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# THE AUSTRALIAN CHURCH RECORD

The Paper for Church of England People.  
CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

16. No. 25

DECEMBER 13, 1951

[Registered at the G.P.O., Sydney, for  
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## BETHLEHEM AND CALVARY

(By Professor E. M. Blacklock,  
Litt.D.)

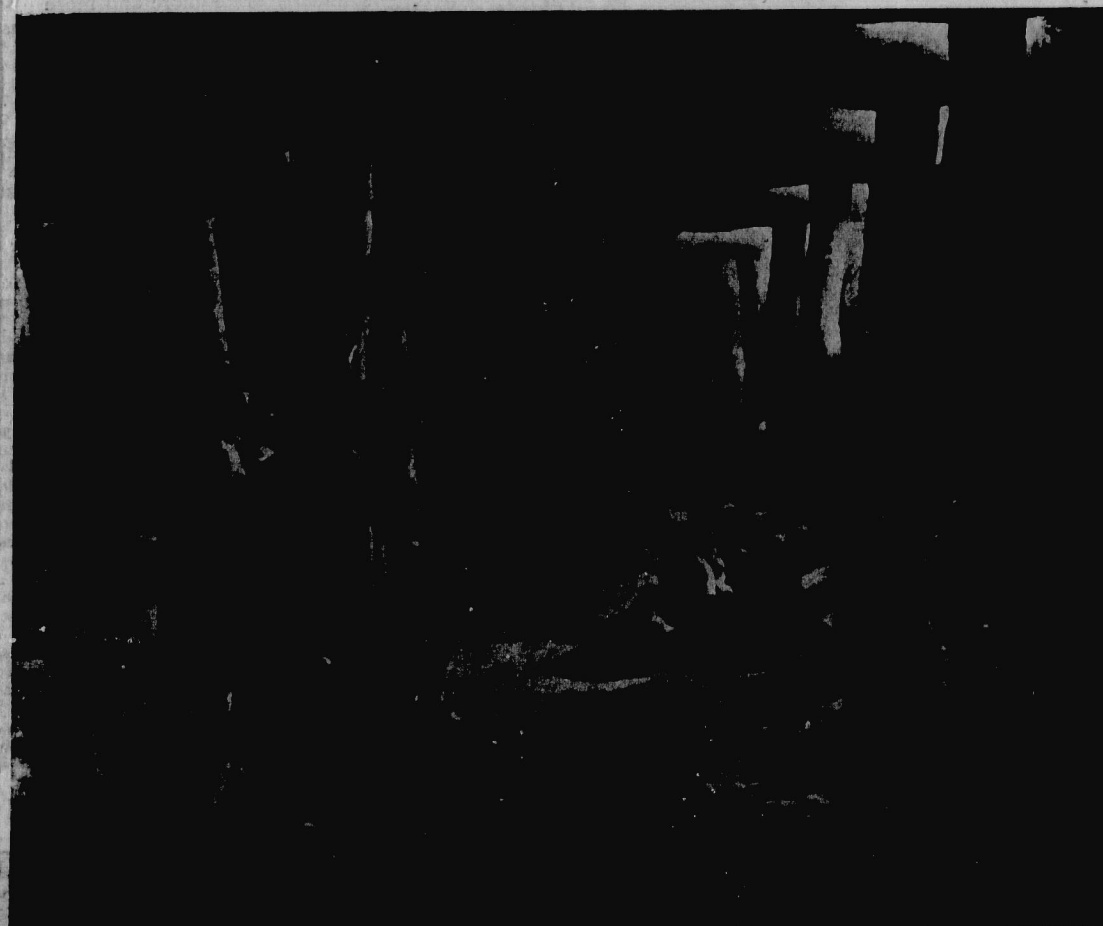
Christmas serves notice on the world  
moral forces ultimately shape the  
fates of men. When Christ was  
born in Bethlehem Augustus sat on the  
Palatine secure in a world his  
father had ordered. Society tattled that  
of his adoption of Tiberius as his  
son. None knew that Rome's Con-  
sul was born.

Bethlehem talked that night about  
Census. In the crowded little town  
inspiring scribes wrote names and affi-

davits. The yellowed scrolls of such  
documents survive to-day to show the  
brevity of time. Few marked the day  
of Bethlehem's visitation. There were  
shepherds who heard of the Mother  
and Child in the rock cave behind the  
inn, and came with peasants' gifts.  
More mysteriously came resplendent  
visitors on camel-back, if a guess may  
be built upon their gifts they had ridden  
up the old caravan routes from Arabia  
Felix through coloured Petra and  
Jerusalem. They bowed before the  
Child of the carpenter's wife, who  
boasted David's royal blood, and rode  
out of Bethlehem into legend and carol  
forever.

Tiberius, grim, humourless, frustrat-  
ed, succeeded the great Augustus. He  
was living in embittered retirement on  
Capri when the governor of Palestine  
crucified Mary's son to appease a fac-  
tion. Rome, confident in her golden  
eagles, did not know that Pilate had  
given the world another symbol, and  
that the Cross, the savage engine of  
death she had borrowed from defeated  
Carthage for agony of slaves and  
criminals, was to stand one day high  
above her skyline to remind the world  
of bitter and of blessed things. For if,  
as the hymn say, there is radiance from  
the Cross, its shadow likewise is long  
and dark.

—Block by courtesy of "The Methodist"





It was by the path of sacrifice and suffering that those who bore the Cross carried the Gospel to Rome, and beyond the far limits of Rome. The legions stood panting on the Rhine, the Danube, and the Tigris, Rome's effort of conquest exhausted. The preachers of the Word reached India and China in Roman days. The Cross was mightier than the sword, but its service called for all men had to give. That why the Faith became a greater force than Rome, why the Galilean of Julian's phrase overcame the Emperors, and why the Church survived the Empire.

An ancient Saxon poet once dreamed he saw the Cross, and all that token was o'erpoured with gold and gems stood fair. And yet he saw that the gold and the glory of it was all marred by blood and tears. The parable is true of all good and noble things. Toil and sacrifice is the price of all true worth and glory. It was by the immeasurable sacrifice of Christ that the Gospel came to the world, and no follower of Christ can loyally live and taste no bitterness of sacrifice.

And so, as the Season reminds us, Christ was born at Bethlehem. But the road from Bethlehem runs straight to Calvary, and the Child cannot replace the Man, nor the Babe the Saviour. The Day is one of festivity, of gifts, and of rejoicing, and that is proper, but as in the famous picture of the Carpenter's Shop, the shadow of the Cross lies over the Child, and Christmas must not, cannot forget Calvary. —E.M.B.

### A CHRISTMAS MESSAGE.

"When the fullness of the time came, God sent forth His Son, born of a woman, born under the law, that He might redeem"—Galatians iv 4. R.V.

God is never early and is never late. His purpose is worked out in time in strict accord with His plan, and part of the joy of Christmas is the assurance based upon the certainty of the actions of our God. We look up with strengthened faith as we realise that He is "God, Who cannot lie" (Titus i, 2), and the Son of God, Jesus Christ, is the One of Whom it is written, "For how many soever be the promises of God, in Him is the yea; wherefore also through Him is the Amen, unto the glory of God through us" (2 Cor. i, 20, R.V.). Thus we turn to this verse to learn

#### 1.—God's Programme.

The birth of Jesus Christ in that Caravanserai courtyard that first Christmas Day was the first great fulfilment of His promise made in the

very curse of the serpent, when sin entered into the world. i. God's programme was made "before times eternal" (2 Tim. i, 9). Here is something that we cannot understand, but we can believe and worship and have our faith and realisation of God enlarged as we meditate upon Him Who declares "the end from the beginning" (Isa. xlvii 10). ii. God's primary revelation of His programme was made to Adam and Eve, when the curse was laid upon the serpent, in Gen. iii, 15, in the words, "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." This promise of the seed of the woman through Whom the release from the power of Satan was to come is fundamental to God's purpose. iii. God carefully preserved the line of the seed through Seth, Noah, Shem, Abraham, David, gradually enlarging the revelation concerning this One Who was

**The "Record" will not appear on Dec. 27. The next issue will be on January 10.**

**We take this opportunity of wishing all our subscribers and readers a Joyful Christmas Season and God's Blessing in the New Year.**

to come. Thus we find Isaiah (vii, 14) making known God's plan that "a virgin shall conceive, and bear a son, and shall call his name Immanuel," and moreover Isaiah (ix, 6, 7) is led to elaborate this in stating, "For unto us a child is born, unto us a son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice henceforth even for evermore." Thus God's programme of the One Who was to be the seed of the woman, is now shown to involve a birth of a son by a virgin and this son is to be the Son of God, Himself God, the eternal. How can this be? is the eternal question.

#### II.—God's Purpose

underlies His Programme. i. God's Purpose is to redeem mankind groaning under the curse of sin and standing condemned hopelessly by the law of God. As Paul writes in Romans iii, 19, "We know that what things soever the law saith, it saith to them that are under the law; that every mouth may be stopped, and all the

world may become guilty before God." But how could man be redeemed from such a condition of death and rebellion? The Redeemer had to be man, but where could a man be found who was not already condemned? ii. God solved this my Himself, in the form of His Son, taking the form of a man and being born of a woman. Thus it was when the angel Gabriel was sent from God unto Mary, who was a virgin espoused but not married to Joseph, that the message he brought was "Behold thou shalt conceive in thy womb (how careful God is to safeguard the fact that it was a human birth), and bring forth a son and shalt call His name Jesus. He shall be great and shall be called the Son of the Highest," and in answer to her natural query she was told, "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee; therefore that holy thing which shall be born of thee shall be called the Son of God." Who could have thought of such a wonderful thing! Only God the all-wise and the all-powerful could have purposed such an amazing thing. Never let us get used to Christmas or make it a mere time of festivity, but let us continually enter more and more into the wonder of God's purpose thus expressed.

