

THE AUSTRALIAN CHURCH RECORD

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Christ is The Lord of Christmas

(Written for "The Record" by the Bishop of Armidale.)

Many people are saying these days, "Let us put Christ back into Christmas." The very phrase seems to suggest that Christmas is a time that we possess and that we can do with it as we like, put into it what we like, and that it is important that "one thing" which should be put into Christmas is the Christ Himself. It may really be that those who use the phrase do not mean this, but the phrase itself is characteristic of so much that we do in life in matters of faith and action that it is worth thinking over for awhile.

When our Lord Jesus Christ sought to enter this life it was only possible because His Mother herself unreservedly to the will of God. But when time came for Him to be—there was "no room" for Him in the inn. The world not want to admit a dising element, it did not to be upset by a new way, by God's way. The passed by and there a time when there was "room" for Him in the Church. Indeed there a day when they laid hold Him, hustled Him out of Synagogue and to the of a hill, whence they ed to cast Him down and Him. Finally there came day when there was no a for Him in the world ire—"and they crucified " He was disturbing their of life, for they were sing that He was King, His rule must be supreme entered their lives at all. s could not be "put into Church" or "put into the ire" as an "element" in er. He must be in control. er was this shown more rly than on the first sign h He worked in Cana of lee when He turned the er into wine. At first in coming He brought diffi—y—He and His disciples red a little world which been planned and provid—r with no thought of them all. Their presence was an arrassment and very soon mother came to Him to

say, "They have no wine." It was only when she said to the servants "Whatsoever He saith unto you, do it," and He was in complete control that everything worked together for good, and there was the best and enough for all.

Now it is possible to manage life without Jesus Christ. It can be organised with a measure of success as though He did not exist. The Russians, for example, make something of life, without Him—indeed they must make something for they inspire the rest of the world with a very real fear. Of course a world without Him is a world of force and not a world of love, and without doubt in the end such a world will come to destruction. For this is God's world and we cannot finally thief it from Him.

But the idea that the world is ours and that we can give God a place in it as we plan, or that Christmas is our possession and it would be a good thing to invite Christ in, this idea is even more futile than Russia's idea of ignoring Him altogether. Whenever we let God into life, but still desire to keep control ourselves, we make for misery. It is no use our saying "Put Christ into Christmas." The thing to say and do is to recognise reality, and "Put Christmas into Christ." After all Jesus rose again from the dead, He overcame the world, He defeated death, He was victorious over sin. He lives for evermore and has the keys of hell and of



"O come let us adore Him, Christ the Lord"

(Continued on page 12)

Off the Record

PROPHECY.

One of the strongest opponents of the policy of Bishop Gray who founded the Church of the Province of South Africa was Bishop Tait, later Archbishop of Canterbury. He feared for South Africa and for others who might follow Gray's example. In 1861 he wrote: "I look with a little alarm to the time when these Australian and African churches may on important matters get into a different position from that which they now occupy. . . I can conceive a provincial Synod throwing itself so completely into a medieval view of the Church as to make it very different from that wide and tolerant and wise system which we have inherited from our forefathers."

CHURCH AND STATE.

There has been much discussion in England lately about the question of disestablishment, especially in non-religious papers and journals. "The Observer" concludes that "the Church and State nexus in England is as intimate as that between the hermit crab and the sea-anemone on its back. . . it is far too late to re-organise the Church of England in accordance with logical principles."

BALANCE OF POWER.

On the same question "the Economist" points out that "so long as a church has any official connection with the State, the laity have a right to some say in determining its nature. . . But what would the Church become if the balance of power between episcopacy and laity were tilted sharply in favour of the bishops?"

From South Africa comes the story of the clergyman who was visiting in a remote part of a new district. "Are there any Episcopalians around here?" he asked the lady of a lonely cottage. "Well, I don't know," she said, "but my husband shot something the other night. You can have a look at it if you like; the skin is hanging in the kitchen."

Whether this has any bearing on the South African church dispute I do not know.

DIRECT GIVING.

Instead of the annual church fete, the Vicar of St. John's, Waterloo, England, sent the following bill to those who might have been expected to patronise the fete, inviting them to let their conscience guide them in filling in amounts:

Bus far to hall
Entrance fee
Wear and tear on clothes
Wear and tear on temper
Afternoon tea
Side shows
Useless articles bought
Total (please remit)

Receipts were beyond all previous amounts.

—Q.

TO AUSTRALIAN CHURCHMEN

NEW YEAR RESOLUTIONS

Most people love some book, but "The Book" will prove to be the best companion throughout the New Year for all who wish to walk in the ways of God.

Nothing more clearly expresses the mind of the Church of England in regard to her children in the important matter of Bible reading than the succinct wording of the Collect for the Second Sunday in Advent, "Blessed Lord, who has caused all Holy Scriptures to be written for our learning; grant that we may in such wise hear them, read, mark, learn and inwardly digest them, that by patience and comfort of Thy Holy Word, we may embrace and ever hold fast the blessed hope of everlasting life which Thou hast given us in our Saviour Jesus Christ."

This Collect declares that God has given us a text book for our learning—caused it to be written for this purpose, and it prays that we may really hear and study it, not superficially but deeply, so that we may gain the inestimable benefit which it brings—the blessed hope of everlasting life through Jesus Christ.

How then are we going to put this into practice? What is the best method for the study of Holy Scripture?

Here again the Church helps us by the provision of a lectionary with systematic and consecutive daily readings which practically cover the whole Bible in a year. Let us get a wide grasp of the general contents of the Bible by reading it right through in a year. That will mean about four or five chapters a day, but with morning and evening readings from Old and New Testaments, the whole Bible will easily be covered in the year.

A similar plan for daily devotional reading on a lesser scale—covering the whole Bible in five years, but reading two gospels each year is the Scripture Union method. This has proved to be a great help to literally hundreds of thousands of Bible readers, providing them with a simple guide to daily Bible reading and working according to a plan which covers the whole of Scripture. It is especially helpful for the young Christian as he or she begins the Christian pilgrimage and it is also particularly well adapted for use at family prayers.

Another method which is proving itself acceptable to many is to follow the Bible Reading Fellowship lectionary.

The study of books of the Bible is to be encouraged. The Book so studied should be read and re-read, day after day, until its teaching and meaning have been absorbed into the heart and mind of the reader. Modern translations, e.g., A. S. Way, J. B. Phillips, Weymouth, etc., will be very useful here. Books should be read at one sitting and not merely in piecemeal fashion. In this way the argument is much more easily grasped and its relation to other portions of the Bible is more clearly seen.

However, the grand aim of all Bible reading and study is not the amassing of a great store of Biblical knowledge, however desirable that might be—it is the knowledge of God in Jesus Christ. All scripture testifies to Him. He is its centre and theme and only as Scripture leads us to Him does our study of it bring profit. As William Tyndale asserted, "The Scripture is that wherewith God draweth us to Him and not wherewith we should be led from Him, thou therefore go along by the Scripture as a line until thou come at Christ, which is the way's end and resting place." Let 1956 be marked by a revival of Bible reading and study. So shall the Church and all its members be profited in spiritual instruction and the true riches.

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BISHOP DIBELIUS ADMITTED TO EAST GERMANY.

The Evangelical church at Juterborg in the Soviet Zone was crowded with local worshippers when Bishop Otto Dibelius arrived from Berlin to conduct a service and to rededicate the church-run hospital on the occasion of the 100th anniversary of its establishment.

The misunderstanding regarding the reported withholding of a travel visa to the Bishop (see C.E.N., November 18), was thereby cleared up, but churchpeople in East Germany have no illusions that there is any respite for Communist pressure.

A November issue of the Evangelical newspaper, "Der Sonntag," published in Saxony, has been confiscated, because it contained a statement regarded as criticism of the political regime. "When people no longer believe in God, a substitute becomes necessary, for there has to be rule, in order to avoid complete chaos. Such a substitute is then found in ideologies, in propaganda, and, finally, in the use of force."

BILLY GRAHAM AT OXFORD.

Billy Graham recently paid a two-day visit to Oxford. Arrangements were in the hands of a joint committee of the Oxford Inter-Collegiate Christian Union and the Oxford Pastorate, the Master of St. Peter's Hall, the Rev. J. Thornton-Duesbery acting as Chairman.

The main services, held on the Saturday and Sunday evenings, were conducted in St. Aldate's Church, while "relays" were arranged for St. Peter-le-Bailey and St. Ebbe's.

