biblical times. St. Paul visited Patara on his third journey, and probably founded a Christian congregation. Anyway, a prominent Christian business man lived in Patara about 150 years after St. Paul's visit. He was the father of Nicolaus, and died when Nicolaus was still a very young man, leaving him a great fortune. Young Nicolaus was tempted to spend his money on pleasures which were to be found in plenty in Patara, or on gambling, but instead he used his money for very different purposes.

Golden Coins.

Among Nicolaus' neighbours in Patara was a ruined nobleman who had three daughters. The family suffered great hardship and Nicolaus wanted to help them, but he knew that they were too proud to accept his money. He decided, therefore, to help them secretly. By night, he crept up to their window and threw in a purse, full of golden coins. The family could buy food, the three girls could get new clothes—and they could start thinking of getting married.

Nicolaus heard about the great joy which his anonymous gifts had caused to the poor family. This made him very happy, but he thought with concern of all the other poor families in Patara, and so night after night he went on similar errands to other poor people.

Elected Bishop.

After some time Nicolaus set out on a pilgrimage to Jerusalem, as was the habit among the Christians of Asia Minor. He saved, on

Mr. Hallstrom is London editor of the Swedish newspaper "Svenka Morgonbladet." He was formerly a leading European Communist. Readers will remember the remarkable story of his conversion to Christianity which was published in the "Church Record" recently.

his way, a sailor from drowning. The ship sailed later into a storm, and the whole crew assembled around the young man and asked him to pray for them. He did so and the storm subsided. For this reason he is regarded as the patron saint of sailors.

After his return from Palestine, he settled in Myra, about twenty miles from Patara. He continued his anonymous benevolent activities, chiefly among the poor children. He threw purses with golden coins through the windows by night, or sometimes slipped money underneath the doors.

Nicolaus used to go to the church in Myra early every morning to begin his day with prayers. When he entered one morning, he found the whole clergy assembled, greeting him with the message that he was to be the new bishop of Myra. The young man was, of course, surprised, but he was told that the old bishop had died a few days previously, and the clergy had assembled to elect a new bishop. None of the candidates could, however, get a majority. The debate became heated and even led to some fighting. One of the older priests then urged that all those assembled there should withdraw in silent prayer, and suggested that the first man to enter the church the following morning should be made bishop.

The first visitor was Nicolaus, and there was nothing else for him to do than accept and to come forward to the altar to be consecrated.

Nicolaus continued his good deeds among the children. Gradually, he also became the spokesman of the population in secular matters. He saved the town from famine. He made criminals repent.

Persecution.

Bishop Nicolaus was imprisoned for some time when the Emperor Diocletian persecuted the Christians. He was set free, however, by Emperor Constantine, who later became a Christian and made Christianity the state religion of the Roman Empire. Nicolaus and Constantine became personal friends, and the Bishop interceded on many occasions with the Emperor for condemned criminals.

Nicolaus was Bishop of Myra for twenty-five years and built a new church, which still stands to-day. He died on December 6 in the year 342, and was buried in his own church. A huge marble coffin stands there to this very day.

A beautiful painting is to be seen over the coffin. It shows the features of St. Nicolaus, a round kindly face, a long white beard, curly white hair and wearing a red robe. Three little children are standing round him.

How did it happen that this kind Bishop of Myra became Father Christmas?

Nicolaus' fame travelled widely after his death, and his day (December 6) is celebrated, in addition to Christmas, in many countries on the European continent, where "the Saint" appears and gives presents to children.

(Continued at foot of next column)

PERSONAL

The Rev. C. H. Nash, M.A., now living in Melbourne, Victoria, gave the devotional reading to the Ordinands at Gillsbulla, N.S.W., who were ordained to the Priesthood in St. Andrew's Cathedral, Sydney, on Sunday last. While at Gillsbulla Mr. Nash had his 88th birthday and was presented with a book from the Archbishop and the Ordinands to mark the occasion. A cake with 88 candles was also presented, which was cut at a very happy afternoon tea.

The Rev. Dr. Howard Guinness, of St. Barnabas, Sydney, preached the ordination sermon at St. Andrew's Cathedral on Sunday morning last.

The Rev. J. Holmes, of Abbotsford, has accepted nomination to the parish of Corimal, Diocese of Sydney.

Dr. Hastings Willis has been appointed President of the British Medical Association Sydney for 1955. Dr. Willis is a member of the congregation of St. Stephen's, Willoughby, N.S.W.

Mr. Allen Quee, Moore College student, Catechist at St. Barnabas', Broadway, Sydney, will be made a Deacon on 21st December by the Bishop of Gippsland.

Mr. Lionel Sawkins, who has been in Fiji is now returning to take up the post of Master of Music at Brisbane Church of England Grammar School.

