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THE AUSTRALIAN CHURCH RECORD

THE PAPER FOR CHURCH OF ENGLAND PEOPLE.
CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

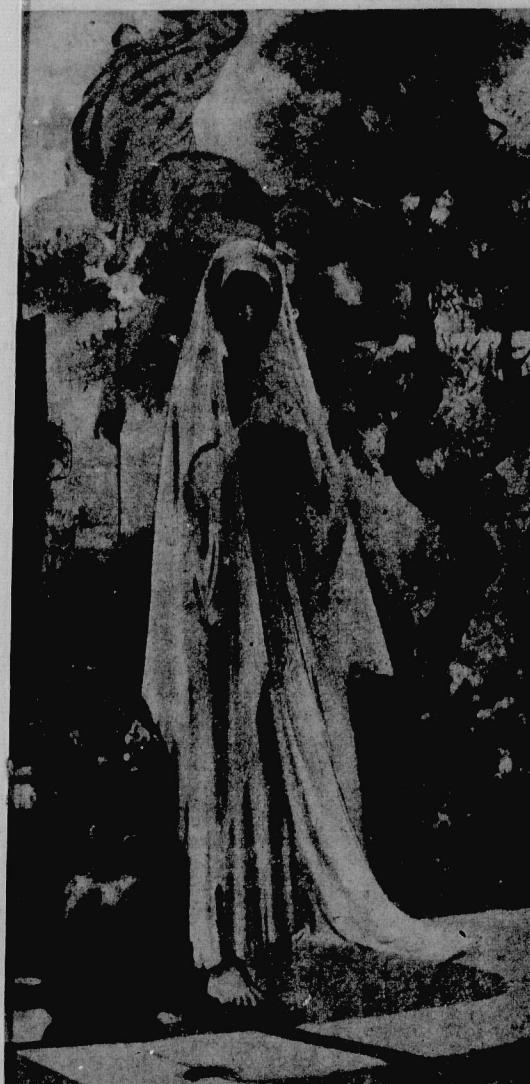
13, No. 24

DECEMBER 16, 1948

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

The Annunciation.

By Arthur Hacker



GOD'S GREAT GESTURE.

It is an exhilarating thing to think that at Christmas time the minds of many people other than definitely Christian folk will be turned to the story of the Nativity. Even people who do not attend Churches listen to the carols sung on the wireless, or at their door, and must be strangely deaf if they do not hear something that turns their mind, though but for a moment, to the things that lie behind Christmas.

I wonder if to the person without Christian background the things he hears sound strange? It would not be surprising if they did, for that is what they were to those who first knew them.

Christ's Coming.

They all were looking for a king.
To slay their foes and lift them high,
Thou cam'st a little Baby Thing
That made a woman cry.

I'm not sure that that much quoted verse quite expresses the truth of the matter. It is perhaps too sweeping to fit the facts. But it does remind us of what is undoubtedly true, that there was an element of surprise in the manner of Christ's coming.

Indeed, paradoxically enough, it is still a strange story to those of us to whom it is most familiar.

That is why we turn to it again and again in wondering adoration. That, and the fact that, strange as the manner of it may be, it meets our needs where we feel them most.

Of His Own Divine initiative, it says, God has come amongst us. Never again need we bear our burden or fight our battle alone. Never again will the brave effort of our soul be just a lovely gesture of native courage. At the centre of all is a heart that beats for us, a love so great that it could stoop even to the stable and the stall to come to our aid.

Knees and hearts to Him we bow;
Of our flesh and of our bone,
Jesus is our brother now,
And God is all our own.

Christmas means just that. It is God's great gesture of friendship.

"For Your Sakes."

"Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich." What a strange but lovely truth this is, and what a talisman to transmute life's leaden metal into gold!

Transmute life! it verily did for those who first responded to it. Ordinary folk, shepherds and fishermen, and such like, it dried their tears, and opened their lips with song. Transmute life it will, too, for us if we open our hearts to it. Indeed, it is doing that now. All the outgoing of gifts and goodwill at this season, to the children, to relatives, to friends, to neighbours, to the sick and the poor and the aged, is not this just our manifestation to one another of what God has manifested to us all?

As we hear or read the story again this Christmas time, let us open our hearts wide, that there may be a new advent of Christ into our lives, with all His grace and truth.—C.E.N.

BRIGHTEN THE OUTBACK this CHRISTMAS with your Gift to the Bush Church Aid Society



A small patient at Ceduna Hospital enjoying gifts from B.C.A.

B.C.A. has already sent out many hundreds of Books and Toys, trusting that our friends will send the funds to pay for them.

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Diocesan Church House,
George Street,
SYDNEY, N.S.W.

or

The Victorian Secretary,
Bush Church Aid Society,
Bible House,
241 Flinders Lane,
MELBOURNE, Vic.

Christmas Day.

He to-day His Son has given,
Sent to earth from highest heaven
Human spirits to enlighten
To the knowledge of the Lord.

Shepherds heard the proclamation,
Hosts above sang affirmation
Witnessing the Incarnation
Of the only Son of God.

On that morn angelic pleasure
Was expressed in greatest measure,
When the Father sent His Treasure
As the Saviour of the world.

Therefore set the bells aringing,
And the choirs all sweetly singing
Thus in adoration bringing
Praise and honour to the Lord.

—Canon T. W. Walters.

The Angels' Song: "Glory to God in
the highest, on earth Peace, Good Will
toward Men."

We wish our readers all the bless-
ings of peace this Christmas-tide.

NOTES AND COMMENTS.

At Christmastide when we sing of "Peace and Good Will," it is well to remember the violent struggles that are still taking place to secure a freedom that is adequate for the true life of men. We remember the historic reference of the late President Roosevelt to the four essential freedoms: "freedom of speech and worship, freedom from want and fear." But these freedoms are still in the balance.

Want and fear are prevalent in most parts of our world. Starvation still holds millions in its fell grip and fear is on every side. And when we seek to estimate the reality of freedom of speech and worship we have to reckon with that deadly will to power that pays no regard to personal freedom of any kind that would challenge that will to power. There is a great show of

abhorrence for communism, but no attempt to restrain in themselves that dictatorial spirit that loves to dominate other lives. There is far too much regimentation. No wonder that there is much concern in religious and press circles over this tendency to restrain freedom of speech especially where there is danger to the powers that be by too much publicity concerning well-founded fears of the thinking part of the community. We note that in the Sydney Synod a motion was passed in which these fears were expressed in relation to the free exercise of this essential freedom in criticism or denunciation of tendencies in government that were felt to be dangerous to a people's essential freedom.

The Incarnation of our Blessed Lord emphasises the sacredness of human personality. What God has thus cleansed no man may make common. "At this Christmas time let us bear in mind this fight for freedom of worship and pray for those who are called upon to give judgment, whatever may be their creed or colour, so that liberty of religious thought, worship and teaching may be universal for this and coming generations of mankind."

The New Year will soon be with us and this mark of the passing of time brings to many a Christian the longing that the New Year may be more full of consecration and fruitfulness and the extension of the

great Master's Kingdom. There is an urge in many hearts for an old time revival—a quickening of the life of every Christian, and because of it a reaching out to draw others back into the Kingdom. There lies before us as we write a little monthly paper, just started, with the title of our note and the stated aim: "Our Country for Christ." The enterprising Secretary and Editor for this periodical, Mr. Eric Nicholls, has produced a readable and useful magazine, calculated to stir its readers up to new activity in the Cause of Christ. "The King's business requireth haste." We live in times of great difficulty and anxiety. Fear is on every side, all men seek to drown their fears in rushing about seeking for diversions to keep them from thinking. It is time to pray urgently the prayer of the Psalmist of old: "Wilt thou not revive us, O Lord." What does Revival mean? Dr. Finney, the great American revivalist of a past generation, defined Revival as "the cleansing

and awakening of the Church to an apprehension of its normal life in Christ."

Rise up, O Men of God!
Have done with lesser things;
Give heart and soul and mind and strength,
To serve the King of Kings.
"Whose service is perfect freedom."

This long-awaited decision of the High Court of Australia has now been given, and a summary of that judgment will be found in another column. For our part we cannot understand the Bishop of Bathurst's large claim, for after all a bishop is "under authority" like the rest of us, and any authority in the Church that is committed to him must be within the limitations of constitutional right. When one passes from the older established Church of our motherland to the Churches in her dependencies, one cannot help realising that there is a tendency, especially in some of the smaller dioceses, toward what we may term "episcopocracy": An overstepping of constitutional rights and an infringement on the rights of others. For instance, canonical obedience has its limitations, although there have been bishops who claimed absolute obedience on the part of their clergy in matters where a man's conscience had to prevail.

We venture a protest in the name of honour and purity and justice. In a recent notorious case of parricide in which a youth of seventeen years of age was found guilty of murder and condemned to gaol for the rest of his life, there were some murky revelations that in the minds of many right thinking people mitigated the terrible crime that was committed by the son. On the other hand there was certain evidence of intent that would have caused other equally right minded people to take another view. But according to press reports, and they have not been denied, the Judge who occupied the responsibility of presiding over a court of justice, a court to secure as far as possible the morals of a people, took the opportunity, a procedure surely unprecedented in our courts, to instruct the jury that the victim's infidelity to the boy's mother should not be taken into account in the consideration of their verdict.

Here is the press account from the "S.M.H." of Dec. 2, of what the Judge said:

"We would probably agree that it was an extremely unhappy household," he said. "But we are not concerned, as such, with the determination of whose responsibility that was."

"It was said that the deceased offered his wife what I suppose is considered the supreme insult of going off with another woman."

"I suppose it can be said that in the world to-day that is a common occurrence."

"However, this is not a court of morals, and we are not concerned with the rights or wrongs of it."

His Honor said nothing that ever happened in that household could have justified the Gallien senior being killed.

The law was very jealous of human life, and it was not to be supposed for a moment that anything the deceased did in matrimonial offences deserved the taking of his life."

This last statement is quite true; but but how about the question of incentive?

DEATH OF BIBLE SOCIETY SECRETARY.

On the 1st December a cable was received at the Commonwealth Office of the Bible Society announcing the death in Hong Kong on the 30th November of the Rev. John R. Temple, D.D.

Dr. Temple succeeded Dr. John H. Ritson, on his retirement in 1931, as General Secretary of the British and Foreign Bible Society. During his period of office Dr. Temple distinguished himself not only as a successful Bible Society executive, but became widely known as a missionary statesman. Moreover, to him was largely due the formation of the United Bible Societies, a federation for purposes of great efficiency of twenty-three of the great Bible Societies of the world.

A few months before his death the King of Norway, in recognition of his distinguished services, conferred on Dr. Temple the Cross of Liberty.

Dr. Temple will be succeeded in his Secretaryship of the Bible Society by the Rev. W. J. Platt. Mr. Platt has many friends in Australia for he visited us in 1946.

THE JOY OF CHRISTMAS.

(By the Rev. W. F. Pyke, B.D.)

Christian Devotion loves to dwell on the circumstances of the Great Event we remember at this season. There is a realism about the Birth of Christ in the sacred narrative. Bethlehem crowded with people, the house shortage, the rough shelter, the open countryside, the light, the voice, the carol, how well we know it all. It is full of freshness and charm.

"There was no room for them in the inn." No welcome either from the village or the nation. The shepherds gave their love, the Magi their rich gifts. The working men and kings alone shared in a welcome.

The Truth of the Divine Child is not apparent to the outward eye or ear, it is only apprehended by faith. Jesus came to fulfil God's Eternal Purpose; to show His great Love for us; to bring us Salvation. Jesus was the most "decisive baby of history." He ushered in a new era. "Heaven is about us in our infancy."

Christmas is a welcome reassurance of God's redeeming love. He has come into the midst of life to work His Purpose in human history, to save and to guide it. We can look with confidence on this "Divine Intervention" and great miracle of all time. "God manifest in the flesh, born of the Virgin Mary." We need this reassurance today. No one need be mistaken. We can know Him as a personal Saviour, and as our Friend and Helper.

To many people Christmas is just a holiday, a pleasant picture of Xmas bells and bush; greetings and presents and a holiday. They do not ask themselves, why He came? Behind it lies the tragedy of human sin and despair.

On Christmas Day we gather in the House of God to make our avowal of Faith. Above all the unrest, strife and uncertainty in the world we hear the

angels sing, "Glory to God in the Highest and on earth Peace, goodwill towards men." We follow the example of the Wise Men. We go to Church to offer Him our gifts and above all ourselves in the Sacrament of His Love.