On the Sunday, about 1400 crowded their way into St. Aldate's, many being wedged tightly together in the aisles, at the back of the Church, in the vestries, the chancel and on the window sills. Both the churches to which the service was relayed were also full and about 850 gathered in St. Aldate's for the second meeting. When Dr. Graham gave his invitation to come forward, nearly 200 responded, filling all the aisles leading to the chancel steps.

Rochester to Build 60 New Churches

A sacred synod of the diocese of Rochester, England—the first attended by laymen for nearly a thousand years—was summoned to Rochester Cathedral this month. Two hundred clergy, their Churchwardens and parish treasurers filled the Cathedral, and joined with the Bishop, Dr. C. M. Chavasse in pledging themselves to provide a church and a priest for every new housing area in West Kent.

The overspill from London has doubled the number of people in the diocese from 500,000 to one million during the past thirty years. Now in 24 new housing areas a total of sixty new church buildings must be built at a cost of £600,000. "Our policy is to get the building under way at once," said the bishop in London last week, "before costs soar even higher."

The diocese was badly hit during the war; after London and Southwark, it was the worst damaged, and its 222 parishes raised £½-million to repair the bomb-scarred churches.

More Violence In Colombia

EVANGELICAL CHRISTIANS MURDERED

News has been received of further persecution in Colombia, in which at least eleven Evangelicals have lost their lives, and a missionary has been beaten severely.

On October 2, a young man was murdered while returning home from an Evangelical meeting near Sevilla. His throat was cut by antagonists who mistook him for a local Colombian evangelical pastor.

Seven evangelicals were killed near Sevilla on the night of October 4, when 18 armed men attacked the house of an evangelical pastor.

At 10.30 p.m. on October 17, a group of six evangelicals was attacked at Guamal, in the Province of El Meta. Among them was Mr. J. A. de Gruyter, a missionary serving with the Worldwide Evangelisation Crusade. The group was returning from an evangelical meeting. While they were walking along the main street of Guamal, two policemen accosted them and accused them of not believing in God or the Virgin. One of the Colombian believers replied, "Yes, we do believe in God; and the Virgin is the mother of our Lord and Saviour, Jesus Christ."

Skull Fractured.

In spite of this, the policemen began to beat them. Mr. de Gruyter was first kicked and then received a severe blow on the head. He did not lose consciousness entirely and was able to struggle to refuge in a banana grove near by. There he lay bleeding profusely and vomiting blood until five o'clock next morning. When Mr. de Gruyter was X-rayed in Bogota later, it was discovered that he had a double fracture of the skull.

Two weeks prior to this incident, Mr. de Gruyter had been to another section of El Meta which had not been visited by a mis-

sionary for some time. He found that at least eleven of the members of the little evangelical congregation there had been murdered in the interim. Bodies had been mutilated and left on public display as a warning to the community.

Reports received from other parts indicate that a new wave of violence may have begun in Colombia. Our brethren there are standing in the need of prayer.

NEW CO-ADJUTOR BISHOP.

The Bishop of Canberra and Goulburn has appointed Archdeacon R. G. Arthur as Bishop Co-adjutor in that diocese in the place of Bishop K. J. Clements who has been elected Bishop of Grafton. Archdeacon Arthur will be consecrated by the Primate in St. Andrews' Cathedral, Sydney, on May 1.

Archdeacon Arthur served some time in the Methodist ministry before being ordained by Bishop Burgmann in Goulburn in 1949.



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THE AUSTRALIAN CHURCH RECORD

NOTES AND COMMENTS

The new year will see the first Television broadcasts in Australia. The new medium will have a great impact on the thinking and therefore on the actions, character and lives of Australians. It is all too easy for the Christian Church to do nothing about it, at least for years and years. Only now, after almost half a century's delay, is the Church beginning to make effective use of the motion picture industry.

It would be a very great setback in the Church's mission if the same story were to be true in Television. It looks as though it may prove true in England. There television has been broadcasting for some years. Yet earlier this month an English church newspaper wrote in its leader—

"We have commented before on the disturbing lack of interest shown by the Church hitherto, in this new medium of publicity and propaganda. There is still no sign of improvement in this respect. Those responsible for religious television programmes in the BBC are ready and anxious to do all in their power. But they need the enthusiastic and sustained co-operation of the Church. One or two bold and experienced priests are manfully doing their best before the cameras. But nothing is being done by the Church as a whole, to see that an abundant supply of suitable preachers and speakers is discovered, trained and used. We ask for some practical proof, both with regard to the BBC and the Independent Television Authority, that the Church recognises that, for good or ill, this is a television age."

There is a warning here for the Australian Church, because all the signs indicate that we are on the same road. The only group we know of within the Church of England in Australia who are actively interested in Television, is a small committee of the Sydney Synod, clergy and laymen, who for some time—years in fact—have been endeavouring to prepare the church for taking its full share in the new medium. But they have hitherto received very little encouragement, from the church as a whole.

Yet the prospect is not altogether gloomy. The Church in America is making full use of television and has prepared excellent material which may be available to us in Australia for rebroadcasting. Nor is there any doubt that many Christian organisations are anxious to co-operate in pre-

paring television broadcasting material specially suitable for Australia, if given a lead. We hope the Synod Committee will persevere and that church people generally will support them with prayer and finance.

The prophet Isaiah reminds us that "we all do fade as a leaf." If life itself be a mystery so are its processes. The autumn tints announce a waning vitality. The leaf is soon

to fall.

One of the painful experiences of growing old is the memory of past sins. Sincere repentance and earnest prayer may have brought forgiveness through the grace of God in Christ Jesus our Saviour. There may be peace with God and the assurance of pardon and with that a constant and deep thankfulness but there is no escape from memory.

There are many kinds of sins, wicked thoughts, wilful deeds, wasted days, neglected opportunities, "years that the locust hath eaten."

But these things ought not to be in the Christian life. It is the believers privilege to claim and experience victory over every known sin.

"Sin shall not have dominion over you." (Rom. 6/14.)

"Thanks be to God which giveth us the victory through our Lord Jesus Christ." (1 Cor. 15/57.)

But the victory is only possible as Christ indwells the heart and controls the life. There is neither immunity nor security apart from him in his actual presence and acknowledged Lordship. But is not this part of the Christmas message? "And they shall call his name Immanuel, which is, being interpreted God with us" (Matt. 1/23.)

As Moses at Mount Sinai looked forward to the wilderness journey with its perils, temptations and trials he might well pray to God, "If thy presence go not with me carry us not up hence." But God had already given him the assurance "my presence shall go with thee and I will give thee rest." (Exodue 33/14.)

As we approach this coming year we are given the same promise, and

how sweet and precious it is, "Himself hath said I will in no wise fail thee neither will I in any wise forsake thee." (Hebrews 13/5.)

Although we carry within us a sinful heart, that sinful heart should not gain control or find expression in our daily lives. The prophet Isaiah speaking as the Lord's servant says, "He wakeneth morning by morning, he wakeneth my ear to hear as those that are taught" (Isa. 50/4).

Let us begin each day with the opened Bible and bended knee and surrendered will. Our Lord will then enable us to say in faith, "I will fear no evil for thou art with me." Kneeling at the foot of the cross we each can claim the experience. "I have been (and I am now) crucified with Christ." But how amazing to be able to add in the assurance of faith "Christ liveth in me." (Gal. 2/20.)

CLERGY VOLUNTEER AS EVANGELISTS.

Fifty clergy conferred on Evangelism at Gilbulla, Menangle, the Conference Centre of the Diocese of Sydney on December 5.

The Rev. B. W. Gook, the recently appointed Diocesan Missioner spoke on "The Parish Mission" and outlined modern methods now being used in England. He stressed the team method and asked those present to enlist as leaders and team members who could be called upon from time to time to assist in the conduct of missions. There was a good response.

The Conference agreed to organise study and prayer groups for Evangelism in the diocese. A second conference was arranged for March 12.

While the clergy were conferring wives and children picniced in the grounds.

QUESTION BOX

HOW MANY BISHOPS?

Q. Are three bishops necessary for the valid Consecration of a bishop?

A.—No. One bishop is sufficient. Of course, such a consecration would be irregular, but it would be a valid consecration. Sometimes circumstances make it impossible to obtain the canonical number of three consecrators. Thus Bede says that Augustine of Canterbury consecrated Justus and Mellitus to be Bishops of Rochester and London (both these became Archbishops of Canterbury) and later consecrated Laurentius to be his own successor at Canterbury.