#### III.—God's Performance.

i. "When the fullness of the time came" God acted. To us in these days who are waiting again for the fullness of the time to come, when the Lord Jesus shall come again the second time in glory, it is encouraging to read of those who were watching and expecting that first fullness of the time to come. There was Simeon who was "waiting for the consolation of Israel, and there was Anna who was of a great age, who spake of Him to all them that looked for redemption in Jerusalem." At that moment in the eternal economy of God, when it was in accord with His programme, God sent forth His Son. ii. God acted. Man did not act. Christmas tells us of God's grace, of God taking action for poor lost sinful man. Here is the grace and love of God planning in eternity and performing in His own set time, His purpose to redeem lost and guilty men. iii. God acted through the woman. As sin entered the world through the woman, so redemption from sin was to come through the woman. Thus the promise in Gen. iii 15 found its primary fulfilment. The incarnation was only the first step towards Calvary and the resurrection. He was born to die, and to rise again. He was born that by the sacrifice of Himself He might put away sin and bring us unto God. The joy of Christmas is only ours when we know Him to be our Saviour, and we rejoice that we have part and lot in the eternal purpose of God in Christ Jesus. As our God and Father reminds us that He fulfils all His word, and we realise it as we see again His Son born of the Virgin in accordance with His purpose, we look at Him and trust Him, with the assurance that all His promises for us will be fulfilled. How soon will the fullness of time come again and the Lord Jesus return in power and great glory and we shall be with Him for ever, made like Him? —F. M. Cundy.

## APOSTOLIC TEACHING—THE FINAL PHASE

(By the Rev. C. H. Nash, M.A.)

The Apostolic Age of the first Christian century (A.D. 30-100) falls into two clearly distinct periods, each of which has its own distinctive characteristics of history, personalities and literature. The earlier period (A.D. 30-70) is singularly rich in episodes of striking change, in the variety of agents employed in its scenes of operation, in its scope of vision, in its swiftly moving advance of the Church into ever fresh fields of conquest and in its diverse literary products (22 documents). In marked contrast to these features the second and later period (A.D. 70-100) is limited, as far as its five records are concerned, to one area of one outlying province of the Roman Empire, one Apostolic writer, one small group of seven churches and has preserved for posterity no outstanding record of progress or development in the life of the Church. We may fitly call it a period of Recess.

The following study, however, is confined entirely to this later period and an attempt is made to group the somewhat scanty literary material available into a chronological order in agreement with the very brief historical notices at our command.

#### Historical Background.

The background of political history covers the reigns of the three Roman Emperors, father and two sons, Vespasian, Titus and Domitian, who established the first family dynasty to succeed the five Augustan rulers, followed by the brief sovereignty of Nerva, who inaugurated a new system of succession by adoption. In the first twelve years of the period (A.D. 70-81) the first two emperors were so fully engaged in governing their vast empire that the scattered and insignificant Christian Church escaped public notice, and was left apparently unmolested to recover from the catastrophic shock of the destruction of Jerusalem, its nursery home.

#### Outbreak of Persecution.

But with the accession of Domitian in A.D. 81 a period of bitter persecution, instigated by imperial authority, ensued and continued with increasing severity until the assassination of the Emperor in A.D. 96, then a short respite followed which lasted probably to the close of the Apostolic Age with the death of John, the last survivor of

the original twelve Apostles, chosen and instructed by the Lord Himself.

#### Order of the Writings.

There are five documents, relating to this period, preserved in the New Testament, namely, John's three letters, his Gospel and the Book of the Revelation. Much discussion and controversy has gathered in recent years around these writings, but a long process of careful study of all points of view has brought the present writer to the established conviction that the traditional view of their authorship by the Apostle John, as held through the centuries by all branches of the church, has adequate and ample warrant and may be safely retained by all devout students of the Holy Scriptures.

Keeping in mind then the historical background sketched above, we may proceed next to distribute the five writings over the whole period, using firstly, the scanty historical and legendary notices available, and, secondly, the contents of the documents themselves as our guide. And without going at present into detailed reasons, for the purposes of the present study the order arrived at will be—

1. (Before A.D. 81), the Third Epistle.
2. ("Soon after"), the Second Epistle.
3. (After John's release from Patmos, A.D. 96). The Book of Revelation.
4. (Perhaps about A.D. 98), The Gospel.
5. (Shortly before the Apostle's death). The First Epistle.

Reasons for adopting this order will be given as each document is studied in fuller detail, but this will serve as a working basis for further study, and readers are recommended to read over several times the third epistle either in the original Greek or in such English versions as are available to them as a preparation for the next study.

(To be continued.)

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## THE CHURCH OF ENGLAND HOMES

(Canon F. W. Tugwell.)

In Bunyan's "Pilgrim's Progress" help us in a work which ought to make the Hill Difficulty is attended with a spring that gives strength for the climb, and also with folk who uplift and inspire.

In the work of the Children's Homes we are indeed climbing the Hill Difficulty. The rising costs of food, the high wages that labour commands today, the narrowing course from which suitable staff can be found, are the chief reasons; and sometimes we wonder just how high the Hill will be.

But thank God there is for us too a Spring. We find it in a Prayer Meeting which is held regularly in the Chapel of St. Andrew's Cathedral on the first Tuesday of each month. Thank God also there are ever the folk who uplift and inspire. But more than this, there is the encouragement which Bunyan's Pilgrim did not have — the joy of helping the needy child. It may sometimes seem strange that in these days when folk are so well off materially, there should be the needy child in our midst; but while sin is so rife amongst men and women there will always be the child whose need is far greater than any material want. Here are a few typical cases from amongst our many admissions to the Homes.

1. Barbara—aged 11 years. Father constantly drunk and will not support the family. Mother is forced to go to work.

2. Nanette—aged 5 years. Father deserted family of 6 children. Mother had to place them in various homes as no relatives would help her. She goes to work.

3. David — Douglas — Rodney. Three brothers out of a family of 7. Mother admitted to a mental home. Three girls and a boy of one year are scattered in various homes. Father goes to work.

4. Robert—Mother married an American. Deserted in U.S.A. and left destitute with family of three. Repatriated to Australia.

5. Andre—Mother deserted husband during Japanese occupation of Hong Kong. Father—a musician—living in a boarding house, with son, since return to Sydney. Father out until early hours of morning, none to care for the boy.

But thankful as we are for all this inspiration in climbing the Hill Difficulty we feel that we could be further encouraged if only more folk would help us. Last financial year it cost £25,000 to finance our Homes, and, with the ever spiralling rise in the basic wage, this total will increase more and more. Unfortunately, with these develop-costs, we are not experiencing a widening support. And so we appeal to the readers of this paper to

the richest appeal to the hearts of Christian men and women.

The poet Masefield once said:—

"He who gives a child a treat  
Makes joy bells ring in Heaven's street."

But true as this undoubtedly is, it is also true that the joy bells ring in the heart of him who gives the treat.

A most effective way of helping is for the individual to draw around himself a circle of friends who will work together with him for our children. An occasional visit to the Homes; the sight of needy children making good in life; the knowledge that the service being done for the children is also being done for the Children's Lord; will provide all the inspiration necessary in keeping the circle active.

The writer of this article has just come away from a moving ceremony in the Boys' Home—the formation of a company of the Boys' Brigade. This movement amongst boys was established in England 67 years ago. Its object is the advancement of Christ's Kingdom amongst boys and the promotion of habits of Obedience, Reverence, Discipline, Self-respect, and all that tends towards a true Christian manliness. Each company must be connected with a Church or other Christian organisation which will be responsible, through the officers, for the religious instruction given to the boys.

Our Superintendent of the Boys' Home, Mr. F. J. Wilson, was very closely connected with the movement in England and is a whole-hearted enthusiast for it. We do not wonder that early in his work he approached the Executive Officers of the Homes that a company might be formed amongst our boys. These men were not unmindful of movements amongst boys already in our midst, but realising the great keenness of Mr. Wilson and the magnificent objects of the Brigade, they gladly recommended the formation to the Homes' Committee. But not until the boys had fully gripped the significance of the movement, and not until a time of strenuous training had been given, was the Company formed, and in the march past, after the inspiring service of formation, our 25 foundation members compared very favourably with the companies of a much longer growth. We believe that the movement will supply a type of Christian training which will appeal to the soul of a lad.

In the Girls' Home, the recent gift of a splendid tennis court is indeed colouring the life of our ever active girls. They have been saddened lately by the enforced resignation, through illness, of Miss Trixie Hall, our very capable young matron. She came to us in a period of great difficulty and was indeed God's instrument in helping us in the Hill Climb of recent days. We are praying for a worthy successor.

Havilah, the Home for the Tiny Tots, under the capable guidance of our Matron, Mrs. Thomson, is a joy to us in the successful work that is being achieved. Our Matron is not only a capable Administrator, but she

December 13, 1951

is possessed of that motherly soul which prompted John Ruskin to write so effectively:

"Home is the place of peace, and wherever a true mother comes this home is always around her. Home is wherever she is."

We have now settled down in the new Havilah at Carlingford and we hope soon to have an effective opening and dedication, and so give all an opportunity of seeing the beginnings of a new and even more wonderful Havilah than the one we knew, with such affection, at Wahroonga.