What a Great Mystery the Incarnation is? "God manifest in the flesh." In His Coming He identifies Himself with us. He knows and cares and understands us. In Him we are assured of the ultimate triumph of goodness over evil, of order out of chaos. God has come to us. There are many in the world who would try to stifle the Angels' Song; to limit His power; to diminish His authority; annihilate His Church and destroy His Kingdom. Where does the peace of the world lie? It lies in the Prince of Peace, who gives us His Peace.

Christmas is the Festival of Home. It has to us some of the most sacred memories of life. Memories of our childhood, the old home, the dear old family circle. We love to sing the old hymns because we sang them with many of our loved ones who are now learning the New Song "within the veil." Members of the family are gathered all together on this day of the year.

Is the Christ of history also to us the Christ of experience? Has He been born in us? St. Paul wrote to his converts, "My little children, of whom I travail in birth, till Christ be formed in you."

In the Son of God we claim our sonship. We are sons of God by nature but our right to sonship was forfeited by sin. If God had not intervened humanity would have lost all trace of that original sonship, before "the Fall." That intervention is described as "adoption" and "grace." We are children by adoption, because God has given us back something that we had no right to claim.

We are taken into God's family at baptism. We are born into the Divine

Family. Baptism is our spiritual nativity. Our place in the Divine Family is assured, because it depends not on right, but on His free unbounding grace.

May the miracle of the first Christmas Day be wrought in us every day. Birth is the beginning of life, but life must be sustained every day by prayer and sacrament. We cannot live in the past. He gives us "newness of life." The Christian life is always new. As the old year passes away with many memories and regrets, beyond is the New Year, the new life and new hopes.

As the old year draws to an end "Christ is born." So we pray:

O holy Child of Bethlehem,
Descend on us, we pray;
Cast out our sin and enter in,
Be born in us to-day.

EVANGELICALS OVERSEAS.

The Archbishop of Sydney, reviewing his experiences while abroad, said in Sydney recently—

At Cape Town I was asked on the first Sunday in January by the Archbishop of Cape Town to take a Confirmation for C. of E. people in Holy Trinity Church, if the Rector and Vestry asked me to do so, which they did. Any parish would be proud of the fine type of young men and young women who presented themselves as Confirmation candidates. As I travelled through East Africa and West Africa, I was stirred afresh as I joined in the life and worship of the vigorous African Churches which have grown up through the labours of the Church Missionary Society. In England, as far as my central Church responsibilities permitted, I accepted invitations from the great Evangelical Church Societies to be present at their meetings. Those of the Church Pastoral Aid Society were the best attended of all. The National Church League is doing a vigorous work, especially on the side of literature. Its magazine "The Churchman" is a most valuable monthly. The Protestant Reformation Society has an excellent Secretary. The Evangelical Alliance is doing most valuable work in organising the Annual Week of Prayer and in helping the Protestant Churches of the Continent. I was present at the annual meetings of the great missionary societies, and was most interested to see large numbers attending the Keswick Convention and visiting Hildenborough Hall, where a series of vigorous Evangelistic conferences are conducted by Mr. Rees.

Evangelicals are still in a minority, although their numbers are greater than many realise. The outlook for the future is bright as we see the amazing growth of such movements as the Children's Special Service Mission, the Crusaders, and the Inter-Varsity Fellowship, and the way so many young men are giving themselves to study fundamental theological principles as well as engaging in vigorous evangelistic campaigns.

The Rev. F. Wyld, of Sutton Forest, has accepted nomination to the rectory of All Saints', Cammeray, N.S.W.

CHURCH OF ENGLAND HOMES, SYDNEY.

The fundamental need of a child is a Home where love dwells and where the normal opportunities of childhood can be enjoyed with peace of mind and happiness. This need, as far as we are able, we strive to meet.

Anyone visiting our Homes for 80 tiny tots at "Havilah," and seeing the happiness, the playfulness and the inquisitiveness of these little ones, will come away saying, "This really is a Home." The Matrons of our Homes at Carlingford to which these small folk go at the age of 7 years, always say that the children who come from Havilah are happier, brighter and more

pride in Church Homes which I can never hope to express in writing. At times I look around here and see some poor children and think of myself, if they only had the chance I had." She ends this letter, addressed to the Matron, "Yours lovingly."

"You have no idea" (an old boy's letter after visiting the Home again) "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 of us old boys feel to be made one of the big family again; for which all I can say is, thank you all again."

These two, who came to us as children, would not otherwise have had the opportunity of learning the beauty



natural than those who come straight from the outside world. Of course they should be, but it is the result of the influence of a Home.

We make the same boast for our Homes for 170 boys and 150 girls at Carlingford. The Cottage system, with its House Mother, helps tremendously in fostering the Home atmosphere and our future development will be on these lines.

Here are extracts from two letters which show an appreciation of our Homes as Homes.

"More than ever," writes this former girl of our Homes, "I am grateful now for your teachings. If it was not for such upbringing I would not have won for myself so fine a man to love, honour and cherish. I am very happy. My gift enclosed may not be much, but with it goes a fondness and

of a Home life. Some of our cases are very pathetic.

Peter, two years of age, was living with his Mother in the country, quite a long way from any neighbour. The Father is a chronically ill man and his mother is receiving hospital treatment. She became very worried about Peter's health just before his admission to the Homes as she was too ill to care for the child. After admission, Peter, a weakling, developed a mastoid which was operated on at Ryde District Hospital. While in hospital, he developed measles, and after being home for a few days, the mastoid flared up again. He was sent to the Prince Henry Hospital. The staff at this Hospital became very attached to our now smiling Peter and rather reluctantly said goodbye to him. But this was not the end of Peter's troubles for

All Church-people should support . . .

THE HOME MISSION SOCIETY

Diocese of Sydney, which is "THE CHURCH IN ACTION"

The Society helps needy parishes, gives pensions to retired Clergy, maintains important work at the Children's Court, on the Hawkesbury River, at Yarra Bay and the Oilfield. Glen Davis.

Send your donation without delay.

CANON R. B. ROBINSON, General Secretary.

SIR GEORGE MASON ALLARD, Hon. Treasurer.

C/o Diocesan Church House, George Street, Sydney.

soon he was back in the Ryde Hospital for pneumonia. He will need very special care and attention, but he will get it, and eventually, we hope, will grow into a strong, robust boy.

But Peter's case is just one of many who come to us with sad histories, both physically and mentally.

Wonderful things are accomplished. One wishes that the readers of this paper could have met certain Peters, now developed into successful business men, who were recently at a gathering at Carlingford. One is employing some of our recent old boys in his Accountancy Business. Another, after the function, invited one of the present boys for a week's holiday to his home in the country.

"If it were possible I would like him to come early in the New Year. As regards the fare, 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."

The work of course means the ingathering of a big income each year. Last year the total was £23,000—£65 for each child. This year it will cost more as there must be an increase in the number of the staff and in the wages. We know that while God is ever ready to meet the needs of the children, and no organisation has learnt this more than ours, yet we must do our part energetically and thoughtfully in facing the challenge.

Recently we appointed a Public Relations Officer—Mr. C. G. Sowell—to assist in deepening the interest and in widening the knowledge of the work. He has already had invitations to speak at various parts of the Diocese and to a number of organisations of the Church, but he is anxious to receive more. He is a capable speaker. He is preparing a coloured film which will portray, in an interesting and vivid way, the work of the Homes, and he hopes to show it in many places. A brochure, too, has been compiled by him, and is available for distribution.

We have great schemes for the future, but much will depend on the help we get. There is talk, as we know, of child migrants coming from England. Already we have made an offer to the Immigration Authorities to do our part worthily if this flow of young migrants begins. But we are also anxious to meet fully the need of the homeless child in our midst. With an increasing population comes an increasing challenge, and so we must ever be ready to extend. This can only be done as Church people recognise the challenge, too.

Recently Mr. and Mrs. R. E. Hill, well-known and deeply respected as the Superintendent and Matron of the Boys' Home, felt that after 23 years of service, the time had come for retirement. They have had the privilege of seeing the Boys' Home develop from a mere site into the present block of buildings, and, in large measure, have been instrumental in this growth. Their work so inspired folk with confidence that progress was inevitable. But this was only a part of their secret of success for the real reason lay in their complete faith in Christ, who so loves little children and supplies all their needs.

The successor to Mr. Hill is Mr. J. Woodhouse, a man with a great experience in the Barnardo Homes in England, and in the

Air Force and Navy. Already he is manifesting the fact that a right choice has been made. Miss Upton, well-known as the capable and inspiring Senior Member of the staff, has been appointed Matron. With this pair at the Boys' Home, and with Miss Newby Fraser and Mrs. Bease, our capable Matrons at the Girls' Home and Havilah, respectively, we can, with confidence, look forward to great work in the future.

True success, of course, can only come as the work continues to be built up on sound Christian lines, but this will ever be the policy, we pray, of those who lead and of those who enjoy the privilege of any share in this great work.

In addition to all the foregoing work our great Homes' Movement includes a beautiful Home for Elderly Ladies at Drummoyne. It is known as Rosebank-Waratah. We make the lives of 25 elderly ladies very happy.

Christmas, as you can imagine, is a time which we strive to make particularly happy for this big family, consisting of elderly ladies and little children, and any help which the readers of the "Record" may care to give will be greatly appreciated. Masefield was, we are sure, quite right when he wrote in his poem "The Everlasting Mercy":—

"And he who gives a child a treat,
Makes joy bells ring in Heaven's street,
And he who gives a child a home
Builds palaces in Kingdom come."

AN ANCIENT PRAYER.

The following prayer is to be seen on the wall of a Lancashire inn:—

"Give us, O Lord, a bit o' sun;
A bit o' work and a bit o' fun;
Give us all in the struggle and splutter,
Our daily bread and a bit o' butter.
Give us our health, our keep to make,
And a bit to spare for poor folks' sake;
Give us sense, for we're some of us duffers,
An' a heart to feel for all that suffers.
Give us, too, a bit o' song,
An' a tale an' a book to help us along;
An' give us our share o' pain, confessing
That it has often proved a blessing.
Give us, O Lord, a chance to be
Our goodly best, brave, wise, and free;
Our goodly best for ourselves and others,
Till all men have learned to live as brothers."

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THE BABE OF BETHLEHEM.

(By the Rev. Canon F. W. Tugwell.)

Geoffrey Studdert-Kennedy was not playing with Christmas sentiment when he wrote:—

The Christ who was born on Christmas Day,
Laid on the world His two small hands,
Lifting it worlds and worlds away,
Up to the level of Love's demands.

for the effect of the "two small hands" on the world of antiquity was truly wonderful. The cry of the slave and the outcast could not mingle long with the Song of the Angels; the bonds of Motherhood could not long resist the wonder and the joy of the Magnificat; and Childhood, destitute of sanctity, could not remain long outside the precincts of sacredness.

Yes, Geoffrey Studdert-Kennedy was stating a tremendous fact very beautifully.

But is not this fact seen even more clearly when we come to the individual? Christmas time recalls the memorable experience of Sir James Young Simpson, the discoverer of chloroform. During the Doctor's illness he was regularly visited by the Rev. John Morgan. One day, Mr. Morgan tells us, he asked Sir James:

"What, in his opinion, was his greatest discovery?"

He naturally expected that he would answer "Chloroform." But to his surprise the Doctor replied:

"My greatest discovery was that I am a sinner and that Christ is my Saviour."

Mr. Morgan then asked: "Do you remember, Doctor, when you first

made that discovery?" The reply came back:

"Christmas morning, 1861."

The Christ who was born on Christmas Day,
Laid on the world His two small hands,
Lifting him worlds and worlds away,
Up to the level of Love's demands.

It is this great and tremendous fact, too, that ever keeps the Christmas Season a time when we think a little more kindly of difficult people, when we remember, with a tug at the heart, the old friends whom we had almost forgotten, when we think of the poor, when we think of the Children's stockings, when we think of each other, and think a good deal more of the pleasures that we can give than of the pleasures we can get.

There have been many thoughtful folk who have been fearful of a deterioration in the joyous traditions of the Christmas season. Mr. A. C. Benson, who delighted us with his beautiful word pictures of life a few years ago, felt, just before he passed from us, very nervous about Christmas.

"Christmas now," he declared with a sad shake of his head, "is not what it used to be" and exercising the prerogative of one who was well into the sixties, he proceeded to contrast the modern Christmases with the Christmases that he remembered as a boy. Mr. Washington Irving in his "Sketch Book" also deplored the vanishing glories of Christmas time. "They are growing more and more faint," he sadly sighed, "being gradually worn away by time, and still more obliterated by modern fashion. They resemble those picturesque morsels of Gothic architecture which we see crumbling in various parts of the country partly dilapidated by the waste of ages and partly lost in the additions and alterations of later days."