Bingham, in "The Antiquities of the Christian Church," (II, 11, 5) sums up the matter thus: "Though this [consecration by three bishops] was the common rule and practice of the church, yet it was not simply and absolutely of the essence of ordination; for the church many times admitted of the ordinations of bishops that were consecrated by only one or two bishops." He illustrates from the case of Siderius and Evagrius, whose consecration was recognised in the church, though each had only had one consecrator.

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NEW UNIVERSITY HALLS HAVE SUCCESSFUL FIRST YEAR

The two new C. of E. Halls of residence for University students at Sydney marked the completion of their first year by an Inspection of the Halls.

The chairman (Canon Loane) and Dr. Howard Guinness addressed a gathering of supporters of the Halls on progress since the Halls opened six months ago. Miss Chew, a University student from Malaya, spoke appreciatively of experiences of living in the Women's Hall.

The Halls are housed in the former University and Kentish Hotels opposite the University Gates. The Committee that founded them was formed following the Archbishop's charge to Synod last year.

Reports of the year's activity by the Warden of the Women's Hall (Deaconess D. Harris) and of the Men's Hall (Rev. D. Davis) were circulated. Miss Harris said:

Almost five months have passed since the first group of students went into residence at the Women's Hall. We had an empty building which still had some worn floor coverings and blinds, a stove, a coke boiler hot water system, and a telephone in the old bar.

To-day nine bedrooms accommodate a Warden and eleven students, leaving only one room unfurnished. The dining room is furnished with essentials, and laundry repairs and renovations have been done.

The telephone has been moved to the hall, and at present pipes are being renewed to provide adequate water supply for bathrooms and toilets. Up to the present, people having hot showers had to be on the alert in case someone nearby turned on the cold water tap, and they had to hurriedly jump aside!

Occupants.

There are at present in residence (besides the Warden), 3 Australians, 3 Chinese, 3 Indian, 2 Ceylon.

The girls have showed a lovely spirit of co-operation and patience in these pioneer days. Casual help was obtained for cleaning and some housekeeping. In this we have been ably assisted by some of the women of St. Barnabas Church, who wanted to earn a little, and are interested in what we are doing. At first we did our own cooking and washing up. Now we still are rostered for meal preparation and washing up, but have part-time help for some of it. A very interesting and animated scene may be observed in the kitchen when dinner is being dished up, and all gather round for last minute doings, special chores, etc.

Needs.

We still have some of these before all is as convenient as we wish. The main one is rubber covering for stairs and upper corridor.

Spiritual Life.

We have family prayers after dinner and at breakfast we commit the day to God when we say grace. Some students join in the

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CHURCH OF ENGLAND HOMES. DIOCESE OF SYDNEY.

For over seventy-one years the Church of England Homes have been caring for children destitute of parental care. Commencing in a small way at the Glebe the Children's Homes have now grown until there are at Carlingford three distinct Homes, Havilah Home for little children, the Girls' Home and the Boys' Homes, housing in all 230 children.

It is rather emphasised by those responsible for these Homes that their aim is as far as possible to build them on the natural lines that guide all the true homes of the world; that because children are placed together in groups they may, and indeed must be given in a special sense the atmosphere of a personal home. A further aim is to create an ideal whereby to make, it actually possible for each child, no matter what circumstances it was born under, to rise to the true dignity of life, and go out into the world able to take its place amongst others according to its gifts and capacities, able due to its training, to sense the spirit of brotherhood and live out a strong, vigorous, honourable career, bringing honour to the Homes in which it was brought up.

"The Record will not be published on January 5. The next issue will be on January 19. We take this opportunity of wishing all our readers
A HAPPY CHRISTMAS AND
A PROSPEROUS NEW YEAR

This year has seen the commencement of a scheme to increase accommodation at the Rosebank-Waratah Eventide Home for Elderly Ladies at Drummoyne and it was with justifiable pleasure that many supporters of the Home witnessed the setting of the foundation stone of the Edith Cranswick Wing by His Grace the Archbishop of Sydney recently. Early in the New Year the new wing will be opened and ready to accommodate an additional 25 residents.

We leave this thought for the New Year with the readers of the "Record"—"Whosoever shall receive one such little child in My Name receiveth Me."

—Chief Administrative Officer of the Church of England Homes.



Story-time at the Children's Homes
Two Havilah Children reading

CHRISTMAS AND ITS FESTIVITIES

By Archdeacon S. H. Denman.

Once again Christmas comes to lay its spell upon us. If only for a hurried week or two, it bids us pause in the midst of the flurry and bustle of the world's happenings and turn our thoughts to the Infant Babe of Bethlehem, the meanness of His surroundings, yet the glory and wonder of the event and all that it means in life. For many the Christmas Festival has few associations other than eating and drinking; the exchange of seasonal greetings; the whirl of getting away by the seaside or the mountains for a hectic few days; and the extension of an overflow of good feeling to anybody and everybody—our neighbours in the largest and vaguest sense. Somehow or another the most gloomy moods give way to the charm of the season's greetings. So does the Child Christ weave His irresistible graciousness and spread His message as hardened men and women catch His reflection in happy faces of the children or overhear the undertones of His voice in the merry laughter of gladdened youngsters. Christmas is so unmistakably the Festival of the Child and the family and thus it is two thoughts are indissolubly interwoven in the Christmastide rejoicing—the home and the Child. Wherever possible members of a family, however widely separated, reassemble under the parental roof and share in a benison of good will, lively reminiscence and hospitality.

All this has its message to the thoughtful soul. Earthly parentage is but a foreshadowing and in lines well known:

How silently, how silently,
The wondrous gift is given!
So God imparts to human hearts
The blessings of His heaven.
No ear may hear His coming;
But in this world of sin,
Where meek souls will receive Him,
still
The dear Christ enters in.

In other words, if in communion with God in Christ we have partaken of the Heavenly Banquet we shall then sit down to the earthly feast with hearts at peace with God and with some reflection of His Fatherly love

radiating from us and hallowing all our earthly contacts one with another. If this heavenly consecration be lacking our earthly festivities will want just that which alone can redeem them from the banal, sordid and degrading associations too often bound up with our modern Christmas festivities. If man was merely a finite, earth-bound creature, we might reasonably expect to satisfy our hunger with material foods. Being however of an eternal order made in the image of God, there is a hunger in us which nothing this world can give, will satisfy. God has set eternity in the being of man, and he is restless, unsatisfied till he finds his peace with God. Our Christmas rejoicing therefore has as its true fountain source a first hand dealing with and living communion in the Unseen World, with that Supreme Eternal Reality there, in whom man really lives, moves and has his being.

So Christmas comes as a time of memories and reflections. Man sees who he is, what he is. Men have the opportunity, vividly outlined because of the occasion, of seeing the supernatural background of their own existence, that people may easily lapse back into a celebration of a secular festive occasion without the redeeming consecration Christ is waiting to give their life. And just because of that they miss that which gives to earthly joys their true, real worth.

Thus it is to home and family with all their comings and goings Christmas comes with its wooing, and its appeals. Family estrangements, petty jealousies and malices; all that disfigures life and spreads unhappiness are rebuked by the presence of the Christ-Child and

must be banished if He is to enter and bless our earthly homes at Christmastide. As once again Bishop Phillips Brooks puts it:—

O Holy Child of Bethlehem,
Descend to us, we pray;
Cast out our sin, and enter in;
Be born in us to-day.
We hear the Christmas angels
The great glad tidings tell;
O come to us, abide with us,
Our Lord Immanuel.

And why should His spirit be so powerful and His appeal so moving and compelling? The answer takes us into the deeper meaning of His coming and the problem as to who He really was. God Incarnate is the only adequate way to express the greatness of His Person and the significance of His coming. The Church affirms to-day as through all the Christian centuries that this Jesus, who was born of Mary, who was crucified, is nothing less than God the Son, one who was dead and is alive again for evermore, and has the Keys of Death and Hell. It is a staggering proposition and demands for its acceptance the powerful aid of the Holy Spirit Himself. The incarnation is God's own self-giving to a world lost in the darkness of sin and starving for love—and the truth of God's redeeming love in Christ Jesus for man in his desperate need comes stealing on the midnight air, the angels' song, heralding His Birth—"Glory to God in the highest and on earth peace amongst men in whom He is well pleased."

Let this Child cast afresh His spell over us. Open the doors of our hearts to His approach; find room for Him in our homes. So shall the Christmas festivities be truly hallowed and blessed and a Christmas festival be for us and those we love a time of joy and peace past all telling.

