

from this Diocese of Wilkes-Barre is this that our own views at this time, has in fact taken upon an as the Bishop the time may will seem to good of those what we know since 1915 the Diocese of Wilkes-Barre, this Diocese, tion of the Bishop Canon which petent for the this jurisdiction the consent of such action. U Synod would be

"Such a resolution is not a little to the possibilities of the may well be that as you very quicker and more

Ans. A. C.  
et al.

#### WORDS

Words can  
tude you  
Wood Co.  
and symp  
when a l  
... your  
out with  
standing.

WOOD

Head Office: 8  
Phone: M461  
Kau  
Chapels i

Co

WIL  
433

# THE AUSTRALIAN CHURCH RECORD

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

Vol. 14. No. 25

DECEMBER 15, 1949

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

Everywhere in the whole world, Christmas is kept as a festival. It is a time for rejoicing, for the exchanging of gifts. But in this materialistic modern world, Christmas is in real danger of becoming detached from the historical event which is its origin; if we allow this to happen, Christmas will become a secular festival. It is Lord Jesus Christ Who gives to Christmas its meaning, and a Christmas festival without Him is a hollow sham.

But Christmas is more than mere rejoicing; it is God's final revelation of Himself to man. As such, it demands from man some response; it is a challenge—revelation must be translated into action. Faced with the fact of God's invasion of His world, in the person of His Son, man must make an adequate response. The only adequate response is faith; man must trust God, and to trust God means to obey according to the will and commandment of God.

#### The Shepherds.

The message of the Gospel is to all men, but it is at least interesting that God should have chosen humble folk to receive the first announcement of the coming of the Lord Jesus Christ. The Prince of Peace came as a helpless babe, born to humble folk, and the announcement was made to ordinary people—to "shepherds, abiding in the fields, keeping watch over their flocks at night." The coming of the Great Shepherd of the sheep was announced to shepherds.

A light more brilliant than the light of the sun heralded the coming of the Light of the World, and as that bright light illumined the darkness of the night, so the Light of the World shone into the darkness of this world, and the darkness would never be able to extinguish that Heavenly Light. There came then upon the ears of those awestruck shepherds the sweetest carol ever heard by mortal ears—"Glory to God in the highest, and on earth peace, goodwill amongst men."

"Glory to God in the Highest"

GOOD TIDINGS OF  
GREAT JOY



TO ALL PEOPLE



The heavenly singing lapsed into silence, the angels were seen no more, the light that had dazzled the shepherds gave place to the velvet darkness of the night. What would the shepherds do? Would they store up in their memories these marvellous experiences? Tell of them, perhaps, to their incredulous neighbours? No; these were men of faith, ready to take God at His Word. Yet they were men of a sturdy independence of spirit. As they discussed these wonders, they said, "Let us now go even unto Bethlehem, and see this thing which is come, to pass, which the Lord hath made known unto us." They wished to verify the news of the coming of a Saviour, they wished to acknowledge Him, to worship Him. And St. Luke gives us the account of this visit: "And they came with haste, and found Mary, and Joseph, and the Babe lying in a manger."

But more; these shepherds were practical men; they realised that this was news for everybody, and not for them only. Having seen, and worshipped the Infant King, they be-thought themselves of the responsibility which God had laid upon them in making this revelation to them. We now read that "they made known abroad the saying which was told them concerning this child." They were not content to return, "glorifying and praising God for all the things that they had heard and seen . . ."; they were ready to assume the responsibility of telling others of the Good News which had been entrusted to them.

#### Twentieth Century Witnesses.

Not for us that dazzling light from heaven, not to us the angelic annunciation of the Birth of the Saviour, not in our ears rings the carol of the heavenly choir. But we are not left without announcement of that Birth. The message of the coming of the Saviour comes to us through the Word of God, through the festivals of the Christian Church, and pre-eminently through the mes-

sage of Christmas-tide. These convey to us the revelation of God's love, in sending His Only Begotten Son into the darkness of this world.

Like the shepherds, we have laid upon us the responsibility of making a response to the revelation given to us through the Word of God, and through the festivals of the Church. What will be our response?

#### Glad and Solemn Responsibility.

It is obvious from the sacred narrative that the shepherds believed the announcement that was made to them, for they made a response which sprang from belief. This response was by no means inevitable; God does not force man to make the right response to the message of the Gospel. The shepherds might have doubted the evidence of their eyes and ears, just as do so many people nowadays, who refuse to believe the evidence offered them in the New Testament, and in the lives of their neighbours. They might also have received the angels' message as indeed the message of God, without making any attempt to go to Bethlehem to see for themselves and to worship the Infant King of Glory. There are many to-day who adopt this attitude; they hear with complete indifference the Gospel of our Lord Jesus Christ, but make no effort to make any personal response to that Gospel.

There is yet a third alternative; each of the shepherds, convinced in his own heart that the message he had heard was of vital importance to himself, could have made some excuse and thus slipped away privately to Bethlehem. But their's was a united response; they said "one to another." Each spoke of his belief, and of his intention to do something about that belief; in other words, there was an overt confession of faith; as St. Luke infers, they came, they saw, they believed, they confessed.

But even this was not all; the revelation made to the shepherds in the fields outside Bethlehem led them to service, through the successive steps of

(i) Conviction of the authenticity of that revelation;

(ii) A resolve to act upon that conviction;

(iii) An open confession of that conviction.

For now we read that "they made known abroad the saying which was told them concerning this Child." Their earnest desire was that their neighbours, to whom the angelic announcement had not been vouchsafed, should share in the joy which was the consequence of that announcement.

#### What Does Christmas Mean to Us?

Visions pass, festivals go by, but the indwelling Christ abides. And He abides in the hearts of His children that they, in the midst of ignorance, wrong, and difficulty, may do His Will, and hand on to those about them the Good News of Jesus Christ. If this is not the message that Christmas brings to each one of us, we would do well to "examine ourselves, whether we be in the faith." For, first and last, the Christian faith is a militant faith, and this Christmas season ceases to be a time of rejoicing unless we are prepared to face its challenge to carry the message of God's pardon and peace to all men everywhere.

#### SYDNEY SYNOD STANDING COMMITTEE.

The Standing Committee at its meeting on the 29th November, 1949, dealt with the following matters.

1. The Rev. C. T. Kenderdine was elected ad interim as a member of the Council of the Home Mission Society, in the place of the Rev. Canon H. W. A. Barder, deceased.

2. Mr. W. C. Wentworth, M.A., was elected ad interim as a member of the Council of Sydney Church of England Grammar School for Girls, in the place of Mr. G. H. Gelding, resigned.

3. Mrs. A. E. Pont was elected ad interim as a member of the Council of St. Catherine's Clergy Daughters' School in the place of Mrs. Mervyn Brown, resigned.

4. A letter from the Most Reverend the Archbishop which read as follows was submitted to the Standing Committee:—

"I should like to express to the members of Synod, through the Standing Committee, my wife's and my own great appreciation of the beautiful silver tea and coffee service which members of Synod so kindly presented to us during Synod to commemorate our silver wedding anniversary.

"We were greatly touched by the remembrance of our anniversary and greatly value this beautiful gift, not only for its intrinsic value but because it was presented to us by members of Synod."

5. Following on the death of the Rev. Canon H. W. Barder vacancies were declared on the Provincial Synod and on the Council of The King's School.

6. The date of the next ordinary meeting was fixed for Friday, 16th December, 1949 at 4 p.m.

## NOTES AND COMMENTS

"The Nativity of our Lord, or the Birthday of Christ, commonly called Christmas-Day." As Christmas-Day, this will be really our Christmas issue we desire to wish all our supporters and friends the old-time wish, "A Happy Christmas and A Bright New Year!" Christmas Day is a day of rare memories. It is the "Family Day," par excellence, and holds a striking place in the festivals of the year. Unfortunately the world spirit does its best to evacuate the celebration of the day of all Christian content, and gaiety and frivolity too often spoil the true spirit of Christmas, which is a Holy Spirit, manifesting the joy of its observance by a reverent remembrance and worship of the God Who, as on that day, became incarnate in wonderful mystery and consecrated His Body on the Cross as a sacrifice for the Redemption of the world.

The true joy of Christmas celebrations is only to be found in hearts that have come to know something of the wonders of His Grace. In a right Christmas observance—

"We'll crowd Thy gates with thankful songs;  
High as the heavens our voices raise;  
And earth with her ten thousand tongues,  
Shall fill Thy courts with sounding praise."

It is unfortunately true, as Professor Bland, of Sydney, recently said, that a sense of vocation is largely absent in the generality of men and women, Christian as well as non-Christian. The value of work in the common consciousness has receded to the standards of native races who are only driven to work by the pangs of hunger. To the great majority of workers the only value of a man's work is the satisfaction of his needs. The making of money and consequent enrichment of himself by this means is the chief, if not only, incentive to a man or woman to work. How utterly unlike the ideals of work voiced by the apostle to the Ephesian's letter: "Let him that stole steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth." Motive consecrates or desecrates toil. To work merely for

the satisfaction of man's individual needs or selfish desires is a degradation of man's ability. But to see in toil a means of serving and doing good to others is an exaltation of the abilities that God has bestowed upon us. The spirit that is lowering the whole tone of life is the spirit that desires to get as much as possible for as little as possible; that means a parasitical growth in our common life that would in the end destroy it. The great ideal of Christ, our Master and Saviour, that of Service, is the only really practical and ennobling ideal to live by and by which to measure our work. When that ideal holds men, an ideal based upon the sacrifice of Calvary, then life as a whole will be enriched and the less privileged of our people will the more be considered and uplifted.

In our last issue we reprinted from one of our English Church newspapers a trenchant article on the need of Bible reading and instruction. In that regard we fear that with

all the progress and discoveries of our times, "We are not really better than our fathers." The question is, "Are we as good?" Looking through some old volumes of sermons by men of other days, one cannot help realising that those men took very seriously their Ordination Charge: "Be thou a faithful dispenser of the Word of God." It is the duty of the Sacred Ministry to instruct the people in the Word of God, to encourage their reading of it and to give them all possible help in the understanding of it. Time was when what is called expository preaching was the order of the day. Sunday by Sunday the sacred writings formed the base of the Sunday sermons in many a church some 60 years ago. The Bible as well as the Prayer Book was carried to Church by a good proportion of the worshippers. How about to-day?

Exposition of Scripture is comparatively rare from the pulpit and consequently, "The word of God is rare in these days." The Book of Books is much neglected amongst the ordinary congregations, and generations have grown up to whom the Bible is more or less a closed book. What a tragedy!

The most remarkable book in the world. The oldest, the most relevant to human life, the most necessary as an ethical teacher or basis, the Book

that alone can make men wise unto salvation in Christ Jesus has been described in our generation as "The Book that Nobody Knows!"

How long is that charge against the Church and its ministry to remain unchallenged? Let us determine by God's help, "to set the Bible free."

Or as it more correctly described in its official title, "The Protestant Episcopal Church of the United States of America." Quite recently our attention

has been drawn to this sister Church of ours by a suggestion that a northern diocese in Australia has been led to hope for assistance from the Church in America by the securing of "some good Bush Brothers there," as the Bishop of N. Queensland says, "to tide us over the time until we have a good supply from our Australian schools." Curiously enough, in the same issue of "The Northern Churchman," in which the bishop expresses that hope, the Rev. L. C. Bailey, one of his clergy who has been for some months in U.S.A., gives some impressions of the American Church. He writes:

"Some time ago I promised when I got my bearings to make some comments on the state of the Church in this country. My first impression is that both the clergy and people of the American Church suffer from a sort of inferiority complex occasioned by their being a minority group. They appear to me to be constantly apologising for the faith that is in them, and trying too often to keep it under cover. That is too sweeping a generalisation to be universally true, but here in the South we seem to stand in awe of the numbers and opulence of the Baptists, and to look upon their sort of religion as the norm, forgetting that in many parts of the world no one ever heard of them. I think the Episcopal Church needs to cultivate stronger relationships with other parts of the Anglican communion.

"A second impression is that the clergy as a whole do not work as hard as they do in Australia."

So perhaps our Australian clergymen may be able to "pep up" their American brethren.

The Roman Catholic Church in N.S.W. has approached the State Government with a request that they should be granted a State Charter to establish a Roman Catholic University with the right to confer degrees. It has been stated that land for the purpose has been purchased north of Manly. The money and the teaching staff are available in the United States.

The Synod of the Diocese of Sydney considered the matter at its recent

## Sydney Church of England Grammar School for Girls

FORBES STREET, DARLINGHURST

Under a Council appointed by Synod.

Founded July, 1895.

The School stands in its own grounds on the heights of Darlinghurst.

Religious Instruction throughout the School. Chaplain, The Rev. C. A. Lucas  
BRANCH SCHOOLS AT MOSS VALE AND NORTH SYDNEY.

For further information apply to the Principal, Miss B. M. Chisholm, B.A.





session and passed by an overwhelming majority the following resolution:

"That this Synod views with concern the proposal to establish a Roman Catholic University operating under a State charter.

"In existing circumstances students can receive particular instruction in the separate colleges affiliated to the University but controlled by the religious denominations, while there is no hindrance to their pursuing their University career, in close association with others of varying outlook. A provision of this sort secures more adequately that sense of common interest which is essential to the unity of the community.

"Should the proposal be adopted by Parliament the consequence will be that other denominations will feel compelled, in the interests of their members, to claim a similar privilege. The result might well be that we would witness competing systems of philosophy and even ethics, presented in segregated institutions, without the advantages that arise from comparison and criticism in a common University.

"Copies of this resolution to be forwarded to the Premier, the Leader of the Opposition, and to the public press."

The motion was carried by an overwhelming majority of the three hundred members present.

### Proper Psalms and Lessons

#### Dec. 18. 4th Sunday in Advent.

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

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

#### Dec. 25. Christmas Day.

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

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

#### Jan. 1. Feast of The Circumcision.

M.: Gen. xvii 1-13; Rom. ii 17. Psalms 119, 1-32.

E.: Deut. xxx; Romans xiii. Psalms 91, 121.

### AUSTRALIAN COLLEGE OF THEOLOGY.

#### CLASS LISTS FOR 1949.

##### Associate in Theology (Th. A.).

##### All Three Classes in Order of Merit.

First Class.—Jean Mildred Durrant, Rockhampton; Joyce Laura Smith, Melbourne; Ethel Clifford, Melbourne; Corinna Edith Melville, Brisbane, equal; (Mrs.) Edythe Lillian Larke, Perth.

Second Class. — Betty Robinson, Melbourne.

