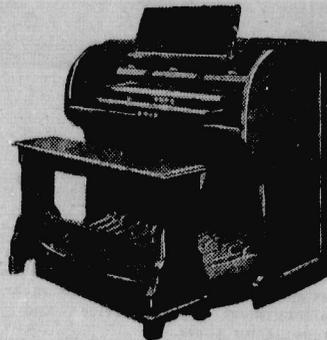


The Prayer for the Clergy and People.— There was a reference in the September issue to the capital S in 'healthful Spirit of thy grace' having dropped out in Prayer Books published in the last century and in the Revised Prayer Book. We have found that the Oxford Press retained it, so do the Scotch and American Prayer Books. The change is a printer's error, and makes our Church appear to be ignorant of the real meaning of one of our prayers.—'Adelaide Church Guardian.'

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The Life and Achievements of Oliver Cromwell (I)

(By The Rev. C. Sydney Carter, D.D., F.R.Hist.S.)

It is practically impossible to write what will be accepted as an impartial account of a man whom Mr. Drinkwater calls "as passionate a man as ever took an eminent part in human affairs". For well over a century Cromwell was execrated as an arch-rebel and traitor by all Royalists. His part in the execution of Charles I was to them "an unpardonable sin of a vile usurper" or of "an ambitious wretch."

Clarendon, the faithful henchman of Charles I, declares that Cromwell was "guilty of many crimes for which Hell fire is prepared" and asserts that "he will be looked upon by posterity as a brave wicked man." Yet he has to admit that "he had some good qualities which have caused the memory of some in all ages to be celebrated." He adds that he was "one of those men whom his very enemies could not condemn without commending him at the same time . . . as a man of a great spirit and admirable circumspection and sagacity." Carlyle in the last century did much to rehabilitate Cromwell as a champion of liberty and as "one of the great heroes of the English race."

His Early Life.

Born at Huntingdon on 25th April, 1599, he was the fifth child in a family of ten and was the son of Robert Cromwell and nephew of Sir Oliver Cromwell of Hinchinbrook. The Cromwells were well-to-do landed gentry and were connected with Henry VIII's ill-fated minister Thomas Cromwell, Earl of Sussex. Oliver was entered in April, 1616, as a Fellow Commoner of Sidney Sussex College, Cambridge, but on the death of his father a year later, he was compelled to return home. Soon after he seems to have gone to London and in August, 1620, the year of the sailing of the "Mayflower," he married Elizabeth, daughter of Sir James Burchier, a well respected London citizen. We know little about her, but it was evidently a happy union from the affectionate

letters Cromwell wrote her in his absences from home while fighting for the Parliament. They had nine children, and it was probably a typical Puritan household where a sweet and genial domestic life was enjoyed with generous hospitality, free speech and liberal culture." The closing years of James I and the early period of his son's reign were times of stirring political and ecclesiastical controversy, in which young Oliver would be keenly interested. Charles I had inherited his father's belief in the divine right of kings and had been taught that, "as it is atheism and blasphemy to dispute what God can do, so it is presumptuous and high contempt in a subject to dispute what a king can do—but rest content in that which is the king's will revealed in his law." Charles therefore conducted an unpopular and disastrous foreign policy which was carried out by his favourite Buckingham. He was forced to dissolve his first two parliaments to save his favourite from impeachment.

In Parliament.

Young Oliver represented Huntingdon in Charles' third Parliament of 1628, and he would be actively concerned with the struggles of the patriot leaders to preserve their civil liberties, which Charles's illegal taxation and repressive measures were seriously challenging. Arminian clergy preached up the royal prerogative and the doctrine of passive obedience and they were rewarded with bishoprics, and these prelates condemned the Puritan and Calvinistic clergy who were sup-

ported by the Parliament. This acrimonious and acute controversy resulted in Charles's twelve years of absolute Personal Rule in Church and State, when Strafford and Laud carried out their "thorough" persecuting policy. The Puritan ministers were ruthlessly silenced or deprived, and the mad royal attempt to dragoon and dominate Presbyterian Scotland led to Charles's defeat in the "Scots' War," and this in turn led to the necessity for the summoning of the Long Parliament at which it was at once determined to overthrow this royal tyranny. Oliver was actively engaged in this critical struggle to decide whether Sovereignty should reside in the irresponsible personal rule of the Sovereign or in the constitutional government of the "King in Parliament." The Ulster massacre of 1641 and the Irish Rebellion precipitated in the Civil War of 1642 in which Cromwell soon took a leading part on the side of the Parliament.

Brilliant Military Leader.

The King's initial successes obliged the Parliament to seek the aid of the Scots at the price of the acceptance of the "Solemn League and Covenant." They also revealed Cromwell's outstanding military leadership with the formation of his well disciplined "Model Army," which was composed of earnest godly men. His invincible "Iron-sides" never lost a battle and were the terror of the Royalist troops. His amazing victories gave Cromwell the supreme command of the Parliamentary Army and proved him to be the greatest general of his age. His brilliant Civil War record was one of unbroken

OTHER FEATURES

Table with 2 columns: Feature Name and Page. Includes Dr. Friend Answers Prof. Huxley, What Evangelicals Believe, Advent Message, Question Box.

Off the Record

SUNDAY READING.

Religion was down to less than a column and a half on a 7-column page in an 88-page "Sun-Herald" on Nov. 15. It disappeared also from the list of contents given on the front page.

Readers could salvage what consolation they might from the fact that the article itself was by a Roman Catholic monsignor and was on the importance of a sense of humour as a part of true religion.

* * *

HEARD AT MOORE COLLEGE:

Many were surprised, at the Principal's farewell the other night, when the Archbishop mentioned that Archdeacon and Mrs. Hammond walk from the College to St. Philip's, Church Hill (where the Archdeacon is Rector), every Sunday morning.

* * *

EXPECT THE WORST— HOPE FOR THE BEST.

Mr. John Shellard, an Australian missionary in East Africa, writes:—

"Africa is a vastly different place to-day (from the days of Livingstone and Mackay) and the variation from place to place is also great. For example, while the Nairobi (Kenya) postmark has the grim warning "Guard Your Gun," the Dar-es-Salaam (Tanganyika) postmark merely advises "Courtesy Begets Courtesy!"

* * *

ENTHUSIASM.

It was refreshing to read Dr. S. Barton Babbage's plea for "enthusiasm" in an article in a recent Saturday issue of the "Sydney Morning Herald," and I should like to thank him for it. "Enthusiasts" have a place and a ministry in the Church of God which we do wrong to suppress.

If I may say so, Dr. Babbage is a bit of an "enthusiast" himself!

* * *

MEN FOR THE MINISTRY.

It is reported from England that only about 380 men entered Theological Colleges there at the beginning of the recent academic year, instead of the 600 whom it was calculated would be needed to keep the ordained ministry reasonably supplied.

* * *

CORRECTION.

For "Captain Kig" in our last "Off the Record" read, of course, "Captain King."

—Q.

victory often against heavy odds. With his unconquerable optimistic spirit he declared "there is nothing to be feared but our own sin and sloth." He raised a "Model Army" which was one of the most efficient fighting forces known to military history, and, as Macaulay says, "from the time it was remodelled to the time it was disbanded it never found an enemy which could stand its onset." This was due "to the austere morality and the fear of God which pervaded all ranks." For "in that singular camp no oath was heard, no drunkenness or gambling was seen and the property of peaceable citizens and the honour of women were held sacred."

Cromwell's ruthless Irish campaign left a serious blot on his character although, as Burnet pleads, his slaughter of obstinate garrisons and his forced banishment of the civil population into slavery in the Plantations must be regarded "as a reprisal for their share in the terrible Ulster massacre of 1641 when 50,000 Englishmen were murdered in a few days with appalling barbarity." After Cromwell's campaign the whole Irish population was cowed and crushed but peace and order were restored and the influx of Protestant settlers brought temporary peace and prosperity to Ireland.

Absolute Ruler.