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THE DRAFT CONSTITUTION

SAFEGUARD NOT ADEQUATE

by the Rev. D. B. Knox

If the new constitution is accepted, General Synod will be able to legislate on important matters in direct contradiction to the doctrines of the Prayer Book and Thirty-Nine Articles.

Section 4 of the draft states: "This church retains and approves the doctrine and principles of the Church of England embodied in the Book of Common Prayer . . . and in the Articles of Religion, but has plenary authority at its own discretion to make statements as to the faith, ritual, ceremonial or discipline of this church, and to order its forms of worship and rules of discipline and to alter or revise such statements forms and rules or alteration or revision which are consistent with the Fundamental Declarations." It is plain from this statement that the new church will have power to make valid statements as to the faith of the church and to enact canons as to the discipline of the church, **subject only to consistency with the Fundamental Declarations which do not contain the Thirty Nine Articles.**

However, the ruling principles go on to state a second proviso, "provided and it is hereby declared that the above named Prayer Book together with the Thirty Nine Articles be regarded as the authorised standard of worship and doctrine in this church and no alteration in or permitted variations therein contained shall contravene any principles of doctrine or worship laid down in such standard." I understand Archdeacon Hammond in his article in your last issue, to imply that this second proviso is tantamount as though the first proviso read "consistent with the Fundamental Declarations and the Thirty Nine Articles and the Book of Common Prayer."

If this is what the framers of the constitution intended, this is what they should have written, but what they have drawn up is very different. The second proviso is limited to alterations to the Prayer book and Articles. These, it is true, must be subject to the doctrine and principles of the present Prayer Book and Articles, but there is a very important field (viz., statements as to the Faith and legislation on discipline) which is subject only to the first proviso, i.e., subject only to consistency with the Fundamental Declarations, all of which, as the Archdeacon point out, the Church of Rome would approve. Let me make my point clear. Under the new Constitution the church may make a statement as to its faith with regard to

Holy Communion. This need not conform to the reformed doctrine in the Articles under the proposed constitution.

Statements on the Faith.

A Roman Catholic statement of the doctrine of the Holy Communion would be consistent with the Fundamental Declarations in the proposed constitution, for our Reformation formularies have been deliberately omitted from them. If General Synod were to make such a statement, its validity as a statement of our church's faith on the sacraments could not be upset, and an official statement of this nature would have very great influence over the teaching given in the church.

Or again, the church might put out a statement as to its faith with regard to the way of salvation, which might be directly contrary to the reformed doctrine of justification by faith, yet not being a formal revision of the Prayer Book or articles, it could be made without any question arising of con-

sistency with the Reformation documents.

Canons on Discipline.

Moreover, under the proposed constitution General Synod could pass valid canons re-imposing medieval discipline on the church. For example, it could require that all the clergy be celebrate and unmarried. This is contrary to Article 32, but it could be passed by General Synod as a rule of discipline, and not as a revision of the Articles, so that the only question that the Appellate Tribunal would be called upon to consider would be the consistency of the canon with the Fundamental Declarations, and there is no doubt that the canon would be declared valid and binding on the clergy.

Similarly, auricular confession, or fasting, could be made a compulsory rule, binding on the laity, as a condition for admittance to communion as in the Roman Catholic Church.

There are many dangerous possibilities in the draft. There should be no thought of its acceptance till the doctrines of the 39 Articles and the Prayer Book are put back in chapter I, where they have been in every draft. And they should be placed there unchangeably, as the other Fundamental Declarations are. At present, they can be taken out of the constitution altogether, if bare majorities in a sufficient number of dioceses vote for their excision.

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HOUSING RETIRED CLERGY

By S. M. Goard, Hon. Sec., Clergy Housing Sub-Committee.

The recent Sydney Diocesan Synod, having heard the report of the Clergy Housing Sub-committee, passed without opposition a motion instructing the sub-committee to bring forward an ordinance to cover a scheme for housing retiring clergy.

An ordinance, as requested by Synod, will be brought in, in due course, meanwhile, there are some basic considerations worth mentioning.

The housing of retiring clergy is best considered along with clergy pensions and terms of superannuation.

Provident Fund now Secondary.

It must be recognised that the Clergy Provident Fund is no longer the mainstay of clergy retirement that it was designed to be, and indeed what it used to be, before post-war inflation set in. Its real, that is, its actual purchasing value, does not exceed 25% of its intended value as planned by its founders. The maximum annuity does not equal the unit amount of social service pension given by the government, nor the amount which a single pensioner is permitted without loss of Government pension; while the (same) maximum annuity for an aged couple is not one-quarter the total permissible income of such couple on full Social Service pensions.

Though the Fund comprises well over a half-million pounds its present practical utility is pitiful when one considers the continual sacrifice made by the clergy over the years to build it up. It would be tragic, were it not for the much greater augmentation available from government Social Services. It can be seen then, that **income is not now the main problem** pressing on clergy contemplating retirement. **The home is the problem.** While additional annuity income from the existing C. P. Fund would be very desirable to assist in meeting the expense incidental to a life lease tenancy and would not affect the full pension rights of an aged couple it could be secured only by higher C. P. Fund contributions over a long period; upon investment such funds would, of course, in turn become subject to progressive depreciation (in real value) as well as to the effects of accelerated inflations due to wars and/or financial crises as are all investments in other than real estate.

An Auxiliary Short Term Fund.

As the church is one institution which will outlive its veterans we should consider changing the basis of age provision by developing an auxiliary fund to which additional contri-

butions, gifts and legacies would be credited and budgeted for disbursement over a ten year period; limiting investment to this basic ten-year range. This would give early and much sharper relief than endeavouring to build up further the existing endowment fund. Constantly eroding long-term investments under the existing endowment system are a wasteful form of age provision.

It would be a wise step (though maybe an unpalatable one) to divert the subsidy to clergy's C.P. Fund premiums now provided from certain Diocesan funds to a clergy housing fund to provide a nucleus of finance.

When a clergy housing ordinance eventually passes Synod the parishes will doubtless be requested, if any such project is to prove effective, to supplement the above and any other sources of income by systematic and proportionate annual contribution; as does the Hobart Diocese. Funds thus raised and invested in homes will not suffer relative depreciation by long term inflation but rather, the sites of such property will increase in value and so offset the fabric deterioration of the buildings. Most importantly, **such homes will be subsidised £ for £** by the Social Services Department of the Federal Government; our problem will thus be met half way for us by a government which recognises the churches' unique opportunity to deal with the housing of the aged, an increasingly important facet of the nation's social problems.

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The Australian Church Record, December 22, 1955

"AND WAS MADE MAN"

By Dr. Leon Morris.

The late Archbishop W. Temple once said "The wise question is not 'Is Christ divine?' but 'What is God like?'"

This was his way of driving home the point that the question of the deity of our Lord is not simply an interesting point of debate among academic theologians who have nothing better to do with their time, but is of fundamental importance to our whole conception of the nature of God. If Jesus was not God, then in the last resort, when God saw that men were sunk in sin and that they had wandered far away from Him, He said in effect, "I will send somebody to bring them back." But if Jesus was God, then He said, "I'll go Myself." We cannot believe in a God who is Love in the fullest sense if we dispense with the deity of Christ. For in that case we commit ourselves to belief in a God who committed to another the task of redemption.

The basic problem of all religion is the sin of man. There is no problem presented by good deeds, for in them man is being what he ought to be, and is acting in accordance with the divine will. But when man sets up his own puny will against that of Almighty God, and chooses to go his own selfish way, then fellowship between God and man becomes impossible, and if such fellowship is to become a reality then drastic action of some sort is necessary.

The Prophets

Throughout the Old Testament we see God's messengers bringing to the people God's denunciation of sin in every shape and form. "I sent unto you all my servants the prophets, rising early and sending them, saying, Oh, do not this abominable thing that I hate," is the way in which the position is summed up in Je. 44.4. The line of the prophets through centuries reiterated the uncompromising hostility of a holy God to everything that is evil and it could not really be said that people did not know either what the right way was, or the consequences of taking the wrong way.

But the result, in the words of Je. 44.5 was only that "they hearkened not, nor inclined their ear to turn from their wickedness".

"God Sent Forth His Son"

So, in the fullness of the time, God did a new thing, in that He sent forth His only Son. We must not imagine that Jesus was nothing more than the last in the succession of the prophets, for Bethlehem is something quite new.