After nearly three years abroad the Rev. N. C. Bathgate returned to Sydney on 1st November. He will take up an appointment as Children's Court Chaplain, a branch of Home Mission Society's work, at the beginning of 1955. During his trip overseas he was able to tour the British Isles and every country of Western Europe. While in England he was a Deputationist for the Colonial and Continental Church Society. On the invitation of Pioneer Camps he journeyed to Canada and became Chaplain at Ontario. He was then appointed as Regional Secretary of the I.V. Christian Fellowship of Canada in Southern Ontario. While in America he visited 35 states of U.S.A., covering 12,000 miles in that country.

After Reformation.

His connection with Christmas, however, began only after the Reformation. Sailors, whose patron he was, took his fame to Holland, which at a very early stage had greater contacts with the Orthodox Church of the East than with Rome. When Dutch Protestants went to America in the 17th century, they took Saint Nicolaus with them. The first Dutch ship to land at Manhattan Island on the spot of present-day New York, had Saint Nicolaus as its figure-head.

Nicolaus became immediately popular on the new continent, his name was Americanised to "Santa Claus" and he very soon conquered the English colonies as well.

The celebrations of Santa Claus were transferred to Christmas, and gradually the Santa Claus celebrations at Christmas were introduced from America into England. The conception of Santa has changed somewhat during his travels to and fro over the oceans, but he remains the kind old uncle, dressed like a Bishop of the Ancient Church, giving presents to children.—C.E.N.

THE CHRISTMAS LEGACY.

(By Herbert Hoare, Brisbane.)

Him evermore I behold, walking in Galilee,
Through the cornfields waving gold,
In hamlet or grassy wold.
By the shores of the beautiful sea,
He toucheth the sightless eyes,
Before him the demons flee.
To the dead he sayeth, Arise,
To the living, follow me.
And that voice still soundeth on,
From the centuries that are gone,
To the centuries that shall be.

—Longfellow.

That is the good news of Christmas. Better than fame, or wealth, or so-called success. Jesus Whose quiet advent in Bethlehem so long ago, invested life with a new value and altered the tide of history is still a vital personality, within call of those who stop, look and listen on life's dusty road. Great news, as true as radio or electricity, as wonderful as loyalty and love. But, who cares?

We, who have climbed the hill and are facing the sunset, can recall the names of Voltaire, Ingersoll, Bradlaugh and others who strutted about the stage of life, playing their little part, laughing at the Bible, ridiculing the Christian message and predicting the death of the Church. They won applause from the shallow, short-sighted, defeated men and women of their day. And timid folk whose trust was in a creed rather than a person, trembled for the future of the faith.

God's Book, God's Day, God's House.

But these vinegary exponents of luck and blind force are gone; their names are almost forgotten. They left no memorial, certainly no humanitarian monument. But God's Book, God's Day, God's House remain as beacon lights, witnessing that man is more than an animal, that he cannot be satisfied with "bread and the circus." But who cares?

In England, I heard a leading clergyman state a survey had been made, in a thickly populated area of 150,000 people and only 3,000 claimed association with any place of worship — only a small minority visibly witnessing for the Founder of Christianity. I am not saying they were better or worse than their fellows. But, apparently, they were cold and apathetic, just as if Jesus had never lived, as if He had never died. They did not care.

The Welfare State.

These are the days of the welfare state. The programme of Christian

enterprise includes life, liberty, and the pursuit of happiness. It is expressed in children's homes, havens for aged people and social amenities. Our statute books guarantee child endowment, worker's compensation, a generous medical service, a shorter working week, invalid and old-age pensions. This Good Samaritan work owes its origin and permanence, not to infidels and prodigals, but to average men and women, who, in response to a Divine call, bow the knee and honour the name of Jesus of Bethlehem.

Tennyson, in his poem, "The Children's Hospital" records a nurse saying:

"How could I serve in the wards,
If the hope of the world were a lie,
How could I bear the sights and smell of disease,
But that he said ye do it unto me,
When ye do it unto these."

That is the inspiration of service.

The Convict's Redemption.

A lay preacher called at my place of business and enquired if I had a book helpful to the preparation of a sermon on Redemption. I replied, "Have you read Victor Hugo's, 'Les Misérables'?" He had not. "Well," said I, "What better illustration, outside the New Testament, is there than the good Bishop's reclamation of Jean Val Jean." You remember the Bishop offers the ex-convict a hearty meal, a pleasant evening, and the shelter and security of his home. But this son of Ishmael's hand was against

every man and he thought every man's hand was against him; and while his benefactor slept he crept to the sideboard, stole the silver candle-sticks and slunk out into the night.

(Continued on page 10)

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The Emergence of Communism

As the programme of science proceeds and the perfection of personality comes to pass, the rigid state of the dictatorship, with its restrictions on human freedom, becomes unnecessary, and the state begins to wither away. Gradually, by imperceptible degrees, the golden age of Communism comes to pass, in which everyone works for the sheer love of working, everyone gives because it is the glory of his heart so to do. The hand of no man is raised in anger against his brother; the wolf lies down with the lamb; the small child plays on the cockatrice's den; the tuberculous organisms lose their virility; the cancer cells lose their malignity. Everyone takes from the common pool all they need, and men the whole world over brothers are. The slogan of this period is, "From every man according to his ability; to every man according to his need."