Sometimes folk must wonder that under our Children's Homes Organisation we carry on a home for 24 elderly ladies at Drummoyne, but our work, in its earliest beginnings, came out of a work amongst women and so it is really not so strange. We strive in this home, amidst most pleasant surroundings, to give conditions to our elderly folk such as few homes of a similar nature enjoy. It is not, however, supported as such a work deserves, and we feel that the great need for such homes ought to stimulate gifts for such work. Although the elderly ladies pay as much as they are able, the income never meets the cost, and we think this ought to be met by the generosity of folk who know the difficulties which so often confront old age.

In all our homes we want to make the Christmas season as happy as we can. So much depends on the generosity of good people and we feel sure that the readers of this article will assist so great a work not only in the Christmas season but at all times and count it a holy privilege.

C. of E. Homes, 70 King St., Sydney.

## HOLIDAY EXPERIENCES.

When a rector goes on holiday he is, quite apart from his desire to worship God, naturally interested in seeing how services are conducted in other churches. Circumstances over which I had no control gave me unusual opportunities for visiting different denominations as well as my own well-loved Church of England. This short account covers the experiences of two years. Last year my wife and I spent our holiday far from Sydney in the home of a very worthy Christian couple, Brethren by persuasion. The first Sunday they drove us to a town eight miles away and deposited us at the C. of E. at 10 a.m., and then waited for an hour till the time of their own meeting. In the evening we walked to a nearby village about a mile away, and went to the Methodist Church, there being no service in the Church of England. The second Sunday we felt we could not in decency go an hour earlier than their usual time, so we waited for them and worshipped at the Methodist Church. The service was ordinary enough except that the Lord's Prayer was sung, mainly (and loudly) by one lady, scarcely any other members of the congregation seeming to join in. Why are such things done? There was an infant baptism at this service. In the evening we walked to the Presbyterian Church, where, strangely enough, there was another infant baptism. We were startled as we entered the Church to hear the Minister say, "We will use the little Red Book." But it was only community singing before the service began, and the little Red Book was Alexander's hymn-book. On the third and last Sunday we went to the eight mile place with our friends, they to their meeting and we to the Baptist, as the C. of E. was over when we arrived. It was a new "Cause" held in the Local Soldiers' Memorial Hall. It was quite the most "alive" service we had attended so far. During the week the hall was used for other purposes, including pictures, and lurid posters were in evidence here and there. It was slightly disconcerting to see one right behind the preacher advising all and sundry "Don't trust your husband!" Unfortunately my wife was there and saw it, too!

This year visits to the eight mile place were off. A local meeting had been formed by the Brethren. So we went to the C. of E. a mile away. The service was Holy Communion, read according to the Prayer Book with one or two minor deviations. The Minister was arrayed in alb and chasuble and took the Eastward Position. He was assisted by a Server; who, to my astonishment, administered the Cup. Is it legal in the Church of England for the Cup to be given by a layman? There was a good deal of genuflection, especially noticeable when the Celebrant handed the Cup to the Server and knelt to him in doing so. In the evening we went to the Brethren Meeting with our host and hostess. On the following Sunday we worshipped in the morning at the Methodist Church and in the evening at the Presbyterian Church. The third Sunday morning to the C. of E. again. This time the Celebrant was from the Melbourne Diocese. The Prayer Book was followed except that the Invocation of the Holy Spirit was used in the prayer of consecration and prayers for the dead introduced in the prayer for the Church Militant. The Cup was again administered by the Server, but was not delivered to the Communicant.

The evening saw us at the Presbyterian Church, and it was a most soul-warming experience. An elderly lay preacher took the service and preached Christ and Him Crucified with unction and grace. It was easy to see that he loved Him of Whom he was speaking, and it moved me to thankfulness to God that He still has His faithful servants who believe that if Christ is lifted up He will draw all men to Himself. This service stands apart in my memory from all others that I attended.

In summing up my impressions of these visits to various denominations I must first make it clear that they were all small churches. Except for the C. of E. at the eight mile place where a girls' school of 60 accounted for more than half of the congregation in no case did the numbers exceed 40. There was afresh brought home to me the incomparable beauty of our own C. of E. services. Worship seemed to be lacking in the other places. Nobody knelt, and the spirit of devotion and worship was missing. Perhaps the less said about the musical part of the services the better. An American organ indifferently played by a timid lady is not the most inspiring of musical instruments. Add to this the fact that most of the hymns were pitched too high and sung too slowly and it can be seen that poor music can almost kill any service. At the C. of E. service a piano was used while the Bread and Wine were being administered. It was played none too softly and distracted the thoughts in unpleasant fashion. No doubt it was a sacred piece, but it was in triple time and sounded something like a waltz. I feel that a piano so played is a modern innovation having neither Apostolic nor Primitive authority to commend it, and comes near to being an impertinence and an intrusion at a peculiarly solemn moment. Why must such things be?

I am grateful for the experiences I had. I am thankful for our beautiful and simple Prayer Book services (beautiful because simple). I shall be more careful in seeing that the music is such that the congregation can sing, and I am more determined than ever, by God's help, to know nothing save Christ and Him crucified. One question nags me all the time. Why cannot these feeble congregations get together, decently fill one building, and be a help to one another and a burning witness to the community?

—RUSTICUS.



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## NOTES AND COMMENTS

So sang the angels on that first Christmas morn, "Glory to God in the highest, and on earth peace amongst men of Good Will."

A recent writer takes up the theme:—

"Peace had come down to dwell with men for ever. No matter what the suffering, the fighting, the storms, the distress, nothing now could ever take from the lovers of God the gift of His peace. Men could never again doubt the goodwill of God towards them, for God had given His own Son to be born, to live, to die for their salvation. God's good will was incarnate now as a little child lying in a manger."

Light looked down and beheld Darkness,

"Thither will I go," said Light, Peace looked down and beheld War, "Thither will I go," said Peace.

Love looked down and beheld Hatred,

"Thither will I go," said Love.

So came Light, and Shone; So came Peace, and gave rest; So came Love and brought Life, And the Word was made Flesh, and dwelt among us.

(Laurence Housman)

The Old Testament saint prayed, "I beseech Thee show me Thy Glory."

The New Testament saint, towards the close of his long ministry, has given this witness,

"We beheld His glory, the glory as of the only begotten of the Father,"

And the great apostle to the Gentiles bears his testimony:—

"For God Who commanded the light to shine out of darkness hath shined in our hearts to give the light of the knowledge of the glory of God, in the Person (or face), of Jesus Christ."

"Thanks be unto God for His ineffable Gift."

May this Christmas season deepen your and our knowledge and appreciation of that gift!

Quite recently an important Youth Conference was held at Bangor in Wales, at which delegates

"The Sin of Bangor." were present from the various denominational churches in England and

Wales. Once again an important conference was marred by the hard attitude adopted by Anglican leaders which precluded the Anglican delegates from partaking with their fellow-Christians of other churches in the great Sacrament of Unity and Brotherhood. The editor of the C.E. Newspaper attacked this attitude on the part of some of our Anglican Bishops in a strong newspaper article entitled "The Sin of Bangor." The editor of the well-known undenominational paper, The British Weekly, invited Mr. Rhodes, editor of the C.E. Newspaper, to discuss the position in that paper. Mr. Rhodes has responded to the invitation in an article published in both papers, entitled "The Shattered Altar," in which the men responsible for this scandal to the Christian conscience are dealt with very faithfully. He writes:

"The opposition comes from a small group led by people like the Bishop of Oxford and Dom Gregory Dix, who, while professing an urgent anxiety for unity and expressing the profoundest grief at our unhappy divisions, raise every imaginable obstacle and frustrate every move. . . .

"The anti-union minority should take further note. Other people besides them have consciences. If to them intercommunion at Bangor would have sullied the catholicity of the Church to others of us the refusal of it was a blasphemy against Christ. We shall not always be patient. One day we shall call their bluff."

As the late Professor H. M. Gwatkin wrote concerning the basic ground of their error, "It is a defiance of history and a defiance of Christ Himself."

It is hard to understand how these men are allowed to dominate the situation while the considered opinion of the Lambeth Conference holds that in light of the knowledge of the glory of God, in the Person (or face), of Jesus Christ, the priest should remember that he has no canonical authority to refuse Communion to any baptised person, kneeling before the Lord's Table, "unless he be excommunicate, etc." And again the admission that there are circumstances in which Anglican

bishops should sanction the communicants of their dioceses communicating in churches out of their own communion and the communicants of other churches should be encouraged to communicate in Anglican Churches. (See Lambeth Report, 1930.)

After all we must remember that the Lord's Table is of the Lord's children, lest we place a stumbling block in the way of His people.

The leader of the opposition in the N.S.W. Parliament is to be congratulated upon his attempt to restrain the unbounded arrogance of the Chief Secretary. The Chief Secretary of State is defying the laws of the State in two entirely important moral particulars. In spite of the court's decision that his permission carries no weight in protecting a man who deliberately decided to break the Sunday Observance regulation re Sunday amusements, Mr. Evatt persists in his wrongheaded attitude. Not content with that display of unbalanced autocracy, he has, seemingly without consulting the members of Aboriginal Welfare Board, or experienced police officers, dispensed with the regulations protecting aborigines from the evils of the Liquor Trade. To make matters worse the Premier has placed behind the Chief Secretary in his wisdom, the whole of the Labour Party under his leadership in the Houses of Parliament. Let us hope that the recent murder case will cause a pause in this mad course of lawlessness.