God is not simply sending another messenger to call the people back. Rather the time has come, in the providence of God for the work of redemption.

C. G. Montefiore, the liberal Jewish scholar, has made a close examination of the Gospel material, and his conclusion is that most of it can be paralleled from the Rabbinic writings. But one thing in the Gospels he cannot find in the teachings of the Rabbis, namely, the parable of the lost sheep. At its best, Rabbinic teaching on the way God is ready to receive back the penitent sinner is profoundly moving, and profoundly right. But the idea of the Rabbis does not go beyond that of a God who waits until men decide to return to Him. They have no thought of a God who Himself takes the initiative, and goes out to seek for sinners, to provide an atonement for their sins, and to bring them back to Himself.

The Christmas story then, represents something new in the history of religion. Do not be misled by those who talk about parallels to the Virgin Birth from pagan legends. There are no real parallels, only more or less coarse stories of intercourse between gods and mortals, of demi-gods and of gods who disguised themselves as men. But Bethlehem tells us that God really became man, and that for the purpose of working out man's salvation.

True God and True Man.

This means that the Babe of Bethlehem is to be understood as in truth the Son of God. This has not always been palatable to men and they have resorted to various shifts. Thus the

Arians took the line that Jesus was neither God nor man, but something in between. It is the old Greek idea of a demi-god all over again. The idea has been repeated in modern times in Christadelphianism and other cults. Again, the Ebionites could not stomach the idea of a real Godhead in the Christ, so they thought of Him as a good man, the favourite idea of the liberal theology which was dominant at the turn of the century, and which still survives in places. The Docetists did full justice to the Godhead, but not to the manhood, and they drew a picture of a phantom, of One who seemed to be man, but in reality was only God. In modern times this reappears in essentials wherever men are afraid to take seriously the manhood of our Lord, and it issues in a sentimental Jesus who is to be worshipped devoutly, but who is remote from our struggle.

In opposition to all such ideas we must insist upon the reality of the Godhead, and the reality of the manhood. As Ethelbert Stauffer puts it "The God of the NT comes down out of heaven, and seeks man in his own world, meets him at the place where he stands, and finds him where he is at home. The Son of God becomes man in order to find man. He enters upon our earthly life with its mortality, descends to the depths where we are so as to raise us to the heights where he dwells."

CHURCH OF ENGLAND HISTORICAL SOCIETY

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The Australian Church Record, December 22, 1955

CORRESPONDENCE

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

AUSTRALIAN COLLEGE OF THEOLOGY.

Dear Sir,

The worthy Canon has written persuasively for the Australian College of Theology, for which he has laboured so enthusiastically for many years, and has always striven for better standards. Yet two serious facts still remain. Despite his explanation it appears that the standard for Th.L. has been lowered by enabling subjects to be taken separately and not in compulsory groups, and that without any time limit. The illustration he chooses—doctrine—is unfortunate, as the requirement used to be that Old Testament, New Testament and Doctrine must be passed individually as well as in the overall average.

The College, General Synod and the Dioceses which accepted the Determination of 1950, did a grave disservice to the cause of Theological learning in Australia, especially in the light of subsequent developments, in purporting to confer a doctorate. There are men in the church in Australia who are worthy of a doctorate in theology but they are not honoured and the church is discredited in academic circles with talk of phony degrees; when every Fellow of the College whose status is not concerned with his knowledge of theology, is entitled a doctor. Surely few foreign universities are as casual as this! Also the A.C.T. is made to appear as a quasi-university when our church strongly opposed the establishment of a private university in Sydney.

If it is said that the example of Lambeth is a precedent—years ago Lambeth wisely decided to drastically curtail the awarding of doctorates. The A.C.T. needs to distinguish carefully between the minimum standards expedient for ordinands in Australia and the methods and standards necessary to be adopted before claiming the status of a degree for any of its awards.

Yours, etc.,

J. A. DAHL.

Sydney.

PALE GREEN CHURCHES.

Dear Sir,

Without entering into the merits or demerits of the painting of part of St. Luke's, Liverpool, pale green, I must point out that your defence of the Diocese of Sydney against the outcry in the public press, is not soundly based.

Your comment reads: "There does not exist any diocesan machinery, for stopping the parishioners of a church from painting it any colour they like." The fact is that the machinery is there, but it is growing rusty for lack of use!

A faculty should have been applied for to the Archbishop before the painting was commenced. It falls to the Archdeacons, in their regular visitations, to ensure that the parish councils are aware that such a faculty is required. The law of our church on this point is conveniently summed up in the Archbishop's Ancient Monuments (Churches) Committee, which reported in July, 1914 (quoted in Cripps, p. 147). Its application to the Diocese of Sydney is clear both from the general consideration of the application of ancient English ecclesiastical

law in the dioceses of Australia and from the specific provisions of section 21 of the Sydney Church Ordinance, 1912. (N. B. "Otherwise howsoever").

The passage from Cripps is as follows: "The necessity for obtaining the licence of the ordinary, i.e., the bishop . . . before the fabric of the church is interfered with, is clear . . . Decoration stands in no different position from the fabric itself as regards the jurisdiction of the ordinary . . . In exercising its powers over the structure and decoration of a church, the ecclesiastical court is entitled to take aesthetic considerations into account. . . Churchwardens are bound to exercise constant vigilance with regard to the state of the Church and to execute such repairs as are needed without obtaining a faculty . . . But if any doubt exists they should enquire of the registry whether they may safely proceed without a faculty. This general duty and right to execute repairs without a faculty does not, however, carry with it the right to injure an ancient historic building by adopting a mode of repair which in the judgment of reasonable persons is improper . . . The power of the ordinary to exercise control over repairs is not confined to ordering their execution but entitles him to give directions as to the way in which they are to be executed, directions which it would be illegal to disregard." The ordinary has power also to order improper repairs to be undone. The report concludes, "It may therefore be stated generally that so far as jurisdiction is concerned the ordinary has the fullest authority to direct and control any dealings with the fabric, decoration, fittings, furniture and ornaments of a church and can properly insist that even in matters of mere repair no church shall be injured or deformed by the caprice of individuals."

Yours, etc.,

D. B. KNOX.

Moore College,
Newtown, N.S.W.

THE BOOK SOCIETY.

Dear Sir,

On behalf of the Sydney Diocesan Educational and Book Society of which His Grace, the Archbishop of Sydney is Chairman, I seek a few lines in your valuable paper to make known the work of this Society.

The Sydney Diocesan Educational and Book Society was founded in 1868 and firmly established by the excellent promotional work carried out by Archdeacon Charlton.

Its primary object is to help the publishing of religious literature and the advancement of education in the Diocese of Sydney. Throughout the years it has helped in this way.

All capital is invested and the interest distributed to such organisations as Moore Theological College, the Diocesan Board of Education and Diocesan Church Schools etc. Indeed some of our Church Schools owe a lot to the timely financial assistance rendered by this Society.

The need is for more capital. A donation or a legacy given to this Society will not be frittered away, but added to our permanently invested funds, thus ensuring that the money given will continue to be of help in the work of this Society in the years that lie ahead.

Yours, etc.,

THOS. KNOX.

Hon. Sec.

28/11/55

CHURCH ARCHITECTURE.

Dear Sir,

I think that the remarks in your last issue on the subject of church architecture were most relevant and necessary. We all agree that the best use possible must be made of the limited money available for church management and development; even in a parish which is giving freely to the work of the Kingdom of God there will always remain the tension between needs of men and of material aids to worship, of home and foreign missions. There are two points at issue: methods of construction and principles of design, and both must be carefully examined if the churches we build are to be all that they could be. There is no credit to a parish in spending £50,000 on a church which could be built for £40,000 by different constructional methods; and there is no credit to a parish in building a new church, whatever its cost, which is unattractive or inconvenient in its design.

Our earliest Australian churches inherit the traditions of 18th century Georgian architecture, which was characterised, above everything else, by its clear lines and simple arrangement. Churches such as St. James, Sydney, and St. George's, Hobart, are worthy counterparts of St. Martin's-in-the-Fields and St. Paul's, Portman Square, London (to name only two churches I happen to know at first hand). Unfortunately, the Tractarian movement turned everyone's thoughts back to the noble styles of the medieval period, and we all know the result. However, the modern Tractarians look at things differently and it is unfortunately the evangelical wing of the Church of England which is now most firmly wedded to modernised (and vulgarised) Gothic and Perpendicular styles. In Queensland, for example, it appears that new churches are being built which are quite distinctively modern in design. This is understandable, as Anglo-Catholics arg. as a whole, much more anxious to employ contemporary art, whatever the form, than are Evangelicals, and no doubt the problem is, at least, partly theological. Certainly, the most satisfactory modern churches I have seen recently in Sydney are Roman Catholic churches. But simplicity and functionalism, the keystones of twentieth-century architecture should surely appeal to evangelicals.