But both these men overlooked two facts:—

1. First, that boyhood's Christmases never come again to any of us. Every man over 60 sees his boyhood through a golden haze. The cricket matches of to-day are pitifully tame as compared with the glorious tussles in which we participated half a century ago. The boys of our time are not like the boys of that time. Nothing is quite equal to the old standards.

2. The truth of Studdert-Kennedy's verse:

The Christ who was born on Christmas Day,
Laid on the world His two small hands,
Lifting it worlds and worlds away,
Up to the level of Love's demands.

Christmas will never lose its spiritual joyousness while the world sings a verse such as that.

We in Australia have discovered to our delight that the joys of Christmas are not restricted to any particular season of the year nor are they bounded by accidents of climate. For those who have allowed the "two small hands" to lift up their world "to the level of Love's demands" Christmas will ever be Christmas whether it is kept in winter or summer, in drifts of snow or in a blaze of floral beauty.

One of the greatest manifestations of the effects of the "two small hands" at Christmas is the way the season opens the door to the delicacies, the courtesies, the chivalries of life. The tram conductor may shout sternly through the year, "Hurry up," "Hurry on," but at Christmas time there's a smile tucked away, as he assists one parcel-bedecked lady into the car and hands down another laden like a merchantman's camel. The husband may growl as he receives each morning from his spouse the long list of purchases to be made and parcels to be carried, but in this season in which life is lifted on to new "levels" he leaves home with a "cheery-o" and an "it's a pleasure, dear."

But writing of parcels reminds us of one more effect of the "two small hands lifting the world to love's demands." It brings at the Christmas season a perfect epidemic of parcels. As C. J. Dennis sings:

All over the place they are to-day;
Parcels sober and parcels gay,
Smuggled in offices, borne up lifts—
Oh, this is the day for Christmas gifts!
Parcels in tissue and parcels of brown,
Hurriedly rushed from the shops in town,
Secretly, furtively hidden away—
"Not to be opened till Christmas Day."
Out 'mid the staid suburban homes
The delivery van insanely roams,
Motor cars and messenger boys
Bearing their burdens of Christmas joys—
Parcels, parcels, bulky and small,
From a rocking horse to a rubber ball;
Parcels and paper and miles of string
In the service of Santa Claus, the King.

But all love tokens. As one writer has said very artistically: "Just as at Christmastime, the jacaranda waves its graceful tassels of blue and the hydrangea is at the height of its glory so love makes the landscape beautiful with parcels. Truly then:

The Christ who was born on Christmas Day,
Laid on the world His two small hands,
Lifting it worlds and worlds away,
Up to the level of Love's demands.

But does not all this fill us with a glowing hope? The hope that as the little Child of Bethlehem asserts His

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Rev. R. J. Hewett (Represented Australia at C.M.S. Jubilee Celebrations in London).
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authority more and more over the hearts of men, the things that disfigure our civilisation must vanish one by one—the bitterness of our industrial strife, the vices of our social life, the menace of the liquor evil, the horror, crimes and agonies of war, all these must yield to His sublime authority. As surely as the Babe of Bethlehem is the Son of God, so the regeneration of the world must be carried to completion.

We have seen that when the wonder of that Eastern Manger is repeated in the secrecy of the human soul, all that is sordid, all that is selfish, all that is unclean are shamed out of existence by the mysterious Presence and the Power of the Holy Babe. We look therefore for the time when Christ will be born in the lives of all men, and life will be lifted to the level of Love's demands.

PERSONAL.

The engagement is announced of Miss Ruth Champion, daughter of the late Canon Stanley Champion, of Goulburn, and Mrs. Champion, of Strathfield, N.S.W. to Mr. Bernard C. Rose, M.C., D.C.M., of Castle Hill, son of the late Canon H. J. Rose, A.K.C. of St. Anne's, Strathfield, and Mrs. H. J. Rose, of Castle Hill.

Congratulations to the Rev. and Mrs. Guy Harmer, of the Vicarage, Mirboo Nth., Vic., on the birth of a daughter, Ruth Elizabeth on Oct 18.

At a Clergy School for the Gippsland Clergy, recently held, the Dean of Sydney was one of the principal speakers. A very nice appreciation of his helpful addresses appears in the "Church News." One of the older clergy writes:—

"Dean Babbage was a rare gift to our annual Refresher Course. He is the fine flower of the 'nineteen-forties revival of Evangelism. He displayed all the marks of Bishop Pain, Henry Langley and other great Evangelicals of 40 years ago. He is a revelation to the older generation present at the School that the long night of destructive criticism is emerging into the new day of loyalty, once more, to the Word of God, and that Christian revelation need no longer be afraid of the scientific man-in-the-street. Like the older Evangelicals he rejected modernism, proved everything by the Rock of Scripture, and rejected extremes of mysticism or formal ceremonial."

The Rev. P. St. J. Wilson, Headmaster of Brighton Grammar School, Vic., has been appointed to the Canonry of St. Paul's Cathedral, Melbourne, vacated by the resignation of Canon Sutton.

The Archbishop of Sydney presided at the End-of-Term gathering at Moore College, Sydney, on Saturday night, December 4th. Canon T. C. Hammond was accorded a hearty welcome home, after his return from England.

The Rev. E. C. Cameron, Rector of St. Luke's, Mosman, Sydney, returned from England recently on the "Maloja."

The Rev. A. E. S. Begbie will be inducted as Rector of Manly, Sydney, on Friday night, December 17th.

The Rev. C. H. Raymond, Vicar of St. Thomas', Essendon, Melbourne, has been appointed Archdeacon of Essendon.

Sister M. Spry and Sister B. Clarke, who were recently set apart as deaconesses, have been accepted for service with the Bush Church Aid Society. It is expected that the deaconesses will commence duty in the Far West of N.S.W. early in 1949.

Sister E. Hantot, of Timboon, Victoria, has joined the nursing staff of B.C.A. and is now at the Society's Hospital at Wudinna, S.A.

Sister Yarrington, who has been relieving B.C.A. nurses in South Australia has returned to Sydney.

We regret that Miss Hunter of the Sydney Diocesan Registry was taken suddenly ill recently and was taken to Camden Hospital.

Rev. Canon David J. Knox, rector of Christ Church, Gladsville, N.S.W., since 1932 has announced his decision to retire from parochial duties in February next. Canon Knox was ordained in 1899 by the Archbishop of Sydney.

Our congratulations to the Rev. and Mrs. D. A. Langford, of Ryde, upon the birth of a daughter.

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THE RE-MARRIAGE PROBLEM.

"The Clergy and the Marriage of the Divorced." By the Rev. G. L. H. Harvey (M.C.U., 1s. 3d.)

This booklet provides material and argumentation for those who are troubled by the current development in the Church of England whereby an attempt is "being made to impose on the clergy of the Church of England as authoritative a Convocation Resolution purporting to prohibit the marriage in church of all divorced persons." It presents in popular form the report of a Committee of Modern Churchmen presented to the Council of the M.C.U. The Council thereupon passed the following resolution: "That (1) in the light of the New Testament teaching, taken as a whole, of the tradition of the Church of England, and the civil

law, it is the duty of the parochial clergy to fulfil their legal, moral and spiritual responsibilities towards parishioners by conscientiously exercising their right of discretion in cases where divorced persons desire marriage in church.

"(2) The primary responsibility for excluding any person from Holy Communion lies on the parochial clergy, who are liable to serious legal penalties unless they exercise their responsibility within strictly defined limits."

The booklet brings to light a number of interesting facts in relation to this extremely important subject. In so far as its theological attitude is concerned, it holds that "Scripture presents an ideal of indissoluble union, and, at the same time it provides a principle for the modification in practice of its application to conditions as they are." In the practical politics of the matter its tone is Erastian. The author writes: "The bishops who are trying to implement Convocation Resolutions against the solemnisation of the marriage of any divorced person in church are thus attempting to destroy anew the modified right of the layman. They are also denying to the clergyman the discretion which is legally his. Such action, though perhaps not exactly lawless, is definitely unconstitutional." —(A Review from "The English Record.")

DONALD WALLACE, M.A., M.B., CH.M.

The "passing on" on October 29th last of Mr. Donald Wallace completes the earthly career of a notable scholar, a distinguished medical man and a Christian gentleman. Although he was known and beloved (the former inevitably led to the latter) by a very wide circle of friends and patients, neither the press nor official medical congresses knew him. From all such he would have fled in fear and terror.

To be strictly accurate, however, one should mention that since his death the B.M.A. has asked for details of his noted work in certain branches of Medicine and Surgery.

To do but elementary justice to so fruitful a life would call for an approved writer or journalist, and for a volume of sizeable proportions. My only qualification for attempting this small appreciation is a cherished friendship of little less than forty years.

I think the key note of Wallace's character is furnished by a verse which he often quoted to me. Its theme was the proper man with "no meretricious graces to beguile . . .", and ended with the words, "he stands majestic in his own simplicity." His bias was always for unostentatious humility.

As a scholar he would have been an ornament to any of the "liberal and learned professions." From outside sources I discov-

ered that the M.A. thesis of the then second-year medical student was rated by the professor of Philosophy as the most worthy of the gold medals awarded that had up to that time come under his notice. The Doctor once admitted to me in an almost guilty whisper that he had learned German so that he might read Hegel in the original, that much distorted and mis-used philosopher being, in Wallace's opinion, the greatest intellect the world has ever known. Yet—and this is why the scholarship is mentioned—I have frequently known him to listen with deference, even respect, to the preaching of an almost illiterate man so long as he measured up to the essential test of all sermons, irrespective of the preachers' attainments—"he preached the Gospel."

The hospitality of the Scot, which he personally extended to all preachers, some of whom were in reality far from genuine, made him the victim of much imposition. His loose cash, his old—and often new—clothes and boots had a habit of passing to shameless medics without the knowledge of any but the doctor. He would have become an "unparalleled" bankrupt had not a practical friend forced him to open a banking account and given the charlatan brethren the "order of" an article of the doctor's wardrobe already named.

His rank as a physician and surgeon was attested by medical men of note and experience throughout the State as well as by his colleagues at the old "Coast Hospital" (now Prince Henry), where he taught others, and worked for so long. As a diagnostician he was said to be uncanny, whilst his successes in surgery equalled, and in some fields even exceeded those of the leading men of Macquarie St. of that time. (He never performed a major operation without first commending the case to "the great Physician.") He steadily refused all persuasion to draw him into Macquarie St., declaring that he would not charge a fee for helping a fellow creature. He was content as a Government servant for a bare living.

I once heard a Supreme Court Judge, after listening to the doctor's evidence with seemingly grudging attention—the Judge obviously doubted the genuineness of the patient for whom Wallace was compelled to testify, sorely against his will—admit to a jury: "Dr. Wallace probably knows more about germs than anyone else in Sydney." It was true. With such qualifications our friend could have become a wealthy and fashionable medico with far less effort than he expended on the sick poor of "the Coast."

It is, I trust, no light-minded treatment of so grave an occasion to point out that the doctor combined the subtle of the Scot with the sparkling wit of the refined Australian. But, as Emerson has reminded us, "the perception of the ludicrous is a sure pledge of sanity." At odd times, when completely off duty, none more fully enjoyed a true joke than Wallace.

The chief, the underlying characteristic of Dr. Wallace was, however, his dynamic, rather than aggressive, Christianity.

His scholarship, his medical pre-eminence, even his humour were to him but instruments whereby men might be brought "into the Kingdom." He once put it to me in this way: "I don't expect Christians to be always preaching on all occasions, but I cannot understand Christians showing so little anxiety for the eternal welfare of others, not even giving it a thought. Everything that

is alive, physically, or spiritually, must seek to extend itself, to reproduce its kind, that is scientific." His great gifts, and natural charm, irresistibly drew people to him, and he used this friendship to put eternal truth in a way that both the learned and the unlearned could appreciate.

His Christianity was truly catholic. Indeed, he numbered priests and nurses of the Roman Catholic Faith among his firm friends. To my knowledge more than one of the latter asked for his prayers on occasions of difficulty. But, speaking quite impartially, I am sure that evangelical Anglicanism of the Keswick type, or as expounded by the former Bishop of Durham represented to him the truest expression of faith and doctrine. In fact he told me as much. Of course, he confessed no outward allegiance to any denomination, although it is not without significance, as I learn from a tried friend of the doctor of many years' standing, Canon R. B. Robinson, that he (the Canon) took part in an administration of "sick-bed Communion" to the doctor not long before the end. "And," added Canon Robinson, "he was deeply moved and touched by the Service. He said it was wonderful."