Pass.—Shirley M. McCoy, Melbourne; Alice Mary Bowyer-Smyth, Sydney; Nat Lewis Sonners, Tasmania; George Henry Jennings, Gippsland; Sister Muriel, C.H.N., Melbourne; Kenneth Nash Reardon, Tasmania; Florence Edna Hakenjos, Adelaide; Nola Antoinette Payne, Perth; Alice Hester Cooper, Riverina.

##### Passed the First Half of the Examination.

In Order of Merit.—Beryl Sweetman, Perth; Alice Dorothy Curry, Melbourne; Saxon Leonore Kerdell, Riverina; Dorothy Stamps, Melbourne; John George F. Paul, Melbourne; Joan Burn, Melbourne; Nathalie Chegwidde, Melbourne; Reginald J. S. Boucher, Gippsland; Garnet Lawrence Cambridge, Armidale; John Noel Vickers, Grafton; Dorothy O'Meara, North Queensland; Verlie E. Ashton, Melbourne; Marion Rose, Rockhampton; (Mrs.) G. L. E. Wilkinson, Sydney; Alfred Francis Davis, Rockhampton, equal; Jennie Patricia Exton, Perth; Joan Uldene Smith, North Queensland; Adea Wapau, Carpentaria; Ned Wapau, Carpentaria.

Held Over. — Arthur Oswald Girdler, Melbourne; Joan Shirley Delgleish, Nelson, N.Z.; Elaine Bethke, Adelaide.

A number of Candidates passed in one or two subjects.

On behalf of the Council of Delegates,  
FRANK CASH,

Registrar.

24th November, 1949.

#### A.C.R. SUBSCRIPTIONS.

The following amounts have been received. If amounts of 10/- and under have not been acknowledged within a month kindly write to the Sec., C.R. Office. Rev. H. W. Mullens 10/-; Dr. J. H. Priestley 10/-; Mr. F. S. Shaw 10/-; Rev. L. J. Cohn 10/6; Rev. P. S. Lawrence 10/-; Miss E. Lennox 10/-; Rev. R. F. C. Bradley £1.

The Members of the Board of Management are most grateful to the following for their donations:—Mr. R. Brain, £1/10/-; Mr. F. Booker, 10/-; Miss G. E. Holman, £1/10/-.

THEOLOGICAL BOOKS WANTED.—Second-hand Theological Books bought, best prices given. Reply "Book Buyer," c/o C.R. Office.

## Stained . . . ... Glass



### John Ashwin & Co.

(J. RADECKI)

Studio and Works:

Off Goulburn St., near Trades Hall

Established 1870. Tel.: MA 3467

Artists in Stained Glass  
31 DIXON ST., SYDNEY

## "ABBOTSLEIGH" . . . . . WAHROONGA

CHURCH OF ENGLAND DAY AND BOARDING SCHOOL FOR GIRLS.  
Pupils prepared for all Public Examinations.

For Prospectus, apply to the Headmistress,  
MISS G. GORDON EVERETT, M.A.

### AUSTRALIAN SCHOOLS.

## THE CATHEDRAL CHOIR SCHOOL, SYDNEY

Tucked away behind St. Andrew's Cathedral in the heart of Sydney there is conducted a school unique in this country and said to be the largest of its kind in the world. It is St. Andrew's Cathedral Choir School, a foundation of religious and educational importance.

The first endeavour of the Choir School is to provide a Christian education for its boys. The great facts of our faith are set before the boys week by week in the Divinity classes. The Christian truth thus taught becomes the centre of thought and activity in the school programme. On the aesthetic side, Christian art in the form of vocal music is deeply studied.

A Christian activity programme is provided in the services of the Cathedral giving the boys a chance to help in the work of God.

A special emphasis on music is a foundation principle of the school.

Specialisation is out of favour in educational circles at present but has much to commend it, chiefly in that it gives the pupil an opportunity to excel in one gift which he possesses. This in turn makes for a contented personality and the possession of a quiet self-assurance that is also self-critical. Besides this, an introduction to the tradition of the art he is to acquire is a classical education. The chorister becomes familiar with great works in music, building his own aesthetic standard from these.

In the Choir he learns to work in a team, taking his share of individual responsibility when called upon and making his group contribution as carefully. He finds he has a place, not exalted but nevertheless important, in a group where men and boys work side by side, where age and youth respect and help each other.

To the community, Choir training for its youthful singers is of great value for it ensures that the beauty of the soprano voice is not lost.

Were arrangements to fit their schooling around their singing not made it would be difficult for many of these boys to learn singing at all.

At the Choir School singing is made possible without endangering the boys' progress in the usual school subjects.

The other subjects on the curriculum of the Choir School cover a full range of English studies, languages, social studies and sciences.

These studies are conducted by a team of highly qualified and competent masters and teachers. The record of Choir School boys favours a high estimate of this side of the work. Old boys of the Choir School have distinguished themselves in many fields, but he who won glory for them all was Sir Charles Kingsford Smith. The school badge he wore as a boy has been mounted on a shield and as the Kingsford Smith Trophy is awarded yearly by the Old Boys' Union.

The School's city location means that special effort is needed to make the building and grounds as aesthetically pleasing as possible. To carry out this work the Parents and Friends' Association, with the help of the Ladies' Auxiliary last year raised over £1200, by a recital and a fete and accepting donations and interest free loans. It is to be hoped that an ever-widening circle of friends will come forward to help them in this work.

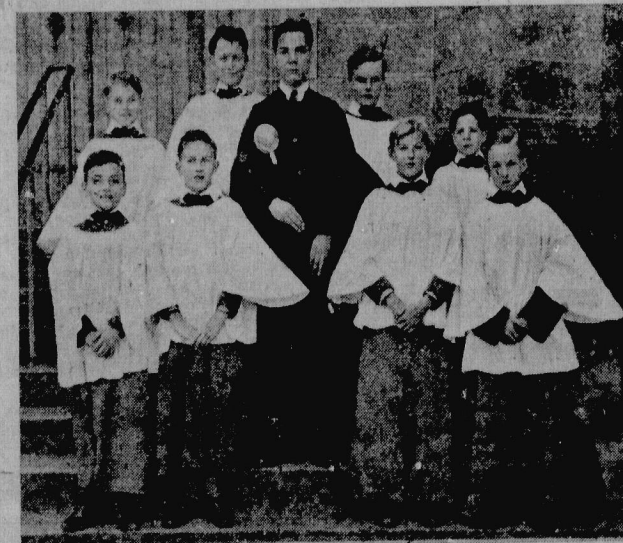
We wish the School every success.

### A CHRISTIAN LITERATURE FOR THE PACIFIC.

By the Rev. W. H. Rainey,  
B.A., F.R.G.S.

Untold millions have been taught to read in our generation, but, as we justly acclaim the great achievement, let us remember that instruction after all is only neutral. For instance, Russia has been as zealous in the campaign for literacy as any other country, but, as Dr. Laubach tells us, "although they taught one hundred millions to read in twenty years yet, now those one hundred millions are away from Christianity and reading countless tons of atheistic literature." This shows us that teaching people to read may be definitely harmful, unless you provide them with suitable reading matter.

Some of the lands where the literacy campaign has been particularly successful are drinking for the first time the strong wine of political freedom. No doubt they have many good books, but many book-shops would seem to specialise in two classes of literature—the salacious that weakens morale, and those that inculcate hate.



CATHEDRAL CHOIR BOYS AND PROBATIONERS FROM OVERSEAS.

The above interesting photo includes the following boys from overseas:—  
Back Row: Billy Hobbs, from London; Leslie Isherwood, from the Shanghai Cathedral Choir; Malcolm Rivenell and Roger Rivenell from King's College, Rochester; Ralph Broadhurst from London.

Front Row: Robin Room, sometime Probationer of St. Paul's Cathedral Choir School, London; John Crosby, from Coventry; John Lynch, included in the photo as he is the fourth generation in St. Andrew's Cathedral Choir, Sydney; and Richard Bramley, from Bristol Cathedral Grammar School.

Robin Room (1st on the left in the front row) is the son of Professor T. G. Room, M.A., F.R.S., Professor of Mathematics, in the University of Sydney.



The latter are the more numerous, and, quite regardless of truth, pour forth doctrines that poison the mind and turn a simple people into fanatical enemies of law and order. The Christian literature to combat these two evils would seem to be conspicuous by its absence.

Missions in the Pacific area have turned out hundreds of thousands of readers, yet, in certain cases it is literally true as was stated at the Tambaram Conference "The whole of their national literature could be wrapped up in a pocket handkerchief." If we are to prevent the Papuans and kindred peoples, who stood by us so well in World War 2, from becoming victims of unscrupulous propaganda, we must give them sufficient education to enable them to judge for themselves the right and wrong of matters that stir the hearts of men and women today. Only Christianity can give the judgment and wisdom required to do so.

With this in view the Pacific Christian Literature Society, a branch of the National Missionary Council of Australia, came into being and contact was immediately established with the missionary societies operating in New Guinea and the Pacific. The new Society was warmly welcomed and manuscripts in various languages were soon received. The books actually in hand are—

"Selections from Scripture," in the Manus Island language.

"A Children's Life of Christ," in Roviana, Solomon Islands.

"Pilgrim's Progress," in Babatana, Solomon Islands.

"Pilgrim's Progress," in Mukawan, Papua.

"Life of Christ," in Motu, Papua.

"Devotional Manual," in Binandere, New Guinea.

A quarterly paper in simple English entitled "The Pacific Island World," for natives of New Guinea and Papua, is also published.

The Pacific Christian Literature Society is undenominational and unsectarian and should appeal to every member of the Church of Christ. There is no paid staff for office expenses. All services are honorary and all moneys received will be devoted entirely to the purpose for which they were given. Will you please help us to help others. Send your donation to the Treasurer, Pacific Christian Literature Society, c/o National Missionary Council, 242 Pitt St., Sydney.

#### THE AUSTRALIAN CHURCH RECORD, LTD., 16th ANNUAL MEETING.

NOTICE is hereby given that the Ordinary General Meeting of the Shareholders of the Australian Church Record Ltd., is duly called for Friday, 16th December, at 4.30 p.m. at the Company's Office, Diocesan Church House, George Street, Sydney.

The Annual Balance Sheet will be presented at the meeting and an election of officers for the ensuing year will duly follow.

#### THE LATE MR. BRICE MUTTON, M.L.A.

The late Mr. Brice Mutton, who died suddenly last week, was a parishioner of Holy Trinity Church, Concord West. Mr. Mutton devoted his life to the building up of Christ's Kingdom in his parish, where he attended the Church Services twice each Sunday. For over twenty years he held office as a Churchwarden and Parochial Councillor and later as a Parochial Nominator and Synodsmen. He was keenly interested in every activity of his Church and particularly in Young People's organisations. He gave freely of his time, money and energy to improve and enhance the Church property. In 1942 he was elected alderman for his municipality and three times became mayor. In March of this year he was elected member of the N.S.W. Parliament for Concord, and in his short parliamentary career he won the respect of all members. The Premier, on his death, paid a tribute to this end.

Early this year Mr. Mutton was elected a member of the Standing Committee of the Diocese of Sydney, which he regularly attended.

It was noticed, too, the attention he gave by his presence at the recent Synod, in the midst of many duties.

The funeral service was held at Holy Trinity, Concord, on Friday morning, the large congregation overflowing the Church. The Rev. S. G. Stewart, a former rector and close friend of Mr. Mutton, gave the address, and in quoting the text Romans 1.16, "I am not ashamed of the Gospel of Christ for it is the Power of God unto salvation to everyone that believeth," said that this truth became a conviction in Mr. Mutton's life when he was a young man and moulded his whole future life.

The Archbishop of Sydney was present at the service which was conducted by the Rector, the Rev. R. Walker.

The Premier of N.S.W. and representatives of local churches were also present.

#### UNIVERSAL WEEK OF PRAYER.

The Universal Week of Prayer arranged by the World's Evangelical Alliance and the N.S.W. Council of Churches will be held in the first full week of the New Year. A service will be held in St. Andrew's Cathedral, Sydney, on Friday, January 6th, at 1 p.m. to be conducted by Archdeacon R. B. Robinson.

A cordial invitation is given to be present.

#### DR. HOWARD GUINNESS.

The institution and induction of Dr. Howard Guinness to the Parish of St. Barnabas, Broadway, Sydney, which took place on Saturday night last, December 10th, in the presence of a large congregation including a number of clergy. The Archbishop of Sydney was assisted in the service by Archdeacon R. B. Robinson, the Archdeacon of Redfern, who gave the address.

The Archdeacon based his remarks on St. Mark 11.22, "Have faith in God," and made reference to the wonderful spiritual work in the parish for more than ninety years and instanced the splendid leadership of previous rectors, Thomas Smith, Joseph Barnier, William Martin, William Charlton and R. B. S. Hammond. He assured Dr. Guinness that he would find a loyal band of people both in the parish and outside who would prayerfully support him in his new work.

A welcome to Dr. and Mrs. Guinness was held in the parish hall at the close of the service at which the Archbishop presided and voiced a welcome on behalf of the Diocese. Dr. Paul White on behalf of students and Mr. Chesney Marté, Church Warden on behalf of the parish, also gave words of warm welcome.

Dr. Guinness in reply expressed appreciation of the kind reception he and his family had received since coming to Sydney.

Prior to the induction service the Archbishop unveiled a memorial tablet in the Church to the late Mr. W. E. Tumeth who had been a churchwarden for some forty years and had attended the church for almost eighty years.

During the afternoon the "Weekly Message Board" at the entrance gates of the Church was dedicated to the memory of the late Archdeacon Hammond who instituted more than 30 years ago these messages for the passing people which had helped and interested so many.

We were pleased to note that a favourite message of Archdeacon Hammond was on the board at the dedication, "Christ who died upon the Cross to be my Saviour now lives to be my Friend."

## PACIFIC CONQUEST

by the

REV. IAN SHEVILL

PRICE, 3/6

Obtain your copy from your bookseller or direct from the publishers,

THE PACIFIC CHRISTIAN LITERATURE COUNCIL,

c/o National Missionary Council, 242, Pitt Street, Sydney

## CLERICAL ANNOUNCEMENTS AND VESTURES ORDINANCE

### A REPLY TO THE "CHURCH STANDARD."

If any doubt remains as to the importance of this ordinance that doubt must be dispelled by the wide publicity given to it by "The Church Standard." The opposition to a regulation enforcing some and only some of the requirements of existing law is startling evidence of the extent to which lawlessness has proceeded in the Church of England both in England and in Australia.