### "THE AUSTRALIAN CHURCH RECORD."

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## The Living Congregation

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

(Continued from last issue.)

### Stedfast in Fellowship.

What is fellowship? I do not believe that fellowship is simply a kind of happy-go-lucky getting together. You can get fellowship of a kind in a perfectly secular organisation; it is quite fun, too. You can get plenty of fellowship at a meeting of the Old Comrades' Association. You can get plenty of fellowship in a pub, and the later the evening the stronger the fellowship! But that is not fellowship, as we know it. I believe that the best kind of fellowship comes from working together. If you are preparing in your parish for a Mission, the people get together to work, and to visit, and to do many other things, and you all know what an amazing sense of fellowship grows up quite spontaneously. I often think that fellowship is like coke — a by-product of something else. There is real converting power in fellowship. People have told me that it has been this sense of fellowship that has first attracted them to Jesus Christ. There must be this fellowship in work together.

Then, I believe, and especially is this true of young people, men and women want something worthwhile to do. That is the appeal made by the Scouts and the Guides; it is that they offer the boys and girls and young people something worthwhile to do. I am not saying anything about any particular movement. But, surely, the most worthwhile work of all is work for Christ, training oneself in the task of evangelism. There are the special evangelistic missions which bring people together in fellowship, the open-air meetings, the House Parties, and Camps. Organisation alone is just dead bones; but organisation based upon a desire to serve Christ can be a real means of promoting fellowship. I suggest the Church should cater for everyone, from the cradle to the grave. We may well look upon the Church in a parish as a kind of ladder, starting off with the baptism of the infant, and then the tiny children being brought to the Creche, then on to the Infant Sunday School, the Bible Class, the Club, the Youth Fellowship, Confirmation, the older Youth Fellowship, the Young Wives' Fellowship, the Men's Meetings, and

all the other organisations, such as the Choir, the Magazine Distributors, the Mothers' Union. You might go on to the Old Age Pensioners. Now all those organisations need workers. The training of "a Living Congregation" is a training for service, all must be part of the whole Church life. Now is it not a great evil in our congregations today that so many of our organisations live only to themselves: "We are the Mothers' Union," "We are the Scouts," "We are something else." They all live a nice little life of their own, and no one must be allowed to interfere with them. The one thing the parson has to do is to draw the people into one fellowship, and that can only be done in the power of the Holy Spirit. In a parish I was in once, a very poor parish, there were two blocks of flats, one faced the main road, and the other faced the railway. Those living in one block of flats considered that they were better than those living in the other block of flats. You do get these divisions? It is one of the tasks of the Church to bring people into its fellowship.

How are we going to get this fellowship. It is a spiritual fellowship, but there are outward ways of helping people to get into touch with each other, and it is the job of the Church to provide opportunities of getting together. Garden parties, teas, or other meals — they can be very valuable means of promoting fellowship, and it is just there where the lay people can greatly help. It is really up to the lay people to make the fellowship of the Church a real thing. Do you really look out for new-comers in your Church? Do you really try to give them a welcome when they come, because this is the first thing that a new-comer notices? That first contact with the sidesman is of crucial importance. When you go into a church the first person you see is the sidesman; and the way he looks at you, and the welcome he gives you (or does not give you), determines what your first impression of that church will be. I believe the living congregation has got to be on its toes, for the way you look at the new-comer in your church is all part of your Christian witness. Some of us have got to train our faces to look a bit nicer! There is really no need for us to look so terribly glum and serious all the time. It is not commending the Gospel always to be looking like that. There are, of course, other ways of promoting fellowship. There is one thing I would specially commend, and that is the running of house parties; but I am quite sure that they have got to be well run; and it

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Anthony Perkins — the young spike

Billy Forester — the pioneer missionary

Sue Spanner — the ordinary girl

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has got to result in the promoting of real Christian fellowship, and you will find, that, as a result, people whom you are trying to win for Christ, will begin to show a new interest in spiritual things.

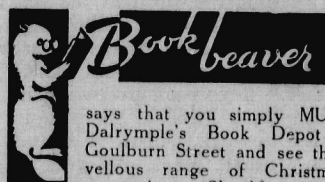
### Stedfast in the Breaking of Bread.

Let us think about this. I believe we Evangelicals have got to re-educate our people regarding the Holy Communion. Now with all due respect to the others who, I know, will disagree with me on this point, I say most emphatically, that we are absolutely unscriptural if we do not insist on the weekly Holy Communion service. I am quite aware that many people do not agree with me, but I am sure if you go back to the Acts, you will find that the Early Christians had the Holy Communion Sunday by Sunday. They came together for the breaking of bread. I tell my confirmation candidates that it is no use their being confirmed unless they are prepared to come to Holy Communion every week. They do not all do it; but we have got to set our standard high. The Holy Communion should be the main service of the Church. Why? Because it is the only Service which our Lord bade us hold; and secondly, because it obviously was the main service of the Early Church; and, thirdly, because it centres on the Cross. And without that constant reminder I believe there

is a great temptation for all of us to think that the Christian faith means anything and everything except the Cross. We preach on all sorts of subjects but the Holy Communion, a service which brings us every Sunday back to the centre of our faith, the "Cross on which the Prince of glory died." I remember in one church on my first Sunday we had four people in the congregation at the eleven o'clock service; and in a working-class parish that is not the right time. And we were able to institute a Family Communion Service every Sunday at an earlier hour. It was quite a simple service, with some hymns, and the preaching of the Word. That service did become for us a very lovely time of worship. I am not going to say that it was wonderful for the crowds that attended. But instead of the four people at the eleven o'clock service, and the six or seven at the early service, it meant that we got at the Family Communion Service a regular thirty to thirty-four people for this hour's service, with its hymn-singing, and preaching of the Word. In a more prosperous parish it might be more difficult, especially where you have a well established Matins. Personally I love Matins; and the result is that I cannot practice what I preach in my present church very well because one does not want to destroy what is good. However, may I suggest that this is some-

thing that we could introduce into our church, at least once a month, and make the Family Communion the main service; when the whole of the family stays and partakes. If there are people who do not want to partake, an opportunity should be given to them to leave. The idea of a non-communicating attendance is not really either Scriptural or helpful. During the service there should be a definite preaching of the Word. I believe that the partaking regularly of the Holy Communion does produce stable Christian character, and an understanding of the real nature of the Church.

(To be continued.)



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- Subscriptions**—£9/6/8 maintains a child for one month. £112 maintains a child for twelve months. £3450 maintains a bed in perpetuity.
- Gifts in Kind**—Contributions of fruit, clothing in good repair, or Christmas gifts would be welcomed, and should be forwarded direct to the Matrons of Havilah, Girls', or Rosebank-Waratah Homes, or to the Superintendent of the Boys' Homes.



CHRISTMAS SCENE—"The Explorers."

### PERSONAL

The Bishop of Tasmania (the Rt. Rev. G. F. Cranswick) has appointed the Rev. L. S. Dudley, B.A., Dip. Ed., Th.Schol., as Archdeacon of Launceston. Mr. Dudley has had a brilliant scholastic career, gaining a first class in each degree or diploma. In 1925 and 1926 he was on missionary service at Hyderabad, India. He was Rector of four parishes before coming to St. Paul's, Launceston. In 1933 he was Acting Warden of Christ College, Hobart.

A representative gathering of Church people, presided over by the Bishop of Tasmania, met recently to bid farewell to Mr. C. McWilliams, who has been the accountant at the Diocesan Registry for 37 years. The Bishop, in making a presentation of a wallet of notes to Mr. McWilliams, eulogised his faithful work over so long a period. He was supported by Archdeacon W. R. Barrett and the Rev. J. W. Bethune, each of whom has known him since he entered the Diocesan service. In his reply, Mr. McWilliams gave some very interesting figures showing the growth of the Diocese in its financial support of Home Mission work, the Diocesan Homes, Missions abroad, and other organisations. The Bishop closed the meeting with prayer.

The Archbishop of Sydney has appointed Archdeacon J. Bidwell as Chaplain of the Home of Peace, Petersham, in succession to the late Rev. L. Gabbott. He will take up duties in January, when he finishes his ministry at Summer Hill. In the meantime, Rev. H. M. Arrowsmith is taking the fortnightly service.

Head Deaconess Kathleen Sheppard has returned to Melbourne after a 12 months trip to England and the continent, to study deaconess training and work overseas.

We regret to learn that Sister Doreen Dykes, a parishioner of St. Paul's, Chatswood, and a former B.C.A. nursing sister at Cook, W.A., is now a patient in the Home of Peace, Petersham.

Mrs. W. K. Deasey, of the Rectory, Balgowlah, returned to Sydney from England on the "Mooltan" on November 26th. Mrs. Deasey had been visiting relatives in England and was absent for about a year.

The Rev. C. P. Young has resigned from the parochial district of Diamond Creek, near Greensborough, Diocese of Melbourne. Mr. and Mrs. Young have given long and devoted service in various parishes and in C.M.S. activities.

The Rev. G. H. Codrington has been nominated for institution to the parish of St. Andrew's, Brighton, Melbourne, by the Patronage Board, and he has accepted the parish. He was ordained Deacon in 1936, Priest in 1937, by the Bishop of London, and served at St. Anselm's, Belmont, and at Finchley. He served as a Naval chaplain from 1940 until he accepted the position of Senior Curate to the parish church of Birmingham under Canon Bryan Green. He has been most highly commended by the Archdeacon of the Fleet and other competent people in England.