Yours, etc.,

J. A. FRIEND.

The University of Tasmania,
Hobart,
December 11, 1955.

APPRECIATION.

Dear Sir,

Through someone's kindness a copy of your paper has been sent regularly to me for about the last three years. I hope this may continue. Please give my thanks to whoever is primarily responsible. I have valued the contact which this offers with evangelical church life in Australia. It is sad to have to confess that we now have in this country no church paper which serves the evangelical cause as well as your A.C.R. does.

As you will see I am sending herewith a money order for £2. Please accept it for your A.C.R. funds.

With Christian good wishes,

Yours, etc.,

ALAN M. STIBBS.

Oak Hill College,
Southgate, London, N.14.

The Australian Church Record, December 22, 1955

CORRESPONDENCE

FREEMASONRY.

Dear Sir,

Members of Synod, and in fact all Anglicans, have been told so often that Synod is the Church's parliament that it comes as a surprise at times to find the attitudes adopted when something distasteful is brought before Synod. Are we to be afraid of a free and frank discussion? Certainly the moving of the "previous question" in connection with the debate on Masonic services suggested it.

It was not the fault of the mover of the motion that the matter was brought up at such a late hour in Synod, but even though we were tired after a most uninspiring session this could hardly be an excuse for such a weak and unedifying way of ending discussion.

Whatever the merits or demerits of the motion, certainly the opposition had little to offer. From the point of strict legality it was correct to say that Masonic services were no more illegal than family services—though on that very night I had in my possession a copy of the Family Service approved by the Archbishop of Sydney—but it was certainly strange that the two should be linked together.

We object to Masonic services not because a man carries a Bible on a cushion and hands it to the minister or because of some other minor point, but because of the whole body of doctrine implied. Similarly it matters little whether Walton Hannah has joined the Church of Rome. What matters is that there has been no real answer to his books ("Darkness Visible" and "Christian by Degrees") nor to the many others which have been written, unless abuse and charges of ignorance are counted as answers.

When Freemasons supply an answer instead of simply talking about the "stupidity" of their opponents we will be ready to listen. Until then we are not going to treat lightly a movement which has had such powerful critics as John Wesley, D. L. Moody, C. Finney, to say nothing of lesser lights.

Yours, etc.,

H. R. SMITH.

Carlingford, N.S.W.

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

The Australian Church Record, December 22, 1955

PERSONAL

Mr. Vincent Craven, former General Secretary of C.S.S.M. and S.U. in Sydney, and now attached to that work in Canada, is on a visit to Sydney this month to see his mother. He will be returning to Canada shortly.

The Rev. W. E. Woodrow has accepted the Parish of Allora (Brisbane).

The Rev. Colin Ware has been instituted as Vicar of Booval (Brisbane).

The Rev. H. P. Woodburn has been instituted and inducted to the Parish of Nundah (Brisbane).

Personal Notes from Adelaide:—

The Rev. G. C. H. Mellowship was inducted to the Rectory of Largs on Thursday, November 24.

The Rev. W. H. Warnes began work as Assistant Priest in the parish of Naracoorte early in November.

The Venerable E. A. Codd, Archdeacon of Mt. Gambier and of Eyre Peninsula, is to be admitted by the Bishop as Organising Chaplain of B.H.M.S. in St. Peter's Cathedral at 11 a.m. on Sunday, December 18.

The Rev. Ian and Mrs. Booth, of the B.C.A. Mission, Ororoo, S.A., are receiving congratulations on the birth of a son.

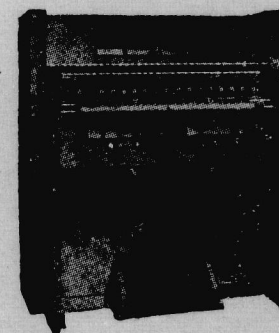
The Rev. C. F. Sexton, who has been appointed to be Priest-in-Charge of Plympton, will be admitted to this Charge there by the Bishop on January 13.

The Rev. Canon Arnold W. Harris, Rector of Cootamundra, (N.S.W.), has been appointed Registrar of the diocese of Goulburn in succession to Bishop K. J. Clements, Bishop-elect of Grafton.

The Rev. L. S. Willington has been appointed Assistant Priest in the parish of Brighton, and will begin his work there on January 12.

Dr. A. E. FLOYD

writing from St. Paul's Cathedral, Melbourne, said of the Mannborg organ:—"Wherever it is impossible to install a pipe organ I would unhesitatingly recommend the Mannborg as the finest instrument of its class in the world."



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Dr. Donald Hood, B.A., an active churchman, at St. Paul's, Chatswood, N.S.W., left Sydney on 15th December for India. He will be relieving the Rev. C. E. Bellingham, of St. George's School, Hyderabad, who will come to Australia for twelve months' furlough.

At Christ Church Cathedral, Newcastle, on 20th November, last, the following new canons were installed: The Rt. Rev. C. E. Storrs, Revs. E. R. Elder, H. B. St. John and F. W. Rush.

The Rev. J. B. Gilbert has been appointed Assistant Priest in the parish of Hawthorn, and will begin his work there on December 21.

At 10 a.m. on the Feast of St. Thomas, A.M., in the Cathedral Church of St. Peter, the Bishop intends, D.V., to admit the following to Holy Orders:

To the Priesthood:—The Rev. C. F. Sexton, to take up work in January as Priest-in-Charge of Plympton.

The Rev. M. K. Small, to be Assistant Priest in the parish of Gawler.

The Rev. J. E. Haynes, to be Assistant Priest in the parish of Port Adelaide.

The Rev. T. V. Jones, to be Assistant Priest in the parish of Holy Trinity, Adelaide.

To the Diaconate:—Mr. J. H. Kelly, to be Deacon-in-Charge of the Missions to Seamen at Whyalla.

Mr. D. F. Shield, to be assistant in the parish of St. Mary Magdalene, Adelaide.

The Rev. W. R. Brown has been appointed locum tenens of St. John's, Camden, N.S.W. for 18 months during the absence of the Rector, the Rev. A. H. Kirk overseas.

Dr. Charles Blower, at present on the staff of the Royal Prince Alfred Hospital, Sydney, has accepted appointment as Medical Officer at Ceduna, S.A., with the Bush Church Aid Society.

In the same letter, the original of which may be seen at Suttons, Dr. Floyd said:—

"The tone is more pipe-like in quality than that of any other cabinet organ I have met with, and I found that it was possible to obtain a large variety of beautiful effects. The general workmanship is excellent."

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THE LATE MAJOR H. G. DAVEY.

On Monday, December 5, Major H. G. Davey, for many years senior Warden of St. Andrew's Cathedral, Sydney, and a member of the Chapter, passed away in his 93rd year. The funeral was held in the Cathedral on Wednesday the 7th, and the Archbishop in his address referred to Major Davey's long life of devoted service.

He was born in London in 1863 and came to Australia at the age of 21. He was employed by Stephen, Jacques and Stephen until he set up an independent business as a conveyancer at law. At the time of his death he was the oldest practising conveyancer in Sydney, and had attended to business in his office only four days before.

On his marriage in 1891 he and Mrs. Davey settled at Gordon where he was a Church Warden. He used to conduct a weekly Bible class at Strathfield during those years and kept in touch with some of those who passed through the class for upwards of forty years.

He played cricket with Gordon and continued to play tennis until he was well over 70.

When Major Davey moved to Neutral Bay he became an active worker and Warden at St. Augustine's. Eventually he made the Cathedral his spiritual home. In 1927 he was elected as a Warden and held this office until failing strength compelled him to retire in 1954. In 1943 he became a member of the Cathedral Chapter and he liked to say that he had held every office in the Church open to a layman, from choir boy to lay canon.

Major Davey was well known in church circles for his untiring devotion. What was not known was the fact that he loved to give frequently and generously in an anonymous spirit. His life was based on a spiritual pattern in which daily prayer and Bible reading was an essential feature. Major Davey represented that fine Christian character of a man who could always be relied upon to do his utmost wherever he recognised the call to duty.