"The Church Standard" of November 25th furnishes its readers with an article by "Observer" which reproduces in condensed form the arguments submitted by Mr. A. B. Kerrigan at the Sydney Synod. In the midst of the article we are presented with a photograph, the caption of which reads, "the Archbishop of Canterbury in full Canonicals on the occasion of the christening of Prince Charles."

The uninitiated might readily mistake the elaborate cope in which the Archbishop is vested for a chasuble. The "Church Standard" offers no description of what it calls "full canonicals." We presume that by "canonical" "The Church Standard" means "clerical vestments appointed by Canon." It would be interesting to know what Canon appoints a cope on the occasion of christening a Prince. This is a simple example of the looseness with which words are bandied about. The important point, however, to which attention should be directed is that the Archbishop, so far as the photograph reveals, is vested in a cope and rochet and does not appear to be wearing an alb or a chasuble. The Ordinance to which objection is made says nothing about the wearing of a cope and does not deal with the difficult question of a Bishop's ecclesiastical dress at all. It is unfortunate that "The Church Standard" should have published this photograph in connection with letterpress matter that might deceive the unwary. The Mitre has never been the subject of litigation, but the late Bishop of Durham, Dr. Hawley Moule, refused to wear it at the coronation of King Edward VIII believing it to be illegal.

The objections cited by "Observer" are ill-advised. We propose to deal with them in the order of their appearance in the article communicated to the "Church Standard." The first objection was directed against the original form of the Ordinance which provided that "whenever notice shall be given of the intention to conduct a religious ser-

vice prescribed in the Book of Common Prayer, such notice shall describe the service by the title or one of the alternative titles assigned to such service in the said Book of Common Prayer and not otherwise." To this the objection is urged "all services in the Book of Common Prayer are 'religious services'; there are none that are not religious." The obvious answer is that there are religious services which are not in the Book of Common Prayer of which notice is given.

To describe an ordinance as "nonsensical in its terms" because it distinguishes one type of religious service from another type of religious service and legislates only for one type is so obviously erroneous that nothing further need be said.

The second objection reads "An elementary knowledge of English grammar only is necessary to realise that the phrase 'one of the alternative titles' implies plurality of alternative titles, and there are no services with two or more alternative titles."

English grammar is divided elementarily into Orthography, Etymology, Syntax and Prosody. The only section that seems to cover the objection is Etymology. Now "alternatives" always imply plurality. But "one" equally implies singularity. When we have an "either," "or" we have at least two, and that involves plurality. But can we not have "one" of two alternatives. Holy Communion is an alternative title to the Lord's Supper. They are both alternative. If "Observer," or for that matter, Mr. Kerrigan, had only reflected that alternative originally meant "a choice, one choice between two things" and then in popular usage it has become employed for the things themselves, neither of them might have been so prompt in urging this objection. Gladstone, who may be supposed to know something of drafting and also something of English, has the following sentence in his Oxford Essays: "My decided preference is for the fourth and last of these alternatives." Suppose he had written "second and last" would his English have been wholly at fault? The critics might further have noted that the word "alternative" is used as an adjective rather than a noun in the Ordinance and that Herbert Spencer can write confidently on "The worth of the results as compared with the worth of various alternative results" (Education, Ch. I, p. 29). He found it necessary to

insert "various" lest the suggestion might arise that "alternative" equally implied a choice between two existing proposals. But in point of fact as was shown in the debate there are more than two alternatives proposed in the Prayer Book for many services. We have Matins, Morning Prayer, Divine Service, Evensong, Evening Prayer, Divine Service. The Administration of the Lord's Supper, Holy Communion, The Sacrament of the Body and Blood of Christ. We have Solemnization of Matrimony, Marriage, Holy Matrimony. Had the Prayer Book been studied closely it seems almost certain that this objection would not have been raised. Again, the objection was raised that "Modern congregations would not be happy at the alternative title" (here our contemporary is guilty of passing a serious misprint, the text reading "Communion" for "Commination." In fairness to Mr. Kerrigan it must be said he did not fall into that error when speaking in Synod) to the Communion Service—"A denouncing of God's anger and judgments against sinners." But "Observer" fails to notice that a minister can legally employ such terms at present and no bishop can inhibit him and that by the Ordinance he need use only one of the alternative titles and can continue to announce "A Communion Service." We wonder how "Observer" would frame the sentence just penned in order to avoid the alleged nonsense in "a plurality of alternatives." To say he could use one alternative leaves us with denunciation still on our hands. Perhaps he could write it "either alternative" prescribed in the Book of Common Prayer. But as we have seen that would give lawyers equal room to play about when there were at least three titles from which selection could be made.

We confess to a measure of astonishment that such arguments could be solemnly professed in a serious assembly. Next, "Observer" gets very sad over the exclusion of "the harmless title of Eucharist." Canon Holmes, in his letter to the "Church Standard" was jubilant at this very omission which it is hastily assumed the Ordinance demands. He says, "All can be thankful to the Sydney Synod for giving such a bold and uncompromising lead away from a slavish following of the 16th century reformers." His reason is that in the Articles the word "Eucharist" occurs. Of course no Sydney clergyman in the judgment of Canon W. Holmes could really know this! He writes, "The Synod of the Diocese of Sydney disallows the use of the term 'Eucharist' for the Service of Holy Communion." It almost drives to despair to see such gross misconception. If the Reformers freely used the term Eucharist and yet refrained from employing it as an alternative title of the Service of Holy Communion, it may be assumed they had good reason for this reti-



## STERLING PREPARED PAINT

AUSTRALIA'S BEST

Sterling Paint & Varnish Co.

ALEXANDRIA



cence. If they employed the term as a title of this religious service in the Book of Common Prayer the Ordinance in no way restricts a clergyman in such a use of it. Canon Holmes is clever without judgment and incorrect in his charges. The Sydney Synod does not disallow the use of the term "Eucharist," "Breaking of Bread," "Sacrifice of praise and thanksgiving," "Agape," "Anamnesis," or any other cognate expression. It only requires that in announcing a religious service prescribed in the Prayer Book, the title or one of the titles used in the Prayer Book shall be adopted.

"Observer" has a strange comment on the final form of the Ordinance. He writes, "A strange inconsistency often marred the arguments of the debate, for in this freedom-loving community the purpose of this Ordinance was to avoid offence to people who dislike terms like Mass or Eucharist, but the Freedom of those folk who desire the use of such titles was sadly disregarded" (The bold type are Observer's). "Observer" failed to notice that Archdeacon Hammond pointed out that the term "Breaking of Bread" might give offence to some people, and as it was not a prescribed title it should not be used. Has a minister who is under obligation to use the Book of Common Prayer entire freedom to describe its services in any way he likes? We are reminded of the famous cartoon in "Punch" after the establishment of the Irish Free State. A policeman approaches a man driving a horse and cart. He says, "You are on the wrong side of the road," and receives the reply, "Isn't this a free country now, can't I drive on any side of the road I like?" "Observer" lacks the humour, but supplies the material necessary for the joke in "Punch."

The next objection contains an obvious mis-statement of fact, it asserted "The regulation of clerical vestures was the prerogative of the Bishop." No authority is cited for this remarkable opinion for the very good reason that no authority could be cited. The Act of Uniformity (14 Charles II) requires that "all and singular ministers in any cathedral, collegiate or Parish Church or Chapel, or other place of public worship within this realm of England, Dominion of Wales, and town of Berwick-upon-Tweed, shall be bound to say and use the morning prayer, evening prayer, celebration and administration of both the sacraments, and all other the public and common prayer, in such order and form as is mentioned in the said book annexed, and joined to this present Act." "No form or order of Common prayers, administration of sacraments, rites or ceremonies, shall be, openly used in any church . . . other than what is prescribed and appointed to be used in and by the said book." Clerical vestures are appointed in the Book of Common Prayer and hence every bishop is bound to enforce the requirements laid down in the Ornaments Rubric as interpreted by law. The Archbishop of Sydney, Dr. John Charles Wright, recognised this fact in the undertaking which he obtained from every clergyman seeking licence in the Diocese of Sydney. In the Exeter Reredos Case, while the Privy Council upheld the visitatorial powers of the Bishop of Exeter, it reversed his order for the removal of a Reredos. The Canons are "to be from time to time observed, performed, fulfilled and kept, as well by the Archbishops of Canterbury, the bishops and their successors, and the rest of the whole clergy of the said province of Canterbury." The same code was accepted by York in 1606. These Canons provided amongst other things for "a decent and comely surplice with sleeves" to be worn. How foolish it is therefore to suggest that "the regulation

of clerical vestures was the prerogative of the bishop." Again the objection is taken to the Ordinance that it did not state the law accurately. The ground taken here is that the reference is to Ridsdale v Clifton and that "as far as vestures are concerned, Ridsdale v Clifton dealt only with the alb and chasuble." This objection is due to a careless reading of the original ordinance. There are two clauses in the impugned paragraph and the first clause only refers to the decision in Ridsdale v Clifton. That it is correct may be easily ascertained. One quotation may be given. "Reading, then, as to their Lordships consider they were bound to do, the order as to vestures in the Book of Advertisements, into the 25th sec. of the 1st of Elizabeth chap. 2, and omitting (for the sake of brevity) all reference to hoods, it will appear that that section from the year 1566 to 1662, had the same operation in law as if it had been expressed in these words: 'Provided always that such ornaments of the Church and of the ministers thereof shall be retained and be in use as were in this Church of England by authority of Parliament in the Second Year of King Edward VI, except that the surplice shall be used by the ministers of the Church at all times of their public ministrations, and the alb, vestment or tunic shall not be used, nor shall a cope be used except at the administration of the Holy Communion in Cathedral and Collegiate Churches.' No doubt can be entertained that for nearly two centuries, succeeding 1662, the public and official acts of the Bishops and clergy of the Church, and of all other persons, were inconsistent with the supposition that the Rubric of 1662, had made any change in the law."

Instead of giving his own synopses, and on the basis of them, accusing a clergyman of "tinkering with the law," Mr. Kerrigan

had supplied even one full quotation such as has now been given the Synod would have been better able to judge as to the soundness of his arguments. Indeed the change of not stating the law accurately can be retorted on "Observer" with great vigour. He states "The charges against Purchas included a charge of wearing coloured stoles at Morning and Evening Prayer, and a charge of wearing a stole crosswise at Holy Communion."

"Sir Robert Phillimore held the former practice illegal, but did not hold that the wearing of a stole was illegal at Holy Communion." This is quite wrong: The judgment reads, "It is unlawful, therefore, for Mr. Purchas to wear or authorise to be worn a cope at morning or at evening prayer; albs with patches called apparels, tippets of a circular form, stoles of any kind whatsoever, whether black, white or coloured, and worn in any manner." There is not the slightest ground for limiting the prohibition against wearing of stoles to morning and evening prayer. The interposition of an injunction against albs other than plain before the mention of stoles is clear evidence that the service of Holy Communion as well as other services was in contemplation and the articles of charge compelled a recognition of that service which is met by the words, "worn in any manner." A still more obvious blunder is discoverable in the words published in italics in "The Church Standard." (Sir Robert Phillimore) "held that all vestments mentioned in the Prayer Book of 1549 might legally be worn." He omits the salient facts (1) that on this ground he rejected the use of the stole as it is not mentioned in any rubric in the Prayer Book of 1549. This invalidates the argument that the condemnation of the use of stoles only extended to their employment in morning or evening prayer. (2) The decision of Sir

(Continued on page 14)

## GIVE "JUNGLE DOCTOR" BOOKS THIS CHRISTMAS



- "Jungle Doctor," 4/6.
- "Jungle Doctor Operates," 4/6.
- "Jungle Doctor's Enemies," 4/11.

Special autographed copies for 5/-.

These are stories, told by a Missionary Doctor, of medical mission work in Tanganyika, East Africa. The "Jungle Doctor" books are remarkable narratives, which have proved overwhelmingly popular throughout Australia. The books are strikingly illustrated, and there are actual photographic reproductions of unusual medical cases.

THESE ARE BOOKS FOR YOUNG AND OLD — INDEED, FOR ALL WHO HAVE FELT THE COMPELLING FASCINATION OF "DARKEST AFRICA."

BE SURE TO GET YOUR COPY FROM YOUR NEAREST C.M.S. BRANCH OR DEPOT.

## PERSONAL

Deaconess Nora Tress, Deaconess at Holy Trinity, Hobart, for several years, has returned to Sydney to take up duties at the Pallister Girls' Home, Greenwich.

Dr. John Knox, son of Canon and Mrs. D. J. Knox, was married on Saturday, December 3rd, to Miss Sheila Nicholson, daughter of Mr. and Mrs. D. T. Nicholson, of the Hermitage, Ryde. The wedding took place at St. Anne's Church, Ryde.

The Vice-Principals of the two leading Theological Colleges in the Commonwealth Moore College, Sydney, and Ridley, Melbourne, both left for England this week on a visit. Canon Loane, of Sydney, travelled by air to join the "Orontes" at Fremantle, and the Rev. Leon Morris sailed from Melbourne by the "Otranto" on Wednesday.

Miss Alma Fletcher, of the Home Mission Society Office, Sydney, was married on November 26th, at Canley Vale, to Mr. R. Michael, also of that parish. We offer our congratulations.

The Rev. W. M. Holliday has resigned the Parish of Queanbeyan, Diocese of Goulburn, as at January 31st next, and will enter into retirement. It is forty three-years since he was made a deacon after training in Moore College, Sydney. He served the Diocese of Sydney from 1906-1915 at Camden, Darling Point and Mulgoa. He served as a Chaplain to the Forces from 1916-18, and on his return entered the Goulburn diocese as Rector of Yass in 1919. He served there for 16 years, and in 1936 became Rector of Queanbeyan.

Dr. K. B. Fraser, Chairman of the Cathedral Completion Fund, Brisbane, has been honoured by his appointment of "Surgeon to the King." We offer our sincerest congratulations.

Canon J. L. Watt, Missioner of the Mission of St. James and St. John, Melbourne since 1939 and previously organising Secretary from 1926, will be relinquishing his duties at the end of this year and then retire from full time ministry. Canon Watt has most ably organised and developed the scope of the Mission.

The Rev. S. H. Burrigge, who has been associated with the Mission of St. James and St. John since 1933, has been appointed by the Board to succeed Canon Watt as Missioner.

The Rev. R. G. Long, locum tenens at Holy Trinity, East Melbourne, has been appointed to the parochial district of Eltham.

Archdeacon A. Gearing, rector of Carisbrook in the Diocese of St. Arnaud, has been appointed assistant secretary of the Australian Board of Missions in Victoria, and will take up duty in January next.