This is the dream, the vision that lures men to the Communist hook, the gold at the end of the rainbow. The Communists have achieved portions of it—the violent and destructive revolution, the mass extermination, and the vile labour camps. The rest remains in the realm of pure hypothesis where it is doomed to die with many past Marxian illusions. Every fact of Communist history contradicts the specious optimism that human nature will perfect itself under the dictatorship of the Proletariat. The evidence against this thesis provided by the Communists themselves is shattering. Take the deterioration that has taken place in the character of leading Communists under the Russian system. In 1917 the Central Committee consisted of 31 members and alternates. The leader, Lenin, attributed the entire success of the Revolution to the sterling characters, undying devotion, and invincible selflessness of this group. Everyone of them had suffered much for the cause, in prison and out of prison, in exile

and out of exile. In torture and imminent danger of death they remained loyal, devoted, and invincible. It is noteworthy that these fine characters were formed under Capitalism. At long last the golden day of their dreams came to pass and Socialism covered one sixth of the surface of the earth. Freed from the vicious influence of the Capitalistic System, what wonderful people they must have become! Let the Communists tell us what happened to them. Lenin and Sverdlov died before Stalin came to power. Alexander Kollontai lived to die a natural death in 1951. The remainder degenerated into such offal, such swine, such treacherous wild beasts, such hyenas—using Communist terminology—that every one had to be put to death. When Lenin died in 1924 the Politbureau, the highest body of world Communism, had seven members — Zinoviev, Kamenev, Stalin, Bukharin, Trotsky, Rykov, and Tomsy. Stalin alone survived. All the others degenerated and had to be destroyed. The perfection of character is thus revealed as a delusion; the chain of events breaks down; the golden future fades and we are left with the intolerable nightmare of the dreadful present—the dictatorship, the extermination programme, the labour camp, horror piled on horror, a veritable living hell. Farewell, perfection. The beast is here, and here he remains.

Truly the Bible says, "The fool has said in his heart there is no God. They have altogether become corrupt, they have done abominable works; there is none that doeth good." From the tainted source of rebellion against God, the poisoned stream of massacre and slavery flows. At its very source, Communism is the epitome of evil. Unless we see this we have no clear vision of where to attack Communism. It must be rejected in its premises—its atheism, its materialism, and its economic determination. Just as cancer is evil at its origin because of its rebellion against the authority of the body, and just as its later manifesta-

tions of agony, horror, and foul-smelling death spring from the laws of its being, so the later manifestations of Communism are but the scientific derivatives of its evil premises. How many avowed Christian leaders have failed to see this. Not long ago I asked the secretary of a certain council of churches at what point the majority of his members turned against Communism. He replied, "After they invaded Czechoslovakia." I said, "Is that the point at which atheism became wrong?" Communism is scientific bestiality; it is hellish in origin and execution.

What Can I Do?

Always there arises the question, "What can I do? I would like very much to help in this great battle, but I seem so inadequate. The issues are beyond me. When the problem defies the masterminds of state, college, and church, what hope have I of making any significant contribution?"

(Continued on page 13)

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AN URGENT CALL TO ACTION

There are two new factors in human life to-day that together call us to preach the gospel with renewed earnestness and courage.

The First of These is Disillusionment.

The dominating note in European thought towards the close of last century was Optimism. Darwin's theories of natural science had been largely taken over into philosophy and made to apply to the moral and spiritual life of man. Progress spelled with a capital P was claimed not only to be a vital fact in human existence, but its governing law.

Humanity might be compared to a lizard climbing a wall. True, the lizard has a tail, but the tail is following the head. All are moving upwards. There is only one way traffic in the life of mankind.

It followed from this that the world must be getting better and better. Indeed, that was easy to be seen — at any rate on a near view. Were not the European nations growing richer and richer and life for the educated classes, who were then the leaders in church and school, becoming easier and easier?

Evangelicals who insisted on the need of a new heart and a personal salvation were branded as "narrow," our Lord's use of this word being forgotten. Their theology was written down as "pinched" and "individualistic" and contrasted unfavourably with the "larger" and "more liberal" theology then current in educated society.

To-day all this has changed. The horrors accompanying two world wars—horrors committed in European concentration camps, horrors from the air in the indiscriminate destruction of whole cities — have shocked men into thinking again on the facts of life.

The Other Factor in the Present Situation is FEAR.

Our Lord foretold a time when men's hearts would be "failing them for fear and for looking after those things that are coming on the earth." At the end of last century leading European thinkers felt there must be a mistake here. These things just could not be. The Law of Progress forbade it.