The Rev. R. P. Goodwin has accepted nomination to the parish of St. Martin's, Hawksburn, Diocese of Melbourne.

Sister Ethel Nunn, of the Old Cairo Hospital, Egypt, has arrived in Australia on furlough. She was formerly a member of St. Luke's Parish, Adelaide. She has served at the Old Cairo Hospital for more than 20 years.

At the recently held Annual Meeting of the John Mason Neale Society, Mr. A. J. Sommerville, Diocesan Lay Reader, of Croydon, and Mrs. F. Masters, of Auburn, were duly elected members.

By a coincidence there recently passed to higher service within little more than a week of each other, two splendid laymen whose work for their Church lay along almost similar lines. Albert Gorrel will long be remembered for his outstanding work at Haberfeld, Sydney. He was the inspiring spirit behind the movement for the erection of the fine church of St. Oswald's, and faithfully served his parish for many years as Synodman, Churchwarden and honorary treasurer. He was the chairman for some years and always an active member of the strong local branch of the Church of England Men's Society and a vice-chairman of the society's executive body. Above all, he was a sincere Christian whose life and work were an example to many.

Mr. J. J. Ford, who closed his business career some years ago as the Postmaster at the Haymarket, served the parish of Ashfield, Sydney, for many years as a churchwarden and member of the parish council. He came from Goulburn to Sydney, and in the Goulburn parish formed the local branch of the C.E.M.S. He was a keen member of the Society in Sydney and served on the Social Service Committee controlling the Flinders St. relief depot, and as chairman of the branch at St. John's, Ashfield. Mr. Ford's later years were clouded with suffering patiently born and he has entered into his rest mourned by a wide circle of friends.

The Rev. Leon Morris has been awarded the degree of Doctor of Philosophy (in

Divinity) at Cambridge and will return to Ridley College, Melbourne, as vice-principal in March. Dr. Morris is at present in the Middle East.

The Rev. C. M. Rogerson, Rector of Erskineville, Sydney, has been appointed to the new provisional district of Harbord and Curl Curl, which was formerly part of the Manly parish.

The Rev. D. W. B. Robinson, Curate of Manly, has been appointed to St. Philip's, Church Hill, Sydney, and to lecture at Moore College.

Miss Thomas, Editor of the publications of the General Board of Religious Education, is seriously ill. Many friends of Miss Thomas will grieve to hear of her serious illness. She has had a succession of strokes, and her condition is critical. Miss Stamps, a member of the staff, Melbourne C.E.G.S., has been appointed as Assistant and successor to Miss Thomas.

### BRUNNER AND THE BIBLE.

The Scandal of Christianity. By Emil Brunner. S.C.M., London, 1951. pp. 115. English price, 8/6. Our copy from the publishers.

These five lectures were delivered as the Robertson Lectures at Trinity College, Glasgow, in March, 1948, by the distinguished Professor of Theology in the University of Zurich. They form an admirable short introduction to the thought of Brunner, and since it is by Brunner himself, no one can accuse it of misrepresentation. The titles of the chapters recall the titles of larger works of Brunner, for here he deals in brief with the great doctrines of the faith which, however, form stumbling blocks and rocks of offence to the "modern" man. These doctrines concern Historical Revelation, the Triune God, Original Sin, the Mediator, Resurrection. There are marked affinities with Cullmann ("Christ and Time") in the thought of the last chapter.

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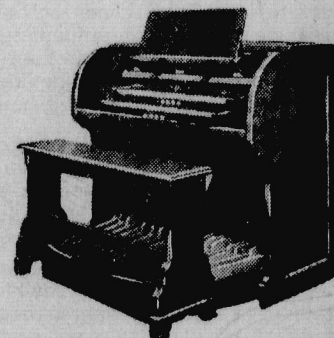
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## THE CLERGY PROVIDENT FUND.

The Board of Directors of the Clergy Provident Fund (Sydney) has asked us to publish the following statement with reference to the article entitled "Clergy Pensions" in our issue of October 4, 1951. We are happy to do so.

"The Board's duty is to manage and control the Fund in accordance with the Clergy Provident Fund Ordinance 1944 which prescribes the powers and functions of the Board and fixes the annuities, pensions and other benefits payable by the Fund. The Board must make an annual report to Synod and has always done so. The Board in carrying out its duties under the Ordinance has maintained the Fund in a sound financial condition. Any increase of subscriptions or benefits is a matter for Synod, not for the Board. It is beyond the province of and, indeed, would be improper for the Board to remind Parishes of any moral obligation or duty with respect to superannuation of the Clergy through the Fund or otherwise; any such action would appear to be the function of Synod. Under the present Ordinance the subscriptions are payable by Clergymen personally, but in the Diocese of Sydney, as is well known, they are relieved very considerably from the burden of their subscriptions by Diocesan and parochial grants. The Board does not "commandeer the parson's stipend cheque" nor "penalise the Clergy." Its duty is to receive subscriptions from the members of the fund to invest the Fund to the best advantage and to pay annuities, pensions and other benefits to those who qualify for them according to the scale laid down by the Ordinance."

[We regret if our article on the subject of The Clergy Provident Fund has caused pain to the Directors whose valuable work we would be the first to acknowledge.

We wish to make it abundantly clear that we have no reason to believe that

the Directors were unmindful of the necessary actuarial advice and caution requisite for the proper pursuance of their onerous task.

Our aim was directed to the much wider issue occasioned by the remarkable increase in the cost of living which rendered the provision of existing pensions, however sound actuarially, quite inadequate to meet the requirements of retired clergymen.

We are glad to notice that steps are being taken to discover some method of supplementing the incomes of retired clergymen without endangering the stability of the Fund. — Ed. "Church Record."

## TEAM WORK IN EVANGELISM.

During the September vacation a team of fourteen students from Wycliffe Hall, Oxford, led by the Rev. D. B. Knox, now Resident Tutor there conducted a Ten-days Mission in St. James' Church, Bristol, the oldest church in that city. In addition to the Sunday services and week-night meetings lunch-hour addresses were given at different centres, factories and shops were visited and an open-air forum held. A Civic Service was held on the morning of the second Sunday attended by the Lord Mayor and Corporation.

In a folder put out by the Vicar the Rev. Clifford Smith, announcing the Mission, the former occupations of the team are given. One we notice was a Colonel retired from the regular army after 33 years service. Next to him happened to be an Oxford graduate holding first class honours in Theology. Another was an Indian national a clergyman and a Tutor in a Divinity School there. Two are described as Teachers, one a schoolmaster, one a housemaster, one an engineer, one an ex-railway clerk and so on.

We have seen notices from time to time where Principal Wilkinson, of Oak Hill College, London, has led similar evangelistic campaigns.

More and better Evangelism should undoubtedly be our aim in Australia. We ourselves have known of laymen being used of God as Evangelists to win souls, the fruit lasting to this day. Could not a team of laymen be organised to assist a missionary as speakers at various meetings indoor and out in a concerted effort?

## KING'S SCHOOL SCHOLARSHIPS.

The following King's School Scholarships have been attended.

## Violet Macanish Scholarships.

R. G. W. Room (St. Andrew's Cathedral Choir School).  
L. D. S. Waddy (Woollahra Central School).  
D. J. Smee (Liverpool Primary School).  
M. G. P. Goldsmith (Warragamba Primary School).

## Burton Scholarship.

J. A. A. H. Saalfeld (The King's School).

## Robert Campbell Scholarship.

G. F. J. Ashton (Tudor House).

## Bursaries.

C. R. Barker (All Saints' College, Bathurst).  
R. I. Hood (Coorabell Primary School).  
M. T. Hunter (The King's School).  
P. F. Kemmis (Trinity Grammar School).

Yours faithfully,

W. J. PICKARD,  
Clerk to the Council.

## CAROLS BY CANDLELIGHT.

The St. Andrew's, Summer Hill, Young People's Fellowship cordially invite you to a "Carols by Candlelight" Evening to be held in Yeo Park, Ashfield, on Christmas Eve, commencing at 8.00 p.m. The Dulwich Hill Salvation Army Band and a choir of young people will lead the singing of favourite carols. Booklets of carols and candles will be on sale at the Park and any proceeds will be sent to the World Council of Churches.

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## RIOTS AND DESTRUCTION.

## MISSION LOSSES IN EGYPT.

The following report written by Missionaries of the Egypt General Mission in Belbeis calls for much sympathetic prayer. Mr. and Mrs. Hamill and Misses Warrender and French have lost all their possessions. Miss Fairful who had evacuated from Tel el Kebir the day before last all she brought. A number of Egyptian Teachers suffered the loss of personal effects. The Christian family who were entertaining our people have suffered severe loss.

On 15th October the Egyptian Government abrogated the Treaty and the following day there were widespread demonstrations outside our school. A number of stones were thrown at the building and the school notice board was torn down. However, the crowd passed fairly soon and the police, who were quickly on the scene, recovered the notice board and posted several police as a guard outside. This guard remained until Saturday, 20th, and there were no further incidents during the time, although there was an unfriendly attitude in general.