The Venerable George William Carter, Archdeacon of Wangaratta since 1933, died at his residence, "Godstow," Wangaratta on October 29, aged 82. He came out from England to study law but was ordained deacon in 1892 by the Bishop of Riverina and priested in 1894 by the Bishop of Adelaide.

His appointments have been Curate of Hay, 1892-3; Menindie 1893-5; Org. Sec. — Diocese of Riverina, 1895-7; Curate of St. James, Melbourne, 1897-8; Minister of Chiltern, 1898-1902; Rector of Seymour, 1902-21; Archdeacon and Rector of Shepparton, 1921-33; Archdeacon of Wangaratta 1933 and Registrar of the Diocese, 1945. He was also Vicar-General from 1931 and Military Chaplain. He leaves a widow, three sons and two daughters. After service on October 31, at Holy Trinity Cathedral, Wangaratta, which was largely attended, Bishop Armour officiated at the Wangaratta Cemetery.

We regret to note the death of the Rev. Rouse Upjohn, Rector of St. John's, Bega, who died in a private hospital on November 17th.

We offer hearty congratulations to the Rev. Leonard Gabbott, who will mark the fiftieth year of his ordination on St. Thomas' Day. Mr. Gabbott was ordained in 1899 by the Bishop of Lichfield for the Bishop of Worcester, and came to Australia after serving in several parishes in England, in 1909. On Sunday last he preached at the Anniversary of St. Stephen's, Willoughby where he had been Rector for eight years. Although retired from active parish work, Mr. Gabbott is chaplain to the Home of Peace at Marrickville.

We are sorry to note the illness of Mr. Jack Robson, of the Father and Son Welfare Movement, and whose engagements for some time have had to be cancelled. Mr. Robson has also been doing excellent work at the Court for drunks in connection with Hammond's Social Services.

Rev. F. Rice, of Kingsgrove, Sydney, has been appointed to the Parish of Corral on the South Coast of N.S.W. The Rev. C. Fletcher has been appointed to succeed Rev. F. Rice, at Kingsgrove.

The Annual Festival of the N.S.W. Mission to the Jews was held in the Bible House, Sydney, on Saturday, Dec. 10th. Archdeacon H. S. Begbie, Chairman of the Council presided. The St. Cuthbert's choir contributed musical items. This Mission was founded by the late G. E. Ardill, M.B.E., and is doing a faithful work.

## A MOUNTAIN SONG.

By the late Archdeacon S. M. Johnstone. A book of verse describing the beauty of Mount Buffalo, Victoria, with a foreword by Professor E. R. Holme.

The Venerable Archdeacon Johnstone, M.A., F.R.H.S., F.R.A.S., F.S.A., Ch. St. J., died at Mount Buffalo in May of this year. Although he had written "A Mountain Song" in 1948, he completed the final arrangements with his printers for the general set-up and cover of the book just before he went to Mount Buffalo in May.

The form is most attractive and the book would make a suitable Christmas gift. Professor Holme says in the foreword, "Archdeacon Johnstone was one of those naturally gifted for the making of verse. Humour was not the least of his equipment. His literary self expression included history as well as verse, and the latter drew much of its inspiration from the scenery of Mt. Buffalo which was always for him a tonic for soul as well as body. About it he wrote much of his best verse. As a verse writer he brought all his gifts into play upon the foundations of his faith, with a high seriousness all the more effective for the humorous sense it carried." Our reading, too, has impressed us with having "verse with a message." We trust it will have a large number of readers.

Copies may be obtained from Miss Thatcher, Diocesan Registry, St. Andrew's Cathedral, George St., Sydney. Price 6/6, postage 3d.

Acknowledgment to the Church of England Newspaper and the Record for the article "Set the Bible Free" in our last issue was inadvertently omitted.

## TO OUR READERS.

The opinions expressed in signed articles or letters or in articles marked "Communicated" are not necessarily those of the "Australian Church Record." The appearance of such articles or letters only implies that the Editor thinks them of sufficient interest to justify their publication.

## The MacLaurin School, Leura, N.S.W.

(A CHURCH OF ENGLAND SCHOOL)

Under the control of the Council for the Promotion of Sydney Church of England Diocesan Schools, appointed by the Synod of the Diocese of Sydney.

Kindergarten and Primary, Boarding and Day School, for Boys. Owing to expansion, more boarders from seven (7) years can be taken in 1950.

The next Term begins on the 8th February, 1950.

Applications to be addressed to—

THE HEADMASTER,

The MacLaurin School, Gladstone Road, Leura

Phone: Kat. 772.

C. H. Lloyd, M.A. (Camb.), Headmaster



## TO AUSTRALIAN CHURCHMEN.

## THE CHRISTMAS MESSAGE

Once again Christmas comes to lay its spell upon us. If only for a brief period; with carolling in the air, the Christmas card and the festive array of shops, it bids us pause in the midst of the hurry and the bustle of the world's happenings and turn our thoughts to that event in Bethlehem of almost twenty centuries ago.

Granted that for many, the Christmas Festival has few associations other than eating and drinking; the exchange of the Season's Greetings; and the setting forth of an overflow of good feeling to acquaintances and even to comparative strangers, which ordinarily would not happen. For even the most churlish and misanthropic cannot help but yield to the season's good cheer and smiles, so magnetic is the strange spell of the wondrous child at Christmastide. It is one of the wonders of the ages! Let men say what they will, the Infant Babe, with all that His gracious birth means, weaves His magic, and diffuses His message, so much so, that even hardened men and women catch His reflection in the happy faces of children or overhear His voice in the merry laughter of care-free youngsters. The Home and Childhood have been transfigured by the coming of the Son of God. All indissolubly interwoven into the very life of the Christian family caught up in its Christmas rejoicings. We do well to let this Child cast afresh His spell over us to open the doors of our hearts to His approach and make room for Him in the deepest places of our home life. Only thus shall the Christmas festivities be truly hallowed and blessed, and the Christmas Festival before us and those we love, a time of joy and peace past all telling.

However, there is something far deeper and more profound than this in the keeping of this season. Christ's coming means more for the world than radios blaring out tunes hallowed by Christmastide association; more than the hearty consumption of poultry and pudding, more even, than the much advertised distribution of Charity, in unloading parcels into the lap of recipients; yes, and even more than red-faced, black-booted, hoary bedecked gentlemen parading their wares in enterprising stores. The Christian believes that Christ's entry into this world is a historical and physical fact and it has definite consequences in the physical and historic world. He believes that God Himself supernatur-

ally entered, in fact and deed, in the Person of our Lord Jesus Christ into the sequence of mundane life and developments. He is convinced that the Divine Son was actually born of a virgin in a village called Bethlehem in Palestine at a particular moment of time. This is a supernatural fact, from which supernatural effects follow. God was in Christ reconciling the world unto Himself. The Christmas Gift in the Child Jesus was no sudden afterthought of God, suddenly given in haste upon a surprised world. On the Divine side there had been from all eternity an eternal purpose of God and man as one. That oneness had been broken by Adam's sin and so the eternal purpose set about the reconciliation of God and sinners. On man's part, deep down in his sentient being was an age-long hope. He is restless till he rests in God. Human hope is just the outcome of human need, and the Divine Purpose was the intention of meeting that need. Age after age, men had become increasingly conscious of the strange futility of human life—of frustration, of baffled purpose, of expectations of better things, peace on earth, good will amongst men which faded or melted before another uprush of man's sin and rebellion expressed in waywardness, ill-will and war. Fortunately for this hungry, unsatisfied heart of man, prophet and seer had spoken of One to come, who would finally bring in an age of gold, give light to them that sit in darkness and in the shadow of death, guiding their feet in paths of peace. Human need—tragic and desperate, and over against it there is the Divine Purpose to meet it. In other words there is the age-long divine plan. And thus it is Christmas comes with its profound message revealing God's way of meeting man's deep need—namely the Incarnation of our Lord Jesus Christ—the Son of God the Word made flesh. Christ was born of Mary—"God of God, Light of Light, very God of very God, Begotten not made, Being of one substance with the Father, of Whom all things were made: Who for us men

and for our salvation came down from heaven and was incarnate by the Holy Ghost of the Virgin Mary and was made man."

This wondrous condescension did several things. It answered the age-long question: "Does God Care?" Down the centuries great seers had cried out, "Oh, that Thou wouldst rend the heavens and come down," "O Lord, how long shall I cry, and thou wilt not hear?" I cry unto Thee of violence and Thou wilt not save." These cries and many others like them were answered on the first Christmas Day—God did care. He did more—He loved, "God so loved the world that He gave His only begotten Son." It was no wonder that to Philip's anxious questionings, "Lord, show us the Father, and we shall be satisfied, Jesus of Nazareth gave the answer, "He that hath seen Me hath seen the Father." And then to John's inquiry, "Go and show John again those things that ye do so see and hear, the lame walk, lepers are cleansed, deaf hear and the poor have the Gospel preached unto them." And to man to-day, storm-tossed and distressed with his own inherent failure and the mess he has made in the world Christmas comes preaching the same evangel of the loving care of God and His redeeming and transforming power if only man will come down from his proud pedestal and humbly accept the gift of salvation.

The Birth of Jesus Christ was the birth of a new source of life and power. It was a world weary and disillusioned into which He came. Humanity was infected by a moral paralysis. Ideals there were, but there was no power to attain them. The philosophies of the time were powerless to awake new life or to bring comfort to the common heart of man. The awakening came with the birth of the Babe at Bethlehem. When the Babe grew to manhood He revealed Himself as the Redeemer, One who could bring men back out of the slavery of sin and self, and recreate them, and set their feet on a new road of service and aspiration. He set a loftier standard of living than any who had gone before. "Be ye perfect" was His injunction. It would have been mere mockery to hold up such an ideal before men, if power for the transformation of character had not been available. But that that power is available is the verdict of Christian experience all down the centuries. Christianity lives on because Christ has proved Himself not only the Redeemer but also the life-giver.

## Why The Son Of God Became Man

## A CHRISTMAS MEDITATION.

In this great fact of the Incarnation and the blessings which have followed on, is seen revealed the character of God. The Eternal One could only be made known to us men as He is revealed in human form. It is only in the face of Jesus Christ as we behold it, do we see the glory of God. "The Word was made flesh and dwelt among us and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." Why did God become Man? It was necessary so that He might achieve through a human experience the renewal of the race. As man only could He go to Gethsemane and Calvary, rise again in Resurrection and pass back for Ascension into the glory that He had with His Father before the world was! The Captain of Man's Salvation, the Elder Brother of Man, must needs be made one with His brethren both in their humiliation and their triumph. He must become as man is to raise man to be as He is. The whole Christian revelation in Christ Jesus, the whole of His mediatorial purpose is of a piece and is bound up indissolubly in the Christmas fact.

It is no wonder Christians rejoice with joy unspeakable at Christmastide and gather together in adoring worship. They are convinced that God entered in the Person of His Son into the fact and experiences of this humanity of ours—and thus into the sequence of earthly events. Christianity is an enthusiastic faith in the supernatural, and all through the Christian centuries it has been simply and solely in the strength of this faith, that Christianity has changed again and again the lives of men. "These men are come here who have turned the world upside down." And the Christian of to-day is called to set himself to this same work in Christ's name and power. He is bidden in the very nature of things to rejoice at the good news that he is not left alone to grope his way through life, but that there is One, who Himself wore our human nature, who can infuse into him His strength and make him master of himself. The glad homage which man should pay at this season is the offer of himself to Christ, that He may heal and renew him. "A broken and a contrite heart" is his best birthday gift, and thus surrendered, healed and renewed, it is for him in turn to go forth in the strength of his supernatural faith to win the world for Christ and through Divine Grace help bring it into the paths of peace and goodwill.

The central theme of the Epistle to the Hebrews is Christ in his High Priesthood. The writer begins with the eternal Sonship of Christ and His true Deity. He passes in the second chapter to the incarnation and true manhood of Christ. Our Saviour did not take upon himself the nature of angels; he became man. "For verily not of angels doth he take hold but he taketh hold of the seed of Abraham." Why this humbling? Why must the eternal Son of God become man?

This is answered by three suggestive quotations from the Old Testament. These quotations would appeal to the first readers of this Epistle. They as Hebrews had been brought up both to reverence the Old Testament and to understand its contents.

These quotations, together form an instructive sequence.

## God Manifested.

First the Son of God became man that he might reveal God to men. ("I will declare thy name unto my brethren, in the midst of the congregation will I sing thy praise.")



This is necessitated by the nature of the case.

Personal qualities can only be understood as seen in a personal life. The holiness of God and the love of God were both perfectly manifested in Christ. "God . . . hath . . . spoken unto us in his Son . . . who being the effulgence of his glory and the very image of his substance."

The apostle John opens his book of the gospel with a similar message: "In the beginning was the word and the word was God . . . And the word became flesh and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father) full of grace and truth."

This saying fulfilled in Christ, "I will declare thy name unto my brethren," has a very searching application to ourselves. The nature of true religion necessitates its personal expression. As God was revealed in Christ so Christ must be seen in us. We are to be "living epistles" of Him expressing to the world the holiness and love of God.

## Manhood Exemplified.

Further, the Son of God became man that He might show us the Christian way of life. ("And again, I will put my trust in Him.") Faith is basic in the Christian life. Christian faith is an active principle and has two component parts, belief and trust. All other faith is falsely so called. First we believe in God then we trust Him. First, we believe God, then we trust His word. And trust is expressed in obedience; without trust we cannot obey. The Christian life as such is a walk by faith. A life of faith is its essential nature. Faith is the Nexus between the soul and God.

This has been seen in some measure wherever the Holy Spirit has been at work in the lives of men, but was perfectly exemplified in the earthly life of our Lord. His life was wholly dependent upon the Father and entirely obedient to Him.

## Mankind Redeemed.

Thirdly, the Son of God became man that he might open the Kingdom of heavens to all believers. ("And again, Behold I and the children which God hath given me.")

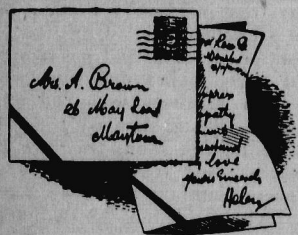


The meaning here is made clear by the verse that follows: "Since the children are sharers in flesh and blood he also in like manner partook of the same, that through death he might bring to nought him that had the power of death that is the devil and might deliver them who through fear of death were all their lifetime subject to bondage." Christ became man that he might redeem us by his death on the cross. One of the preceding verses gives this same testimony. The Son of God became man "that by the grace of God he should taste death for every man."