As the virtual Ruler, after the King's execution, Cromwell became a personal Dictator entirely dependent, like Hitler or Stalin on the power of the sword. He had a genuine desire to govern constitutionally as his "Instrument of Government," drawn up by the Army in 1653, demonstrated. But as he was never supported by the majority of the Nation his attempt dimly failed. Only the Army "Independents" rallied round him and they desired a Republic. The Presbyterians opposed him as they favoured a Monarchy, while the "Papists and Prelatists" were completely disqualified. Cromwell was therefore obliged to lay down "fundamental" unalterable principles in his "Instrument" constitution, and as these were challenged he had to dissolve his Parliaments and resort to the unpopular military rule of "Major Generals" over twelve districts of the Country—a sort of benevolent "Police State" despotism. The same fate overtook him in 1656 when he accepted the "Humble Petition and Advice" and was proclaimed "Lord Protector". But, like Soviet rule in East Germany to-day, he never dared to call a Free Parliament, and so he became unwillingly a more absolute and despotic ruler than Charles had ever been.

After the expulsion of the Long Parliament, Cromwell became the virtual Ruler of the three Kingdoms and his Parliaments, elected on a liberally reformed basis, contained a quota of M.P.'s for Scotland and Ireland as well as for England and Wales. Some beneficent social reforms were put in force. Ordinances were passed forbidding duelling, cock-fighting, horse-racing, and swearing. New judges of "known integrity and ability," like Sir Matthew Hale, were appointed and the Court of Chancery was reformed. A body of "Triers" was given the task of examining candidates for benefices, who, though often narrow and partisan in their outlook, were sincere godly men, and they substituted able and earnest preachers for scandalous or inefficient ministers, and a measure of toleration was granted even to Jews and Quakers.

(To be continued.)

Proper Psalms & Lessons

December 13. 3rd Sunday in Advent.

M.: Isaiah 25 1-9; Luke 3 1-17 or 1 Tim. 1:12-2:7. Psalm 73.

E.: Isaiah 26 or 28:1-22; Matthew 25:1-30 or Rev. 21:9-22:5. Psalms 75, 76, 82.

December 20. 4th Sunday in Advent.

M.: Isaiah 32:1-18; Luke 1:26-45 or 11 Tim. 3:14-4:8. Psalm 94.

E.: II Samuel 15:17-21; John 11:1-16. Psalms, 96, 97, 98.

COMMENTARY ON COLLECT, EPISTLE, and GOSPEL of the THIRD SUNDAY IN ADVENT.

Developing naturally from last Sunday's contemplation of the purpose and employment of Holy Scripture, to-day's subject is the Sacred Ministry, in, and for, and by the Church. The laity are to-day exhorted to pray for the clergy whom it has pleased God to place in that office "in the Church," and to re-assess their own personal attitude towards the clergy in mind and heart, in sympathetic understanding and in practical aid. The clergy are reminded of their task "for the Church" what that work is, and to Whom they are ultimately responsible in their most exacting, most honourable stewardship. Finally, that ceaseless ministry which should be exercised "by the Church" both clergy and lay, towards the whole world, is clearly shown in to-day's Gospel by the Lord's own personal example. A clear grasp of these three aspects of our ministry, and earnest, prayerful action appropriate thereto, was never more urgently needed than now.

FOURTH SUNDAY IN ADVENT.

The vivid opening words of to-day's Collect provide a splendid climax to that close-knit course of teaching and thought and prayer which marks the four Advent Sundays. It is a course advancing from the opening appeal to fallen humanity, through "the patience and consolation of the Scriptures," and the varied and arduous work of "Christ's Church militant here in earth," up to this poignant, earnest, personal appeal to the Lord Himself. In short, we are finally urged to see that all true and holy spiritual life and work depends in the last analysis upon two essentials—frank admission of our own fatal incapacity, and clear knowledge and sincere acceptance of God's proffered help "in Christ." Let any human life pass that point of transformation, and its keywords thenceforth are "Rejoicing" and "Peace." Which is to express the message and Gift of Christmas in lifelong terms of one's own experience.

MARANATHA.

(By Archdeacon G. T. Denham, Katoomba, N.S.W.)

The Apostle Paul finishes his first letter to the Corinthians with the following words, "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha. The grace of our Lord Jesus Christ be with you all. My love be with you all in Christ Jesus. Amen."

What did the first readers of the English Authorised Version make of the words "Anathema Maranatha"? The Revised Version reads "let him be anathema. Marantha," and the margin gives as the meaning of the word Maranatha "Our Lord cometh." Anathema is a Greek word and means "one devoted to destruction. Maranatha consists of two Aramaic words, and means "Our Lord come." Compare the Apostle John's words in Rev. 22:20, "Amen: come, Lord Jesus." The two words were probably used as a greeting between Christians in Paul's time, and it is inspiring to think that the minds and hearts of believers in those very early days were so occupied with the thought of their Lord's return that they found expression in this formula. When Christians meet to-day does the fullness of their hearts cause a like greeting to rise spontaneously to their lips? "Out of the abundance of the heart the mouth speaketh."

THE CHURCH'S HOPE.

There can be no doubt that the early Church loved the Lord and wanted Him to come. The Apostles could not forget so soon the Lord's own promise to come again, nor could they forget how He taught them this truth in parable after parable, and also in plain, straight forward, ever-to-be-remembered talks. The grief of parting from Him was overcome and swallowed up by the strong joy that surged within them at the thought of His return. It is instructive to read what one of the earliest of sub-Apostolic writings, "The Teaching of the Twelve Apostles," dating round about 100

A.D., has to say about this subject: "Watch for your life's sake; let your lamps not go out, and your loins not be loosed, but be ready; for ye know not the hour in which our Lord cometh. But ye shall come together often, and seek the things which befit your souls; for the whole time of your faith thus far will not profit you, if ye be not made perfect in the last time. For in the last days the false prophets and the corruptors shall be multiplied, and the sheep shall be turned into wolves, and love shall be turned into hate; for when lawlessness increaseth they shall hate one another, and shall persecute and shall deliver up, and then shall appear the world-deceiver as Son of God, and shall do signs and wonders, and the earth shall be given into his hands, and he shall commit iniquities which have never yet been done since the beginning. Then all created men shall come into the fire of trial, and many shall be made to stumble and shall perish. But they that endure in their faith shall be saved from under even this curse. And then shall appear the signs of the truth; first the sign of an opening in heaven, then the sign of a trumpet's sound, and thirdly, the resurrection of the dead; yet not of all, but as it hath been said: The Lord will come and all the saints with Him. Then shall the world see the Lord coming upon the clouds of heaven." (Hitchcock and Brown.)

ADVENT YEARNING.

There is much of interest in this short chapter. First in what it omits. Nothing is said of the millenium, nor of the rapture, nor of the resurrection

of the dead. But it is implied that Christians go through the tribulation, though they will be saved from under it. Much emphasis is placed upon watchfulness ("watch for your very life"), upon endurance, upon the coming trouble, and upon the visible return of the Lord. In the New Testament emphasis is also upon these things.

It is high time that the present day Church awoke to recapture something of the spirit of the early Church, that spirit of love for the Lord and deep devotion to Him, of intense longing for Him to return so that they could have Him and that He might assume control of things, in other words, reign with His enemies under His feet. Not for them was the wishful thinking that imagines the world is gradually getting better and that by its own efforts (helped, of course, by the Holy Spirit), the Millennium will some day be found to have come. Not for them the ultra-refined spirituality which must have spiritual meanings for all the glowing promises. They yearned for Him, watched for Him and made ready for Him. This living hope they had for their Lord's appearing exercised a purifying influence in their lives and was a vital element in their faith. Do we have this same living and vital hope today? When we recite the Creed and state our belief that "He shall come to judge the quick and the dead" is our heart in it, or do we have no more feeling than the gramophone record that repeats words that have not gone below the surface?

END IN SIGHT.

No longer the Church but the scientists are telling us that the end of the world is near. No longer the Church but statesmen are warning us of the wrath to come. "A fire is blazing" they say, meaning war and destruction. "Come, smother it with coal and yet more coal"—meaning armaments. In all this welter of confusion, of suspicion and hate, of icy and deadly fear, there is a star shining high and clear—the certainty of our Lord's return. There is no other hope for a guilty and lost world. It is our duty and our privilege, and should be our joy, to echo and re-echo our Master's words, "Lift up your heads, for your redemption draweth nigh." Look up, look up! There is your hope. There is the Man at God's right hand, the strong Son of God, the Prince of Peace, the Messiah, the Christ, the Anointed. Let Him arise and take His great power and reign. Let Him cast out of His Kingdom all things that offend and do iniquity. And let Him come that we may clasp His pierced hands, and kiss His pierced feet. Amen. Even so, come, Lord Jesus.