How different is the outlook to-day. Billy Graham, speaking of the debate in the House of Commons on the international control of nuclear energy described the leaders on both sides of the House as just wringing their

hands in despair. No one can foresee the future possibilities for evil of these new forces that are now here or on their way.

Men may well fear. If a Christian civilisation could do what was done in Europe during World War II, what can we expect from the reign of the professedly godless with these new weapons in their hands?

Immediacy.

Now these two factors, Disillusionment and Fear have between them created an atmosphere favourable to the Gospel and to the preaching of the Gospel. Men are more willing to listen. Men and women who think are beginning to feel that the way of the world may not after all be the best way or the right way. In their hearts they feel the need of light and help. Men crave for security. But the security that "Progress" promised and at which they grasped was an illusion. Somehow the world has lost its way, and lost its way badly. Men have too largely followed blind guides and can only see the ditch ahead.

Now this changed outlook has, we believe, given to our people a changed attitude to the preaching of the Gospel, and at the same time intensified the urgency for gospel preaching. At the present moment there is no more reason to doubt.

The Christmas Legacy—

(Continued from page 8)

And he sneaked along the dark street, an officer of the law challenged him and was dragging him back to the Bishop's home when the good man himself appeared and said, "What is it, officer? Release the man, these were my candlesticks, but I gave them to him." The Gendarme saw human nature at its best, saluted and took his departure. The kindly Bishop then looked into the unhappy man's face, took his hand and said, "Jean Val Jean, my brother, you no longer belong to evil, but to good, I have bought your soul of you and withdrawn it from dark thoughts and the spirit of perdition and gave it to God." The ex-convict's subsequent life and unique service justified the Bishop's confidence. Surely that night the Christ of Christmas was near.

May I now say a word to clergymen whom we look up to as examples, Custodians of the Grace of God — whose privilege is to hand on the torch of truth and introduce men and women, boys and girls to the Saviour. Friends, we hold you in high esteem for your response to the Master's Call. You are set apart that you might keep company with Him.

Some of us are having a rough time. There is a lowering of moral standards—the atmosphere of many shops, offices and factories is pagan—Society is organised to suit boozy people.

It isn't infidel lecturers parents are afraid of to-day, or scoundrels of repulsive appear-

ance—it is sometimes the so-called "sport," the "nice" man or woman, the "charming hostess" who are on the devil's pay-roll, who say "good-bye" to the ideals of Christmas and sneeringly taunt "Don't be a wowser," and then shrug their shoulders and turn up the whites of their eyes at the sight of broken homes, crowded divorce courts and blighted careers.

Pulpit and Pew.

I have in my "den," a classic entitled, "Beside the Bonny Brier Bush." I remembered it while we were on the author's familiar ground in Edinburgh. Ian Maclaren tells the story of a young minister fresh from college, who, on Saturday night was in his study preparing for Sunday morning's service. It was the first sermon of his first pastorate and he wanted to make a good impression and justify his reputation. He wished his message to be scholarly and up to date.

While he was so engaged, his auntie came into the room. She was the sister of his deceased mother, and was proud of her nephew. She broke the silence by asking, "Well, Tom, what are you going to preach about?" He named the title of his sermon. And she said, "Tom, I know you'll say what is right, but, oh, boy, speak a good word for Jesus Christ." Her reminder awakened an echo. The young minister looked over his manuscript again, saw that something was lacking, got up and put it in the fire. But, on the morrow, he spoke as one inspired as he retold with a wooing note, the matchless story of redeeming love.

Sometimes, I wish there were more "aunties" who could gain the ear of our preachers. In certain pulpits the fire seems to have gone out, the preacher has missed his vocation. The witness is weak.

Is there within your circle or mine this Christmas tide any who need a "God bless you," a pat on the back, a note of congratulation or sympathy, a book or parcel to whom if He were here in person, the Master would send a message or make a call? Most of us are not heroes, we do not merit the V.C., make headlines in the press or win the world's applause, our sphere of influence is limited, but there's a part we can all play, as His witnesses, in broadcasting the good news.

"Glory to God in the Highest and on earth peace to men of goodwill."

OPEN COMMUNION SERVICES.

Dear Sir,

Your reader who enquired in "Question Box" recently whether a Church of England clergyman was prevented by his ordination vows from inviting non-Anglican communicants to Communion at ecumenical gatherings will be interested to know that in 1933 the bishops in England passed resolutions that "when groups of members of the Church of England and of other Christian denominations are joined together in efforts definitely intended to promote the visible unity of the Church of Christ," or on occasions where groups of workers in joint evangelistic efforts desire to express and confirm their aspiration towards unity, corporate communion service, at which non-Anglicans communicated, might be held. The bishops did not restrict open invitations to these occasions, but they were explicit that ecumenical gatherings were proper occasions for such services.