Our friend has joined the "blessed" of "the departed," "his works" truly follow and will follow him in the shape of restored bodies and right minds, of formal ecclesiasticism having given place to the reality of fundamental Christianity.

Our deep sympathy is extended to his sorrowing widow.—N. G. McWilliam.

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THE WORLD OF BOOKS.

"The Anglican Review," for October, edited by the Bishop of Goulburn, and published quarterly, 4/6 post free per annum. Our copy from the Diocesan Registrar, Goulburn. We like The Charter and the aim of its publication. "To make the Kingdom of God come true in human life." It is a high ideal and should keep this Review on a high plane. The current issue, number four, is distinctly good. The Lambeth Breakfast speech of Sir Stafford Cripps on "The Church and the World Economic Crisis" is full of meat and interesting. A vignette of George Herbert by the Warden of St. Paul's College, Sydney, and a very useful article on Sunday Observance by the Vice-Warden of St. John's College, Brisbane, contribute to keep the high level of the ideal.

The Living Church. An Anglican Digest and Review, published quarterly. Price 1/-. This is the first issue of a new venture in Church journalism hailing this time from Melbourne. The Archbishop of Melbourne in his foreword says: "It has been sponsored by a group of men who received some of their training at Ridley College, Melbourne." "I want to commend it with urgency." The opening article is from the pen of Bishop Baker on the subject of "Knowledge that shall lead," and indicates the need of such a review as the present, in order to encourage study. This issue is certainly a multum in parvo. (Our copy from Rev. W. V. Lloyd, Cathedral Bldgs., Flinders Lane, Melbourne.)

CORRESPONDENCE.

(The Editor, "Australian Church Record.")
Dear Sir,

May I, through the medium of your paper, express my personal thanks to those who have so prayerfully and graciously remembered and helped me and my family in so many ways since God called our dear one to Himself.

The dear Lord has supplied our every need, and has found for us a home, and we are sure it is in answer to the many prayers which have ascended on our behalf.

I trust each reader will accept this personally, as it is impossible for us to reply individually. May God reward them all.

Very sincerely,

JOYCE E. SHORT.

St. Stephen's Rectory, Chatswood.

(The Editor, "Australian Church Record.")

Dear Sir,

Through the columns of your paper may I pay a tribute to the graciousness of the Archbishop and Bishop Hilliard during their visit to Lambeth.

In England one misses that comradeship and contact which the Episcopacy in Sydney grants to the Clergy.

His Grace has endeared himself to many Sydney Clergy now in England by his interest and friendship. Each one has been sought out and has enjoyed the privilege of conversation and prayer with His Grace. In many dioceses Clergy do miss that consideration and Pastoral interest characteristic of His Grace and revealed afresh by these contacts during Lambeth.

To Bishop Hilliard one must express one's gratitude for his thoughtfulness in visiting those already indebted to him for counsel and friendship.

When one is denied such fellowship one realises how much it meant during College days and after Ordination.

Such actions command our gratitude and inspire us to have confidence in those to whom God has committed spiritual oversight.

Yours sincerely,

"AUSTRALIAN."

(The Editor, "Australian Church Record.")
Dear Sir,

The plight of Protestant Christians in Central Europe is very grave. An American organisation formed for their relief informs me that the pastors particularly need encouragement so that the whole non-Roman Christian witness be not imperilled. Church people are already sending food parcels to England, both individually and through their Church organisations. Some are also sending to missionaries in Japan. Some are going the third mile and sending relief to the distressed Christians of Germany. The following letter from a pastor's wife shows how worthwhile the work is and may encourage others to fulfil the words of our Blessed Lord and Saviour, who said, "Love your enemies."

Yours truly,

L. L. NASH.

St. George's Rectory, Hobart.

November 25th, 1948.

Highly esteemed Mr. Madden,

The second of your parcels has just arrived. We thank you for it with all our heart. It was longer coming here than the first, and we were afraid that it had been lost. The contents are certainly most essential for us. Fat, milk and meat are getting very scarce here. In four weeks, one person receives 150—200 grams of fat, about 200 grams of meat, a little cheese, and practically no milk. We have practically no nutrition. At all events, the need is now greater in Eastern Germany than it was a year ago. You can imagine that we are wholeheartedly grateful to you. My 8 children are now healthy, and send their greetings; so does my husband, who has an enormous amount of work to do. But God has daily given him strength.

We wish that God may bless you. May peace be made lasting in the world.

In gratitude we greet you with the Moravian text for the 1st August, 1948 (Acts 9:31).

Yours, GERTRUDE KRAHNERT.

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Second Class.—Ronald A. Dyson, Armidale; (Mrs.) Edythe Lillian Larke, Perth; Violet Annie Pocknall, Sydney; Betty Adele Muir, Melbourne; (Mrs.) Joan Osborne, Adelaide; Milton McGregor, Armidale; Joan Coles, Sydney; Evelyn Murfin, Brisbane.

Pass.—Kathleen E. Dawe, Melbourne; Violet Dunstan, Adelaide; Janet Percival Suttor, Sydney; Pearl Holtfreter, Perth; Joyce Elizabeth Lomax, Melbourne; (Mrs.) Edith White, Melbourne; *Boggo Pilot, Carpinteria; *Sagi Ambar, Carpinteria; *Kiwami Dai, Carpinteria.

Passed the First Half of the Examination (in order of merit).—Ethel Clifford, Melbourne, Betty Robinson, Melbourne, equal; Corinna Edith Melville, Brisbane; Joyce Laura Smith, Melbourne; Alice Mary Bowyer-Smyth, Sydney; Florence Edna Hakenjos, Willochra; Shirley Catherine Fletcher, Brisbane; George Henry Jennings, Gippsland; Shirley M. McCoy, Melbourne; Sister C. H. N. Muriel, Melbourne; Kenneth Nash Reardon, Tasmania; Yvonne Newham, Melbourne; Nat Lewis Sonners, Tasmania.

Held Over.—Lucy Hilda Saunders, Tasmania; Nola Antoinette Payne, Perth; Alice Hester Cooper, Riverina.

* Natives of Thursday Island.

A.C.R. SUBSCRIPTIONS.

The following subscriptions have been received. If amounts of 10/- and under have not been acknowledged within a month, kindly write to the Sec., C.R. Office. Mrs. M. J. Elmslie 10/-; Miss E. Lennox 10/-; Mr. L. A. Clapham 10/-; Mrs. A. P. Thomas 10/-; Mr. R. J. Young 10/-; Rev. W. F. Pyke 10/-; Rev. E. H. Lambert 10/-; Rev. R. K. Hobden 10/-; Miss J. Peel 10/-.

Proper Psalms and Lessons

December 19. 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.

December 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.

December 26. 1st Sunday after Christmas Day. St. Stephen's Day.

M.: Gen. iv 1-10 or Isaiah xl 1-11; Acts vi or Luke ii 22-40 or Colossians i 1-20. Psalms 2, 8.

E.: 2 Chron. xxiv 15-22 or Isa. xl 12 or xli 1-20; Acts vii 54-viii 4, or John x 1-10 or Phil. ii 1-11. Psalms 45, 110, 113.

January 1. The Circumcision.

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

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

January 2. 2nd Sunday after Christmas Day.

M.: Isa. xlii 1-16; Matt. vi 19 or Ephes. i. Psalm 103.

E.: Isa. xliii 1-13 or xliii 14-xliv 5; Matt. vii 13-27, or 1 John iii. Psalm 104.

January 6. The Epiphany of Our Lord.

M.: Isa. lx; Luke iii 15-22. Psalm 72.

E.: Isa. lxi; John ii 1-11. Psalms 96, 97, 117.

January 9. 1st Sunday after Epiphany.

M.: Isa. xlv 6; John i 19-34, or Eph. ii. Psalms 46, 47, 67.

E.: Isa. xlv or xlviii; John iv 1-42 or Col. i 21-ii 7. Psalm 18.

January 16. 2nd Sunday after Epiphany.

M.: Isa. xlix 1-13; Luke iv 16-30 or James i. Psalms 27, 36.

E.: Isa. xlix 14 or 1, 4-10; John xii 20 or 1 Thes. i 1-ii 12. Psalm 68.

NEWS FROM INDIA.

In their quarterly letter, the Rev. Charles Haskell and his fellow helpers in Karachi write as follows:—

You will have all heard with the deepest regret of the passing of Mr. M. A. Jinnah, the Founder and first Governor-General of Pakistan. He was educated in the C.M.S. High School and retained to the end a very warm affection for his old school. His death is a very great loss indeed to this new Dominion as Mr. Jinnah had a most remarkable personality and his popularity was astonishing. He was able to solve in a short period some of the greatest problems that faced the new Dominion in the first twelve months. Pakistan has still great men to guide its future, but there is none so popular and so revered as Mr. Jinnah was. We trust that the new leaders will direct the affairs of the Dominion along the lines which Mr. Jinnah himself laid down.

The passing of Mr. Jinnah proved such a severe blow to the Governor of Sind, Shaikh Ghulam Hussain Hidayatallah that he fell ill almost immediately and died three weeks later. He, too, will be a great loss to Sind. He had guided the destinies of Sind as Prime Minister and Governor for many years, and was a very remarkable man. Three of his sons were educated in the Karachi Grammar School, and four of his grandsons are now receiving education there.

I wonder if you are aware that Karachi is now separated from Sind, so the city of Karachi and a certain area surrounding it is under the direct control of the Government of Pakistan while the Government of Sind controls the rest of the province. Thus the C.M.S. High School and the Karachi Grammar School will draw grants from the Central Government in future and not from the provincial Government. We trust that this will prove a very satisfactory arrangement and hope that the work of the schools will be as appreciated by the Pakistan Government as it was by the Sind Government.

The Karachi Grammar School is starting to extend one of its existing buildings in order to provide accommodation for technical classes and possibly also for a hostel. The extension will cost about £6000 and then in addition there will be the cost of equipment for the new classes.

"THE AUSTRALIAN CHURCH RECORD."

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TASMANIAN MOTHERS' UNION.

About 80 members attended the M.U. half-yearly Council-meeting, held in Holy Trinity Parish Hall on Wednesday, November 11. After the opening prayers Mrs. Corvan welcomed home our President, who then gave a short report on the World-wide Conference in London, which she attended as delegate from Tasmania. Mrs. Cranswick said that representatives were present from all parts of the world, some young and some old, but that all had a sense of being part of a great company with a great cause to uphold—the cause of Christian marriage and the home. The most interesting and challenging of all her experiences was the review of the work among young wives and mothers. There are now over 2000 young wives' groups, sponsored by the M.U., endeavouring to win the young mothers of England to God and His Church. It is hoped that some of the leaders of this work among young wives will come to Australia and New Zealand so that we, too, may have a worthy young mothers' department.

Among the correspondence received was a letter from Mrs. Fisher, the Central President, in which she said, "We in our work have to share in the Incarnate life of Christ, to see the world's sin and suffering as He sees it, not as vague abstractions, but as hurting God's own children and marring the faces of those who are made in His image. And we must begin, as that Life began, in real humility, in complete self-giving, throwing away our self-made security and trusting only to God and the working out of His Will and through us. If we, as leaders and workers in the Church, really made such an offering, the Lord's own work would inevitably go forward. We hold the work back because we hold ourselves back."

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ALEXANDRIA

TO AUSTRALIAN CHURCHMEN.

CHRIST THE INTERPRETER

(By Bishop Baker, Ridley College, Melbourne.)

What a suggestive thought! It is taken, of course, from the well-known words quoted by St. Matthew: "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His Name Emmanuel, which being interpreted is, God with us." So we need an interpreter. Have you ever been in a foreign land with people chattering all around you, hearing directions at the railway station, wandering into a Church where a gifted servant of God is preaching, and in all these circumstances being unable to understand a single word? You know that what is being said doubtless makes sense, but it does not make sense to you. You need an interpreter. And to-day that is precisely what this world needs. Knowledge grows, but wisdom lingers. It is the glory of the Christmas message, it is the radiance of the Incarnation, that in Christ we have an interpreter. Reverently we may say that neither history (certainly not contemporary history) nor human experience, makes sense apart from Christ the interpreter.