On the Saturday Pastor Barnaba arrived to conduct a week of special meetings, the first of which was held on the Sunday afternoon without difficulty. On the Monday, he and the missionaries, together with Saad Effendi were invited for lunch to the house of Girgis Effendi and Sitt Rose

(the latter had been a worker with us before her marriage). Miss Warrender and Miss French were unable to leave the school, but the rest of us proceeded, accompanied by Miss Fairful. We arrived at the house about 1 p.m. and some boys standing around shouted that these were English. We commenced our lunch with the shouting and noise increasing down below and in about half an hour's time Girgis Eff. sent word to the police office. A police officer with two or three constables and secret police arrived to interview us, as by now the crowd had been saying that there were British spies in the house. The officer interviewed us and was quite satisfied that we were from the school, as he knew us personally, and gave this information to the crowd, which, however, would not be pacified. The noise and shouting continued until finally a direct attack was made on the house with stones. Windows and crockery were smashed. Four or five police were now in the house and we congregated in a bedroom which had shutters to the windows. All this time a fusillade of stones continued battering against the windows and shutters. Here we would like to say that we were greatly struck with the attitude of our host and hostess and her sister, Miss Fairful's worker, who said that they didn't mind what happened to the house and property so long as we were safe. Even-

tually the crowd broke into the house swarming over the flat roof and over the balcony in the front. Various ones came in armed with sticks, pieces of iron, etc., intent on killing the "spies." Saad Eff. said, "There is no one here except the people from the school, there is Mr. Hamill whom you know very well." One replies, "We know him" and then proceeded to search everywhere for the alleged spies. The crowd outside were intent on killing some English people to avenge the death of Egyptians reported to have been shot by the British forces in Ismailia. Humanly speaking there was nothing to prevent them from killing us all, and we certainly experienced the restraining hand of the Lord Who kept us in perfect peace through it all. About 3.30 p.m. the head official of the district arrived and questioned and searched us, asking whether we had any cameras, etc. He was accompanied by a local leader of the Moslem Brotherhood, and this man demanded that we should all be arrested. We were then informed that the police would take us out and convey us to a place of safety. We were lined up, went downstairs to the front door and saw the streets crowded with a dense mass of shouting people. The few yards between the door and the lorry were guarded by police and we were bundled into the lorry whilst the crowd sought to break through, which they eventually did as our last member, Saad Eff. was climbing in. Stones and sticks were rained down upon the lorry which was caged over, many people ran after us throwing bricks in through the back, but with all that not one of us received injury. It was just 4 p.m. when the lorry started off conveying us straight through to Zagazig. On the way we informed an officer that two ladies were in the school and we wished them looked after. On arrival at Zagazig we again informed the Governor that we had personnel in the school, whereupon an officer and 20 men were ordered to evacuate them. Inquiries were made from police H.Q., and when word came through they informed us that Belbeis was quiet now and nothing happening at the school. While we waited for the arrival of the others the police took statements from all of us about the incident. We were blissfully unaware of what was really happening at the school all this time and the following account given by the ladies gives the facts:—

"About 1 p.m. the Health Doctor, whose daughter is in our school, called to enquire if there was any trouble, as he knew that an antagonistic crowd was gathered around Girgis Eff.'s house. On being informed that

## CHURCH MISSIONARY SOCIETY OF AUST. &amp; TAS.

## NEW SOUTH WALES BRANCH

## 1952 SUMMER SCHOOL

(to be held at the Thornleigh Conference Centre,  
from the 4th - 12th January, 1952)

## PROGRAMME OF EVENING MEETINGS

## Friday, 4th January—

The Rt. Rev. Donald Baker - - - - "The Supreme Quest"

## Saturday, 5th January—

The Most Rev. the Archbishop of Sydney,  
"The Challenge of Our North"

## Sunday, 6th January—

Miss Beryl Evennett - - - - "Background for To-morrow"

## Monday, 7th January—

The Ven. Archdeacon O. T. Cordell - "Let the People Read"

## Tuesday, 8th January—

The Rev. C. W. J. Gumbley - "India—Independence and Unity"

## Wednesday, 9th January—

The Rt. Rev. A. Stanway - "Revolution and the African Church"

## Thursday, 10th January—

Professor A. P. Elkin - - - - "The Australian Aborigine"

## Friday, 11th January—

The Rev. R. W. Bowie - - - - "To-morrow and You"



all was quiet he left the child with us. From that time parents and servants began to come to fetch their children home. We sent away as many as possible with them and decided to close the school early, the last child leaving about 3 p.m. We went up to our flat and about ten minutes later about 20 roughs began shouting and throwing stones and battering down the street gates. The neighbours remonstrated with them and after about a quarter of an hour they went off. During that time we had sent our staff of 9 up to the Hamill's flat for safety, but during the lull they came and urged us to go to their flat as it was well known in the town as the residence of the Egyptian teachers, so we made tea for all and had just finished it when we heard sounds of the mob returning in greater numbers. We were 11 defenceless women shut in a back room, the door of which was nothing compared with the gates and doors they had already smashed to pieces. One after another of us cried to the Lord for help, but prayer was interrupted by some of the mob battering on the door of the room we were in. The teachers hid us under a hanging curtain and we saw one of our most timid teachers with her back against the door endeavouring to prevent them breaking in. The shutters were smashed open and the teachers ran to the window calling out that they were only Egyptian women. There was one young man at the window whom the teachers recognised, and he told them not to be afraid as he would stay and keep the others off. True to his word this young man remained at the window the whole time pointing a school tap as if it were a pistol at anyone who appeared, and shouting that there was no one within except a few Egyptians. Some of the mob did manage to get into the flat from the other side, but after taking a blanket or so got out again. For two hours or more we remained hidden listening to them pouring into one building after another, battering down the doors, hurling furniture over the balconies, tearing down windows and shutters unrestrained. Soon after dark we heard firing and knew that the police had at last arrived. It was not long before they were in control and the mob disappeared except for a few unfortunate captives. The school servants brought the head of the district and the superintendent of Police to the flat and asked us to prepare to go to Zagazig immediately. While the teachers were getting their things together we asked if we might go and see our flat. They did not wish to take us, but finally lighted us up the broken stairway where we found nothing but stripped walls and floors littered with glass and paper. We were then taken to Zagazig where we joined the others. They finished questioning us just after 11.30 p.m. and finally took the whole party to Zeitoun, where we arrived about 1.30.

We cannot speak too highly of our Egyptian teachers who undoubtedly under the hand of the Lord were the means of our salvation. They remained the whole time calm and controlled proving the reality of their faith, and their unselfish love for us.

Under police escort arranged by the British Embassy, Mr. Hamill and Mr. Tucker have visited Belbeis since, and discovered the school and church, together with the two flats for missionaries had been ransacked. Not one piece of furniture or a fitting remained. The whole scene is one of desolation. It is as though a demolition squad had been at work. Apart from some £250 to £300 school and other funds lost when the property was looted, there is the serious loss of income from the school, and all the salaries of teachers to be met. It has been estimated that more than £5,000 damage has been sustained.

We invite you to pray about the future of the work in Belbeis, our eyes are unto the Lord and we must not hesitate to re-occupy this station opened so long ago. Thank God no bodily harm came to any of our people. "Surely the wrath of man shall praise Thee, the remainder of wrath shalt Thou restrain." —N. A. Tucker, Field Secretary, E.G.M.

### SYDNEY MISSIONARY AND BIBLE COLLEGE.

41 Badminton Road, Croydon, N.S.W.

Principal: Rev. J. T. H. Kerr, B.A.

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

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

Visiting speakers from many parts of the world keep students in touch with present day needs and movements in Christian work. Ample provision is made for practical work.

Fees are £80 a year. Students can undertake part-time work.

Useful correspondence courses may be had.

Past students are working with many societies, including the C.M.S.

### ARCHBISHOP OF YORK'S VISIT.

The Archbishop of York, Dr. Cyril Garbett, left Sydney by flying boat for New Zealand on Sunday night, December 2nd. His Grace will return to Sydney and leave for New Guinea on December 18th.

### Sydney Town Hall Meeting.

The Town Hall was crowded on Saturday evening to hear the Archbishop lecture on "Christianity and Communism." He was welcomed by the Hon. Eric Harrison, Minister for Defence Production, on behalf of the Prime Minister.

The Archbishop of Sydney read an address of thanks from the Church in the Diocese of Sydney and made a presentation of personal gifts from the Diocese. There was also a presentation of gifts of food for Britain from various people and parishes. A procession of Diocesan groups with banners marched through the Hall to the platform. The Archbishop in thanking the meeting for its warm welcome and for the gifts, said his visit had been a memorable one and he thanked all who had been so kind to him.

In his address the Archbishop said his subject was burning and controversial. The world to-day was divided into two great camps.

Communism threatened the peace of the world. He was opposed to it because of its teaching and its atheism and for the cruel methods it employed. He cited instances where there had been real persecution. Communism must be defeated by Truth.

Mr. R. Boyer, Chairman of the Australian Broadcasting Commission, and Mr. J. Shortell, President of the Labour Council of N.S.W., moved and seconded a vote of thanks to the Archbishop for his address.

His Grace preached in St. Andrew's Cathedral on Sunday morning, December 2nd, and in the afternoon he preached at a service of international Christian Witness.