Yours, etc.,

D. B. KNOX.

THINK ON THESE THINGS

A WOMEN'S COLUMN

Conducted by June Dugan.

AN EYE FOR BEAUTY.

Fifty acres, I think he said. Fancy fifty acres of gold and green! As far as the eye could see would be those glorious swaying, dancing, golden-skirted things that bring such a surge of delight and intensity that one catches one's breath for their very beauty.

In an interview with the owner of this luxury, the announcer said it was the largest daffodil farm in Australia, and probably the Southern Hemisphere, but even though the interviewer was so interested in the £ s. d. and the production per acre, I could not erase from my mind the wonderful picture he had painted of "miles and miles of daffodils." Every here and there the field was divided into little square patches by settled old pine trees which sheltered their lovely young subjects from the damaging, tearing winds.

What a glorious sight this must be, what a feast for the eyes of those who would pause to see, what breath-taking colour, what a breath of freshness for tired spirits, what an inspiration for tired minds. As we read through the Book we must be conscious of the constant references made to the lovely things of Nature and to her rejoicing. The Psalmist speaks of the hills clapping their hands, and mountains skipping like rams when they see the Lord and His goodness. And in the days when the Lord will reign as king over the earth, we find that the barren and waste places "shall blossom as the rose; instead of the thorn shall come up the fir tree and instead of the briar shall come up the myrtle tree"; could anything speak more eloquently of the change the reign of the Lord will make to this old earth?

Too often, I think, we are inclined to imagine that speaking of the beauty of Nature or reading about it is sentimental and childish. This is quite a false idea for every little bit of Nature is part of the lovely mind of God, something which He alone could imagine and create. The sky above, the earth below, the seas, and flowing streams are all part of the extra blessings and expressions of His love that God gives us. Every leafy tree, every dew-spangled rose, every craggy mountain top, every tiny daisy-eyed dell, are part of the wondrous whole that God gives us richly to enjoy and each one speaks to us of that "wide embracing wondrous love" of Him

whom we call our Heavenly Father. But so often our eyes are used to only seeing the mundane business of the world and can neither see nor appreciate anything as delicate or as spiritual as the expression of God in Nature.

Helen Keller, the deaf, dumb and blind woman, has said, "It is more difficult to teach ignorance to think than to teach an intelligent blind man to see the beauties of Niagara. I have walked with people whose eyes are full of light, but they see nothing in the woods, sea or sky, nothing in the city streets, nothing in books. What a witless masquerade is this seeing! They have the sunset, the morning sky, the purple of distant hills, yet their souls voyage through this world with a barren stare."

It seems to me that all through Scripture it suggests that when the soul has found Jesus Christ and worshipped Him as Saviour and Lord, that soul becomes aware of the beauty and the mind of God in the creation around it. As the old hymn says:

Heaven above is softer blue,
Earth around is fairer green,
Something lives in every hue,
Christless eyes have never seen.

and for myself I think it is very true. I think God has given us such a bounty and extravagance of beauty in His Garden that it may be to us a means or a help to worship, a means of coming closer to Him. This is no new thought to us but it is one that we constantly need to be reminded about lest we miss out on its use and intention.

There have been many stories of those who have ascended great heights, with a huge panorama spread out before them, a scene of great awe, spaciousness and power beyond that

of man, reminding the traveller of God and His might and power, but we have no need to go to great heights or great distances to find that among the simple, pure and lovely things that He has made one can find God and be strongly aware of His presence. Of course there are those who abuse these things just as humans abuse most of the things that in perspective may be a delight, for we have all heard some one say that they do not go to church because they find it just as easy, or more so, to worship God in the open air among the things that He has made, where everything is clean and pure, but this is not the way that it was intended we should use Nature.

Let us make sure that our eyes are open and our understanding keened that we may use the freshness and simplicity of God's creation to be drawn closer to Him and find it more easy to know His love and provision for those whom He has created in His own likeness.

O wide embracing wondrous Love,
We read Thee in the sky above,
We read Thee in the earth below;
In seas that swell and streams that flow.
We read Thee BEST in Him Who came,
To bear for us the cross of shame,
Sent by the Father from on high,
Our life to live our Death to die.

An Urgent Call to Action—

(Continued from page 10)

sponsible committee in any diocese than its Board of Diocesan Missions. But Christian people should not wait for concerted action. Every believer is entrusted with the stewardship of the Gospel. We all should seek as we are able to witness for Christ, the world's Redeemer and its only true Light. Not a month, not a day is to be lost.