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NOTES AND COMMENTS

At the closing exercises of Moore Theological College, Sydney, on 27th November last, high tribute was paid to the retiring Principal, the Venerable Archdeacon T. C. Hammond, M.A., Th.D.

In well-chosen words, the Primate outlined the magnificent development of the College during the past 18 years. During the 98 years since the foundation of the College, the Principal had trained more than one third of its graduates. These men now serve the Church on every continent as missionaries, clergy, and bishops. The full influence of his splendid ministry is yet to be felt in the life of the Church, particularly in Australia.

A friendly, genial man, with a rich fund of humour, T. C. Hammond has always been greatly beloved of his students. Courtesy, kindness and deep humility have marked his relationships with his men, irrespective of questions of churchmanship which will always exist in a theological college. The amazing breadth of his own mind, the shrewd judgment and the keen, critical insight into the most perplexing questions have left an ineradicable impress on those who were privileged to train under him.

Writing in "Societas," the Moore College student magazine, one of his former students has written: "If any verse may be said pithily to express the Principal's objective during these splendid years, it is 2 Tim. 2:15, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

We add our meed of tribute and thank God for the ministry of this man of God. We pray that as Rector of St. Philip's, Sydney, Archdeacon and Rural Dean and as a leading member of the Diocesan, Provincial and General Synods of the Church, he may be long spared to labour amongst us.

It is often said that you can't make people good by legislation. It is an argument usually advanced by those who would like to see a breakdown effected in social and moral standards. However that may be, we believe that good laws confer salutary benefits, whereas bad laws deprive us of such benefits.

The new liquor laws and lottery laws in Victoria come into the latter category. By the democratic exercise of the franchise, citizens in certain parts of that State have maintained "dry" areas and kept out licensed premises for the sale of beverage alcohol. The new law deprives them of this right. It is used as a bludgeon to knock some sense into these citizens forcing them to have licensed premises whether they want them or not! The new lottery law is of the same class. All the efforts of the great Christian community of the State have been put forth in vain to make the Government pause. The sad experience of the lottery in N.S.W., the weighty decision of the Royal Commission in South Australia counted for nothing. The attitude seems to have been: "the clamour for bread and circuses has been vociferous—let us propitiate this loud and impudent voice."

Churchmen to-day must appreciate the need of constant prayer for our legislators, that wise, prudent and lofty motives might prevail. Special prayer to this end should be offered in our churches Sunday by Sunday that the hand of God might guide the counsels of men.

In N.S.W. the report of the Liquor Commission will come to hand soon. Christian people know of a surety that whatever legislation may follow only the liquor interests will profit thereby. One great press organ went so far as to suggest in a leading article that without waiting for "reforms" the citizens of N.S.W. whose beer-swilling propensities are frustrated by the 6 p.m. closing law should emulate the lawless example of Broken Hill, and initiate in defiance of the Statute and the police force, a round-the-clock, 24-hour-a-day, 7 days-a-week, drinking spree.

If these things, combined with the constant exposure of grave corruption in high places, undermine that fundamental respect for the law which has formerly been the hallmark of British people, such an outrageous suggestion on the part of an influential newspaper, is calculated to destroy what shreds of respect were left for our press.

Canon Wittenbach, of C.M.S., England, will fly to Australia after visiting Malaya, Hong Kong and Japan. Canon Wittenbach is C.M.S. Far East Secretary in London. He is expected in Australia early in January and will be present at various C.M.S. Summer Schools.

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MAN AND HIS FUTURE

(Dr. Alan Friend, M.Sc., Ph.D.)

Dr. Alan Friend, M.Sc., Ph.D., has written this article on the request of several readers for an answer to the recent utterances of Professor Julian Huxley.

There are two deep-seated desires within mankind—one seeking to explain what is observed happening around one, and the other seeking to recognise and honour Him who is responsible for creating and maintaining the world and everything within it. The variety of philosophical views of nature which exist may be summarised as arising from the admixture in varying proportions of these two points of view. Human nature being what it is, there are those who seek to explain everything in terms of known quantities and deny the existence or reality of anything which does not seem to fit into their categories. This group has become more numerous with the enormous advances in scientific knowledge during the past century; and because man likes to feel that he is master in the world, its disciples have been many. In the armoury of those who say of God, with Laplace, "I have no need of that hypothesis," the theory of evolution, in one form or another, has been a favourite weapon—often, it should be admitted, used with very little judgment or understanding.

All these ideas bear upon the nature and destiny of man, and it is appropriate that we should at this season of Advent, consider the teaching of scripture and the teaching of such men as Dr. Julian Huxley, who recently visited these shores.

Charles Darwin and A. R. Wallace suggested the evolutionary hypothesis as an explanation of the way in which God the Creator worked, over long ages, to bring His creation to completion. We have, at present, no way of knowing for certain whether they were right in this. Unless one is to insist *a priori* that "yom" in Genesis 1 is to be interpreted as a day of 24 hours, there is every reason to agree that creation was a long-drawn-out process. There are few to-day who would deny this. It cannot, however, be denied that there are serious scientific objections, generally overlooked, to accepting evolution as an adequate general explanation of the origin of all forms of life, satisfactory as it may seem in one shape or another as an explanation of the origin of varieties of one form. Much of the classical evidence for evolution is worthless because it does not deal with the true problem.

The traditional ancestral tree of the horse, for example, tells us nothing of the origin of the earliest horses.

Scholars who have rejected the theistic account of the world—"In the beginning God created . . . and God saw that it was very good"—have found themselves compelled to devise some other guiding principle to account for the course of events and to be a guide to the future development of the human race. Bergson, for example, spoke of a "life force," an "urge to life," as the ruling principle. An excellent example of this kind of teaching is to be found in the argument of the scientist Weston in Dr. C. S. Lewis' novel "Perelandra." Dr. Huxley castigated Bergson as ridiculous, but talks in terms of equal vagueness of "co-operation with the evolutionary process." It is not evident, however, whether this supposed process is leading. It is assumed that man has completed his physical evolution, and is therefore now in a position to evolve spiritually. That this follows is not evident. In fact, one might be pardoned for thinking that a study of history shows clearly that the undoubted increase in knowledge over the past 4000 years has certainly not been accompanied by an increase in wisdom. It is perhaps significant that we still look to the ancients for our wisdom although we look to contemporaries for our knowledge. If one says that what has happened has happened because it is best, this again is of little use in determining the direction of future progress. It seems evident that our complex civilisation is in danger of breaking down, as civilisations have broken down before. Both Professor Reinhold Niebuhr and Professor Arnold Toynbee have drawn attention to the fact that civilisations seem to con-

tain within themselves the seeds of their downfall. The call is to us to see that this does not happen again. But it is impossible to avoid a collapse while men are in charge of their own destinies and applying just those principles which have always led to disaster.

Surely, it is here that the Christian Church must meet Dr. Huxley and other scientific humanists. They seek a goal which is known only when it is reached, as in a great mystery treasure-hunt. They must perforce agree with R. L. Stevenson (in "El Dorado") that "to travel hopefully is better than to arrive. Against this stands the Christian affirmation, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." Abraham and the patriarchs went out indeed into the unknown, but they did know that they sought a city having foundations, whose builder and maker was God. Advent is the season when the Church thinks not only of the coming of our Lord Jesus Christ in great humility, but also of His coming in great majesty, to judge the world. This is the point towards which all events move, the consummation of all things towards which the saints look in expectation.

Dr. Huxley and the Christian have this in common, that both believe that true satisfaction is to be found in being in harmony with the Power governing the Universe. The likeness ends there. As with all humanists, Marxists and otherwise, from the days of Plato, Dr. Huxley rests implicit trust in the ability of man to follow his best interests without other aid than education to enable him to know where they lie. In the light of history, however, it is clear that this is not enough, and that the biblical view of man, as a fallen sinner needing redemption and re-orientation through the operation of the Holy Spirit in his life, is fundamental to any attempt to construct a programme for the future.