## DEVOTIONAL

### THIRD SUNDAY IN ADVENT. 16th DECEMBER, 1951.

On the Third Sunday in Advent our subject is "The Forerunners of our Lord's Second Coming," and our thoughts are turned to the Christian Ministry, on which primarily rests the duty of preparing the world for the Advent of Christ. The Collect refers to the work of St. John the Baptist, sent as a messenger to prepare the way for the First Coming of the Lord, and in it we pray that the ministers and stewards of Christ's mysteries may likewise so prepare and make ready His way, by turning the hearts of the disobedient to the wisdom of the just, that at His Second Coming to judge the world, we may be found an acceptable people in His sight. The Epistle (1 Cor. iv 1-5) sets forth the duties and responsibilities of Christian ministers. They are stewards of the mysteries of God, and must one day give an account of their stewardship. The Epistle concludes with an exhortation applicable to the laity, as well as to the ministry — "Therefore judge nothing before the time, until the Lord come, Who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God." The Gospel (St. Matt. xi 2-10), concentrates our attention upon St. John the Baptist, the Forerunner of the First Advent recording the Lord's testimony with regard to him — "For this is he of whom it is written, behold, I sent my messenger before Thy face, which shall prepare Thy way before Thee." The teaching of this Sunday has a direct bearing upon the Ordinations to the Ministry of the Church which will be held about a week later.

### FOURTH SUNDAY IN ADVENT. 23rd DECEMBER, 1951.

The subject for the Fourth Sunday in Advent is "Christ's presence with us," as a means of preparing for the Second Coming. In the Gospel (St. John i, 19-28) the keynote of the teaching is struck in the Baptist's words "There standeth One among you." Christ is present with us; some know Him not; but to others has come the joyous consciousness of His presence. Walking with the Saviour day by day, they are able to prepare, both for the Festival of Christmas, and the time when the Lord shall return for His

own. The Epistle (Phil. iv 4-7) strikes the same note as the Gospel, "The Lord is at hand." Because of that Sacred Presence we are to rejoice in the Lord; let our moderation (or forbearance) be known unto all men; and be anxious for nothing, looking always to God for help. Then the Peace of God shall guard our hearts and minds through Christ Jesus. In the Collect, we pray to the Father to raise up His great power and come among us, and with great might succour us, so that in spite of the hindrances caused by our sins and wickedness, His bountiful grace and mercy may speedily help and deliver us.

### CHRISTMAS DAY.

For Christmas Day the subject is "Christ's Birth and Man's New Birth." In the Collect both these thoughts are emphasised. We commemorate the greatest of God's gifts to us in the Person of His "Only Begotten Son"; we pray that we, being regenerate and made God's children by adoption and grace, may daily be renewed by His Holy Spirit. The Epistle (Heb. i 1-12) sets forth the supremacy of the Saviour. God spoke in time past by the prophets, but now He has spoken by His Son, "the brightness of His glory and the express image of His Person." The Gospel (St. John i 1-14) commences by teaching the eternal existence of the Divine Word, "The Word became flesh and dwelt among us." The second morning Lesson (St. Luke ii 1-15) tells how this was accomplished when Jesus was born at Bethlehem. The second evening Lesson (Tit. iii 4-9) speaks of the "kindness and love of God our Saviour," as displayed in the Gospel scheme of salvation. The first lessons are from Isaiah, containing Messianic prophecies, "Unto us a Child is born," etc., "A virgin shall conceive and bear a Son, and shall call His Name Emmanuel." The proper Psalms, and the proper preface in the Communion Service also express thankfulness because of the good tidings of great joy to all people, "Unto you is born this day, in the city of David, a Saviour which is Christ the Lord."

### LETTERS FROM "THE SNOWY MOUNTAINS CHAPLAIN."

Dear Friends,

With the return of the Rev. J. Baskin to part-time duty, we hopefully look forward to our departure to Jindabyne and the Snowy Mountains Area.

As we take up this work, to which we have so long looked forward, we are sincerely grateful to the Rector of Berridale for all the ground work that he has done; for his untiring efforts in visiting the camps, "making paths straight" for my wife and myself, and also for the liaison work with the authorities themselves. This gives us an excellent foundation upon which to try and build.

The Rev. Gordon Arthur has gained intimate knowledge of all the area and the conditions prevailing in the camps, and he is convinced that the chaplaincy work calls for a variety of good equipment. From my visits to the camps I can readily understand how essential such equipment will be.

The continual arrival of people from other countries (for example, the Guthega Ponds Dam has been contracted to an Italian firm and the Jindabyne Dam site carries a predominantly German population), bears out the necessity of having useful equipment in the endeavour to incorporate these people into the Australian way of life and to enable them to live life "more abundantly."

To this end it is possible that some readers may be able to help in some way. The following items would be most helpful and useful:—

- (1) Any records of hymns, particularly the more popular and well known ones.
- (2) Any records of popular old ballads (bearing in mind the English migrants and the Australian workers) suitable for camp concerts, etc.
- (3) Any records of German classics, etc. These are particularly useful for the New Australian members.
- (4) A good portable gramophone that could be connected to an amplifying unit.
- (5) Any decent books that could be lent to men in the more remote camps.
- (6) Perhaps someone may know of a suitable amplifying unit (that may be used off a 6v. or 12v. battery) that could be purchased reasonably.

If you can help in any way, would you kindly write to me, care of the Diocesan Registry, P.O. Box 189, Goulburn. In addition, I'm sure the Diocesan Commissioner wouldn't mind bringing anything back if he's in your district in the near future.

Any help at all would be very deeply appreciated, and I can assure you that these items will be put to good use in endeavouring to extend God's Kingdom.

Yours in grateful anticipation,

E. G. BUCKLE, Chaplain.

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# Diocesan News

## SYDNEY

### ● Festival Dinner.

The Archbishop of Sydney presided at the festival dinner held in the Chapter House, St. Andrew's Cathedral, on the eve of St. Andrew's Day, November 29. The Headmaster of Trinity Grammar School, Summer Hill, Mr. J. Wilson Hogg, gave an address on "Spiritual Leadership To-day." Following this a special service was held in the Cathedral at which the preacher was the Dean of Newcastle, Very Rev. W. A. Hardie.

### ● The Law of the Kingdom.

Some months ago we reported an interesting missionary meeting held at Holy Trinity, Concord West. It was the spirit of spontaneous generosity evinced by the church people who had been listening to an address by Deaconess Weston, of Pakistan, that caught our attention. We were not surprised to learn that rector and people were at one in their response to our Master's great commission to go into all the world and make disciples of all nations. We speak under correction when we say that that parish contributed £500 last year to the Christian missionary work and had set itself the goal of £1000 for the current year. We learn with great appreciation that £700 of this has been sent in since last April. We have known of church wardens who are inclined to think that such generous missionary giving militates against parish finance for home purposes. But this parish provides just another illustration of the truth of God's promise, "There is that scattereth and yet increaseth." Their recent Temple Day for parochial needs, held on Nov. 25, resulted in a sum of £2011, and now the whole sum needed, £4000, is in hand for urgent repairs to their parish hall. Our congratulations to rector and people, and appreciation of the fine witness they have provided.

### ● Ordination.

The Archbishop of Sydney will admit a number to the Order of Priest in St. Andrew's Cathedral on St. Thomas' Day. The service will commence at 10.30 a.m. Prior to the ordination quiet days for the Ordinand will be held at "Gibulla," Menangle.

### ● St. Dunstan's, Denistone East.

The Most Reverend the Archbishop of Sydney will open and dedicate the School

Church of St. Dunstan's, Denistone East (in the parish of St. Philip, Eastwood) on Saturday, 22nd December, at 3 p.m.

### ● N.S.W. Home for Incurables, Ryde.

There is a desperate need for four to six voluntary helpers on Saturdays and Sundays of each week. The Matron would like some to begin about 8 a.m. and stay till 2 p.m. and others from 2 p.m. till 6 p.m.

The need is to wheel the patients around, take round meal trays and morning and afternoon tea trays. Helpers will not be required to do any heavy work, such as lifting patients, nor is it necessary for them to have a knowledge of First Aid. The Matron would be pleased to have helpers from 18 years of age upwards.

The need is urgent because of the shortage of staff on Saturdays and Sundays, and the helplessness of these incurable patients.

Those willing to help should telephone the Matron (Ryde 559).

### ● C.M.S. News.

C.M.S. Summer School will be held at the Thornleigh Conference Centre, Sydney, from the 4th to the 12th January, 1952. Tariff—full time £2/17/6, week-end £1/7/6, 10/- per day.

The Rt. Rev. Donald Baker, of Ridley College, will be chairman and Bible Study Leader, and the Rev. Canon R. J. Hewett, will be Forum Master of the Morning Missionary Forum.

Speakers at the evening sessions will be—Friday, 4th.—The Rt. Rev. Donald Baker: "The Supreme Quest."

Saturday, 5th.—His Grace the Archbishop: "The Challenge of the North."

Monday, 7th.—Archdeacon Cordell: "Let the People Read."

Tuesday, 8th.—The Rev. C. W. J. Gumbley: "India—Independence and Unity."

Wednesday, 9th.—The Rt. Rev. A. Stanway: "Revolution and the African Church."

Thursday, 10th.—Professor A. P. Elkin: "The Australian Aborigines."

Friday, 11th.—The Rev. R. W. Bowie: "To-morrow and You."

At the Sunday Services Miss Nora Dillon will speak of her work in China and Miss Beryl Evenett about her work in Tanganyika.

If you are unable to be present full time, you are urged to endeavour to attend part time (arrangements will be made for business people to travel to the city each day and attend the evening meetings) or to bring a party to one or more of the evening sessions.

Missionary Movements.—Miss Hampell returned to Tanganyika on the "Masula" which sailed from Melbourne at the end of November.

Mr. Keith Hart from North Australia has come south for his furlough, and is staying at Lithgow.

Miss Eileen Goodwin will leave for North Australia early in December, to relieve Sister Villiers, during the latter's furlough.

Dr. N. Powys is expected to leave Sydney early in January.