The truth of Christ's redeeming work on the cross is more fully expressed in the ninth and tenth chapters of this Epistle. There we are taught its completeness and finality.

This then is the heart of the gospel message. Christ by his death for us on the cross has opened the Kingdom of Heaven to all. He died for a sinful world. The privilege of the church and one of its glories is to proclaim that message to all men. And woe is unto us if we preach not the gospel.

Notice that our writer in the chapter before us goes on to say: "Wherefore it behoved him in all things to be made like unto his brethren that he might be a merciful and faithful high priest in things pertaining to God to make propitiation for the sins of the people." In the message of the gospel the cross and the manger are linked together; Calvary is within sight of Bethlehem.



### WORDS ARE NOT ENOUGH

Words can't express the gratitude you will feel towards Wood Coffill for their quiet and sympathetic ministrations when a loved one passes on . . . your wishes are carried out with restraint and understanding.

**WOOD COFFILL LTD**

Head Office: 810 George St., Sydney  
Phone: M4611, Newcastle B1782,  
Katoomba 41  
Chapels in all Suburbs

### THE ABIDING WONDER OF CHRISTMAS.

By the Rev. H. E. S. Doyle.

Christmas! What a wealth of sentiment is enshrined in that word! It brings to most of us thoughts of gifts and giving, of Santa Claus and stockings and the scarcely restrained expectancy of little children, of good things to eat, and of family reunions.

But is that all that Christmas should mean as we celebrate it in this twentieth century?

One writer has commented that so secular has our Christmas become that even non-Christians will join with us in celebrating it without any sense of incongruity!

What a strange state of affairs! What a strange perversion of the underlying reason for the Christian commemoration of Christmas!

"For many," says Ilico, writing in the "British Weekly," "Christmas has become a festival akin to those of which we read in pagan Greece and Rome—a time of feasting and jollity connected with an ancient myth which educated people would not take too seriously, but would suppose to indicate some secret truth or general principle. Christmas represents the solidarity of families and the ideals of universal peace and the alleged brotherhood of man. Very pretty, and, I dare say, very useful, but what has this to do with the Christian festival?"

And he is right! For many of us Christmas has lost its real meaning as a festival of the Christian Faith. It has become so swamped with sentiment, so hidden beneath myth and legend and fairy-tale, that it has ceased to have either relevance or meaning, and is devoid of any religious—let alone Christian—associations. But in spite of all the misunderstanding and misapplications of the Christmas message, the fundamental truths of the Festival still stand.

"And was incarnate by the Holy Ghost of the Virgin Mary"—that is the way in which the Creed describes the mighty event which Christmas commemorates, and even though many may profess unwillingness to accept in its fullness the Faith of Christ, yet none but the very foolish doubt that Jesus Christ was born.

The Christmas Festival has its roots in history. It tells how God took pity upon the human race and stooped to lift it from the miry clay of sin and self-will, and set its feet on the way that leads to Him.

As Ilico says, "Though we do not know in what year He was born nor what month of the year, though we be sorely perplexed by stories of the magi and the star, there is no doubt that He who 'was crucified under Pontius Pilate' was truly born some thirty years or more before. He is come, and the world can never be the same again, can never sin so lightly, can never manage to forget. It is not unseemly that all men of goodwill or religious interest should celebrate with thankfulness on one day of the year the coming of the Holy One."

For us Christmas is not primarily the festival of family joys, or of world-brotherhood! It is, first and foremost, a commemoration of the everlasting mercy of God.

"The Word was made flesh," says St. John, "and dwelt among us, and we beheld His glory." And even though we cannot explain why He should have condescended to come as He did, yet we must admit that somehow God has been nearer and more real to us since we beheld His glory in the face of Jesus Christ.

There is something appealing in the utter simplicity of the Christmas message. The Eternal Son put aside for a time the habiliments of the Godhead, and dwelt among men. Why? The Scriptures record His purpose—"that He might bring us to God!" And therein lies the abiding wonder of Christmas!

Let us not try to puzzle out all the mysteries of this great event, but rather let us humbly accept the proffered gift of His love and grace revealed to us in the Incarnation, and offer Him our heart's love in return.

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

### C.M.S. SUMMER SCHOOL, SYDNEY

Thornleigh Conference Centre has proved a popular and convenient site for the Summer School, and will be the location for the 1950 School to be held from the 6th to the 14th January.

In order to cater for business people and those who cannot spare the full week the School will open at 6.30 on Friday, 6th, giving a full week-end for those who can attend. Members will be able to get away early on Saturday the 14th if they have any other holiday plans.

The title "Know Your Neighbours" is a theme which should commend itself to all who are seized with the importance of the missionary enterprise. Informative addresses on the Aborigines and the N.E.I. as well as more distant fields where C.M.S. is at work should provide worthwhile food for thought. The Bible Studies will be given by the Rev. C. H. Nash and will be directed to the theme "God's Purpose for the World" as revealed in scripture. Missionary studies will be under the leadership of Archdeacon Kidner.

Those who wish to enrol as members should do so as soon as possible. The fees are £2 7s. 6d. for the full week or £1 1s. 6d. for the week-end. Send your application to C.M.S. House. Visitors to the evening meetings which commence at 7.30 will be most welcome. It is suggested that groups might be arranged from parishes to attend a whole day or evening meetings.

### RECORD FLOWER SHOW.

Writing in his parish paper, the Rector of Kangaroo Valley states:—

"First, I must thank you all most sincerely for everything that was done for the Flower Show."

"The £173 which was raised comes as a most timely help to the finances of the parish, in a year when the Parish Council faces the task of increasing its regular income by £75."

Although the financial result means so much to us, the raising of money was not, of course, our only aim. Our Flower Show is an event in which the whole community is glad to join, and I think that in size it must come next after the agricultural show amongst Kangaroo Valley's annual functions. This is something at which the Valley shines and it is right that it should be so in a rural district. May such things that we are good at encourage us to put our best into our other activities. In religion, and things like education, we need the same zest, the same desire to excel, as have been shown so splendidly in this year's Flower Show."

## Church of England Homes for Homeless and Neglected Children

It may be that some of the readers of "The Record" do not know the location of our Homes so may we commence this article by saying that one set of our Homes—"Havilah"—is on the lovely heights of Wahroonga, about half a mile from Pearce's Corner and on the Pennant Hills Road. Here we have some 50 or 60 tiny tots varying in age from 2 to 7 years. Three fine buildings are set in 22 acres of land and immediately surrounded with nice gardens. Coming, as our children do, from sordid surroundings, it can easily be imagined the effect that all this beauty has on their tender and impressionable lives. One thing we find—they soon leave off the language of the gutter and commence the songs of the birds.

Our Homes for older boys and girls are situated at Carlingford—the Boys' Home just on the outskirts of the village and the Girls' Home one mile further on the road leading to Parramatta. Here again, the environment is one of beauty. As one looks from the Boys' Home towards the Western Hills immediately the words of the Psalmist come to the lips—"I will lift up mine eyes unto the hills. Whence should my help come?" The lads soon learn the answer to that great question, but we venture to say that beauty that surrounds them helps them in knowing it.

It should be a great joy to the Church at large that we have such places of beauty for children who for the most part, have only had a sad and sordid background to their lives. Here are a few short histories of recent admissions:

1. Lindsay (aged 8½ years) and Ronald (aged 6½)—brothers—came to us from a tent home in a camping area. Here they had lived a completely undisciplined life and tender as their years were, already morally corrupt. The father was a ne'er-do-well, the mother, completely broken in heart, had cleared out.

2. Billy and his sister, on entry to our Homes, were described as "terrible kids." Can you wonder. Five years before their father had commenced another home. The mother and grandmother lived with the

children in a couple of rooms and passed their spare time in the local pub. Billy and his sister meanwhile played in the gutter outside and learnt the language which we identify with it.

Already the new surroundings, the strong loving discipline of the Homes and a higher way of life are having their effect, and all these children are responding.

We strive to give the child the opportunity in education that each Australian child should enjoy. There is a well-equipped kindergarten at Havilah and our leader is a trained kindergartener. Children beyond this stage in all the Homes go to the local public school and share the privileges of other children. When the time comes, they sit for the Intermediate Examination and generally do very well. After the Intermediate Examination a position is found for the boys and girls ready to enter the world of labour, but if special aptitude is shown in the examination, opportunity is given for attendance at a High School and the preparation for the Leaving Certificate.

Some of our lads have done so well that they have gained exhibitions to the University. One graduated last year in the Faculty of Engineering and now can attach the letters B.E. to his name. He shortly will go to Sweden to represent the firm for which he is now working.

When we remember that but for the Homes these young men could easily have been amongst the flotsam and jetsam of life we do thank God for what He is enabling us to give.

It is pleasing that so many old boys make their way back to the Homes. In a coloured film depicting our work one of the most pleasing scenes is the visit of an old boy accompanied by his son. After the last reunion this letter was received:—

"First of all I want to thank you, also the Staff, for a really wonderful time. The dinner was a wonder—how you managed it I don't know, but I can assure you we all came away with a very full and glad feeling. You have no idea how it feels to be made welcome after so many years. It was grand."



I can't express myself very well on paper, but I'm sure you will understand just how all we old boys feel to be made one of the big family once again, for which all I can say is thank you all again.

I do hope my request will not seem strange, and I trust you will approve, but I would like to have one of the boys down here for a week's holiday. If it is possible I would like him to come early in the New Year. Now as regards the money, I will send it up. He will not need any money at all—just a few clothes. I will give him some pocket money when he arrives. If this is possible, you could let me know the day most suitable and what time he leaves Central so that I could meet him at . . .

Well, good people, I will bring this short note to a close, wishing you and all the staff a very happy Christmas.

Yours very sincerely,

Our old girls, too, find great pleasure in returning, and recently two of them helped us in a critical time of staff changes.

Our biggest difficulty to-day lies in keeping up the staff to full strength. The higher wages, the lesser hours, the free week-ends which are the lot of the workers in offices, factories, etc., make a position on our staffs quite unacceptable. The only folk who can really fit into the work of the Homes and accomplish the ends for which we seek are they who have had a spiritual experience. In the past we have been singularly helped by such men and women and thank God there are still many on our staffs of whom this can be said, but we need more. We shall indeed be glad to hear of any who, with the Grace of God in their hearts, are ready for more than a fixed number of hours each week.

Another great problem is that of finance. Whereas a few years ago we found that £15,000 a year could run our homes, it is nearer £30,000 now. Last year we had a debit balance of £2500, due to circumstances over which we had no control—higher wages, increasing costs for food, etc. The last thing we desire is a curtailment of our valuable work and so far we have steadfastly set our faces against it, but unless added support is given, what can we do? We are doing all in our power to increase our income. Through the years God has supplied all our needs and we have faith enough to believe they will still be supplied, but at the same time we must make our position known. The work is some of the most important in the Church and the Clergy have found that no proper case has ever been turned away. We hope that this may continue and with the help of God's good folk it will.

But before this article is ended may we add that in addition to all the foregoing work our great Homes movement includes a beautiful Home for Elderly Ladies. It is known as Rosebank-Waratah, and is located in Marlborough Street, Drummoyne. In this home we make the lives of 25 elderly ladies very happy and we hope that the time is not far distant when the Home will be enlarged to take more. But here again we are faced with an annual loss on the working, for subscriptions do not make up for the difference between the income and the costs of running such a Home.

Christmas is a time, as you can imagine, when we strive to make our big family of elderly ladies and children particularly happy. Any help the readers of "The Record" can give will be greatly appreciated but we hope at the same time that help will be extended beyond the Christmas season because we need it so much.



(Continued from page 8)

Robert Phillimore concerning the interpretation of the rubric has been rejected twice over by the Privy Council. In Hebbert v Purchas their lordships rejected the interpretation of Sir Robert Phillimore who assumed that the Ornaments Rubric required "for Ministers below the order of Bishops, and when officiating at the Communion Service, Cope, Vestment, or Chasuble, Surplice, Alb and Tunicle."

It is perhaps significant that the learned judge does not enumerate the stole; at least it throws light on his prohibition of that particular vesture or ornament. Their Lordships of the Privy Council decided "that in prescribing the surplice only, the advertisements meant what they said, the surplice only, and that strong steps were taken to ensure that only the surplice should be used." Ridsdale v Clifton endorsed this opinion. It is interesting to notice that Sir Robert Phillimore was present at the hearing of this appeal so the court had the advantage of his investigations previously conducted in the case of Elphinstone v Purchas and yet adhered to the decision reversing his opinion.

All this is completely ignored in the communication of "Observer." It is a strange omission when we observe that the argument goes on to state that "without benefit of argument the Privy Council held that the wearing of alb, chasuble and tunicle was illegal." No notice is taken of the fact that in 1877 the Privy Council had the benefit of argument and that there was present on the Bench the very judge whose decision had been reversed. "It was submitted, we are told that there had been no decision that wearing a stole at Holy Communion is illegal."

This is based on a wholly erroneous interpretation of the decision in Elphinstone v Purchas and exhibits the necessity for checking all such statements which a Synod has not the opportunity of doing. The next statement is so amazing that it could not be credited only that it appears in print. "Further if, as Archdeacon Hammond contended, 'minister' included 'bishop' the clause was contrary to the law of the Church of England as the Privy Council had expressly stated that no question of Episcopal vesture had been involved in either case." Taking these three points in order. At least there is the authority of Read v Bishop of Lincoln, for Archdeacon Hammond's statement that 'minister' includes 'Bishop'. Even therefore in its original form the ordinance is not contrary to the law of the Church of England. The Privy Council rightly stated (Their Lordships) "will premise that they do not propose to express any opinion upon the vestures proper to be worn by Bishops, as to which separate considerations may arise." To suggest that therefore the requirement of a surplice does not apply is not only to decide a question without argument but to assume that the framers of the Advertisements, when providing that "In the ministrations of the Holy Communion in Cathedral and Collegiate Churches, the principal minister shall wear a cope" deliberately excluded a Bishop from celebrating Holy Communion in his own Cathedral and reserved it to ministers only. Later "Observer" concedes that principal minister includes bishops. The problem becomes more acute when we read on "and at all other prayers to be said at that Communion Table, to use no copes, but surplices." Perhaps after all a wider charity might acquit clergymen of "tinkering with the law" when

such problems are cheerfully set aside by those who profess to quote the law accurately. The third point is that no inference can be drawn from the fact that "no question of episcopal vesture had been involved in either case." It simply means that the requirement of rochet and chimere was not before the court, that does not mean and cannot be taken to mean that a bishop is absolved from the duty of wearing a surplice. It simply asserts that the matter was not before the Court and no more. That the term surplice sometimes included a rochet may be gathered from the Visitation Articles of Bishop Hall of Exeter, who in 1636 inquired whether the clerk usually wore a surplice or rochet. We have this on the authority of Rev. Vernon Staley Lyndwood to whom Archdeacon Hammond refers wrote: "That (i.e., the rochet) differs from the surplice because the surplice has hanging sleeves, but the rochet is without sleeves and is appointed for the priest when about to minister in the clerical office or perhaps to the work of the priest himself in baptising children lest his arms might be impeded by the sleeves." The "Episcopal surplice," as it has been called, overcomes this difficulty by having lawn sleeves attached. Parker's Register describes the Archbishop as vested "in a lawn surplice" at Holy Communion on the day of his consecration. It is just possible that the framers of the Advertisements knew that. At any rate Canon 24 of 1603.4 provides that "the holy communion shall be administered upon principal feast days, sometimes by the bishop . . . the principal minister using a decent cope." Does the word "minister" exclude the bishop and does the use of the cope inhibit the later Canon 58 that "every minister shall wear a decent and comely surplice with sleeves"? We are solemnly told that "both bishops and all unbeneficed clergy could not wear a surplice because, according to the terms of the Ordinance, the Surplice had to be 'supplied at the charge of the parish and none of them had a parish.'"