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THINK ON THESE THINGS

A WOMEN'S COLUMN.

(Conducted by June Dugan.)

Eight o'clock on a Sunday morning and I by a chain of unusual circumstances was able to attend early communion. There was a peace and quietness that seems to come with the newness and freshness of the early morning; there was no music, and yet, as much as I love the organ, it seemed to add to the wonderful, exhilarating, almost vibrating stillness of the Lord's House at this early hour of His Day. It seemed as though the sunlight streaming through the stained glass windows was particularly clear and bright that morning and I was aware of a peace of spirit and relaxation of mind which come but rarely these bustling crowded days. I seemed to be right in the Presence of God and unaware of the other mortals round me, who had come to church to worship as I had—nothing detracted from the consciousness of Him and nothing distracted the fickle attention which is so easily made to turn aside.

As I sat halfway down the lovely little brick church, I wondered why I, and so many more like me, do not more often take time to clear our minds of pounds, yards, shillings and cupfuls, and thus emptied, let them ponder and wander round the things of God, it brings a kind of restful pleasure which nothing else seems to achieve. I found it good to first let the mind dwell on God and find Him very close, then to think of His love or His mercy or His care for us, there are so many ways to begin, and then turn over in our mind so many other thoughts to which these will bring. If we are completely at rest we find the things that we wish to forget cannot intrude neither do we begin to wonder if we will have time to dress the children to be early for Sunday School, or whether Mary's dress will do this season, and that letter to our friend who has a new baby, which we intended to write days ago, is forgotten, as is to-morrow's washing and to-day's sufficiency of bread. All these things go because we have found something more satisfying, more lasting, more uplifting to take their places.

Then the service began, "Our Father which art in Heaven, hallowed be Thy Name" and this had new meaning for us because our minds were full of the hallowing of His Presence and we were coming, as children needing a Father's blessing, and as it were counsel. We followed the Communion service right through and still I was conscious of the nearness and dearness of Jesus Christ. There is no doubt that the elements of Bread

and Wine which constitute the feast are a marvellous medium of making us feel the simple and yet awesome fact of our Saviour's hospitality. He has asked us to dine with Him, just as we would ask a friend to eat a meal with us.

Later in the service came the prayer "that we desire Him to accept this our sacrifice of praise and thanksgiving." And I wondered just how much of our praise and thanksgiving could be acceptable to the Most High. In the Old Testament days and before Jesus Christ was recognised as the new High Priest, the sacrifice which the people made was always at least without spot or blemish, the very best they had and I wondered as the minister spoke of our sacrifice of praise and thanksgiving whether it was a sacrifice of the highest order, whether it was the very best we had. Later on the prayer we offered "ourselves, our souls and our bodies," and again I wondered if the offering was a true one or only another prayer, which happened to be included as part of the Communion Service. There is so much contained in those few words that it should arrest us, and alter the whole of our way of living, but we are so often unwilling to do the very thing we have promised in the prayer.

As a mother of three children, with so little time for quiet thought, I did appreciate the lovely time apart that morning and felt I must make time such as that again. It cannot often be eight o'clock on Sunday morning because of family circumstances, but I promised I would make it whenever I could, and as often as I would, for even if I had many opportunities they would only be used when I was willing. Let us try to more often get into His presence and present to Him a suitable offering of praise, and thanksgiving that both "we may walk hereafter in newness of life" and that we may bring Glory to His Name.

Our Prayer:

Stay, Master, stay upon this heavenly hill;
A little longer, let us linger still,
With all the mighty ones of old beside,
Near to the Awful Presence still abide;
Before the throne of light we trembling stand
And catch a glimpse into the spirit land.

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CORRESPONDENCE

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

COMMANDER KING.

Dear Sir, I am grateful to Mr. Nash for drawing attention to inaccuracies in the item about King, Darwin and Huxley in "Off the Record." I have to confess that I did not check my references, and therefore did not perceive my error. Actually I was aware before I saw Mr. Nash's letter that, in Darwin's own account of his travels, Captain Fitzroy is described as in command of the Beagle, not King, but I had not investigated the discrepancy further.

The information on which I largely based my note was derived from the Rev. James S. Hassall's book, "In Old Australia. Records and Reminiscences from 1794." I quote two of the relevant passages:

"Captain (afterwards Admiral) King was the only son of Governor King. He surveyed part of the coast of Australia and of South America in the Beagle. I remember meeting Professor Huxley and Mr. Darwin when they were officers under him." (p. 28)

King "when in command of the Beagle surveyed the west coast of Australia and part of the coast of South America. The afterwards celebrated scientists Huxley and Darwin, were with him whilst he was engaged in the work. I could just remember them, years before, as officers on board the Beagle." (p. 38)

I can only conclude that Hassall (who was an exact contemporary and school friend of Robert King) was more than a little mixed in his recollections. The fact that Admiral King's son, Philip Gidley (Robert's brother) served with his father in the Adventure and then in the Beagle under Fitzroy, may partly account for Hassall's confusion about Darwin.

Thomas Huxley was certainly not on the scene at that time. He did, however, visit Sydney a number of times in the Rattlesnake under Captain Owen Stanley (who died in Sydney) between 1846 and 1848, and it is not impossible that Hassall met him then. During those years Hassall was a theological student at St. James' College, Sydney, preparing for ordination under the Rev. Robert Allwood.

Yours, etc.,

[We regret that this letter, which was prepared to appear a month ago, was unfortunately omitted.—Ed.]

WORLD-BUILDING COMPETITION

Dear Sir, I should be grateful if you could publish the following information in your next issue:

"The winner of the Word Building Competition, run by the St. Basil's, Artarmon, for the S.E. Asia appeal, was Mr. M. H. McKay of 142 Ebley St., Bondi Junction, with 1182 approved words. An amount of £12/2/- was raised by the competition."

You might also care to include in the Church News the information that the above-mentioned Church has raised £102 for the S.E. Asia appeal in the last two months and the amount will be divided equally between C.M.S. and A.B.M.

Yours, etc.,

L. T. LAMBERT.

The Rectory, Artarmon, N.S.W. 26th Nov., 1953.

GATES OF HELL.

Dear Sir,

It is good to see that Mr. Shelley interprets Scripture by Scripture, taking "the gates of Hades" as we find it in Is. 38.10, to mean death. Death cannot prevail against the Body of Christ, the Society of the "Twice Born." "I give unto them eternal life, and they shall never perish." The all too common interpretation, as representing the powers of evil, has always seemed to me rather fantastic.

Yours, etc.,

CHARLES W. T. ROGERS.

St. Theodoris, Wattle Park, Vic. 2/12/53.

Dear Sir,

I notice with interest the correspondence concerning the phrase "the gates of Hades shall not prevail against it."

It seems to me that the difficulty felt by your correspondents can be overcome by remembering that gates are not only a way in, but a means of escape.

Looked at in this light, Jesus Christ was saying that although the world was being held in the grip of the power of Hades, the Church which He is building upon Himself as the Rock foundation and Chief cornerstone, would be so powerful that it would break through the gates of Hades and escape into the blessed freedom of God.

There doesn't seem to be any reason to think of the Church as attacking Hades to gain entrance. We don't want to go into Hades; we want to get out. The Christian Church has the only Power strong enough to force a way out of sin and death, the powers of Hades.

Yours, etc.,

ROSS H. SAUNDERS, Th.L.,

Wilberforce, N.S.W. 27th Nov., 1953.

A CORRECTION.

Dear Sir,

I would be grateful if, in your next issue, you would publish a correction to the caption under the sketch of St. Thomas, Rozelle, N.S.W., on the front page of the issue of the A.C.R. for November, 1953.

The first Bishop of Gippsland, Victoria, was Arthur Wellesley Pain, M.A., D.D.

Yours, etc.,

A. FRANKLYN PAIN.

Waverton, N.S.W. 28th Nov., 1953.

OSWALD SYDNEY FLECK.

We regret to report the death of the Rev. O. S. Fleck, Th.Schol., in St. Luke's Hospital, Darlinghurst, on 2nd December. Mr. Fleck, Rector of St. Luke's, Concord, N.S.W., since 1937, had been seriously ill for many weeks.