Bishop Stanway will visit Sydney during January, and will speak at the C.M.S. Summer School, and at the League of Youth Interstate Conference. He will also open the Missionary Exhibition to be held in Manly from the 15th to the 18th January.

The Rev. K. B. Roughley is to be congratulated on the most successful Missionary Month which was recently organised in the three centres, Miranda, Gympsea Bay and Sylvania. In all twenty one meetings were held, including Youth Meetings, Church Services, Film Nights, etc. As a result of the effort over 200 missionary boxes were taken, and a bi-monthly prayer meeting for missions has been commenced.

A League of Youth Interstate Conference will be held in Sydney from the 12th to the 19th January, 1952, at the Sydney Bible Training Institute, Strathfield. Delegates from all League of Youth Branches are expected to attend.

The evening meetings will be open to all interested people, and speakers will be—

Saturday, 12th.—The Rev. H. W. Arrow-smith: "The World To-day."

Monday, 14th.—The Rev. R. W. Bowie: "God Speaks."

Tuesday, 15th.—The Rev. W. Spencer: "My Response."

Wednesday, 16th.—The Rt. Rev. A. Stanway: "In Training."

Thursday, 17th.—The Rev. Clive Kerle: "The Task."

Friday, 18th.—Miss Nora Dillon: "The Lord Working with Them."

The League of Youth Annual Communion Service will be held in St. Philip's, Church Hill, on Monday, the 17th December at 8 p.m. The Rev. H. M. Arrowsmith will be the preacher.

The C.M.S. Christmas Appeal is now in progress. Posters and envelopes are available at C.M.S. House.

## GIPPSLAND

### ● The Archbishop of York.

The Cathedral at Sale was packed to the doors on the occasion of Dr. Garbett's visit. In spite of stormy weather, which seemed to culminate at the time of the sermon, His Grace was listened to with rapt attention by the large congregation. One comment we received was, "He's a mighty figure of a man, but humble." Everywhere his directness and simplicity of utterance seems to impress his hearers.

### ● Warrigul.

The Rector of Warrigul has been appointed Rural Dean of Warrigul. An adult Confirmation Service was held last week at which nine men and two women candidates were confirmed by the bishop. Efforts are being made for the extension of the Parish Hall.

## CORRESPONDENCE

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

### "ADVENT HYMNS."

(The Editor, "Australian Church Record.")

Dear Sir,

Archdeacon Denham has placed us under a debt for his splendid original article, "Some Great Advent Hymns," in the current issue (Nov. 29). It is to be hoped that we shall sing these hymns for all we are worth during the next two or three Advent seasons, for indications are that by then the Church of England will have ceased to observe Advent at all. The unfortunate practice, borrowed from outside, of celebrating the Nativity in Advent is gaining ground fast. Many churches, including even cathedrals, have abolished the Fourth Sunday in Advent and substituted a kind of Christmas Sunday, complete with Christmas hymns and carols at all services. Others have started earlier, following the practice of our shops and stores.

Our Church obviously intends that the whole of Advent shall be observed as a preparation for Christmas (as well, of course, for our Lord's return in power and great glory), and the "edge" is surely taken off the festival when it is celebrated in advance.

For years Christmas Day has seen full churches, and some who rarely come at any other time will be seen in their pew on that day. If, however, the Sunday before Christmas is to be "Christmas Sunday," in fact if not in name, the result will be that many will come to think that attendance at divine worship on Christmas Day is hardly necessary, as the Festival has already been observed. December 25 can then be an entirely secular day, and our protests will be too late. I am sure the practice I complain of will ultimately damage the religious observance associated with Christmas Day itself.

It is disturbing to find churchmen whittling away the traditional observance of the Advent season in deference to outside pressure.

The Archdeacon wrote of the spiritual depths of our Advent hymns. He would have a more difficult task to find deep spiritual truths in most of the carols our congregations love, and which one Sydney emporium is using as an attraction to entice customers.

Yours faithfully,

C. M. GILHESPY.

St. David's Rectory,  
Arncliffe.

### A DIOCESAN LIBRARY SCHEME.

(The Editor, "Australian Church Record.")

Dear Sir,

Your article under "Notes and Comments" in the issue dated 18th October, entitled "The price of Books" contained an urgent plea for the establishment of well-stocked theological libraries which would become real centres of learning and a great boon to all the clergy and interested people.

It is an axiom of modern library administration that it is ultimately more economical to provide a wide and co-ordinated scheme of library service meeting the needs of all sections of the community, than the establishment of isolated libraries meeting only a limited need. It is the establishment of a Diocesan-wide library service based on this axiom which would best meet the need of clergy and laity alike. Such a system, if it was to function efficiently and economically would have to be guided by the principles of modern library technique and methods of administration. May I therefore submit an outline of such a Diocesan library scheme based on these principles and methods.

1. The formation by Synod of a Diocesan Library Board composed of representatives of all Diocesan organisations for the promotion of Christian education and learning. This Board would be empowered to receive and administer funds and bequests for the purchase of book stocks and to provide adequate accommodation and equipment necessary for the establishment of the scheme.

2. The appointment by the board of a Diocesan Librarian, who should have an adequate professional training in modern library technique and administration in a school of Librarianship and who should preferably be in Holy Orders.

3. The preliminary task would be to improve and co-ordinate already existing libraries in the Diocese, which would become the nucleus of the wider scheme. There is no reason why a clergyman or layman in the farthest corner of the Diocese could not have access to the Moore College Library by the establishment of a Lending Section. Indeed, there is no reason why the present stock could not become the nucleus of the finest Theological Library in Australia, if not in the Southern Hemisphere which would attract theological research workers and advanced students from all parts of the Commonwealth. The development of a Students'

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Section, a Research Department, and an Information Bureau would further tend to liberate this library from its shackles of inaccessibility. The "ancient library" in Church House could be culled and any useful books not already included in the Moore College Library could be transferred to that library and any other books of value could be used as the nucleus of Lending and Students' Sections.

4. Whilst the Moore College Library would meet the needs of all serious students, lay and clerical, there would also be the need of a co-ordinated, Diocese-wide scheme of Parish Libraries and Reading Rooms to meet the needs of lay folk, youth, and Sunday School teachers. A Children's Reading Room would be a valuable adjunct to the Sunday School in scattered rural parishes some form of "Bookmobile" would be of great value. Although any Theological book may be obtained by any interested layman in the Diocese through the Lending Section of the Moore College Library, the book stock of these Parochial libraries would be of a non-technical nature. These libraries would be organised on a Ruri-decanal basis for efficiency and economy. The library in the CENEFC Centre would form a valuable unit in this scheme.

5. The establishment of special libraries in association with specialised departments of church work, e.g., a missionary library for the use of Missionary Societies, a Library of Social Studies for the use of the Home Mission Society, a Library of Religious Education for the use of the Board of Education, a Library of Sacred Music for the use of organists and choir masters, and a library of archives and historical documents associated with an historical museum.

6. The establishment of religious sections containing suitable books for school girls and boys in the libraries of Diocesan Church Schools and the giving of advice on the establishment and improvement of school libraries.

7. The establishment of a Commonwealth wide library system with other Diocesan libraries. Such a scheme would make available the book stocks of a wider number of libraries to meet the needs of Australian students. Co-operation with the Evangelical library in London and its branch in Australia would greatly enhance the range of books available.

8. The building up of book stocks to meet the growing needs of clergy-training schools of the younger churches in the areas immediately to the north of Australia and in Africa.

This outline will no doubt appear very idealistic but it is meant to be visionary and of long range perspective, "for where there is no vision the people perish." It will suggest almost insuperable obstacles to its accomplishment, such as finance, accommodation, etc., but with the prayers, devotion, and sacrificial giving of all who have the propagation of the Gospel at heart, these obstacles can be overcome. Perhaps a preliminary step would be to call a meeting of all those interested in such a scheme.

Yours faithfully,

A. R. LORMER.

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## A GENERAL BENEFACTION.

By the will of the late Mrs. L. J. Smith, of Gordon, who died last August, a large proportion of the Estate was directed to be divided equally among St. Paul's, Redfern (Sydney), the Church of England, Millthorpe (Bathurst) the Bush Church Aid Society, and two other Charities.

ACCOMMODATION WANTED URGENTLY. By Young Man, in Christian home, North Shore Line preferred. Please help. Reply 147, C.R. Office.

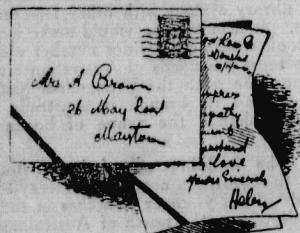
WANTED URGENTLY.—Small Flatette or Single Room, with use of cooking conveniences, for Single Lady. Reply MA 9620.

## HOUSE WANTED

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## Proper Psalms and Lessons

## Dec. 16th. 3rd Sunday in Advent.

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

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

## Dec. 23. 4th Sunday in Advent.

M.: Isa. xxxii 1-18; Luke i 26-45 or 2 Tim. iii 14-iv 8. Psalm 94.

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

## Dec. 25. Christmas Day.

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

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

## Dec. 30. Sunday after Christmas Day.

M.: Isa. lx 1-11; Luke ii 22-40 or Col. i 1-20. Psalms 2, 8.

E.: Isa. xl 12 or xli 1-20; John x 1-16 or Phil. ii 1-11. Psalms 45, 110, 113.

## MATRON.

Applications are invited for the position of Matron of a Church of England Home for Girls in N.S.W. Applications should be of good personality and education, with previous experience of child training and capable of assuming control and management of the Home. Trained nurse preferred, but not essential.

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