In the first place "Observer" might at least quote the Canon and the Ordinance correctly. The words are "to be provided at the charge of the parish." We now reach the illuminating conclusion that not only Bishops but also unbeneficed clergy are excluded from the terms of Canon LVIII. Further by a parity of reasoning a clergyman need not read the service in the Book of Common Prayer because "the churchwardens or quest-men of every church and chapel shall, at the charge of the parish, provide the Book of Common Prayer." But asks Mr. Kerrigan, suppose they do not provide it? He asked that question regarding the surplice. He did not ask it regarding the Prayer Book. Why?

The Canon and Ordinance have been interpreted as if they contained the words "shall wear a surplice which has been provided at the charge of the parish." The exact words "to be provided" only place an obligation on parishes but leaves the obligation on the minister untouched. Even elementary grammar would teach that.

Mr. Kerrigan is equally guilty with "Observer" in stating that in 1604 "the only universities then existing were those of Oxford and Cambridge." In Synod he made playful reference to the loss Archdeacon Hammond would experience if the Canon concerning the wearing of hoods were strictly enforced. Now Trinity College, Dublin, was founded by Queen Elizabeth in 1592. In 1634 the Irish Canons sanctioned by King Charles I provide "and in cathedral and collegiate churches, all deans, masters and heads for

of Collegiate Churches, Canons and Prebendaries, being graduates shall daily at the time both of prayer and preaching, wear with their surplices such hoods as are agreeable to their degrees." The Act of Union made "the doctrine, worship, discipline and government of the United Church" one.

Would Mr. Kerrigan or any lawyer contend that from henceforth clergymen of the United Church of England and Ireland unless educated at Oxford or Cambridge were precluded from wearing their hoods? Does not a charter establishing a University carry with it the right of a graduate to wear the hood pertaining to his degree?

The last blunder in this series of blunders to which we direct attention is equally surprising. "Finally the word 'stole' was excluded by amendment, and the clause passed in its original form, excluding the word stole. Thus the stole is permitted in the Diocese of Sydney." We can take no responsibility for the English which assures us in one breath that a clause had been amended and yet had passed in its original form. The hasty reader would conclude that there was an original ordinance which excluded the word stole, a further ordinance which included it and a final ordinance passed in its original form excluding the word stole. "Observer" cannot include himself in the category of those who can correct an ordinance by reference to an elementary study of grammar.

But it is more surprising to learn that all that is necessary to permit a vesture is to omit it from a list of prohibited vestures. Much play has been made on the maxim "omission is prohibition." We are now supplied with a contrary determination "omission is permission." On this reading so long as a clergyman wears a surplice he can wear anything else he likes, and where a clergyman is not told expressly that a certain garment is prohibited he can feel at liberty to wear it. We cannot recall any Canon which declares, "No minister shall wear a top hat." The Ordinance does not profess to be exhaustive but "to remove doubt and to secure a measure of uniformity."

Fortunately neither Archdeacon Hammond's, Mr. Kerrigan's nor "Observer's" obiter dicta are binding on the clergy. The Ordinance is. We must say, however, that "Observer's" crudities might lead to an unthinking application of Bumble's dictum, "If the law supposes that . . . the law is a ass—a idiot."

#### THE CHURCH OF ENGLAND EVANGELICAL TRUST OF VICTORIA.

Established 1910 and Officially Registered.

Public Officer of the Trust and Honorary Treasurer:

MR. A. G. HOOKE, F.C.A. (Aust.)  
400 Collins Street, Melbourne.

#### Members:

REV. W. T. C. STORRS, M.A., Warrigal Road, Surrey Hills, Melbourne.  
REV. K. HAMILTON, St. Clement's Church, Elsternwick.  
REV. C. W. T. ROGERS, St. Barnabas' Vicarage, Balwyn, Vic.  
MR. H. J. HANNAH, 23 Warrigal Place, Heidelberg, Melbourne.  
MR. F. L. D. HOMAN, Victoria Rd., Camberwell.  
MR. A. G. HOOKE, (Honorary Treasurer), 400 Collins St., Melbourne.  
MR. W. M. BUNTINE, M.A. (Honorary Secretary), 181 Kooyong Rd., Toorak, Melbourne.

Property left by Will, or Gifts towards Christian Work may be placed in the hands of the Trust Administration.

## OUTBACK AUSTRALIA.

### WOMEN MINISTER IN LONELY PLACES.

One day, a B.C.A. missionary while visiting a lonely outback home was talking to the lady of the house over the inevitable "cuppa" when the woman startled him by suddenly exclaiming, "I am sick of the sight of trousers!" The politely raised eyebrows and rather surprised expression on the missionary's face brought forth an immediate apology and explanation, and as he listened he understood as never before something of the awful loneliness of the women of the outback. This lady had a husband and grown-up family of sons of whom she was justifiably proud, but she had not seen another woman for many months. Like many another, she lives far from neighbours, and while she sees many men, shearers, agents, and travellers of all kinds, she rarely sees another woman. As the clergyman listened, there was born in his heart

a great desire to see deaconesses of the Church travelling through the bush to bring the ministry that only a Christian woman can bring to the women of the outback. And so it was that early this year, Deaconess Clarke and Deaconess Spry went out from Sydney to work amongst the women of the Far West. Already their ministry is bringing worthwhile results in good congregations in the little churches of Menindee and Ivanhoe, in a quickening of the spiritual life out there, in the spirit of the services conducted in railway camps and sidings and in the blessing brought to many a lonely homestead through the services conducted by these two fine young women. It is an inspiration to see them at work and to hear the expressions of gratitude of the people amongst whom they labour. Their work of less than a year has proved two things—I, That a Van is needed so that they will be enabled to visit the people more effectively, and often, with less fatigue to themselves. For so far, they travel on mail trucks, goods trains and push bike, and by anything else on which they can get a lift. At present, the Society has not sufficient money for the purpose and it will be grateful for contributions from members of the Church who wish to show their appreciation, of the remarkable, sacrificial

task to which the deaconesses have devoted themselves.

2. That here is an opportunity of service by the young women of the Church, a vocation which has infinite possibilities for winning women and children to our Lord Jesus Christ and to the building up of His Church. The work is hard, incredibly hard, it makes tremendous demands on the physical and spiritual life, but it is a work well within the capacity of women who are filled with the spirit of Christ. The B.C.A. will welcome enquiries from young ladies who may wish to learn more of this vital Christian service, with a view to assisting them to obtain the necessary training.

### Recruits Needed.

It has been said recently by some that there is no outlet in Australian country areas for the energies of the young men of the Church. This extraordinary statement takes no account of the work being done and which has



DEACONESS SPRY IN THE FAR-WEST.

been done now for thirty years by the younger clergy who are serving and have served in outback areas with the B.C.A. In N.S.W., Victoria, South Australia and Western Australia, a number of difficult missions are being steadily built up into the full life of the Church by the devotion of men who gladly give years of their lives to ministering to the outback. They scorn any reference to sacrifice. They scorn any praise which may come to them, for to them it is an opportunity to serve their Lord and His Church in a manner which not only appeals to their sense of duty, but also because they have a vision of the whole of Australia becoming the Kingdom of God. The Bishops under whom they serve have again and again paid unqualified tribute to the effectiveness of their ministry, so much so that a number of other bishops are continually requesting B.C.A. for men. There

is a wonderful opportunity being presented to the young men of the Church to serve their Lord through B.C.A. There are a number of large areas in all states which have had no adequate ministry for as long as ten years! And this in so-called Christian Australia in the year of our Lord 1949!

### A Welcome Waiting.

Everywhere the men of B.C.A. go, they are welcomed by bishops and people alike, the Church is strengthened and souls are blessed and won for God. Many people believe that all the clergy who are physically able should have at least five years' service in bush areas in some such organisation as B.C.A., for, by the experience they will gain and the enrichment of their own souls, and the building up of the Church amongst the finest people of our land, the whole life of Church at home and abroad will be infinitely enriched and ennobled, and made more worthy of its Lord.

The B.C.A. will assist with the training of Christian young men who may hear the call to serve in this way, and will welcome enquiries from any young man who would like further information.

And the B.C.A. appeals to all the theological students, in all parts of Australia, and to all the clergy, wherever they may be, to face up squarely to this vital need of the Church to see if it be the will of God for them to serve in the outback. There is an outlet for their energies, an outlet which will demand the full use of the qualities they possess, an outlet for Christian service which is as vital as it is necessary for the welfare of this country and for the Church of God.

## "THE AUSTRALIAN CHURCH RECORD."

Editorial Matter to be sent to The Editor, A.C. Record, Diocesan Church House, George St., Sydney.

Advertising and Business Communications to be addressed to the Secretary, A.C. Record, Diocesan Church House, George St., Sydney, N.S.W.

Victoria.—Melbourne: Rev. A. Law, D.D., Widbury Ware, Mount Eliza, Victoria.

Tasmania.—Hobart: T. A. Hurst, 14 Dynnorne Road, Sandy Bay. Issued Fortnightly.

Subscriptions: 10/- per year, post free; 4d per copy.

Telephone: MA 2975.



## "THE APOSTASY."

(2 Thes. ii 3.)

Some time ago by the kindness of a friend I was able to get access to a book, "Christ, Antichrist, and Millenium," by the late Rev. Dr. Rutledge (one time Rector of Mittagong). I found the book most instructive; and, in my judgment, it conclusively established the doctrine of the Pre-millennial Return of Christ, as against the teaching of Post-millennialism. It is a mine of valuable prophetic exegesis, though, here and there, I find myself in slight disagreement.

In the study of this book I discovered that Dr. Rutledge has advocated a rather startling explanation of the Apostle Paul's words in 2 Thessalonians ii 3, 4, "Let no man beguile you in any wise; for it [the "day of the Lord," ver. 2] will not be, except the falling away come first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God." In his exegesis of this passage he argued that the Greek words "the apostasia," here rendered "the falling away," do not necessarily have that meaning; they may, he stated, also mean "the removal" (i.e. a bodily or physical removal). And with this meaning in mind, he rendered the statement: "For it [the day of the Lord] will not be, except the removal [the rapture of the saints] come first, and the man of sin be revealed."

This exegesis was so unusual, and had such obvious implications that I determined to examine the matter with care. In his argument Dr. Rutledge pointed out that the noun "apostasia" is derived from the verb "aphistemi," so naturally I looked up this verb in the Thayer-Grimm Lexicon; it gives the following meanings:—

Aphistemi: 1. trans. "to make stand off, cause to withdraw, to remove," metaphor. "to excite, a revolt." 2. intrans. "to stand off, stand aloof, to go away, depart (from anyone), to desert, withdraw (from one) to fall away, become faithless." Mid. "to withdraw one's self from"; absol. "to fall away."

The meaning here which interested me was that of "depart"; it occurs, for example, in: [Anna] "departed not from the temple" (Lk. ii 37); [the Devil] "departed from Him for a season" (Lk. iv 13). On the other hand we have: "In later times some shall fall away from the faith" (1 Tim. iv 1), a moral departure. Evidently then "aphistemi" can be used both for a bodily departure and for a moral departure.

But the question remains, can its noun, "Apostasia," have this double meaning? The Thayer-Grimm Lexicon, speaking of its use in the N.T., indicates the moral sense only, "a falling away, defection, apostasy," including the reference in 2 Thes. ii 3. But this did not satisfy me. I therefore took the trouble to consult the new revised Liddle & Scott Lexicon (which now incorporates the latest findings). There are two nouns derived from "aphistemi," the earlier "apostasia," and the later "apostasia." For these words this lexicon gives these meanings (amongst others):

Apostasis: "slackness of bandage"; "defection, revolt"; "departure from" (biou, life). Eur. Hipp. 277, v. B.C.; "distance."

Apostasia: "defection, revolt, rebellion against God"; "departure, disappear-

ance," Olympiodorus in Mete, 320. 2. "distinguishing"; "distance."

The rendering of Dr. Rutledge, then, is quite possible on lexical grounds.

Which then is the better rendering, "falling away," or "departure"? Let us consider two things, the significance of the article preceding "apostasia" here, "the falling away" as in the Revised Version, and also the context.

The use of the article in the passage surely implies that the subject of this "apostasia" was already known to the Apostle's readers. Now if, as Dr. Rutledge suggests, the reference is to the Rapture of the saints then all is clear; for the Apostle had already spoken of this departure in his earlier epistle and he had just spoken of it in verse 1, "Now . . . touching the coming of our Lord Jesus Christ, and our gathering together unto Him," the words of which imply the Rapture. If this is the Apostle's reference, then it follows that the "day of the Lord" (not the "day of Christ," as in the A.V.), the N.T. equivalent of the Apocalyptic "day of the Lord" (not the "day of Jehovah") in the O.T., with its time of dense spiritual world darkness, and fearful divine judgments (Joel ii 1-3, 10, 11; iii, 14, 15; Isa. xi, 10-12, 19-21; xiii, 6-13; 8; Zeph. i, 14-18; Mal. iv 1-6, and other references), must be preceded by the Rapture of the saints, and by the manifestation of the "man of sin."