A graduate of Moore College, in 1926, Mr. Fleck served curacies at Glebe, Marrickville, and St. Andrew's Cathedral. He was rector of St. Paul's, Canterbury, 1933-37 and A.I.F. chaplain 1942-45.

The funeral service was conducted by the Most Rev. the Archbishop in St. Luke's on 5th December. We extend heartfelt sympathy to Mrs. Fleck and Rosemary.

POSITION VACANT.

The New South Wales Temperance Alliance.

APPLICATIONS are invited from Ministers and Laymen for the position of GENERAL SECRETARY of the Alliance. Applicant to state age, qualifications, church affiliation, and provide references from Clergy and Laity. Duties commence June 1st, 1954. Applications to be in the hands of the President, Rev. C. H. Tomlinson, 271 Sailors Bay Rd., Northbridge, N.S.W., by 31st Jan., 1954.



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WHAT EVANGELICAL CHURCHMEN BELIEVE.

3. The Office and Work of our Lord Jesus Christ.

(b) The Sole High Priesthood of the Lord Jesus Christ.

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

It is a fundamental tenet of evangelical belief that not only is there but one sacrifice for sins, but also that there is only one offering of that sacrifice. That one offering was completed on the cross by the Lord Jesus Christ Himself.

Bishop Ryle has pointed out that "he that wishes to have any comfort in religion must have a priest. A religion without a priest is a poor, unhappy, useless thing."

The realism of sin and the sense of the guilt of sin do put a barrier between man and God. Every awakened soul, and very often even the dulled conscience, becomes conscious of the need of being right with God. Most people are aware, some time or another, of a sense of estrangement between themselves and God. Just as a person charged in the courts needs an advocate to stand between him and the law and between him and his judge, so the sinner needs an Advocate and a Mediator to stand between him and God. This sense of need was so vividly expressed by Job when he said "Neither is there any daysman betwixt us, that might lay his hand upon us both." (Job 9:33.) This need of a mediator is superlatively met in Jesus Christ. The writer to the Hebrews says expressly "We have a great High Priest" (Hebrews 4:14). The full passage of Hebrews 4:14-16 is extremely significant:

"Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

There is a further elaboration in Hebrews 9:12-24.

Jesus Christ is now living. Once in history, and once for all, He offered up His Body as a sacrifice for the sins of the whole world and made atonement of man with God. After His resurrection He ascended into heaven, and, as the creed puts it, "sitteth at the

right hand of God the Father Almighty." His work at that right hand of God the Father is the work of Mediation. The Scripture insists that there is only one person who can stand between the sinner and God, and that is Jesus Christ. Paul writing to Timothy says "for there is one God and one Mediator between God and man, the Man Christ Jesus." The writer to the Hebrews three times refers to this mediatorial ministry of the Risen Christ — Heb. 8:6, Heb. 9:15, Heb. 12:24. In this point, as in so many others, Christ gives effective answers to the questions of Job. There is a sense, however, in which Job is a representation of the whole of mankind. A mankind with an awakened conscience which realises the enormity of his estrangement with God needs and seeks the office and ministry of some One who will plead his cause with God. To the agonised plaint of Job "neither is there any daysman," the New Testament gives the answer as it insists that Jesus Christ is the one Mediator between man and his God.

Now all these things must be brought into unity:

- 1. There was one sacrifice.
2. It was offered once.
3. It was sufficient for all people and for all time.
4. The Christ who made the sacrifice of Himself is risen.
5. He is at the right hand of God.
6. He is the Mediator between God and man.
7. He is the great High Priest.

All of these statements are based upon the sure warranty of Holy Scripture. The earthly worship of the Church of Jesus Christ cannot, therefore, include either sacerdotal priest or altar or sacrifice. To insist that an earthly priest makes a re-presentation of the sacrifice of Christ on an altar has no justification in Scripture and to teach it or to imply it involves a clear infringement of Scriptural pronouncements. Furthermore, it is dishonouring to Jesus Christ and represents something which is not far short of a usurpation of the office of the Son of God. It is for these reasons that there is a significance in the position of the minister or priest at the Holy

Table. Let it be remembered that the word "altar" is never applied in the Church of England Prayer Book to the Holy Table. The necessity of an altar was done away with when Christ "made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world." To use the word "altar" to-day as applied to the Communion Table is to imply a sacrificing act on the part of a priest who stands between the people and God. This would involve not only a damage to the clear statements of scriptures, but it also involves an aggrandisement of the man and can lead in its extreme forms to a tyranny of the people. It is the unalienable right of everyone to have clear access to God through Jesus Christ. Every soul can enjoy a personal encounter with Jesus Christ and can have personal and direct access to God through Jesus Christ. No human intermediary is necessary. There is no human mediator between God and man.

It is just here that there is such a significant variation of interpretation within the Church of England. Let it be remembered that these variations of interpretation are held in deep and full sincerity. It is so vital that we should remember to respect the people who hold a view contrary to our own even though we strongly and on conscientious grounds differ from the opinions which they hold. How significant it is to remember that "grace and truth came by Jesus Christ." So often the cause of truth is damaged by the extreme and partisan criticism of those who may differ from us. There must be a real and a fervent charity exercised towards those who hold opinions which differ from our own.

But this is not to undermine nor to weaken the necessity for conviction. The vital thing that every Christian has to decide for himself is whether Christ died for him once and for all, and whether Christ now lives to make intercession for him. The Scripture is clear in its answer to these two questions. The basic objection to that interpretation of the church's worship which requires an altar and a sacrificing priest is that these interpretations are dishonouring to Christ. They reduce the permanent efficacy of Calvary. They infringe the true significance of the Ascension and they lessen Christ's mediatorial sufficiency. No man is entitled to claim that he stands between the people and God, and this, in turn, establishes the significance of the requirements of the rubric of the Prayer Book that at the Service of

Holy Communion the priest should stand at the north side of the Holy Table. It is furthermore required that the priest should so stand that he may "with the more readiness and decency break the bread before the people."

The Anglican Prayer Book has been at pains to preserve the Lord's Supper from extravagant interpretation. It is part of the conviction of Evangelical Churchmen that the doctrine which is so gloriously enshrined in "The Order for the Administration of the Lord's Supper or Holy Communion" should be preserved from those erroneous interpretations which do damage to the nature of the sacrifice of Christ and which take liberties with the scriptural affirmations as to the single sufficiency of that sacrifice.

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AN ADVENT MESSAGE....

The Unfolding of the Gospel of Purpose

(By the Rev. N. R. Graham, Th.L., of St. Mary's, Balmain, N.S.W.)

The primary underlying principle in all activities of life is that it must have a purpose. Strangely we see the pursuit of purpose much more clearly and strongly in animals, birds and insects than in the case of human life. Lesser forms of existence, when examined reveal that they have been well equipped to complete their designated purpose.

One outstanding feature is that they have power to select and to know where to find correct food. They also possess an acute sense which enables them to determine the presence of the enemy, the destroyer. Each creature is well supplied with its own peculiar method of defence.

Mindful of much that is outside of man, we may well be dismayed at the lack of recognition by man of the magnificent purpose, provision and protection of human life. We may well echo the plea: "What is man that thou art mindful of him; or the Son of Man that thou visitest him?"

A COMPLETE GOSPEL.

Jesus Christ has given us a complete Gospel of life with a well defined purpose for man. Advent in the Church Calendar is the proclamation of the message of Christ as He reveals the completion of His purpose for us—"I will come again." The return of Our Lord at the close of this present age is the bright hope that should fill the heart of every true Christian. This should be so especially in these post-war days, when the nations of the world are endeavouring, seemingly in vain, to bring about by conference and mutual agreement that sense of peace and security for which the whole world is longing.

The Christian with the Word of God before him as a guide may well open the Gospel of St. Mark and note in the 13th Chapter the four distinct times that Christ speaks of the need to take heed. This means an active rather than a passive attitude, being urgently awake to the warnings and their implications. The twenty-fourth chapter of St. Matthew and the twenty-first chapter of St. Luke each present the solemnity of the second coming realistically to us in the light of responsibility for awareness. The second epistle of Paul to the Thessalonians is a timely message for the Church to

heed as it enters the shadows of Advent warnings.