Christ interprets God. Indeed, theologians point out that primarily the Christmas message is not so much a message about Christ as a message about God. There was, of course, the preparation for this in the Old Testament. Observe the sublime and majestic words with which it opens. "In the beginning God." Not "in the beginning chaos," or black darkness, or nothing, or some vague nebulae. No, in the beginning God. It is hardly too much to say that the rest of the Old Testament is the unfolding of this great and wonderful truth.

But marvellous though the revelation is, yet there are limitations. For in general, as far as the common people were concerned, God was a God afar off. We may take Sinai as a symbol of this. Thus the writer of the Epistle to the Hebrews tells us: "if so much as a beast touch the mountain, it shall be stoned." And indeed so terrible was the sight "that Moses said I exceedingly quake and fear." King Solomon's Temple, too, especially the veil, tells the same story of a God apart from the common people.

But now we turn to the Christmas message, and what a difference! We

cut history in two with the birth of Christ, for He cleft time in twain. Bishop Stephen Neil has lately reminded us of the interesting fact that it is only since the eighteenth century that the way of reckoning with the significant letters B.C. and A.D. has become generally current. From a much earlier date Christians had it true begun to use the A.D. reckoning, basing it on the calculations (wrongly) made by Dionysius Exiguus in the sixth century. But as regards the initials B.C. for the events before the birth of Christ, they generally used one of the older forms of reckoning. Our present use indicates something more than a belief that with the birth of Christ something new came into the world. The birth of Christ works, as it were, in two directions. All that comes before is part of the preparation for the birth of Christ. All that comes after is part of the interpretation, that is to say, the interpretation both of Christ and His teaching.

Because He interprets God. All down the ages, all over the world, man has asked the question — is there a God? And although the affirmative answer often revealed an abysmal crudity of thought, although it frequently manifested even grotesque conceptions, yet these must not be allowed to rob us of the deep significance of the affirmative answer. But after all was there much assurance for it? Was it not largely speculation and brilliant guess-work? Humanity needed assurance. Objective fact rather than subjective longings was required. Man craves for something more than self-engendered hopes. God's ancient people, it is true, knew of Jehovah, the only God, but the rest of the world did not. And Christ came and re-affirmed the Old Testament revelation. He took the teaching "In the beginning God," and built upon it. "They shall call His name Emmanuel, which, being interpreted is God"; yes, it is still, be it noted, a message about God, but how much richer, how much more satisfying, no longer a God afar off but "God with us."

For the God whom Christ interpreted is not a distant God, but one ever with us. Not a hiding God, but a seeking God. He is the shepherd roam-

ing the mountains in search of one stray sheep. He is the householder sweeping the house from top to bottom in the effort to find the lost coin. He is the father scanning the horizon for the sight of the son who left his father's house to dwell with drunkards and harlots. He is the friend of publicans and sinners, hating their sins, but ever loving the sinner.

Christ interprets not only God but man. "What is man that thou art mindful of him?" So the Psalmist queried thousands of years ago and ever since, as doubtless before, the same question has been debated. Is man only carbon, lime and liquid? Is his consciousness merely the result of "a fortuitous course of atoms?" as Thomas Huxley would have us believe? Is he only the creature of a day? Many and varied have been the answers. Even the Greeks, with all their knowledge, held most defective views regarding man. Slaves for example, were simply animated machines. It was seriously argued that women were Nature's mistaken efforts to make men. The fact of the matter is that wrong views about God always lead to wrong views about man. What does the Christmas message tell us about man? It tells us of the infinite dignity of man because God's Son, in becoming incarnate, took bone of our bone and flesh of our flesh. In the Nicene Creed we affirm that He is "God of God, very God of very God." We might with equal truth state that He is "Man of man, very man of very man." For the Catholic doctrine is that Christ is as Divine as the Father and as human as ourselves. Indeed, even more really human than we are because the effect of sin is to rob us of our heritage and to impair our manhood. So even if Christ had taught us nothing by word of mouth about man, our whole conception of humanity would have been immeasurably raised by the great fact of the Incarnation and the glory of the Christmas message.

Christ interprets history. What a medley it seems to the man of the world. Nations rise and nations fall. Kingdoms come and go. Empires wax and wane. But scripture and history alike proclaim the pregnant truth that it is righteousness which exalteth a nation.

"Yet I doubt not, through the ages, one increasing purpose runs," Tennyson sang, and it is only in Christ that we can see the true interpretation of history, even if the goal of history lies beyond history.

Again, Christ interprets the experiences of man. Man is a grand conjunction. Two worlds meet in him. All the potentialities of heaven and hell reside in him. On the one hand he was originally created in the image of God. But sin came and grossly defaced that image, but did not ruin it irretrievably. For Christ came to redeem us from evil. "He breaks the power of cancelled sin," as a well-known hymn reminds us. It is the everlasting splendour of the Gospel that it comes to redeem us when we could not redeem ourselves. "I came not to call the righteous, but sinners to repentance" is the grand charter of Christianity. Moreover, God's plan is that we should grow like Christ, Who is at once our Redeemer, our hope, our challenge, and our goal.

So may we at this Christmas time learn afresh, aye and further, of the living Christ, Who interprets God, interprets man, interprets history, and interprets experience. The radiance which once shone around the hills of Bethlehem has never really died away, well may we rejoice in it and remember the prayer of Whittier—

Shine on us with the light that glowed
Around the trance-bound shepherds' way,
Who saw the darkness over-flowed
And drowned by tides of everlasting day.
Shine, light of God, make broad thy scope,
On all who sin and suffer, more
And better than we dare to hope
With Heaven's compassion make our
longings poor.

IN SPAIN TO-DAY.

Lord Templewood, better known as Sir Samuel Hoare, who was British Ambassador in Madrid during the most difficult years of the war, took some care to estimate the position of the Roman Church in Spanish life. He gives the result in his Memoirs, "Ambassador on Special Mission" published a while ago. Though there were thousands of godly Roman Catholics and many religious vocations to a life of extreme hardship in the provinces round Madrid not more than 5 per cent. of the population attended Mass. This estimate was based on Roman Catholic testimony and one Spanish Cardinal told Lord Templewood that contrary to his hopes there had been no revival of religion since the Civil War. "The striking contrast between intense religious fervour and complete indifference or active hostility is a conspicuous feature of Spanish life."

The Church in Spain is a persecuting Church in such wise that Franco's police have had on occasion to protect Spanish Protestants against the fury of the Church's attack. These Protestant Churches have endured a horrible decade and are not yet at the end of their troubles. Recent visitors to Spain, both British and American have reported that these churches show a remarkably fine spirit. They are full and the members of their congregation are predominately under thirty years of age.—World Dominion.

REMEMBRANCE!—ROUEN.

7-11-'48.

(From A Correspondent.)

Remembrance Day dawned in all the beauty of a sun-lit Autumn day in Normandy, on Sunday, the 7th November, 1948. The Anglican Chaplain, at the British Embassy in Paris had arranged with the Society for the Rev. R. John Hewett (who had been a rating in the Royal Australian Navy, during 1914-17), to go to Rouen to conduct the Remembrance Service at the War Grave Cemetery, where 12,000 British dead are resting. Of this number 1,200 are Australians. At 10.45 a.m. about sixty people met at the entrance to the Cemetery, and led by members of the British Legion, proceeded to the British Memorial. As the beautiful Memorial to fallen French soldiers was reached the company paused and the Legion flag was dipped to the memory of French comrades. On arrival at the British Memorial the company gathered round in a semi-circle and sang one verse of "O God, our help in ages past." Hewett conducted a simple service of Remembrance. He chose for the basis of his address the words from Exodus, forever associated with Israel's deliverance out of the bondage of Egypt—"What mean ye by this service?" He reminded those present of the sacrifice of the men and women who had given their lives not only in the war of 1914-18, but in the last war. Each generation would ask the question as Remembrance came, "What mean ye by this service?" He then reminded the people that those who had given all that we might live as free men, might well ask the same question to-day. What does "this service" mean to us for the future. "Have we died in vain?" Why has the world in its present sorrow and suffering and fear not learnt the lesson—to give and not to get? He directed their thoughts to the Great Sacrifice of Calvary and to the only One who could meet the world's needs and bring salvation to all men.

His Britannic Majesty's Consul then placed a wreath on the Memorial and the company observed two minutes' silence. The Chairman of the British Legion then recited the famous words:

"They shall grow not old as we that are left grow old.
Age shall not weary them, nor the years condemn.
At the going down of the sun, and in the morning,
We will remember them."

and the whole company replied, "We will remember them." The Consul then spoke a few well chosen words as the King's representative. This was followed by the singing of the National Anthem, after which the Blessing was pronounced.

Cold words cannot convey what a Service like this means, not only to those present but to the loved ones of those who lie buried in this hallowed spot. As we stood on the mound on which the Memorial stands we could see row upon row of graves—all so beautifully kept. The loving care bestowed upon this cemetery must bring great comfort to the hearts of those who think of the remains of loved ones resting there.

THE BIBLEMAN'S CORNER.

(By Rev. A. W. Stuart, B.A., Bible House, Sydney)

GERMANY NEEDS THE BIBLE—NOW.

A conference of the United Bible Societies in Holland last year estimated the world shortage of Scriptures from 20 to 30 million copies. Just as the Marshall plan calls for the expenditure of millions of dollars to help Europe to her feet, so the Bible Societies aim to send millions of Bibles and New Testaments to the Continent. What will be the outcome in Europe, where great masses of people may turn the balance in world affairs by their spiritual outlook? If the possession of the Bible will influence them in their fellowship with their own people, and with other nations, the provision of the Word of God is urgent and essential. The Bible Society believes that hungry, distraught lands need the Spiritual food as well as material supplies, and the Bible can supply this "Bread of Life."

THE CALL OF GERMANY.

Here are some extracts from letters from Germany which prove this: "My husband fell in Russia, my brother also. There was little consolation left for us in this world. I took the New Testament, and in the Sermon on the Mount I found what in vain I had looked for elsewhere." A Protestant pastor wrote from Schleswig Holstein: "There are over one million refugees in this province alone. I go from camp to camp, but I can leave no more than two copies of the Bible in each one." A copy was given to a small boy, who eagerly pleaded for it. The Minister said: "You should have seen his shiny eyes." A young couple wrote happily on receipt of a Bible, saying, "It is not only a source of consolation, but it is a source of power. The Word of God gives us strength, and it is strength and faith which we need in our day." Another minister said, "We are living in the Russian zone, food is scarce, but nothing is so much wanted as Bibles and New Testaments. There are not only millions of refugees in our zone owning no Bibles, but the original inhabitants have lost their copies. It is difficult for school children to learn Bible verses and to remember the stories of the Bible if they cannot read the Scriptures at home. You can imagine what a joy it was to us to distribute New Testaments in my district, but—there is always a "But"—out of 1000 members of the congregations, six could receive a New Testament and three a Bible. The Bibles go from hand to hand."

FOR PRISONERS.

A Chaplain in Hamburg recently wrote, "In the cells of our prisons, there is a great demand for Bibles. We have proof that the Bible is earnestly read by the prisoners. In the prison to which I minister, at least ten persons each day ask for a Bible. Again and again prisoners who are released ask to be permitted to take their Bible with them into freedom, because it is the silent helper which has accompanied and comforted them in their time of need. The Chaplain added "The written Word is the most effective in prison, for it is read by people who are in desperate need. Each booklet is not only read, but is studied, and with the constant changing of prisoners, it is read many times. Particularly is this so for sick prisoners, where men eke out a pitiful, monotonous existence." The ex-

perience of this prison Chaplain bears out the claim of the Bible Society that people with a sense of need value the Bible and obtain spiritual comfort from its pages.

WHO WILL HELP?

Let us pray that every volume of Holy Scripture, distributed in Japan, in China, India and all Asia, in Germany and in war-torn Europe, indeed, the world over, may be the "Bread of Life" to needy souls.

SPIRITUAL HEALING AND THE MEDICAL PROFESSION.

(Communicated.)

It is ironical that in an age when the expectation of life is greater than ever before, owing to the conquest of disease, racial suicide is becoming a growing nightmare. Medical science, no more than any other science, can help us to discover the secret of purposeful living — it can only postpone death. The attitude prevailing in a secularised society, that it is the function of the doctor to care for the **bodies**, and that of the parson to care for the **souls** of the people, is false, destroying the sense of the essential unity of man's body, soul and mind. Indeed it is becoming recognised more clearly that a very large percentage of the physical ills of man is due to spiritual causes. This is the studied opinion of some leading specialists of the medical profession all over the world. In the face of this there is seen the need for a proper understanding of the ministry of healing.

(1) People must re-learn that the ministry of the Church is a vital contribution to the health and well-being of the whole life of man and that the visit is not **merely** the kindly interest of a friend.