But if "apostasia" means "a falling away from the faith" (1 Tim. iv, 1), how are we to explain the presence of the article ("the falling away")? There is no mention of any "falling away" in the earlier epistle, nor in the first chapter of the second epistle. But, it may be objected (may not the Apostle have spoken to the Thessalonians about this great Defection from the Faith in the last days, when he was with them during his evangelistic tour, for he asks them to remember that, when he was yet with them, he had told them of "these things"? Undoubtedly he had spoken to them about "the day of the Lord," with its implications, for in his earlier epistle he said that there was no need that "ought" be written to them about "the times and the seasons" connected with the Lord's Coming, and about this "day of the Lord," for, said he, they themselves "knew perfectly that the day of the Lord so cometh as a thief in the night" (1 Thes. v 1, 2). But, for all that, did he include the subject of the "falling away" of the last days? Let us remember that Timothy was with the Apostle during his relatively short stay at Thessalonica; yet round about twelve years later the Apostle wrote to Timothy:

"Now the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons, through the hypocrisy of men that speak lies, branded in their own conscience as with a hot-iron" (1 Tim. iv, 1, 2).

And again:

"But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers . . . lovers of pleasure rather than lovers of God; having a form of godliness, but having denied the power thereof" (2 Tim. iii, 1-5).

Here the Apostle speaks to Timothy "in express terms" about a great defection from the faith in the last days of this dispensation; with great emphasis he warns Timothy to "know" this, for the seeds of this defection were then present, though they were only to

come to a climax in the "last days." This certainly gives the impression that this "falling away" was scarcely known to Timothy before he so wrote. Then if this is the case, this defection from the faith could not have been the subject of the Apostle's teaching at Thessalonica, which Timothy, as a companion of the Apostle at the time, would have heard as well as those to whom it was addressed. It would seem, then, that the Apostle had not spoken to the Thessalonians about a coming "falling away" when he was with them, and, if the word "apostasia" is to be so interpreted, we are at a loss to account for the presence of the article in 2 Thes. ii, 3 (the falling away).

I submit, therefore, that Dr. Rutledge had a good "prima facie" case for his contention that the words "the apostasia" in 2 Thes. ii, 3 to "the removal," or bodily departure of the saints "to meet the Lord in the air" at His Second Coming, rather than to a "falling away" in the last days, of which he wrote "expressly" to Timothy some years later. And this means that the Coming of the Lord in the air, for His Saints at the end of the present dispensation will precede the coming in of the "great and terrible day of the Lord," with its fearful judgments upon the impenitent, especially upon those who worship the "man of sin," a time when God will act in summary wrath.

And this but confirms the Apostle's teaching in his earlier epistle, in which, after speaking of the catching up of the saints to meet the Lord in the air, he assures the saints at Thessalonica that they "are not in darkness that that day [of the Lord, ver. 2] should overtake" them "as a thief." For, said he, "ye are all sons of light, and sons of the day; we are not of the night, nor of darkness," which will be the outstanding characteristic of that "day." Hence the exhortation, "Let us, since we are of the day, be sober . . . for God appointed us not unto wrath [the "day of the Lord," Isa. xiii 9, 10; 1 Thes. v 2], but unto the obtaining of salvation through our Lord Jesus Christ, who died for us, that, whether we wake or sleep [be alive, or sleep in death," Thayer-Grimm Lexicon, and Abbott-Smith], we should live together with Him [at His coming]."—NORMAN C. DECK.

## MATRON.

Applications are invited for the position of Matron of a Church of England Home for Girls in N.S.W. Applicants should be of good personality and education, with previous experience of child training and capable of assuming control and management of the Home.

Trained nurse preferred, but not essential. Remuneration and conditions are appropriate to the responsibility of the position.

Applications, stating age and accompanied by copies of testimonials, close on the 31st December, and should be addressed to—"Matron," Box 2198, G.P.O., Sydney.

SYDNEY'S PREMIER CATERER,  
MISS BISHOP

Specialising in Weddings, Luncheons,  
Tea Meetings.  
Reception and Ball Rooms—

221 ELIZABETH STREET, CITY.  
Extensive Catering plant for Hire. Tel.: M 6351

## SYDNEY YOUTH NEWS

## IT'S CHRISTMAS TIME . . .

And the Church of England Youth Department is organising a Christmas Carol evening for young people of the Diocese on Wednesday, 21st December, in the C.E.N.E.F. Auditorium.

An interesting programme including sketches, mime, solos, films and carol singing has been planned.

Make sure you get a seat . . . come early.

## STOP! LOOK! LISTEN!!

What are you doing during January? If you have a week to spare the Church of England Youth Department can fill it with grand fellowship and fun. For boys (15-18 years), there is to be a hike tour from Sydney to Nowra, beginning on 4th and ending 11th January.

The Southern Bushlands Trek for teen age young people 15 to 18 years commences on 16th and ends on 23rd January and will cover the scenic beauty of the bushlands from Robertson to Wollongong. The trek will be undertaken in short stages—canvassing each night.

These camps will be under the direction of experienced youth leaders.

For further information

WRITE 'PHONE' or CALL!

to the Church of England Youth Department, 201 Castlereagh Street, Sydney (MA 1942).

## C.M.S. LEAGUE OF YOUTH.

The next Central Meeting of the League of Youth is to be held on Monday, 16th January, at C.M.S., 93 Bathurst Street, commencing at 6 p.m., with a fellowship tea.

The Bible Study will be given by Rev. I. B. Montgomerie, and Rev. R. Ash will be the speaker at the main meeting.

ST. ANDREW'S, STRATHFIELD,  
HOUSEPARTY.

A houseparty was recently held at "Rathane", Port Hacking, by St. Andrew's, Strathfield, Young Peoples' Fellowship. Some 25 young people were in residence.

The usual activities of boating, swimming and hiking were thoroughly enjoyed, and great spiritual blessing was evidenced by the

## LADIES . . .

Why not spend your holiday  
at the

GIRLS' FRIENDLY SOCIETY  
HOSTEL,

29 Arundel Street, Forest Lodge, Sydney.

There will be vacancies between 19th Dec., 1949, and 13th Feb., 1950.

For further information apply

The Warden,

Tel. MW 1466.

fact that a number of the fellowshippers came to know the Lord Jesus Christ as their own personal Saviour.

The Rectors' son, John Dillon, assisted by Peter Correy and others did a magnificent job in organising such a wonderful weekend.

## C.M.S.

The C.M.S. Summer School is to be held at the Presbyterian Fellowship Property, Thornleigh, from the 6th to the 14th Jan.

Application forms may be obtained from the School Secretaries, C.M.S. House, 93 Bathurst Street, Sydney. Tariff for the week is £2/7/6, for the week-end £1/1/-, and for a day 8/6. Visitors are welcome to attend all the meetings and meals will be served at the cost of 1/6 each, provided one day's notice is received.

Bible readings will be given by the Rev. C. H. Nash at 9.30 a.m. each day, followed by Missionary Studies under the leadership of the Venerable Archdeacon H. S. Kidner. Missionary addresses will be given by various speakers at 7.45 each evening.

The theme of the School is "Know Our Neighbours."

## "THE RECORD" IN JANUARY.

Due to the Annual Holidays in the Printing Trade the next issue of the "Australian Church Record" will not be published till January 12.

## KATOOMBA CONVENTION.

The Katoomba Convention (N.S.W.) will this year be held from Boxing Day (Dec. 26) to Monday, Jan. 2. There will be afternoon and evening sessions each week day in the large marquee near Echo Point. His Grace the Archbishop of Sydney will preside on Missionary Day (Dec. 31st). Speakers at the Convention will include Archdeacon Hammond, Rev. W. P. Nicholson, Rev. C. H. Nash, and Rev. N. Horn. Archdeacon Robinson will be the Chairman. The Archbishop will dedicate the W. H. Dibley Memorial Gates at the entrance to the grounds on Missionary Day.

## YOUNG WOMEN

desiring to be better equipped for the service  
of God

Have you considered training at:

## DEACONESS HOUSE, Sydney

in order to be prepared for whatever work  
God is planning for you?

Students are trained for work in  
Our City

The Outback of our Country  
Overseas.

For further enquiries apply to—

THE PRINCIPAL,  
Deaconess House,  
Carillon Avenue,  
Newtown, N.S.W.  
(Phone: LA 1172)

## GIRLS' FRIENDLY SOCIETY.

The new Calendar published by the Girls' Friendly Society is very welcome. The photographs in it are excellent, and the message for each month is right to the point. This is combined with information concerning the Church year, which will prove most useful to young people as well as clergy and others. The price is reasonable—2/-, and they may be obtained from the G.F.S. Headquarters and the C.E.N.E.F. Memorial Centre.

## C.M.S. YOUNG PEOPLE'S UNION.

The Annual Demonstration of the Young People's Union was held in the Sydney Town Hall on Saturday, the 15th October, when about 2000 members and friends attended.

Items were given by the members of various branches and Sunday Schools, and prizes for the work and written competitions were presented by the Ven. Archdeacon Kidner (Y.P.U. "Our Own Missionary") who is at home on furlough from Tanganyika.

There was great excitement when the Chairman, Dr. Paul White, announced the winner of the Branch Competition which, this year, is St. John's, East Willoughby branch.

The Rev. Alan Begbie spoke to members of the need for remembering what the Y.P.U. is, and how much depends on each member being true to the Lord Jesus and doing everything for Him—not being like Jack and Jill who fell down while carrying water to others, but continuing to work and help in every way so that people throughout the world may receive the "Water of Life."

Y.P.U. branches and Sunday Schools presented their annual offering which this year amounted to £254/5/6, and on making the announcement the Ven. Archdeacon H. S. Begbie led the girls and boys in singing the Doxology, thanking God for His blessing in this and many other ways during the year.

## CHURCH MISSIONARY SOCIETY.

The C.M.S. Summer School is to be held at the Presbyterian Fellowship property, Thornleigh, from the 6th to the 14th Jan., 1950.

The Chairman is to be the Ven. Archdeacon F. O. Hulme-Moir. Bible readings will be given by the Rev. C. H. Nash, Missionary Studies will be led by the Ven. Archdeacon H. S. Kidner, and speakers invited to give missionary addresses include Canon F. C. Philip, Archdeacon H. S. Kidner, Rev. H. M. Arrowsmith, Dr. Howard Guinness, Rev. R. C. M. Long, and missionaries on furlough.

Visitors are welcome at all meetings.

Tariff is £2/7/6 per week; or 8/6 per day or part day; Friday night to Monday morning £1/1/-.

Further details may be obtained from the Summer School Secretaries, C.M.S. House, 93 Bathurst Street, Sydney.

SPEND YOUR NEXT HOLIDAY ON  
THE MOUNTAINS!

## At "COOBIJA"

87 North Mall, LEURA, Blue Mountains  
Quiet Christian Home.

Book Early!

Miss E. Ransom.



## CHRISTMAS BROADCASTS.

## SUNDAY, 18th DECEMBER.

## National Network.

3.30 p.m.—Talk: "The World Into Which Christ Came," Professor J. D. A. Macnicol.  
7.30 p.m.—"Plain Christianity." A word to the wayfarer, Professor Boyce Gibson.

## Interstate Network.

6.30 p.m.—Community Hymn Singing, Methodist Church, Waverley.

## MONDAY, 19th DECEMBER.

## National Network.

7.30 p.m.—Play: "Bethlehem."

## XMAS EVE.

## SATURDAY, 24th DECEMBER.

## National Network.

8.00—9.50 p.m., "The Messiah."  
10.05—10.40 p.m., "The Messiah" cont.  
10.40 p.m.—"We hear Them Speak in Our Tongues." The Christmas Word for New Australians in their native speech.

## Interstate Network.

11.45 p.m.—Music for Strings and Evening Meditation.

## CHRISTMAS DAY.

## National Network.

7.00 a.m.—Sacred Music.  
7.30 a.m.—Christmas Music for Organ.  
7.45 a.m.—Christmas Carols.  
9.00 a.m.—Carols from King's College Chapel, Cambridge.  
11.00 a.m.—Church Service—St. Andrew's Cathedral, Sydney.

1.30 p.m.—The Shepherds of Bethlehem.  
3.30 p.m.—Talk: The World into Which Christ Came, Professor J. D. A. Macnicol.  
5.30 p.m.—Little Children's Story.  
5.36 p.m.—Children's Play.  
5.50—Children's Talk.  
7.15 p.m.—"Prelude."  
7.30 p.m.—"Plain Christianity," a word to the Wayfarer. Bishop of Adelaide.

## Interstate Network.

7.00 a.m.—Christmas Melodies.  
7.30 a.m.—Sacred Music.  
9.30 a.m.—Church Service from Scots Church, Nth. Tce., Adelaide.  
10.50 a.m.—Christmas Bells and Organ Music.  
4.10 p.m.—"The Christmas Child."  
5.30 p.m.—"Christ is Born To-day."  
6.00 p.m.—The Announcer Calls the Tune (Christmas Programme).  
8.30 p.m.—Christmas Feature.  
9.30 p.m.—"All Christians Sing."

## MONDAY, 26th DECEMBER.

## National Network.

8.15 a.m.—Rebroadcast of B.B.C. Christmas Programme, including speech by His Majesty the King.

## NEW YEAR'S EVE.

## National Network.

11.45 p.m.—Watchnight Service.

COPIES OF "100 TEXTS" are now available at the Church Record Office, 3d. each, or 2/6 per dozen.

## "DAILY LIGHT" CALENDAR

A Scripture Block Calendar with daily Tear-off Texts. Variety of tinted boards, mounted with attractive coloured picture. Size 7 x 9, price 3/3 each.

(packing and postage 6d. extra)  
Choice Range

CALENDARS — CARDS — BOOKLETS.

## KESWICK BOOK DEPOT

For Everything Evangelical  
315 Collins St., Melbourne

THE NEW 60-MINUTE SOUND MOTION COLOUR FILM  
**"THE MISSING CHRISTIANS"**  
HAS ARRIVED — IT'S EVANGELICAL — IT'S A SOUL WINNER!

## The Gospel Film Ministry

TELEPHONE: LW 5662

R. J. MOULTON, Director  
Dr. F. C. SCHWARZ, Chairman  
10 MARGARET STREET, SYDNEY

THE ONLY PROTESTANT HOME OF ITS KIND IN THE STATE.  
It embraces all and refuses none who are eligible for admission.

## THE HOME OF PEACE

(Deaconess Institution)

ADDISON ROAD, PETERSHAM. Phone LM 4803

It is supported by voluntary gifts. Kindly send yours to the Hon. Treasurer (above address).  
YOUR HELP IS NEEDED Have you the WILL to give? "Where there's a WILL there's a way."  
Remember the Home in your WILL.

## THE AUSTRALIAN BOARD OF MISSIONS

## Notable Advance in New Guinea

The appointment of Rev. Geoffrey David Hand, M.A.