CHRIST, THE LORD OF CHRISTMAS

(Continued from page 1)

death. Russia cannot stop Him entering into her life, much as she has tried. We cannot. He is Present, ever Present with us. But we can treat Him as a visitor, a guest, nay, an intruder into our plans and ways and life becomes embarrassing. The only true attitude is that of the Wise Men who treated Him as a King!

Therefore our relationship with Him is the heart of Christmas. We don't give him a corner and keep the rest ourselves. We ask Him to accept and direct it all—to call us to worship Him—to bless our homes, our friendships, our fellowships, our giving to others, our unselfish desire to bring happiness to many. And if He directs it all, then will there be grand content, great joy, and the fulfilment of the Angels' Hymn on the first Christmas morning, "Glory to God in the Highest and on earth peace, good will towards men."

May your Christmas "in Christ" be blessed.

The Australian Church Record, December 22, 1955

THE WORLD OF BOOKS

A Centenary History of Moore Theological College, by Marcus L. Loane. 1955. Sydney, Angus and Robertson. pp. 230. 17/6.

The Committee of Moore College is to be congratulated for publishing this history. There is far too little published material on the history of the Church of England, nor is it easy to get such books published. But Canon Loane has here given us a valuable contribution. It is true that it is about a single institution in a single diocese, but in reality it has a wider scope. For the author deals also with the whole question of the supply of men for the Australian ministry from the beginning in 1788 until after the foundation of Moore College in 1856. Statistics for this have been assembled and there is also a useful appendix on the short history of St. James College which Bishop Broughton founded in 1845. Included, too, is a list of theological colleges in England and Australia with the dates of their foundation.

Theological colleges are a comparatively modern invention, and the first Principal of Moore College was not without some misgivings as to their value! But their contribution to the Australian church has been incalculable. This history shows how Moore College had laid the whole church in its debt. It has not trained men only for Sydney, though it has been maintained solely by Sydney. At one time it was producing more men for Melbourne than for Sydney, and indeed it was many decades before more than a minority of its graduates were for Sydney. The history includes the names of the 750 men who have received their training for ordination at Moore, with the date and diocese of their ordination.

Readers will learn of some men to whom the Australian church owes much. William Hodgson, the first principal, wore a stiff shirt and the old clerical white tie. He started a tradition and established ideals both in scholarship and spiritual quality which from the beginning justified Bishop Baker's venture of a college. The second principal—Robert Lethbridge King—was a second generation Australian (he was a grandson of Governor King, and son of Admiral King) and a notable figure in Australian church life. Probably few realise that Dr. A. Lukyn Williams, one of England's ripest Biblical scholars in recent generations, was Principal of Moore in the 1870's and laid down lines of development that were to be followed for long after his own tenure of office. He lived to a ripe old age, and chaired a meeting of farewell in Cambridge to the Rev. T. C. Hammond when the latter left England to become Principal in 1936.

Here one can read of the men whose memory is still cherished—Nathaniel Jones, D. J. Davies and T. C. Hammond—and of the fine succession of men (including eight who became bishops) trained either at Liverpool or Newtown, some of whose names and ministries will not soon be forgotten in Australian church history.

Canon Loane has done his work well. He has not written a eulogy but a sober history. Unpleasant facts have not been omitted and the author has exercised a discriminating and sympathetic judgment in regard to both men and events.

Clergy and laymen throughout Australia will profit by reading this book. It gives some idea of the chronic difficulties which have attended theological education in Australia. It is to be hoped that it will encourage many to see that our Theological Colleges are removed from the danger of being

The Australian Church Record, December 22, 1955

the Cinderellas of the church so far as their sustenance is concerned.

Sydney churchmen should especially value this book. There is no history of Sydney diocese, and anything which helps to supply that lack by giving a connected story of certain aspects of diocesan history deserves a wide acceptance. Canon Loane's book does this, and does it well.

The College Committee, by undertaking both the publishing and marketing of the book, has enabled it to be sold for 17/6 instead of about 30/-. The workmanship is unusually good, and it is therefore a production of exceptional value. Copies may be obtained from the Church Record Office or direct from the Principal, or from Sydney bookshops.

The Doctrine of the Church in Anglican Theology 1547-1603, by H. F. Woodhouse, D.D. Published for the Church Historical Society by S.P.C.K. 1954. pp. 223. Aust. price 41/6.

This is a very important book. The evidence it collects should be weighed by all who are interested in the classical Anglican position in regard to such things as the nature and marks of the church, the value of episcopacy, apostolic succession, the Church of Rome, and the Reformed Churches. To read this book is to realise how far the Tractarians have succeeded in foisting a false tradition on the Church of England in some of these respects. The balance needs to be redressed.

Dr. Woodhouse introduces the subject with a brief survey of the doctrine as held in the later Middle Ages (Aquinas, Wyclif, Colet, etc.), with special notice of the influence of Augustine and predestination. In dealing with the writings of the Tudor divines (especially Hooper, Jewel, Whitgift, Field, Hooker) he divides their treatment into subjects: The Modes of the Church; The Ministry; Succession and Ordination; the Polity of the Church; Church and State (the theory and practice of the Royal Supremacy); and the Anglican attitude to the Roman Church and Non-Roman churches. Dr. Woodhouse then surveys more briefly the teaching of the early Stuart divines (1603-1649) to these same subjects, and demonstrates that they did not differ from their Tudor predecessors. Thus we have a summary of a whole century of Anglican theology in regard to the Church and Ministry. Finally Dr. Woodhouse states conclusions and indicates the relevance of the whole study for the present day.

One aspect only can here be commented on. The question of the relationship of two or more "churches" or denominations in the same country had not arisen in the 16th century. But it is surely relevant to our modern problem to know that the relationship between the Church of England and the non-episcopal churches of other countries in the 16th and 17th centuries was one of simple mutual recognition. The lack of episcopacy was no barrier to communion. "Blessed be God," wrote Hall, who was a delegate of the Church of England to the Synod of Dort). "there is no difference in any essential matter between the Church of England and her sisters of the Reformation." Differences were in forms of outward administration only, but this was not "essential to the being of a church." There was complete unity in the essential marks of the church—especially doctrine and sacraments—and consequently there was a "brotherly and holy communion with them."

Despite the great value placed on episcopacy by all the great divines of this period, it was never made one of the "marks" of

the church or placed on a level with doctrine, sacraments or discipline. Nor was it made a test of communion with another church. This shows how ill-considered are those clauses of the Draft Constitution at present before the Australian Church which place the "Three orders of bishops, priests and deacons" alongside the faith, the dominical sacraments and discipline as marks of the church, and which make consistency with this declaration (among others) the criterion of communion with other churches. If this is accepted by the Australian church it will be a departure from the classical Anglican position, and a victory for the propaganda of the Tractarians, who, as Dr. Woodhouse remarks, "when [they] studied the past did not find Tudor writings congenial pasture upon which to feed."

The book has a full bibliography but a skimpy index. Despite the fact that it is part of a D.D. thesis presented to Dublin University and is badly put together, it deserves to be widely read.—D.R.

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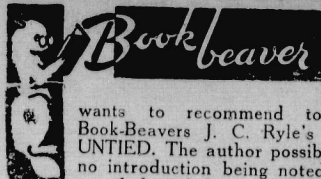
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NEWS IN BRIEF

● **DEPT. OF PROMOTION.**—Sydney diocese
is not alone in setting up its Dept. of Pro-
motion. The Victorian General Assembly of
the Presbyterian Church has just decided to
set up a Dept. of stewardship and promotion.
The Rev. Hamilton Aitken has been appoint-
ed director for a five year term.

● **PLAIN MURDER.** is the startling title
given an article in the parish paper of St.
Mary Magdalene, St. Mary's, N.S.W. Inter-
alia it says:

"During the last week in October this dis-
trict was again tortured by the revolting
noises of a twenty-four hour race at Mt.
Druitt. One young man (second for the
week) was killed and about eleven injured
but the race continued after a short break.
It is evident that human sacrifice is not cut
of date, but rather that it is considered
quite the thing to sacrifice young men to the
god "Speed and Thrills." Again, the law
of the land was deliberately broken, as no
Sunday sport is supposed to commence be-
fore 1.30 p.m. With a strong Roman Catho-
lic Cabinet in N.S.W., and especially a
Roman Chief Secretary, the Protestant Chris-
tian Churches can apparently hope for no
respite in this deliberate law-breaking and
revolting disturbance to our Church services
on Sundays. The election day is drawing
near and sane thinking people will need to
vote wisely and not be gulled by empty pro-
mises."