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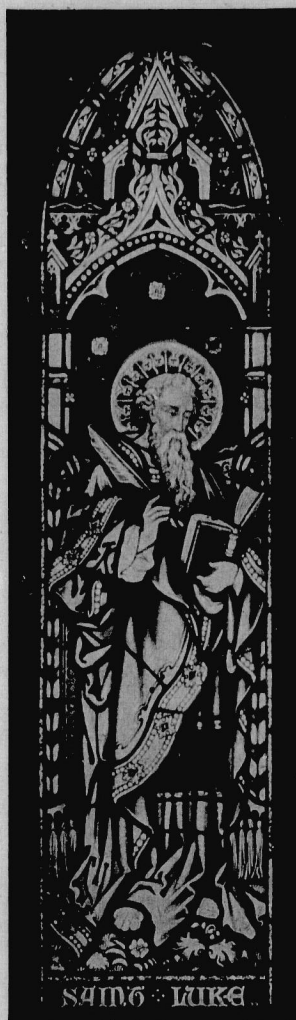
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The Communist Hope— (Continued from page 9)

There is something everyone can do and it consists in four things: knowledge, courage, faith and consecration.

Knowledge. — Whenever the medical profession endeavours to combat a serious disease the first essential is a vast programme of research into the nature of the disease, its cause, the laws of its development, the conditions favourable to its spread and wherein its weakness—its "heel of Achilles"—lies, so that it may be attacked and defeated. Understanding is the irreducible minimum of effective counter-action. Ignorant opposition is frequently valuable assistance to the Communist cause. The quality of ignorance and misunderstanding, at all levels of intellect and education, of the nature and mind of Communism is startling. I could amplify this article with illustration after illustration of the most pitiable ignorance revealed to me personally by high military officers, university professors, and ministers of religion. Such statements as the following we hear every day, and they reveal total incomprehension of the nature of Communism. The first statement is, "We must acknowledge the good in Communism and realise it is primarily a reaction to the evils of Capitalistic Society." The good in Communism is like the "good" in tuberculosis, unappreciated by the victim. Again we hear, "It is possible to preserve peace with Communism," when the Communists' very thought processes define the existing state as class war. Or yet again we hear, "We must eliminate social abuses so that Communism may not flourish." Cancer was never cured by improving the general health. Knowledge is the first weapon in our arsenal of defence. The basic Communist texts are available and these should be studied so that we have an understanding of the Communist laws of thought and their blueprint of conquest. Knowledge is power.

Courage. — What we discover when we investigate Communism is terrifying. The vastness of the danger oppresses us. We may react in one of two ways. The knowledge may be a "savour of death unto death or life unto life." We may become oppressed and throw in the towel, or we may gird ourselves for the battle, realising how terrible it will be. Many individuals have to face situations of this nature. They visit their physician to be told they have the dread disease of cancer. They may react in one of two ways—a defeat or a challenge. Some say, "All is finished, life is

over," and in despair throw themselves under a train. Others say, "This is grim news, but I will do my best to overcome it," and they make the decisions required courageously, rearrange their life routine, submit to the drastic surgery necessary, pay the heavy cost, and come through triumphantly. Courage transforms the dread knowledge into a challenge, a matchless sacrifice, a heroic endeavour, and a glorious triumph.

Faith. — The Communists say, "There is no God." We know, "In the beginning, God." God has not abdicated from the throne of the universe. He is an active agent in history and makes even the wrath of man praise him. We have His promise, "When the enemy shall come in like a flood; then will the Spirit of the Lord lift up a standard against him." If we will pray, live righteously, and trust Him, He will not fail in our hour of need. "If God be for us, who can be against us?"

Consecration. — Communism has been able to mobilise the loyalty, discipline, and willingness to sacrifice even unto death of countless millions. In the final analysis faith can only be matched by faith, devotion by devotion, and consecration by consecration. Are we who name the name of Christ prepared to make equal sacrifices, to serve with equal unselfishness, to manifest like loyalty and devotion as those who name the name of Lenin?

Rise up, O Men of God,
Have done with lesser things.
Give heart and mind and soul and strength,
Unto the King of Kings,
Rise up, O Men of God!
(Finis)

The Centrality of the Incarnation— (Continued from page 1)

Cur Deus Homo?

The serious consequences of this error are seen more clearly when those who hold it come to consider the doctrine of the Atonement. Dorothy Sayers is possibly exaggerating when she says that (as a result of this initial error) the Atonement is misunderstood by many, moderns to mean something like this — "God wanted to damn everybody, but His vindictive sadism was sated by the crucifixion of His own Son, who was quite innocent, and therefore a particularly attractive victim"—but the same writer is in line with all orthodox theology when she insists that we must preach "the creative divinity of the Son," and make it clear beyond all doubt that the Person who bore the sins of the world was

Himself "the eternal creative life of the world."

This truth is, of course plainly stated in the Prologue to St. John's Gospel — so appropriately set for reading on Christmas Day — "... the Word was with God, and the Word was God ... All things were made by (or "through") Him, and without Him was not anything made that was made ... in Him was life and the life was the light of men ...". In this connection it may be noted that Principal Griffith Thomas (in "The Catholic Faith") points out that "The Son" and "The Word" are contemporary titles. "The first guards the distinct personality of the Son, the other guards His essential oneness with the Father." And so, while we must never "confound the persons" (which, in these days is an uncommon error) we must also avoid "dividing the Substance"—an error which almost everybody makes.