REIGN OF PEACE.

The assurance of peace lies not in pacts and agreements between nations, however wisely drafted, but in the fulfilment of the promises so numerous in Holy Scripture of the coming of Him to reign whose name is "The Prince of Peace." In that day we read: the Lord shall be King over all the earth and His Name one and then and not till then will the world experience the joy of what has been revealed. "Nation shall not lift up sword against nation neither shall they learn war any more." "They shall beat their swords into plowshares and their spears into pruning hooks. And they shall not hurt nor destroy in all my holy mountain, "for the knowledge of the glory of the Lord shall cover the earth as the waters cover the sea."

It seems strange that so many Christians, for whom this prospect should constitute the brightest hope, are quite uninterested in that event of which Holy Scripture has so much to say. The late Dr. R. A. Torrey testified, "When I came to see the truth concerning the second coming of Christ, that fact transformed my whole idea of life; it broke the power of the world and its ambitions over me, and filled my life with the most radiant optimism even under the most discouraging circumstances. I found this glorious hope to be not only one of the most precious but also one of the most practical doctrines of the whole Bible."

The purpose of your life then is revealed in the message of Advent. This is a challenge of a most searching nature concerning belief and conduct. "Am I in line with God's great revealed purpose for me?" Woe to them to whom God addresses himself in the words, "Because they received not the love of truth that they might be saved."

"ABBOTSLEIGH" WAHROONGA

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PRINCIPAL HAMMOND FAREWELLED.

Two functions at Moore College at the end of this term marked the conclusion of Archdeacon T. C. Hammond's Principalship of more than 17 years at the College.

On Thursday, 26th November, instead of the usual Senior Student's luncheon, the College Committee gave a dinner which was attended by the staff and students with their wives and the members of the Committee with their wives. The Archbishop was in the chair and a number spoke in warm appreciation of Archdeacon and Mrs. Hammond; students representing each College year, the Rev. Canon Frank Cash, Mr. C. P. Taubman, the Dean, the Revs. R. S. R. Meyer and D. W. B. Robinson, and the Vice-Principal.

At the College break-up on the following night the new court was crowded by students, their friends and many visitors to give a final farewell to the Principal and Mrs. Hammond. The Archbishop was again in the chair and the two Coadjutor Bishops were present.

The College prizes were presented after a speech by Bishop Pilcher and the Moore College diploma and hood were presented to the Rev. T. S. Joseph, of the Church of South India, who has been doing post-graduate work at the College.

Those who spoke in appreciation of the Principal were the Rev. S. G. Stewart, Organising Secretary of Moore College, the Rev. B. G. Judd, representing the United Protestant Council of N.S.W., Bishop Hilliard for the Diocese, and Archdeacon R. B. Robinson as a Trustee and the Principal's oldest friend in Australia.

The Archbishop paid an outstanding tribute to the character of the Principal, to his personal friendship and help, and to the contribution he had made not only to the College and Diocese but to the whole Australian Church. A number of references were made to the influential and extensive work the Archdeacon had already achieved in Ireland and England before ever he came to Australia, in 16 years as Rector of St. Kevin's, Dublin, and 17 years as Superintendent of the Irish Church Missions.

It is a pleasing feature that Archdeacon Hammond will continue his ministry as Rector of St. Philip's, Sydney, and will be able to use his great gift of scholarship and learning and his valuable contribution in Committees and in other ways for the larger work in the Church. His many friends will pray that he will be spared for a long time to do this.

During the evening a portrait in oils, which had been painted by Mr. Roy Rousel, was

unveiled by the Archbishop. The portrait will be hung in Moore College. Archdeacon Hammond has the honour of being the first Principal to have his portrait in oils in the College. (Dec. 26th) and will be continued till Sunday, January 3. The speakers will include Archdeacon T. C. Hammond, Principal Morning, the Rev. James Beattie and others. Archdeacon R. B. Robinson will be the chairman. The Archbishop of Sydney will preside on Missionary Day, Saturday, January 2nd.

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PERSONAL

Mr. E. C. Rowland, B.A., headmaster of the junior school at Cranbrook, Sydney, has been appointed to a similar post at Launceston Grammar School.

The Ven. Archdeacon H. H. Mirrington, Rector of Cowra (dio. of Bathurst), since 1921, has announced his retirement from the active ministry.

The Rev. A. G. Horner, Curate of St. Andrew's, Aberfeldie (dio. of Melbourne), has been appointed curate of Holy Trinity, Kew, as from February next.

The Ven. Archdeacon E. A. North Ash has been appointed Warden of the Church Army Training College at Stockton, N.S.W. as from Jan., 1954.

The Rev. M. H. S. Brookes, of George-Town, has been appointed Rector of Fur-neux (dio. of Tasmania).

The Rev. J. R. Collings, curate of St. Mary's, Moonah, has been appointed Rector of George Town (dio. of Tasmania).

The Rev. John Matthews, Chaplain of the Southport School (dio. of Brisbane) has been appointed Rector of Winton (dio. of Rockhampton) and Archdeacon of the West.

The Right Rev. Ernest W. Barnes, formerly Bishop of Birmingham (1934-1953), passed away at his Sussex home on 29th Nov. last. His theological writings had made him the storm-centre of many acute controversies.

Mr. John R. Reid, B.A., has been appointed Senior Student of Moore College (Sydney) for 1954. Deputy Senior Student is Mr. Thomas V. Jones, son of the Rev. T. E. Jones of the Bush Church Aid Society.

The Rev. Alan Gray, former Warden of Christ College, has been appointed Commissioner for the Aust. Council for World Council of Churches. His work will be chiefly in Tasmania.

The Rev. E. J. Donnell has been appointed Rector of Evandale, Tasmania, commencing in December.

Mr. H. J. Ford, who has retired from the position of verger of St. Andrew's Cathedral, Sydney, was farewelled at the Chapter House at St. Andrew's Festival Tea on St. Andrew's Day. The Archbishop of Sydney presided. A number of speakers spoke in eulogistic terms of Mr. Ford's service at the Cathedral and expressed good wishes to him for his new work. A presentation of a cheque was made to Mr. Ford from a number of friends.

The Assistant Bishop of Madagascar, the Right Rev. Grosvenor Miles, is on a visit to New Zealand. He passed through Sydney on November 30th, and was present at the St. Andrew's Cathedral festival tea in the Chapter House on that date. The Bishop is on twelve months leave and will visit England in about May of next year.

Mr. and Mrs. Fritz Langford Smith, of Sydney, have returned from a holiday trip to England. Mr. Langford Smith is a member of Sydney Standing Committee and is hon. secretary to Moore College Committee.

The Archbishop of York is on a visit to the West Indies. He is making the visit at the request of the Archbishop of the West Indies and British Guiana. He will spend Christmas Day at Barbados.

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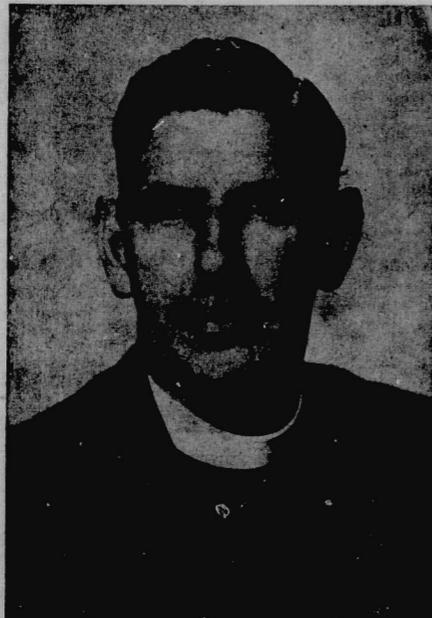
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NEW PRINCIPAL S. B. T. I.

The Rev. Eric G. Mortley, Th.L., Rector of St. Columb's, West Ryde (Dio. of Sydney), has been appointed Principal of the Sydney Bible Training Institute, Strathfield.



The Rev. ERIC G. MORTLEY, Th.L.

Previously, Mr. Mortley has been Hon. Vice-Principal of the Institute for some years past where he has lectured in Greek and Pauline Epistles.