## As ASSISTANT BISHOP of NEW GUINEA

means FURTHER ADVANCE into NEW TERRITORY

PRIEST AND MISSION WORKERS are required for the

## NEW VENTURE

Apply to—THE CHAIRMAN

AUSTRALIAN BOARD OF MISSIONS,

14 Spring Street, Sydney

Repairs and  
Installations.

City or  
Suburbs.

## PROMPT ELECTRICAL SERVICE

## AJAX ELECTRICAL Co.

45 PITT STREET

Electricians to St. Andrew's Cathedral Chapter

Phone:

BU 3456

After Hours: XY 2339

## AUSTRALIAN CHURCH NEWS

## NEW SOUTH WALES.

## DIOCESE OF SYDNEY.

## CHRISTMAS HAMPERS FOR OLD AGE PENSIONERS.

The Mission Zone Fund is again organising the distribution of some hundreds of Christmas hampers for Old Age and Invalid Pensioners living in what is called the Mission Zone.

This area covers Waterloo, Redfern, Surry Hills, Erskineville, Ultimo, Beaconsfield, Alexandria. Thousands of Old Age Pensioners live in these areas and they are the forgotten people of our time. £2/2/6 is not a big share of our current "prosperity." It is surely a Christian act to let them know that they are not forgotten especially at the glad season of Christmas.

The hampers will contain tinned meat, plum pudding, peaches, jelly crystals, and custard powder costing about 7/6 each.  
Donations should be sent to the Rev. B. G. Judd, St. Peter's Rectory, 188 Forbes St., East Sydney.

## VISIT FROM HOMES CHOIR.

Twelve choir boys from the Carlingford Homes will provide special music at Evening song next Sunday at St. David's, Arncliffe.

The Superintendent of the Homes (Mr. W. Woodhouse) will accompany the boys. After the service the parishioners will be able to meet the Superintendent and the boys in the Parish Hall. Mr. Woodhouse will then show movie films of the work at the homes.

A special appeal for the homes will be made at St. David's on Christmas Day.

## SUNDAY SCHOOL ADOPTS NEW HYMN BOOK.

One of the first groups in Australia to adopt the "Book of Common Praise" (with Australian Supplement) is the Senior Sunday School of St. Alban's, Epping.

The Senior Group at St. Alban's adopted the book as from the First Sunday in Advent. In his Parish Magazine, the Rector (the Rev. W. N. Rook) appeals to parents to make a Christmas present of the new Hymn Book to their children.

## DIOCESE OF NEWCASTLE.

## DETAILS OF DIOCESAN MISSION.

More detailed plans of the Newcastle Diocesan Mission for 1950 were outlined recently to clergy of the Newcastle Rural Deanery by the Rev. J. S. Cowland.

Captain Cowland, who has recently returned from England, is the Mission Organiser.

Special interest was shown in the proposed formation of a "Guild of the Cross," whose members would pledge themselves to definite service in house-to-house visitation, factory evangelism, invitation teams, house meetings, cinema and hotel visits, and press and radio publicity. Each member of the guild would be recognised by a small silver cross to be worn on coat or dress.

Newcastle clergy hope that the Mission will be the strongest effort yet made to strengthen the work and witness of the church in the Diocese.

## DIOCESE OF GOULBURN.

## NEW CHURCH AT NARRAWA.

The dedication of St. Barnabas' War Memorial Church, Narrawa (Parish of Crookwell) will take place next Sunday, December 18.

The two Bishops of the Diocese and a large number of clergy are expected to take part in the service. The Rector of Crookwell (Canon G. A. M. Nell) writes that apart from the Cathedral, the new church is the most beautiful in the district.

## MEMORIAL BELLS DEDICATED.

A set of Electronic Memorial Bells were dedicated recently at the Parish Church of Young. The dedication was performed by Archdeacon F. M. Hill, of Albury, who was, until recently, Rector of Young. The Rev. A. Smith, of Bribbaree, assisted in the service.

## BIG FLOWER SHOWS.

A total of £257 was raised recently by flower shows at Koorawatha and Bendick Murrell, which were among the most successful parochial functions for some time.

Among its latest assets the parish has acquired a new car, which has already proved its worth. The Minister in charge of the parish is the Rev. E. G. Buckle.

## DIOCESE OF GRAFTON.

## LISMORE TO HAVE THIRD CLERGYMAN.

A second curate for the extensive parish of St. Andrew's, Lismore, is to be ordained on St. Thomas' Day.

He is Mr. Roy Cecil Lovitt, of Moore Theological College, Sydney. Mr. Lovitt will be admitted to the Diaconate by the Bishop of Grafton in Christ Church Cathedral. The preacher at the service, when two other men will also be ordained, will be the Rev. Eric Parsons, Rector of Lismore.

Mr. Parsons writes in his "Parish Messenger" that "the seemingly impossible has come to pass." He adds: "This will mean so much to the life of our parish; tasks now left undone can be tackled; our people will be better cared for in respect of their spiritual wants, more will be done to grasp the opportunities of work amongst our young people."

St. Thomas' Day will also be the 17th Anniversary of Mr. Parson's own ordination at Sydney. In addition, it will be the second anniversary of the ordination of the Rev. James Payne, Senior Curate of Lismore.

A special welcome will be given Mr. Lovitt at St. Andrew's on the evening of St. Thomas' Day.

## VICTORIA.

## DIOCESE OF MELBOURNE.

## MANY CHANGES IN THE DIOCESE.

The following changes are taking place: The Rev. L. Morris, of Ridley College, is leaving for England early in December for

further study; the Rev. C. R. Miles is to follow the Rev. R. Hudson at St. Stephen's, Richmond; the Rev. M. Britten is to follow the Rev. C. W. Rogers at St. Barnabas', Balwyn, the induction taking place on Jan. 19; the Rev. R. Hudson succeeds the Rev. T. Cole at St. James', Ivanhoe and is to be inducted on November 30; the Rev. A. R. Mace is to succeed the Rev. H. M. Arrow-smith at St. John's, Toorak, and his induction will be on January 12; the Rev. A. T. Roberts has taken over the parish of St. Cuthbert's, East Brunswick; the Rev. L. Y. Pace is to take charge of Lara before the end of the year; the Rev. R. G. Long is to begin duty in the district of Eltham early in New Year; the Rev. T. A. Gair has resigned the Chaplaincy of the Alfred Hospital and the Rev. E. H. Turtle, who has just arrived from England, will act as Chaplain there until a new appointment is made; the Rev. Colin Duncan is to be instituted to the parish of Moreland on November 28; the Rev. F. Imray is to follow the Rev. G. A. Kitchen at Black Rock in the New Year; Dean Sansom is to follow the Rev. A. G. Horner, who has begun his ministry at Aberfeldie; the Rev. J. Waterman is to be locum tenens for Dr. Griffith, for some months beginning early next year; the Rev. J. A. Rowell succeeds the Rev. Gilbert Lambie who has moved to Mt. Dandenong; Canon J. L. Watt retires at the end of the year and the Rev. S. Burridge is to take over in January. From the Archbishop's Letter.

## NEW CHURCH FOR BOX HILL.

It is hoped that an early start may be made on a new church of St. Peter at Box Hill.

The previous church, a wooden building, was completely destroyed by fire on Nov. 26.

A fair amount of money has been steadily acquired in recent years, and it is hoped that it will be possible to build soon. Meanwhile services are being held in the old brick church, which has lately been used as the parish hall.

## C.M.S. ACQUIRES PANEL VAN.

To meet the vital necessity of transporting film apparatus and exhibition equipment, the Victorian C.M.S. has bought a new panel van. The sum of £500 toward the total cost has been loaned free of interest.

## DIOCESE OF BALLARAT.

## NEW CHURCH AT TIMBOON.

The Church at St. Jude, at Timboon, will be dedicated by the Bishop of Ballarat next Saturday. Timboon is the centre of the B.C.A. mission in the Heytesbury Forest, and the Missioner is the Rev. E. G. Beavan.

## SOUTH AUSTRALIA.

## C.M.S. NEWS.

New S.A. Recruit.—We are glad to announce that Miss Nathalie Chegwidan, an S.A. schoolteacher and member of the Anglican Teachers' Fellowship, has completed her missionary training and been located to Tanganyika. It is probable she will sail from Adelaide on the "Strathmore" about 23rd March in company with three other recruits from the Eastern States. Miss Chegwidan will make the tenth S.A. missionary in the field for C.M.S., and we do hope South Aus-



traliens will remember her especially in prayer. Gifts for her outfit may be sent to C.M.S. Depot, where outfit lists can be obtained. Miss Chegwidan has been asked to be the speaker at the C.M.S. Quiet Time on 23rd January, and the hostess at the Summer School 27-31st January.

Mr. and Mrs. R. V. Davis have returned from England, and we heartily welcome them back. Mr. Davis was the speaker at Temple Day. He has reported that his daughter Dorothy (Mrs. Christopher Cooper) will be returning to Tanganyika early in the New Year with her husband and three children, after having spent about three years in a parish in Kent, England.

C.M.S. Summer School is a "must" for everyone! Book the dates now—Friday, 27th January, to Tuesday morning, 31st January, at Retreat House, Belair. Special women's missionary session opens the School informally at 3 p.m. on the Friday, and the ladies are asked to rally round. The chairman will be the Bishop of Gippsland, who has recently visited C.M.S. work in Persia, and the chaplain will be Archdeacon Kidner of Tanganyika. Come and join in the fellowship, fun, and inspiration at the various sessions of the School.

Archdeacon Kidner will be on deputation work for Tanganyika in Western Australia and South Australia during February and March next year. Get in touch with C.M.S. to book him for a meeting now, before it is too late.

Late news has come from Sister Rhoda Watkins, China, dated 1st November. Communists are closing in on Kweilin, and fear is in the city. Hospital work is more difficult, lots of poor people who cannot pay their fees, refugees continually asking financial aid. Nearly all the hospital staff are remaining. It is an anxious time but there are lots of things to be glad about and thank God for. One very big thing is the courage and faith of the young energetic pastor. Pray for him as he seeks to encourage and strengthen the Christians; and pray for Sister Watkins and her fellow-missionary, Miss Tobin, who are cut off from all the other missionaries in the diocese.

## WEST AUSTRALIA.

### DIOCESE OF PERTH.

#### ARCHBISHOP ON COMMUNISM.

The Archbishop of Perth, writing in a recent issue of the "West Australian Church News," discusses the growth of Communism. "Our chief weakness," he says, "lies in the fact that within the so-called democratic

countries there is a small but growing number of people who no longer believe in our way of life and the civilisation built up through nineteen centuries of Christian thought."

The Archbishop believes that people who prefer Communism to democracy are "utterly and tragically mistaken," but at the same time they have their reasons. People may become disgusted with a system which claims to cherish certain ideals of justice and freedom, but which too often in practice is false to those ideals on account of the selfishness of men. "The first fact for us to face is that our Christian civilisation with all its idealism, is not nearly as good as it should be. . . . If we want to preserve the Christian civilisation we must live in the power of the Christian faith."

Again, Communists think that they have a gospel which is worthy of any sacrifices. "We, on the other hand, are too often content just to defend ourselves and our way of life from outside interference. . . . We are not possessed by the emotion of a great ideal. . . . The remedy for our lethargy, which is recognised as one of the most serious weaknesses in the democratic position, is that there should be renewed in us the vision of the Kingdom of God. We Christians have a Gospel beside which every other cause pales into insignificance."

## DIOCESE OF BALLARAT.

### A MOB OF BULLOCKS.

The Bishop writes: — "On the way to Neuarpuir and Goroke churchpeople had an unenviable experience. They encountered a mob of 1,050 bullocks that were being brought by drovers from South Australia to Horsham. It took half an hour for the cars to drive through the mob. On one occasion when I was with the late Bishop Long in New South Wales, the Bishop met a similar mob of cattle. Now Bishop Long had many great qualities but he was not always gifted with the virtue of patience, and when he found the slow progress irksome he decided to push ahead in his car through the animals. The unfortunate result was that one of the biggest and heaviest of the bullocks took fright and gave a leap which landed it across the bonnet of the Bishop's car. It took a long time to dislodge the poor beast, and when it was removed the crumpled condition of the car was a sorry spectacle. Fortunately no such mishap occurred on this occasion, though one of our churchwomen from Goroke who was alone in her car told me that she found it rather an alarming experience.

## CLASSIFIED ADVERTISEMENTS

### POSITION VACANT.

(Men and Boys)

ACCOUNTANT'S CLERK, required by Church of England Registry. Good conditions. Permanent position. Apply in writing with copies of references to The Diocesan Secretary, St. Andrew's Cathedral, George Street, Sydney.

OFFICE JUNIOR required by Church of England Registry. Good conditions. Apply in writing to The Diocesan Secretary, St. Andrew's Cathedral, George St., Sydney.

### ACCOMMODATION WANTED.

ACCOMMODATION WANTED in private home for school boy aged fifteen. References if required. Apply Mr. H. P. Chapman, 117 George Street, Windsor. Phone: Windsor 83.

BUSINESS LADY would like bedroom, 2 meals family, reasonable, or give few hours cooking, housework daily. Live in. Small salary. Reply, "M. Mc." C.R. Office.

YOUNG MARR. COUPLE, CHILD, want room or live-in position. Family Service Centre. MA 9620.

### TO LET.

FURNISHED ROOM, quiet home, ferry suburb, holidays or perm. Suit gentleman. Reply: 884, C.R. Office.

### WANTED URGENTLY.

Would anyone who has no further use for their organ consider making a gift of the same to the Parish of St. Luke's, Liverpool, for use at the temporary Housing Settlement at Hargrave Park, where in response to the Archbishop's request we have undertaken responsibility of providing spiritual ministrations. An opportunity is hereby presented for your co-operation. Please communicate with the Rector, St. Luke's Rectory, Liverpool. Phone: Liverpool 26.

YOUNG WOMAN, Invalid Pensioner, wants light work, mind young children, mending, kitchen help. Family Service Centre. MA9620

ELDERLY GENTLEWOMAN in Yass wants comp. help, light duties, salary. References. Family Service Centre. MA 9620.

FOR SALE, American Organ. 7 stops. Good order, £10. 28 Richardson St., Fairfield. JX 3908.

## Confirmation Service

As Approved by the Archbishop of Sydney,  
Price, 1/- per dozen (Postage extra).

See us when requiring - - - -

Induction Services, Parish Papers, and all classes  
of Church, Commercial, or General Printing

**William Andrews Printing Co. Pty. Limited**  
**433 KENT STREET, SYDNEY.** Phone MA 5059