Born to Die.

If our thinking about the Incarnation is clear—and we need go no further than the Athanasian Creed for the clearest statement ever penned—then the other cardinal dogmas of the Christian Faith fall into place quite naturally. The nature of the Incarnation being rightly understood, its purpose becomes clear—God became Man in order that He might "save His people from their sins" (Matt. 1.21). It was not merely a revelation — not merely the imparting of knowledge, for man cannot be saved by knowledge, as the Gnostics vainly thought (and their modern counterparts are still with us)—it was a creative and redemptive act, which reached its climax at Calvary. The Atonement is foreshadowed from the moment the Incarnation is mentioned. The artist Millais, who pictured the youthful Jesus in the carpenter's shop casting the shadow of a cross behind Him, was representing a great truth—that the Incarnation has no meaning without the Atonement, and that the manger of Bethlehem presupposes the Cross of Calvary.

If time and space permitted it would not be difficult to show how the other essential Christian doctrines fit similarly into the scheme of things, once the Incarnation is rightly understood. The real significance of every Christian doctrine — the Incarnation included—will elude the enquirer if they are considered singly and in isolation. Argument as to which is the greatest of them is futile. Each depends upon the other, and together they form a body of belief which, taken as a whole, provides the only sane answer which has ever been given to the riddle of the Universe. In that great body of belief it may be conceded that the Doctrine of the Incarnation occupies a central place — the others being organised around it as a focal point. Or, to change the metaphor, the Christian Faith may be pictured as a majestic arch, in which the Doctrine of the Incarnation is the key-stone which holds the whole structure together and gives it unity and strength.

The season of Christmas may well be used as an opportunity for — among other things — a little serious thinking about its theological background, and so we may be able to see our Christian Faith more clearly, and to see it whole.

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Diocesan News

BRISBANE

● **National Christian Endeavour Convention.**—The National Christian Endeavour Convention will be held in Brisbane City Hall from September 14-22, 1955. Members from all over the Commonwealth are expected to attend.

MELBOURNE

● **St. Hilda's Graduation**—Three C.M.S. missionary candidates were amongst the successful students from St. Hilda's Training College at the Graduation Meeting in the Chapter House recently.

The meeting was chaired by Bishop Donald Baker, and, after opening devotions led by the Ven. H. S. Kidner, coloured slides of students' activities were screened.

The certificates were presented by Bishop Baker, and, of those who graduated, one was an accountant bound for Tanganyika, another a nursing sister for North Australia, and a second nurse for Malaya.

After the graduation, the Rev. Dr. L. L. Morris, Vice-Principal of Ridley College, gave the address.

NEWCASTLE

● **A.B.C. Programmes.**—Interesting side-lights into the Religious Advisory Committee of the A.B.C. are given by the Bishop of Newcastle, the Rt. Rev. Francis de Witt Batty, in the "Diocesan Churchman."

The Bishop, who is a member of the committee, writes:—

"As you can imagine this is an extremely important body. With a potential audience of several millions it is of immense importance that the right broadcasts should be made and that they should be made by those most competent to make them.

"Of no broadcasts is this more true than of religious broadcasts. They are the main channel, in some cases the only channel, through which the religious appeal can reach large sections of our population. They are an advertisement for religion on the largest possible scale. It is vitally important that the advertisement should be as good and attractive as possible.

"In one respect the Committee is unique. It manages to be completely interdenominational and completely unanimous.

"Its members comprise two Anglican bishops and an Anglican priest, a Roman Catholic Archbishop and priest, and leading representatives of the larger Protestant denominations. Yet I have never known any resolution being carried otherwise than unanimously.

"Personally I find that Committee as interesting and stimulating as any which I attend in the course of the year."

NEW GUINEA

● **Memorial Bible House.**—A new Bible House is to be built at Port Moresby by the British and Foreign Bible Society.

It is to be dedicated as a Memorial to the men and women of New Guinea whose devotion and self-sacrifice in World War II saved the lives of many Australian and American servicemen and women and will be a public centre for the encouragement of the production and distribution of Holy Scriptures.

The Society is aiming to have the building opened by the middle of 1955 and has launched an appeal of £6,000 to meet the cost of the building.

SYDNEY

● **Ashfield Wells Campaign.**—Seven thousand pounds a year for three years have been promised as a result of the campaign in St. John's, Ashfield, conducted by the Wells Organisation. The campaign lasted three weeks longer than anticipated, being eight weeks in all. The expenses amounted to more than three thousand pounds. Those taking part in the canvas in the parish are arranging to meet regularly to continue their

● **"Know Your Church."**—Three members of the staffs of Moore Theological College will take part in a "Know Your Church" campaign at St. Andrew's, Roseville, during Lent.