Mr. Mortley has been closely associated with missionary work, having been Home Secretary for C.M.S. in N.S.W. and also for a time, Acting General Secretary.

He will not take up for some time his post as Resident Principal pending the fulfilment of a building expansion programme.

MOORE COLLEGE STAFF.

It has been announced that the resident staff at Moore College for 1954 will be, in addition to the Principal (Canon M. L. Loane), the Rev. D. B. Knox (Vice-Principal), and the Revs. H. Bates and D. W. B. Robinson.

Mr. Knox has been a lecturer at the College since 1947. He graduated with honours in classics at Sydney University, and did theological training at St. John's Hall, High-bury. He obtained his B.D. at London University, and after ordination by the Bishop of Ely spent some time in theological study in Cambridge under the supervision of the late Canon Wilfred Knox and as a member of Professor Dodd's New Testament seminar. Mr. Knox served as a chaplain in the R.N.V.R. from 1943-7, and then joined the staff of Moore College, as Resident Tutor. He obtained his M.Th. London in 1949 and for the last 2 years has been on leave of absence in Oxford reading for the degree of Doctor of Philosophy in Theology. During this period Mr. Knox has been a tutor at Wycliffe Hall, Oxford. Mr. Knox is the eldest son of Canon D. J. Knox, of Sydney.

Mr. Bates is a graduate in science of Sheffield University and has a teaching diploma. He was a Resident Tutor at the All Nations Bible College in London, and did his theological training at the Bible Churchman's College, Bristol. Mr. Bates was Rector of Eastwood, Diocese of Sydney, during which time he lectured at Moore College in Church History and Voice Production. Mr. Bates has been Rector of Barnwell, England, the parish church of the Duke of Gloucester, and has been reading for the London B.D. Mr. Robinson has been on the staff of the College for two years. He is a B.A. of Sydney University in classics and English Literature, and a B.A. of Cambridge University in the theological tripos. At Cambridge he did also the third part of the theological tripos in New Testament. Mr. Robinson had a commission in the Army (Intell. Corps) during the war.

NEW DEAN OF MELBOURNE.

The Rev. Stuart Barton Babbage M.A., Ph.D., Th.D., Principal of Ridley College, Melbourne, has been appointed Dean of St. Paul's Cathedral, Melbourne, in succession to the Very Rev. A. Roscoe Wilson.

Dr. Babbage, who was Dean of Sydney from 1947 to 1952, will hold the position concurrently with the principalship of Ridley. He will take office in time to make preparations for the Queen's visit to St. Paul's Cathedral in February next.

We offer our warm congratulations to the new Dean.

WORLD OF BOOKS

Why Birds Fly. An inquiry into environmental influences, by John McKellar. 2nd Ed. S. John Bacon. Pp. 1-53.

The author points out those features of birds which distinguish them from other classes of animals, notably the feathered wing and the highly developed power of flight. He shows that the bird's wing is designed in accordance with our knowledge of aerodynamic principles, and that man is only in the twentieth century able to build aeroplanes because he understands these principles. Some simple diagrams would make these points clearer to the general reader. Unfortunately the book contains some misleading statements about scientific principles and some errors of fact and of scientific history which will not commend it to the biologist. Most evolutionists postulate the origin of birds from some reptilian ancestor, though they are usually aware of the difficulties involved in this hypothesis. Mr. McKellar is anxious to point out these difficulties, not by careful weighing of the evidence, but by sarcasm and ridicule. Having thus disposed of the whole theory of evolution to his own satisfaction, he surprisingly devotes the last three pages of his book to "the pattern in Christian Redemption." If the main purpose of the book is to show God's plan in nature and for human life, does it matter whether or not birds descended from reptiles? Is not "by whose authority" the relevant question? The reviewer thinks that such a purpose would be better served by limiting the first part of the book to facts about nature and by giving an adequate treatment to the theme of redemption through Christ.

—M.H.H.

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A Symposium edited by Frank Colquhoun.

A Man Called Peter ... 18/9
Catherine Marshall
Reformation Writings of Martin Luther.

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QUESTION BOX

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

Q.—Who are the "Liberal Catholics" and why do they use so much of our Prayer Book?

A.—I presume that the religious body represented by "St. Alban's Liberal Catholic Church," Sydney, is implied. Its worshippers are "Theosophists" whose leading tenets are drawn from Indian philosophy. The Theosophical Society was founded by Helena Blavatsky and Colonel H. S. Olcott in 1875. Later disciples have been Annie Besant and "Bishop" Leadbeater.

The Lambeth Conference of 1920 condemned its teachings, declaring them to be "irreconcilable with the Christian faith."

No doubt the fact that Leadbeater was once a clergyman of the Church of England accounts for the fact that so much of our Prayer Book is used but all doctrines which suggest salvation by the blood of Jesus Christ have been expunged.

Q.—Which is the oldest Church in Australia having been in continual use as a place of worship?

A.—The Presbyterian Church at Ebenezer, N.S.W., which was opened for worship in 1809, and has been in continual use. St. Luke's, Liverpool, N.S.W., opened in 1819 enjoys that honour among Anglican churches.

Q.—When did the practice of naming churches after saints come into vogue, and why do we of the Church of England continue to use the names of black letter saints for such a purpose when their days are not kept up as saints' days?

A.—The practice arose after the 4th century, when usually the remains or relics of the saint concerned were deposited in the church so named.

The Church of England has made no rules at all on the subject of naming churches. There can be no objection to naming a building after any noteworthy Christian. Indeed, St. Philip's, Church Hill, Sydney, was originally named St. Philip's after Governor Phillip!

THE REV. JOHN THOMAS PHAIR.

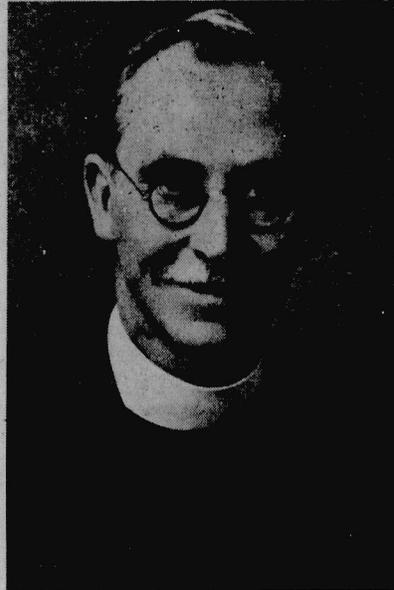
News has reached Sydney that the Rev. John Thomas Phair died in London on November 18, at the age of 82.

John Phair came out from England as a young man, and served his apprenticeship as a carpenter in Melbourne. His skill in this trade was later to be exercised in the building and furnishing of at least one complete church. He was led of God to join the Church Army, when it first came to Australia at the turn of the century. As Captain Phair of the Church Army he was put in charge of their Training School in Melbourne.

It was then that his thoughts were turned towards the ministry, and he was ordained by the Bishop of Bendigo, serving in his diocese for four years. Mr. Phair was then invited to be Locum Tenens at St. Luke's, Adelaide, for a year, resulting in his staying in that diocese for the next 14 years. He then came to Sydney, working first with Archdeacon R. B. S. Hammond at St. Barnabas', Broadway, and then with the late Archdeacon F. B. Boyce, at St. Paul's, Sydney.

Mr. Phair then spent nine years as Rector of St. Mary's, Balmain. These were difficult years, covering as they did the disastrous economic depression of the early thirties, and undoubtedly took severe toll of his health and energy. In 1935 he became Rector of Wentworth Falls. However, Mr. Phair's special gifts for the type of work needed in the thickly populated inner suburbs of the city were still sought after, and, although he was now in his 67th year, he accepted the challenge of St. George's, Glenmore Rd., in 1937, where he ministered for about four years. His last parish, before retirement, was St. Paul's, Cobbitty.

Mr. Phair's qualities of leadership and organising abilities were a marked feature in every parish in which he served. This was seen in the fact that



he had been Rural Dean at some time or other in no less than three Rural Deaneries.