● **FETE FOR HALL.**—The recent fete at
Holy Trinity, Kingsford, raised £1020.
Since January last the total of £4350 has
been raised towards a new parish hall. Pre-
liminary work on the hall has begun and the
foundation stone will be laid on 11th Feb:
next (Sydney).

● **ENCOURAGING RESPONSE.**—St. Paul's,
Cleveland St., Sydney, reports average Sun-
day School attendances of 140 children and
a 25% increase in church offertories this
year.

● **ACCENT ON HOLIDAY.**—Christ Church,
Kiama, N.S.W., one of Australia's loveliest
seaside resorts, is one place where the Rector
works harder in January than is usual. Spe-
cial services and meetings are arranged for
this month, with a view to reaching holiday
crowds.

● **STEWARDSHIP.**—The teaching of the
principles of Christian stewardship is bearing
fruit as evidenced by recent Temple Day
results. We instance St. Andrew's, Rose-
ville (Sydney) £2,460, and St. Andrew's,
Lismore, well over £5,000!

● **2800 DINERS.**—At the St. John's,
Wagga, N.S.W., Loyalty Dinner, a total of
2800 were fed on two successive evenings.
A Combined Funds Canvass is being organ-
ised by the Wells Organisation.

● **APPOINTMENT ANNOUNCED.**—At the
28th Annual Service of the Father and Son
Welfare Movement the appointment was an-
nounced of Mr. Laurie McIntyre as Field
Organiser. The service was held in the Cen-

tral Baptist Church, Sydney. Those taking
part included the Rev. E. H. Watson, Pro-
fessor Harvey Sutton, President of the Move-
ment and Mr. McIntyre.

During the past eight months of this year,
the Movement has conducted 230 lectures
and film screenings to audiences of fathers
and sons, and mothers and daughters,
with an aggregate attendance of 29,300. In
this same period 18,000 copies of the Move-
ment's publications have been distributed.

With the addition of the new worker, the
Movement is expected to extend its facilities
to more and more country areas from where
there is great demand.

● **£6000 EXTENSIONS.**—The Council of
the Australian Nurses' Christian Movement
in Melbourne has announced its intention
to proceed with capital improvements to its
property at Montrose at an estimated cost
of over £6000. This newly-acquired property
is at the foot of the Dandenongs. It will be
used extensively for house-parties, to extend
Christian Witness among nurses and to in-

● **C.E.M.S. STATE CONFERENCE.** Held
at Beaudesert, Queensland, and attended by
delegates from all parts of the State. There
was an imposing array of speakers and at
the end of the conference the opinion was
expressed that it was one of the most satis-
factory ever held.

The Rev. J. Hazelwood, Vice-Principal of
St. Francis' Theological College, managed to
throw new light on the Reformation when
he addressed himself to this topic. Inter-
alia, he said: "We got a tinge of protes-
tantism and a dollop of Catholicism, and we
got prayers in a language which we under-
stood. We also got a shattered Christen-
dom which can only be restored by getting
to know how people of other communions
feel. The Reformation, he said, was a force
of evil which shattered the Church into
fragments. It did much good for the wrong
reason."

● **BISHOP NUTTER THOMAS MEMORIAL**
—A sum of about £800 in the Memorial
Fund will be used to provide more worthy
and adequate seating in the nave of St.
Peter's Cathedral, Adelaide. As a com-
mement, two beautifully carved kneelers,
with an inscription perpetuating Bishop
Nutter Thomas' name, will be installed in
the Governor's and the Bishop's seats.

● **NEW METHOD OF EVANGELISM.**—
Mr. Joseph Russon, a young lay reader,
mounted the tower of North Ormesby parish
church, Middlesbrough, on a recent Sunday
evening, to call the people to prayer. Spot-
lighted by arc-lamps and wearing a white
robe, he chanted ninety-nine attributes of
Christianity. His voice, which was aided by
a loud-speaker, was heard over three hun-
dred yards away.

The idea came from the Vicar of North
Ormesby (the Rev. N. Breene), who was
once a political officer in Baghdad and often
heard the muezzins chant from Mohamme-
dan minarets. Over a thousand people
crowded into the church for Evensong.

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Sir Kenneth Grubb's Impressions of Australia

Sir Kenneth Grubb, C.M.G., on his return to London, gave his impressions of his visit to Australia. He said:

On my side of the deal I had to address numerous audiences, on one or two occasions in Australia, as many as five a day. But the Australians have an engaging weakness for listening to the spoken word. This at least is conspicuously true of Church circles, where it is flatteringly assumed not merely that the wise are good, but that the good are wise and are therefore worth listening to. Socrates was well aware that this was a delusion, but I am not sure that Socratic philosophy is the guiding star of Australian life.

It is useful to get a little of the geographical perspective of this vast area. I flew across Australia in one hop from Perth to Sydney, which is some eight hours flying at about 300 miles an hour. The Australians do realise that they live in a very large country, and indeed they sometimes seemed to be slightly hurt when I pointed out that I had lived for years in a larger, namely Brazil.

100 Times as Many.

Shortly after my arrival I had to preside over the first conference on international affairs held by the Australian Churches. One of the speakers was Professor Fitzgerald, who had been the Australian observer at the Bandoeng Afro-Asiatic Conference. He pointed out that the nations of Asia represented at the conference totalled nearly thirteen hundred million people, and the populations of the two dominions of Australia and New Zealand, totalled some thirteen million.

Here, in all its stark statistical crudity, is the challenge to mission which the churches in these white dominions face. It is in them that Christianity of the Anglo-Saxon tradition has taken its roots. But Australia is a vast country and the peoples of Asia cannot be expected to view with equanimity the maintenance of an exclusively white security line. It would seem, at least to one observer, that the only proper Chris-

tian attitude to this tremendous problem is to look at it as a challenge to the consecration and enthusiasm of Australian churches. The churches of these two Dominions must strive to fill the vacuum which to some extent has been left by the decline of British influence in South-East Asia.

They must do so in the long-term and enduring way which is the proper expression of the mission of the Church, namely by going out in Christian service and witness. This is the significance of the special appeal for Church aid in South-East Asia which has been launched through the far-seeing vision and inspiration of the Archbishop of Sydney.

THEOLOGICAL COLLEGES GAIN FROM ENVELOPES.

Payments totalling £293/7/- have just been made to Australian and New Zealand Theological Colleges from the Estate of the late A. S. Iliff the income of which is derived mainly from the sales of the Weekly Freewill Offering Envelopes issued by Church Stores Pty. Ltd., for the stabilising of Church Finances.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

Revised Lectionary of 1922.

December 25. Christmas Day.

M.: Isa. 9, 2-7; Luke 2, 1-20.
E.: Isa. 7, 10-14; 1 John 4, 7.

December 26. St. Stephen.

M.: Gen. 4, 1-10; Acts 6.
E.: 2 Chr. 24, 15-22; Acts 7, 54-8, 4.

December 27. St. John, Evan.

M.: Exod. 33, 9-19; John 13, 21-35.
E.: Isa. 6, 1-8; 1 John 5, 1-12.

December 28. Innocents' Day.

M.: Jer. 31, 1-17; Matt. 18, 1-10.
E.: Isa. 49, 14-25; Mark 10, 13-16.

December 31. Circumcision.

M.: Gen. 17, 1-13; Rom. 2, 17.
E.: Deut. 30; Rom. 13.

January 1st. 1st Sunday after
Christmas.

M.: Isa. 42, 1-16; Matt. 6, 19; Eph. 1.
M.: Isa. 43, 1-13; Isa. 43, 14-44, 5; Matt.
7, 13-27; 1 John 3.

January 5. The Epiphany.

M.: Isa. 60; Luke 3, 15-22.
E.: Isa. 61; John 2, 1-11.

January 8. 1st Sunday after Epiphany.

M.: Isa. 44, 6; John 1, 19-34; Eph. 2.
E.: Isa. 45; or Isa. 48; John 4, 1-42; Col.
1, 21-2, 7.

January 15. 2nd Sunday after
Epiphany.

M.: Isa. 49, 1-13; Luke 4, 16-30; or
James 1.
E.: Isa. 49, 14; or Isa. 50, 4-10; John 12,
20; or 1 Thess. 1, 1-2, 12.

January 22. 3rd Sunday after
Epiphany.

M.: Hos. 11, 1-12, 6; John 2; or James 2.
E.: Hos. 14; or Joel 2, 15; John 6, 22-
40; Gal. 1.

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