The visitors, who will speak on six successive Wednesday nights, are the Rev. Canon M. L. Loane, Principal of Moore College, the Rev. Dr. D. B. Knox, Vice-Principal, and the Rev. D. W. B. Robinson, resident lecturer.

Subjects to be dealt with include: "When did the Church of England Begin?" "Why have Bishops?" "Why Baptism and Confirmation?" and "What is the Service of Holy Communion?"

● **Primate Unveils Memorial.**—Of much interest was the visit to St. Oswald's, Haberfield, on Sunday, December 12th, at 7.15 p.m. of the Primate of Australia, Dr. H. W. K. Mowll, Archbishop of Sydney, who at a festival service of praise and thanksgiving unveiled a War Memorial rededicated.

Handsome oak panelling was also unveiled in memory of the late Mrs. A. M. Carter a former parishioner of St. Oswald's, and a highly esteemed resident of Haberfield for many years.

During the service, conducted by Dr. A. W. Morton, St. Oswald's Choir sang excerpts from the "Messiah." Prior to this service at 3 p.m. a Recital of organ works and vocal music was given by the St. Oswald's Singers under the leadership of Mr. Michael K. Dudman. This was followed at 5.30 p.m. by the Fellowship Tea.

● **St. John's, Milson's Point.**—On Sunday, December 12th, a large congregation saw the Most Rev. the Archbishop dedicate a stained glass window, the gift of the Rector

and Mrs. Ogden, in memory of the latter's parents, Mr. C. G. and Mrs. Astey, and their son Rex; together with an antique silver ewer in memory of Mrs. Anstey, and a silver paten, the gift of the Guild, in memory of Miss Ruby Coxhead.

● **Modern Parish Hall.**—Anglican work at Putney, in the historic Parish of St. Anne's, Ryde, commenced on December 1st, 1912, when, during the Rectorship of the late Rev. J. H. Mullens, Mr. Edwin Taylor, conducted the first Sunday School in a bush house in Phillip Road. The attendance was 12 scholars.

In the presence of nearly 400 parishioners and friends, the Primate of Australia, the Most Rev. H. W. K. Mowll, C.M.G., D.D., dedicated and opened the new St. Chad's Hall and Sunday School on Monday evening December 6th. Mr. Taylor, who is rector's warden, at Putney, has been most active in the drive for the construction of the new building. To commemorate Mr. Taylor's association with the St. Chad's Church, the Kindergarten section of the Hall has been named the "Edwin Taylor Kindergarten."

This modern hall, one of the finest erected in Sydney in recent years, has been built alongside the beautiful brick church, which was erected in 1938. The church and hall constitute a block of ecclesiastical buildings, of which the Anglican Church in Australia, and the Parish of Ryde in particular, might be justly proud. The hall incorporates the latest ideas and features, and contains a main assembly with side rooms for classes, lighting and stage facilities, a most modern electric kitchen and serving arrangements, and reflects great credit upon the builder, Mr. W. Carter (a member of St. Chad's Committee) and the architect, Professor L. Wilkinson.

The gathering included representatives of Federal and State Parliaments, parishioners from the other three churches in the parish, many visiting clergy, and former parishioners. Presentations were made to the Assistant Minister, Rev. D. C. Abbott, and to the builder, Mr. Carter, for the parts they had played in the culmination of the project. Mr. Taylor made a presentation to the Primate on behalf of Putney parishioners.

The services in the church and hall were conducted by the Rev. R. N. Langshaw (Rector) and the Rev. D. C. Abbott. The lesson was read by the Rural Dean, Rev. R. C. M. Long.

This fine brick hall would normally have cost approximately £10,000, but generous concessions made by the builder have reduced the cost to £6,500. It is gratifying to know that the debt on it is only £1,300.

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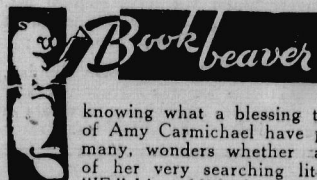
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selves to come to one another's aid. Bombing
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floods in Holland, the Danube Valley, and
Japan—all leave destruction in their wake.
Disaster falls suddenly upon its victims and
isolates them. Yet the responsibility for re-
stitution can be shared through gifts. Some
churches are economically weak, others have
been split into two parts by new frontiers,
still others are restricted in their freedom.
But the Gospel must be preached in the most
difficult circumstances, and children must re-
ceive Christian education privately if not pub-
licly. Here, too, the responsibility can be
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men, women and children to-day are refu-
gees. They have lost their houses, their
jobs, their citizenship, their right to work—
through no fault of their own. Service to
Refugees begins with giving food and cloth-
ing to the stranger, it goes on to befriending
the sick and the aged, it may mean sharing
your house with a refugee family, or find a
job for a refugee in your town. Whether
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other country, or must try to settle down
where he now finds himself, he desperately
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