(2) Clergy must be trained early to understand the needs of the sick and how to develop a technique.

(3) An approach to the medical profession by the Church is needed in an attempt to bring about a mutual understanding and co-operation in the work we all must share.

Further, hospital staffs are entitled to know that the visiting clergyman is capable of giving real help when he is given access to very sick folk, and he is entitled to expect that he be regarded as a co-worker and that the reserve with which it is necessary to treat visitors and relatives be relaxed in his favour; also that, where real spiritual help is desired on the part of patients, there should be a willingness, with the

patient's consent, to share medical knowledge insofar as it will help the clergyman to determine how he may best approach his own task.

Many are the difficulties at present confronting the parish priest in this ministry. He may sometimes be told that the patient is not allowed visitors and that the doctor has given precise instructions about this. Recently this happened to the writer at the bedside of a patient who urgently needed, and sincerely desired, spiritual help. Such misunderstanding could be obviated if our training hospitals had some contact with competent clergy who could be allowed to give instructions to trainees as to the functions of the Christian minister in sickness and show them how they might co-operate. Sometimes the clergyman's visits are ill-timed from one cause or another — which a proper liaison between doctor or matron and visiting clergy could obviate.

Then there is that ever-present problem concerning whether a person shall be told if he is about to die. Most Christian people would wish to know and have time to make their preparation for so great a spiritual crisis. The conspiracy of tender kindness may betray the deepest needs. Often lurking fear in the patient may be banished by full knowledge, and maybe there are times when such a crisis, faced in the power and love of God, may lead even to recovery.

When all is said, however, it must be borne in mind that the spiritual ministry is no mere form of "treatment" nor is religion a means of using God to our own ends.

To bring a person consciously into touch with the love and power of Almighty God is to help him to a grasp of the meaning and purpose of life far beyond mere physical well-being.

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CALL TO YOUTH.

Christmas Greetings are extended to all young people wishing them a really wonderful Christmas.

In a world that is ever-changing, the Lord Jesus Christ is "the same yesterday, today, and forever." Whilst the presentation of the message of the Gospel may alter, it is the same message to the youth of every generation, that God became Man, taking upon Himself the name of Jesus as the bearer of our sins. Not only is He our Saviour, He is also Lord.

Let Him be Lord of every phase of your life in 1949.

GIRLS' FRIENDLY SOCIETY.

Exhibition of Handicrafts.

The G.F.S. exhibition of handicrafts was held in the C.E.N.E.F. Auditorium on 5th November. There were a large number of exhibits attractively displayed, and the work was of a very high standard.

Mrs. Osborne officially opened the Exhibition and presented trophies to the winning branches. Several items were presented by the branches during the evening.

CHILDREN'S SPECIAL SERVICE MISSION.

MR. H. A. BROWN.

The appointment of Mr. H. A. Brown as staff worker with the Children's Special Service Mission in South Australia is just announced.

For the past twenty-five years Mr. Brown has been working with the Children's Special Service Mission in New South Wales, taking children's missions in Churches throughout the State and also making occasional visits to Queensland, Victoria, Tasmania and South Australia. In 1946 Mr. Brown also visited New Zealand in connection with the work of C.S.S.M.

In addition to his work in children's evangelism, Mr. Brown has taken a leading part in Beach Missions, Camps and in the work of the Inter School Christian Fellowship as well as advancing the cause of the Scripture Union.

Mr. Brown expects to commence duties in South Australia after Easter next year.

C.E.N.E.F. MEMORIAL CENTRE FOR YOUTH.

The C.E.N.E.F. Memorial Library and Book Depot is becoming very popular with young people. Members will be glad to know that a Librarian has been appointed, and will be in the library from 4 p.m. to 8 p.m.

The books on the shelves include some of the latest editions in Methods of Teaching, Theology, Text Books, Fiction, children's books, etc., and the Sales Section will be very helpful for those wishing to buy Christmas Gifts.

A system of Gift Tokens is available for those who desire to make a gift of a book to a friend, but do not know what the recipient would most like to have. These tokens are very attractively printed, and are for the value of 5/., 10/., and £1, and may be redeemed at any time during the year. Application forms are available if you would care to make a gift to a friend by means of a Gift Token.

It is the intention of the Youth Department to include in each issue of the "Record" a review of a book that is available in the library, and for purchase in the Book Depot.

"Pathfinders of the World Missionary Crusade," by Sherwood Eddy, is a faithful and thrilling story of the great modern spread of the Gospel. Mr. Eddy, himself one of the unique figures of the twentieth century missionary crusade, brings, in glowing colours, the dramatic history of the men and women, who have contributed so much as pathfinders and evangelists in all corners of the globe.

The opening chapter is a summary of the first eighteen centuries of missions, mentioning the three great veterans, Carey the Cobbler, Morrison the farmer's boy, and the remarkable Adoniram Judson. He then deals with the awakening realisation of American churches for the need of foreign fields, and then come the chapters written about the missionary stalwarts in India, China, Africa and the Moslem world.

The book describes the heroic crusaders who, counting their lives not dear unto themselves, have ventured forth to strange and foreign lands with the one aim, that the Lord Jesus Christ might be made known unto all men. It is a moving, impressive story, viewing the whole panorama of missions, and one which will inspire many a faint heart to continue on in the Christian heritage.

A UNIQUE PAVILION.

The Rev. George Pearson, who was flown to Sydney by the C.E.B.S., met the members of the executives of the voluntary youth organisations of the Sydney Diocese at an informal luncheon at the C.E.N.E.F. Memorial Centre for Youth on Tuesday, 7th December.

This was the first gathering of its kind, and a very friendly spirit prevailed throughout.

Mr. Pearson gave an address of the highest order. He spoke of the responsibility of Leadership, and the leaders' relationship to God and their fellow leaders. Youth Leaders are called by God to pass on to those they lead that which they have first received from God, and must call young people first of all to Christ, to consecration, and then to combat, and the great thrill of missionary enterprise whether at home or abroad. Mr. Pearson said youth leaders should be students of the Scriptures and students of Missionary literature if they are going to give these cases to youth. They must walk worthy of their vocation, and guard the trust they have received.

The aim of all youth work must be spiritual.

YOUTH NEWS.

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His Grace the Archbishop and Mrs. Mowll were unable to attend the Official Opening, but spent some time looking at the exhibits in the afternoon.

Mrs. Osborne officially opened the Exhibition and presented trophies to the winning branches. Several items were presented by the branches during the evening.

Film Night.

Mrs. Mowll kindly showed her films of Holland and Germany, and slides of England in the Chapter House on Monday, 13th December. These were of special interest and showed youth activities abroad, and the great need there is for food and spiritual guiding, in these countries.

Christmas Party.

A Christmas Party for Junior Members was held in the Lower Chapter House on December 4. Members were asked to bring toys suitable for Christmas gifts to distribute between the half-caste children at Mulgoa, and the Mission Zone area of the Home Mission Society, and the response was very pleasing.

CHURCH OF ENGLAND'S BOYS' SOCIETY.

The Rev. George Pearson of Melbourne, who for the last five years has been a missionary in Tanganyika, and is now on furlough, was specially flown to Sydney by the C.E.B.S. of the Sydney Diocese to speak at the Annual Rally on Monday, 6th December in the Assembly Hall.

The Rally, whilst the numbers were small was a pleasing feature in the life of the C.E.B.S. The Rev. George Rees conducted the boys in hearty singing. Films were shown, including a film of C.E.B.S. activities. The Archbishop in his remarks told those present of his experiences in Africa and England, and made particular reference to his visit to the Victoria Falls where he saw the statue of David Livingstone. He spoke specifically of the words underneath the statue "Missionary, Liberator, Explorer." He challenged the boys to be missionaries for Christ, as well as liberators and explorers for God.

The Guest Speaker for the evening, the Rev. G. Pearson, based his talk on his experiences as an international footballer. He spoke of the team and the part each member has to play. He talked of the captain of the team, and particularly to the Lord Jesus Christ as Captain who calls all young men to be members of His team.

Interstate Camp.

The C.E.B.S. of Melbourne will hold its annual summer camp at Frankston. Four different camps have been arranged, two for seniors, and one for juniors, and a feature of this year's programme is a country and interstate boys' camp. At the latter there will be C.E.B.S. from as far as Queensland and New South Wales, and from the country areas of Victoria. The position of Commandant at the various camps will be taken by young clergymen and laymen who are anxious to extend the Kingdom of God among boys.

It is understood that Mr. Pearson, one time leader of a C.E.B.S. branch will endeavour to visit as many of the camps as he can. An interesting and varied programme has been arranged, and emphasis is being laid upon the spiritual life of the camp.

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Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

MOORE THEOLOGICAL COLLEGE.

On the evening of the 26th November a very happy gathering took place at the College. The Acting Principal, Rev. M. Loane, was in the chair, and the purpose of the meeting was to bid God speed and farewell to "Our Matron," Miss V. Clinch, and the cork, Miss E. Mendham. These ladies have for nearly 12 years done a remarkable work for the College, in that the Matron in her quiet and pleasing manner has looked to the comfort and meals for the staff and the men in training. She has laid down a foundation that will be a guide to the future matron, and Miss E. Mendham has seen that everything that has passed through the kitchen has been for the benefit of the students.

Presentations were made by the Hon. Treasurer on behalf of the Committee and the Principal, on behalf of the staff, past students and the men in training.

SYDNEY SYNOD.

The recent session of the Synod of the Diocese of Sydney was concerned mostly with routine business. The subject that called forth the most debate was the proposal to divert £20,000 from the Cathedral Compensation Fund to rebuild the Cathedral organs. This proposal was agreed to, but Synod subsequently passed a resolution asking Standing Committee to devise ways and means of repaying the money to the original fund.

Another resolution which was passed contained the proposal that Provincial Synod should take steps for the revision of the Book of Common Prayer.

The present inadequacy of clerical stipends was debated by the laity and it was agreed to recommend to parishes that the minimum stipend for a rector should be £416 p.a. and for a curate £312 p.a. The Synod also affirmed that in its opinion the present pensions for retired clergy and the widows of clergy, were inadequate.

Standing Committee was asked to consider and if thought well, prepare an ordinance to provide for the imposition of a diocesan fee for marriage celebrated outside the parishes of the bride and bridegroom.

On Tuesday of Synod week, Bishop Hilliard addressed Synod on his impressions of England. He used high praise in speaking of the English people and the English countryside. His address was listened to with very great appreciation.

ADULT CONFIRMATION.

A confirmation service was held on Sunday last at the Cathedral when some two or three hundred adults were confirmed by

Bishop Pilcher. The service was most impressive, the bishop's addresses conveying inspiration and counsel to the candidates present. Some thirty parochial clergy were present with their confirmands.

ST. ANNE'S, STRATHFIELD.

Dedication of a Memorial Bell.

There has been a lot of discussion lately about church bells.

On the 5th Dec. a beautiful bell was dedicated at St. Anne's, Strathfield, in memory of the wife of Mr. W. J. Goswell Smith, who passed away on the 3rd July, 1943.

The bell is the gift of her husband, and both worshipped in that church. It is a large bell of 18½ cwt. and stands 38in. high and 12ft. 8in. in circumference and was cast in England by the famous and oldest firm of bell casters, Messrs. John Taylor & Co., who are the successors of a firm of Johannes de Stafford, who set up a bell foundry in 1360. The bell is one that the church may be proud of. It is beautifully tuned with a prominent minor 3rd among its overtones, and its pitch is the E flat below minor C.

The bell was dedicated by the Rector, Rev. W. G. Nisbet, Th.L., and an old friend of the donor, Mr. Willis J. Williams, M.B.E. assisted in the service. He was an old parishioner of St. Anne's.

The service was broadcast by 2CH. After the service, in which the Rector gave a most interesting address on the history and then the meaning of bells to the Christian, the bell was rung while the worshippers were on their way home.

"Where'er the sweet church bell
Peals over hill and dell,
May Jesus Christ be praised."

SETTING APART OF DEACONESSSES.

On St. Andrew's Day in St. Andrew's Cathedral, Sydney, His Grace the Archbishop of Sydney, set apart for the office of Deaconess:—Beatrice Clarke and Peggy Spry for the Bush Church Aid Society; Florence Telfer for Children's Court Work, and Lilian Power for the parish of St. Silas, Waterloo.

The acting Head Deaconess and the Principal of Deaconess House stood by the candidates, while the Chaplain of Deaconess House, Canon R. B. Robinson, presented them to the Archbishop.