Mr. Phair may well be described as a pioneer in the field of visual education. Many will recall the stirring challenges of his famous "Lantern Picture Service" but few would now remember how, in the early days of his work in this field, Mr. Phair would carry around with him not only the heavy and cumbersome equipment associated with the old style of slide projector, but also an acetylene generator and storage tank of no mean proportions.

John Phair was a gifted and fluent preacher. To-day there are those in the ministry, indeed, in all walks of life, who thank God for his uncompromising witness to the truth as it is revealed in Christ Jesus. He possessed also a ready pen which he often took up in successful defence of the evangelical cause. To this end also he took an active part in the organisational work of the Reformation Observance Committee for many years, and was an expert lecturer in all aspects of Reformation history.

Severe illness occasioned Mr. Phair's retirement in 1945. Upon his recovery he was in constant demand as a preacher and served very acceptably as Locum Tenens at St. David's, Arncliffe, St. Paul's, Sydney, and finally, at St. Stephen's, Willoughby.

Early in 1952, then at the advanced age of 80, Mr. Phair left Sydney with his wife to live with their daughter, Dr. Faith Macken, in Kew Gardens, Surrey, just outside London. Frailty of age and increasing illness prevented Mr. Phair from enjoying his return as much as he might have. To the end his thoughts and prayers were constantly with the many friends he left behind in all parts of Australia.

Diocesan News

MELBOURNE

● Ridley Fellowship.

The next meeting of the Ridley Fellowship is to be held at Ridley College on Tuesday, December 15th at 7.30 p.m. It will commence with a Service of Evening Prayer in the Chapel. After this we will hear the Rev. Walter Spencer, Rector of Mirboo North, speak in the Principal's home. All those thinking about entering the Ministry are invited.

These gatherings have proved to be very helpful to a number of men seeking fellowship and advice concerning the ministry of the Church. The Principal, the Rev. Dr. B. Babbage, the Vice Principal, the Rev. Dr. L. L. Morris and other members of the lecturing staff will be present.

There is to be a "week-end in Ridley College" from Friday, February 5th to Sunday, February 7th, 1954. Studies and discussions will be conducted and lectures given by members of the Ridley College staff. Enrolment forms are available from the Hon. Secretary.

SYDNEY

● St. John's, Milson's Point.

Sir William and Lady Slim attended the 10.30 a.m. Service at St. John's, Milson's Point, on Sunday, 29th November.

● St. Stephen's, Willoughby.

The fete held in the parish hall on Nov. 28th, brought the grand result of £1550. Splendid organising, an excellent spirit of unity, and a will to work were amongst the causes of such a success. It was a straight out sale with no side shows such as guessing competitions, etc., and combined with the sale was direct giving by interested parishioners. On the following Sunday in Church a grateful congregation heartily joined in thanking God. The effort was for the extension of parish buildings.

● Silver Jubilee.

On St. Thomas' Day, Monday, 21st Dec. eight Sydney rectors will celebrate the twenty-fifth anniversary of their ordination.

They were made Deacon by the late Archbishop of Sydney, the Most Rev. John Charles Wright, in St. Andrew's Cathedral on St. Thomas' Day, 1928.

They are:—The Ven. Archdeacon H. G. S. Begbie (Wollongong); Rev. A. N. S. Barwick (Wahroonga); Rev. R. F. S. Bradley (Watson's Bay); Rev. A. H. Edwards (Kensington); Rev. E. Millard (Richmond); Rev. J. F. G. Olds (Glebe); Rev. S. G. Stewart (Roseville); Rev. A. P. Wade (Coogee).

They will commemorate the occasion by attending the Ordination Service at St. Andrew's Cathedral, Sydney, on 21st December and then have luncheon together at the C.E.N.E.F Memorial Centre with His Grace the Archbishop as their guest.

AUSTRALIAN COLLEGE OF THEOLOGY.

CLASS LISTS FOR 1953.

Associate in Theology (Th.A.)

(All Three Classes in Order of Merit.)

First Class.—*Mrs. Mima Dawn Nancarrow, Gippsland; *Frederick John Bale, Sydney; Peter John Raymond Watson, Sydney.

Second Class.—Gwyneth Owen, Perth; †Mavis Thelma Daws, Melbourne; †Mrs. Ida Margaret Bishop, Melbourne; *Alfreda Joy Thompson, Sydney; Leonard William Johnson, Bunbury.

Pass.—Allan Biggs, Perth; *Janet Louie-Ann Russell, Sydney; Douglas Owen Cull, B.Ec., Armidale; Tasman Royce Bracken, Tasmania.

Passed the First Half of the Examination. (In Order of Merit.)

Jean Amelia Gladman, Melbourne; *Shirley Eleanor Cave, Sydney; Noel Betty King, Melbourne; *Kenneth Leslie Goodwin, Sydney; Selwyn Spearritt, Brisbane; Norman Colin Reid, Brisbane; *Michelle St. George, Adelaide; Hal. Gehrman, B.A., B.E., Brisbane; Patricia Mary Alderson, Bunbury; Beryl Olive Jones, Perth; †Evelyn Constance Pritchard, Melbourne; *Thomas Huggins, Gippsland; †Edward John Martin Trinder, Melbourne; *Colleen Margaret Krieg, Adelaide; *Ralph James Cameron Hutton, Sydney; Constance Maud Wadley, Brisbane; Margaret Copelin, Brisbane; †Dulcie Joy Ablett, Melbourne; Alice Mary Kittely, Melbourne, and Gloria Jeanette Carstens, Brisbane; Jean Suzanne Taylor, Adelaide; Diana Whitelaw Greig, Perth; *Mary Sylvester Wells, Brisbane; *Theodore Guy Philpott, Ballarat; Joyce Blomfield, Canberra-Goulburn; Audrey Evelyn Fletcher, A.A.U.Q. Brisbane; Pamela Rosaline Brain, Perth; *David Arthur Sankey, Gippsland, and James Frederick Hagan, Canberra-Goulburn; *Isabel Claire Ross, Brisbane; Mrs. Rose Mary Hewitt, Brisbane; Ian Dickinson Crompton, Adelaide; *Maurice William Powell, Grafton; †Vera Ostrom, Melbourne; Robert Edward Ward, Tasmania; *Ellen Isabel Mitchell, Carpentaria; †Ephraim Gebardi, Carpentaria.

Held Over.—Edith Florence Goode, Perth;

Passed in Single Subjects.

1. Old Testament, 2. Doctrine.

3. Religious Education.

(In Alphabetical Order.)

†Mervyn Arthur Callaghan, 2, 3, Melbourne; *Thelma Emily Cook, 2, Rockhampton; †Dorothy Mavis Duver, 3, Melbourne; *Doreen Gale, 3, Armidale; *Mrs. Lilian Winifred Lightbody, 3, Grafton; Olive Jean Macpherson, 2, 3, Adelaide; †Shirley McMillan, 1, 3, Melbourne; *Ivy May Paton, 2, Carpentaria; †Barbara McClelland Senior, 2, Melbourne.

† Department of Youth and Religious Education, Melbourne.

* General Board of Religious Education.

† Native of Thursday Island.

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

On behalf of the Council of Delegates, FRANK CASH, Registrar.

Christ Church, North Sydney, Telephone: XB 1719.

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BORNEO VISIT.

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

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

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

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

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

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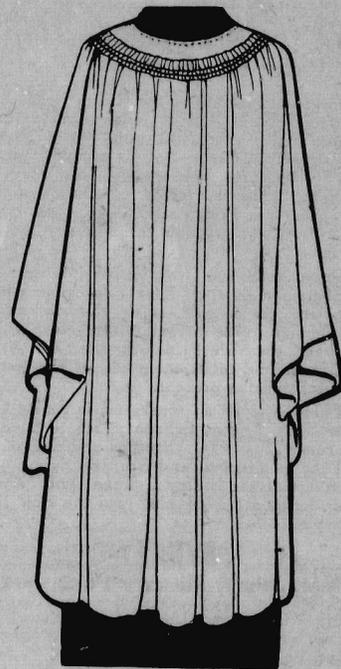
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THE AUSTRALIAN

CHURCH RECORD

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

Vol. 18. No. 25

DECEMBER 22, 1953

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

CHALLENGE OF CHRISTMAS

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

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

GIVING.

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

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

LOVE.

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

HUMILITY.

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

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

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

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



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