The Ven. Archdeacon J. Bidwell preached a challenging sermon telling the history of the Deaconess Order and the wonderful opportunities for service in these present days.

Deaconesses, students and many friends gathered in the Cathedral, and, as they met round the Lord's Table, assured the new Deaconesses of their interest and prayers.

(Continued on page 17)

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"History of the Popes."—Jos. McCabe, ex-priest, greatest living authority on the Papacy. A revelation of oppression, forgery, fraud, massacres, and depravity. Posted 6/4.

"Eureka Stockade."—C. Raffaello, a principal participant. The only surviving eye-witness account, fully documented with court and newspaper reports. Thrilling, humorous, authentic. Posted, 4/2½.

"Darwin Drama."—Owen Griffiths, R.A.N. The only eye-witness account of the tragedy of Darwin, the stark truth revealed for the first time. Many photographs; authentic accounts of the secret expeditions and raids from there. The curtain is lifted. Posted, 13/.

"Mixed Marriages."—H. E. McMahon. A history of the doctrinal frauds and pagan origins of Romanism. An exhaustive treatise going far beyond the title matter. Indispensable. Posted, 4/2½.

"Behind the Dictators."—L. A. Lehman, D.D., ex-priest. How the Vatican organised Hitler's war. Posted 2/8½.

"Crux Ansata."—H. G. Wells. His brief criminal history of the Vatican. Posted 2/8½.

"Fifty Post-war Home Designs."—Best yet produced. By a winner of the "S.M. Herald" world-wide planning competition. Posted 13/6.

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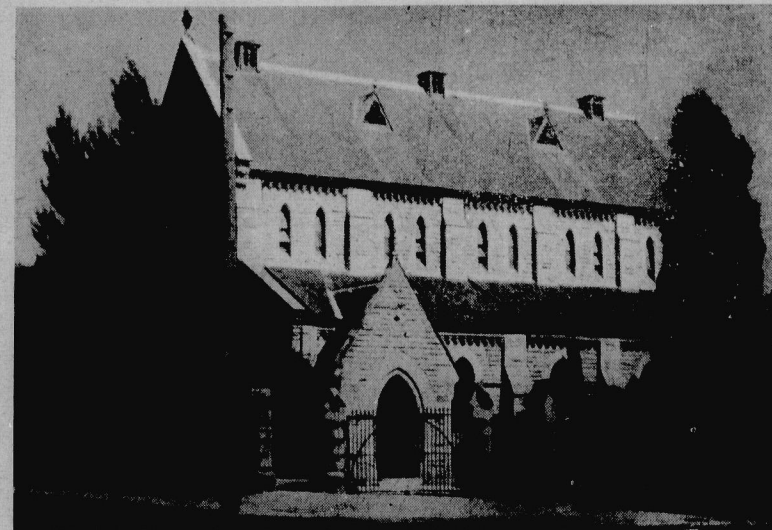
Archdeacon Williams, St. Paul's Cathedral Buildings, Melbourne.

Successful applicant to assume duties from beginning 2nd term, 1949, or as soon thereafter as possible.

A FINE SERVICE.

A large congregation including some thirty or forty of the clergy attended St. Stephen's, Willoughby, last Friday night, for the Induction of Canon R. B. Robinson into his new sphere of work. The Archbishop was present and preached the sermon, taking for his text Psalm 144. Archdeacon Wade, in the absence through illness of Archdeacon Begbie, officiated at the actual induction. Canon H. Baker, as Rural Dean, read the Evening Prayer. The Archbishop's address paid tribute to all the past rectors who were officiating since his own appointment and spoke very highly of the new rector and his wife who had done so great a work in the H.M.S. for the past 13 years, and whose friendliness had been such an inspiration to all with whom he came into contact.

At the After Meeting in the Parish Hall, the churchwardens spoke a warm welcome to their new rector on behalf of the parishioners, assuring him of loyal co-operation in the important work he had been called upon to do in Willoughby. A very sincere appreciation was also expressed for the ministry of the Rev. J. T. Phair during the two and a half months of the inter-regnum. Afterwards those present had the pleasure of meeting the Canon and Mrs. Robinson while refreshments were supplied by the ladies of the parish. We must congratulate the organist and choir for their fine rendition of the musical part of the service.



ST. STEPHEN'S, WILLOUGHBY

C.S.S.M. CONFERENCES.

During the week-end, Friday to Monday, 26th to 29th November, the C.S.S.M. ran a Beach Mission Workers' Conference at "Chaldercot," Port Hacking, as a time of preparation for the coming beach programme of the Mission. The Conference programme was arranged to cover the many aspects of the beach work and there were periods for discussion provided. The subjects included:

Obligation of Leader and Team Worker to the Team, Mr. D. M. Nolle; Practical Games, Mr. R. Henry; Keenites and Sand Texts, Miss G. Nicholas; Singing, Leadership etc., Mr. H. A. Brown; Morning Service — "The Bible," Rev. G. R. Delbridge; Giving of Talks, Rev. B. H. Williams; Beach Mission Administration — Catering and Equipment, Miss J. G. Porter.

The Conference concluded with a Bible Study on the workers' consecration and spiritual equipment based upon the 8th chapter of Leviticus, which was given by Mr. H. A. Brown. There were also prayer sessions and a combined Communion Service on the Sunday morning with members of the Church of England Fellowship who were also staying at "Rathane," Port Hacking.

There was ample opportunity for recreation, and in all a very profitable and helpful conference was held.

MISSION ZONE FUND.

The Secretary of the Mission Zone Fund (Rev. B. G. Judd, of St. Peter's Rectory, Forbes St., Darlinghurst), writes as follows:

"It must be confessed that when we think of Christmas, we also think of Christmas dinner. Not that we think only of Christmas dinner, oh, dear, no! There are a great many other things to concern us as we prepare for this Season of Seasons, but most of us will admit that we do look forward with, shall we say, a comfortable anticipation of something rather good, in fact something very good—something quite out of the ordinary for our Christmas dinner. And this is only natural and as it should be. Why pretend to be indifferent when, in fact, we are most interested?"

"Now, I want to ask you a question: Would you like to help give a real Christmas Dinner to somebody who otherwise will have a very 'thin time' on Christmas Day?"

In the crowded industrial heart of Sydney there are thousands of old age and invalid pensioners. Perhaps you do not know very much about the conditions under which they live and how meagre is their way of life, depending as they do on a pension which until recently was 37/6 per week, and is now 42/6 per week.

"They are the forgotten people of our time. They are the 'hard-up' folk who do not share in the current 'prosperity' of today. Christmas is a time for generosity. It is a time for thinking of others; especially for remembering forgotten people."

"We are aiming to give 500 Pensioners living in these crowded areas which we call the Mission Zone, a hamper costing 7/-, which will make a real difference to their enjoyment of Christmas."

"You and I will enjoy ourselves all the better if we know that we helped someone else to do the same."

Donations may be sent to the Secretary.

CONCORD WEST.

A Memorial Bell System was dedicated at the 11 a.m. Service on Remembrance Sunday by the Rev. A. J. Smith, Th.Schol. The Church was well filled in spite of the very hot day. Both the Rector and Mr. Smith paid tribute to the fine Christian characters of the late Mrs. A. M. Morgan and her son

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HEADMASTER

Arthur. The amplifying set, with its many uses, will be a great asset to the Parish and it is hoped that it will be successful in its two main objects. These are, first, to call God's people to His House to worship Him, and second, to carry a word of comfort and cheer to those prevented by sickness or some other cause from attending.

This Amplified Bell System was dedicated on 7/11/1948 to the Glory of God and in memory of Alice Maria Morgan. Born 1/9/1872, died 5/3/1944, and her son Arthur William Morgan, born 13/7/1897, died 9/8/1943. The gift of Mr. William Morgan and family.

The bells will be used at a Special Christmas Choral and Bell Service on Christmas Eve.

ST. BARNABAS', BROADWAY.

The following is an extract from a letter which is being circulated in connection with this Church:—

"In answer to numerous requests, it has been decided to organise again on a fitting scale the famous 'Weekly Message Board' in front of St. Barnabas' Church, Broadway, Sydney.

"This board so strategically placed was strikingly used for God's work by the late Archdeacon R. B. S. Hammond.

"Many feel that this 'Shopwindow of the Hammond Social Services' should be maintained as a permanent, dynamic memorial to one who was one of Australia's greatest and most loved social reformers.

Over 100,000 people daily pass the unique memorial which can be a means of driving home galvanically in the inimitable Hammond manner, the Gospel message which is a vital need in these days of indifference, agnosticism and atheistic communism.

"The Inter-Varsity Fellowship of Evangelical Unions, has joined with the Parish Council of St. Barnabas' to organise and maintain this R. B. S. Hammond Memorial Message Board, and a combined committee has been formed for the purpose.

"It is planned to raise at least £500 to achieve the objective in the thoroughly complete style and manner desired."

Diocese of Grafton.

LORD'S DAY OBSERVANCE PROGRESS.

Friends of the Clarence River Lords' Day Observance Society will be pleased to learn of the continued efforts being made to bring before the people of this state the great need of a return by all peoples to the careful observing of the Lord's Day. A recent Convention on the Lower Clarence was marked by earnest and enlightening addresses by Revs. Cook and McIntosh on the great value to the individual, Church and State of obedience to the fourth Commandment.

A survey of the work of the last six months discloses that the matter of preservation of the Day was being placed before the Government from time to time with favourable responses.

A publications fund was inaugurated with a liberal offering. The Society plans to publish proved booklets when permission is obtained from the Old Country, and later to produce some original tracts and booklets

with special appeal to Australian readers. Your readers will be interested to know that the tracts of the late Bishop Ryle are favoured by the Society.

Much assistance is forthcoming from the London Lord's Day Observance Society.

The prayers of God's people everywhere are earnestly solicited towards our common aims.—C. P. KING, Hon. Org. Sec.

VICTORIA.

Diocese of Bendigo.

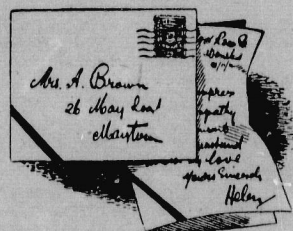
ORDINATION.

On St. Thomas' Day, Dec. 21, the Bishop will hold an ordination in the Cathedral, when the Revs. F. C. Bastian, Th.L., and H. Ellson, Th.L., will be advanced to the priesthood.

CHILDREN'S CHURCH AT ONITSHA.

At Onitsha, Nigeria, there is a special church for children called St. Christopher's. Sometimes 2000 children attend the services and many cannot get inside the church.

The children do all the cleaning of the church, decorate it with pictures and collect money to pay expenses.



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

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

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

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

Fees are £60 a year. Students can undertake part-time work.

Useful correspondence courses may be had.

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

MAKING LIFE SECURE.

(By Jack MacDonald.)

It is with some nervousness that I have accepted the invitation of my friend, Rev. Alec. Fraser, to talk to you this afternoon. In this short time I feel we should consider something important, and surely the most important thing in life is just living. It is of value to stop sometimes and ask ourselves what sort of a job we are making of it.

There seems to be a certain significance in the present-day search for security. What is termed social security seems to be wholly concerned with providing financial assistance for those who are unable to maintain themselves. Such provision is useful; but if security begins and ends there, what has been achieved? It may ensure that we continue to exist, but it cannot ensure that we really live.

Let me tell something of my own experience. Twenty years ago, after surmounting many obstacles, I qualified as a civil engineer and my future seemed assured and full of promise. Then I developed an illness which caused my retirement from active affairs and I have spent the last ten years lying, unable to move, and with the additional handicap of complete loss of sight.

In the earlier years, when I could get about a little, I liked to spend as much time as possible out of doors. I remember quite often, when sitting in the garden reading, putting down my book to marvel at the blueness of the sky or to watch some changing cloud formation, to take in the beauty of colour and form in flowers and trees or to watch some bird or insect. My observations were limited to simple common things, but for me, they made up a little world. I found what Shakespeare described as:—

"Tongues in trees, books in running brooks,
Sermons in stones and good in everything."

As W. H. Davies asks in his poem "Leisure":—

"What is this life, if, full of care
We have no time to stand and stare?"

In these quiet hours of meditation, I found a deep and abiding sense of beauty, goodness and truth, so manifest in all the world around us, and stored up something within my soul, which stood me in good stead during the darker days that followed. I had arrived at a real consciousness of God and a sense of security in His infinite wisdom.

But no man can live unto himself.—In the year before my retirement, I became a member of Toc H, and good friends there stood by me during the succeeding years. When I became confined within four walls, a small group of these men brought their fellowship to me. With regular meetings since, it has grown, so that now between fifteen and twenty men gather in this Toc H branch. During the past five years several score of men have for an evening enjoyed the warmth of good fellowship here, and finding inspiration have gone forth strengthened. In this setting, men differing in many ways have found themselves united in a spirit of Christian love, and in striving to express that spirit in unselfish service.

Here is proof that the spiritual in life transcends the physical, and that what we make of life is not to be determined for us by our material condition or circumstances. We can rest secure in the knowledge that, in following the way of Christ, we can experience fullness of life and find the real joy of

living. Truly He came that we might have life and have it more abundantly.

(Broadcast over 3AW in Presbyterian hall-hour on Sunday, 20th July, 1947)

CO-OPERATIVE CHURCH INSURANCE.

Generally speaking, insurance is a profitable business and as the Church owns so many buildings throughout the country it is appropriate that it should have its own insurance company.

The Church of England Insurance Company of Australia Limited was formed for this purpose a good many years ago. It has the approbation of General Synod and it provides a most useful service, at the same time producing a growing income to the Dioceses which co-operate. These Dioceses, named in alphabetical order, are Adelaide, Armidale, Bathurst, Carpentaria, Goulburn, Grafton, North Queensland, Riverina, Rockhampton, Sydney and Willochra.

More than £4,000,000 worth of property belonging to the Church in Australia is now insured with our company and fresh business is being secured month by month. In accordance with sound insurance practice the major portion of the risk is re-insured by treaty agreement with seven of the leading tariff insurance companies.

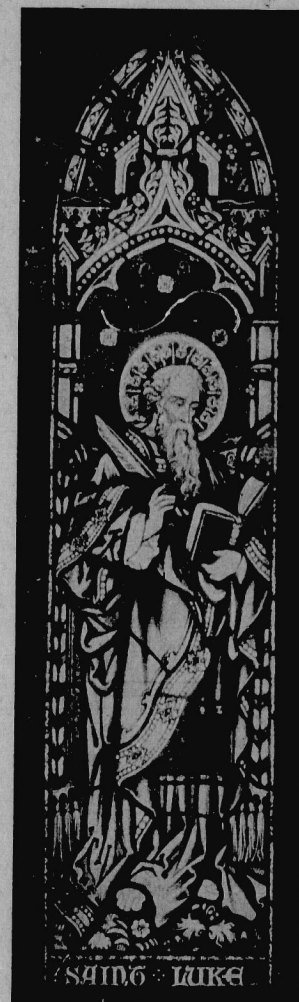
By insuring Church property with this Company, parishes obtain the benefit of paying premiums at the lowest possible rates whilst their Dioceses benefit by way of free distributions of fully-paid Ordinary Shares and annual cash dividends on both Preference and Ordinary Shares. Many thousands of pounds have been handed over to the Dioceses by the Company.

Direction of the Company's affairs is reposed in the hands of most capable and experienced honorary directors. Colonel Selwyn King, D.S.O., V.D., is chairman, having succeeded the late Sir Kelso King. Sir Hugh Poynter, Bart., a man with extensive business experience is another. Mr. H. Minton Taylor, who is senior partner in the legal firm of Messrs. Allen, Allen and Hemsley, Sydney, is a Director. Likewise, Mr. F. C. G. Tremlett, who for many years was with the Commonwealth Crown Solicitor. Mr. Cecil E. Smith, Registrar of the Diocese of North Queensland, is a director, and in his absence Canon G. G. O'Keeffe, Secretary of the Walter and Eliza Hall Trust, acts as his representative. Mr. D. Bruce Ross, K.C., recently was appointed to the Board to fill the vacancy caused by the resignation, owing to ill health of Canon S. T. C. Best, of Adelaide. Mr. Ross is a senior member of the Adelaide legal firm Messrs. Thomson, Buttrose, Ross and Lewis and he is Chancellor of the Dioceses of Adelaide and Willochra.

Immediate attention is given by the company to all enquiries and claims are promptly adjusted. A recent heavy claim handled by the company was in connection with the fire that extensively damaged All Saints', Woolahra, N.S.W., where the loss ran into many thousands of pounds.

The Bishop has appointed the Rev. R. C. Brown to be Rural Dean for the North-Central Deanery, and the Rev. M. A. F. Downie, to Bishop's Chaplain in the Launceston Archdeanery, both in succession to the Rev. B. S. Hammond.—"Tasmanian Church News."

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CHURCH MISSIONARY SOCIETY IN TASMANIA.

1949 Summer Schools.

The forthcoming Summer Schools bid fair to be most interesting. They will be held in Hobart, February 5 to 10, and in Launceston, February 12 to 17, 1949. It is hoped that the Archbishop of Sydney and Mrs. Mowl will be present for some of the time. They have recently returned from a tour through Africa from east to west, and have a great story to tell. The Chairman will be the Federal Secretary, the Rev. R. J. Hewett, who will return in January from a tour in England where he represented the Australian C.M.S. at the Third Jubilee Meeting on Nov. 1. Reserve the dates! Pray for the work!

Central Tanganyika.

From Miss Long, at Mvumi: "The first week in September was our week of witness when the Christians go out in bands day by day, singing and preaching and working to win others for the Master. We have held a children's mission in the Church for the past two years. This year we went a step further, ran the mission in the Church and also a series of open-air meetings for children in a different village each day. Our teachers and senior school-girls helped. We had some great times, gathering from 40 to 90 children each day who are quite untouched by Church or Schools, in addition to about 30 girls, from the Boarding School and 30 or 40 from the village nearby who followed us each day. There was such keen interest that we have been looking for ways and means of follow-up work. After visiting among the Kayas we have started regular weekly classes in two villages; one three miles west and the other three miles north of the mission.

WHEN ON HOLIDAY VISIT HOBART.

When there worship at
ST. GEORGE'S CHURCH.

Rector: Rev. L. L. NASH, M.A., B.D.

CORRESPONDENCE.

THE RED BOOK CASE.

(The Editor, "Australian Church Record.")
Dear Sir,

Ever since the Red Book Case was instituted more than four years ago the minds of churchmen have been troubled that such a matter should have to be brought before the courts, and some have criticised the Relators for doing so. It was even suggested in the recent appeal to the High Court that the matter should never have been brought before a civil court. At the same time it is generally admitted that the Relators had no other means of redress. Included in the evidence in the suit is a letter written by the Relators' Solicitor to the Bishop's Solicitor dated as far back as December 21st, 1943, in which the following passage occurs:

"May we be permitted, for our own part, to say how much we regret the position which has arisen and how reluctant we are to have to carry out our instructions, but we feel that the position is not of our clients' making and that they have every justification for taking such actions as they deem necessary to protect their rights and the rights of other members of the Church of England in the Diocese. Even now we venture to hope that the Bishop will entirely and without qualification withdraw the manual from use in the Diocese. We think it is a tremendous pity that in a time of war a controversy such as this, and having such far-reaching effects should be allowed to continue or even to have been initiated. We venture also through you to remind the Bishop that the Church in Australia, after about thirty years of patient effort, seems very near to the adoption of a constitution which makes adequate provision for Prayer Book revision. The work of framing the constitution has been carried out during the long period of time mentioned by the ablest minds of the Church and the consensus of opinion throughout has been that the Book of Common Prayer contains the only authorised forms of service and that the same would not be departed from except in consequence of alterations of substitutions authorised by the Church itself in constitutional manner. Everything, therefore, points to the wisdom of the manual being withdrawn throughout the Diocese, and if this is immediately done, then, of course, the Information and Statement of Claim which is in course of preparation will not be filed."

The Bishop's solicitor replied that the matter would receive the special consideration of the Bishop, but the Red Book was not withdrawn.

After years of litigation the High Court has now affirmed the decision of the Supreme Court granting an injunction against the use of the Red Book. If the Bishop had withdrawn the Red Book in the first instance the same result would have been achieved as has been effected by the High Court decision.

and the Church would not have suffered from these unhappy proceedings.

Yours faithfully,

S. E. LANGFORD-SMITH (Canon).

APPRAISALS.

ST. FRANCIS OF HOVE!

In the parish magazine of Holy Trinity, Hove, the Vicar, the Rev. E. E. J. Martin, writes:—

"I seem to be fated to be always ministering to birds. One Sunday in Norwich (the home of canaries) I baptised, at one service three babies named Gosling, Starling and (our own daughter) a Martin. Among those round the font were Miss Raven and Miss Crowe. A week later I married a policeman named Eagle to Miss Swann.

"Among my confirmees was Olive Jay. There was Mrs. Bunting, a seat-holder. Mrs. Wrenn in the Mothers' Union, and a respected Methodist minister there was the Rev. Dove.

"The Printer of our church magazine was Mr. Goose. In London I had the assistance of excellent lay-readers named Swallow, and Thrush, one of whom lived in Woodpecker-road.

"At Guildford the Finch family were among my best workers; Cecil Bird read the lessons, we lived in Nightingale-road, and a nearby pub bore the name of 'The Parrot'."

Geoffrey Peachey, writing in "The Window," tells of a wealthy parishioner who said to the sidesmen holding the plate at a retiring collection, "I never give money for foreign missions." The sidesmen whispered in return, "Well, help yourself to this money. It is intended for the heathen, anyway."

This brings to mind the story of a parishioner who was carefully explaining to the vicar that he did not go to church because there were so many hypocrites there. "Don't let that worry you," replied the vicar, "there is always room for one more."

"It should not be thought that religious services are for entertainment," says the Archdeacon. The congregation at our church is not likely to make that mistake. Teaching on this subject is by the most modern method, that of demonstration. Two confessions, two absolutions, four lessons, all at the 11 o'clock service, settings from the Cathedral Psalter—not even entertaining. Certainly not.

(From "The Record.")

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W. S. LESLIE, M.A., Headmaster.

SOUTH AUSTRALIA.

C.M.S.

Temple Day will be held on Nov. 22, at Holy Trinity Church, North Tce., at 8 p.m. The needs of the mission field are urgent, and if we do not seize opportunities now, they may not occur again. One anonymous donor has already answered this challenge to "offer willingly to the Lord" and we give thanks to God for this special gift of £500 for food distribution in India, £250 for the Society's medical work in Africa, and £250 for the same in China.

The annual Summer School will be held from January 22-24, under the chairmanship of the Ven. Archdeacon Hulme-Moir.

Diocese of Willochra.

The Administrator writes:—

We are pleased to welcome some new clergy to the Diocese of Willochra. The first to arrive was the Rev. Arthur Walter Sneyd with Mrs. Sneyd who came by the "Orontes" on July 17. They stayed a day or two in Adelaide and then travelled overland to Whyalla. We wish them every happiness in their new home in Australia.

The Rev. Alexander Macintosh, lately Vicar of Helidon, near Darenty, Northants, England, and Mrs. Macintosh, arrived in the "Stratheden" on August 21. They proceeded by sea to Port Lincoln where the Rural Dean of Port Lincoln and Eyre Peninsula met them and conveyed them overland to their Rectory at Tumby Bay.

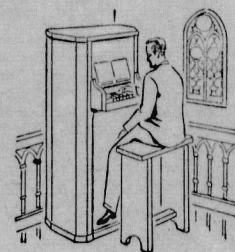
The Rev. Leslie Samuel Davie has been appointed to the post of Chaplain Superintendent of the Missions to Seamen, Port Pirie. Mr. Davie has been associated with the Missions to Seamen at Outer Harbour and Port Adelaide for some eight years and is thus well qualified by experience to understand this important work at Port Pirie.

"AS PLENTIFUL AS TABBY-CATS."

One of the best yarns that His Lordship the Bishop of Tasmania told at Synod of his experiences during Lambeth Conference in England was that of the Canterbury Cathedral choir-boys. With the customary cussed inquisitiveness of their species, the boys, while appearing to the congregation to be singing as cherubs in their angelically immaculate white surplices, quickly recognised some of the Australian Test Team members among the congregation. They, therefore, hastened to the west door of the Cathedral after the service to obtain autographs of any Lambeth Bishops, but especially of the Test Team members. The Bishops observed that there was a good deal of swapping of autographs going on among the choirboys, and they learned to their amusement the humbling fact that the Canterbury Cathedral choir-boys' assessment of their value was that 12 bishops' autographs were regularly traded for one of Don Bradman!

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"RED BOOK" APPEAL DISMISSED

SIR JOHN LATHAM.

On Monday, December 6, 1948, the High Court of Australia delivered judgment on the appeal brought by the Bishop of Bathurst (Rt. Rev. A. L. Wyld) against the decree of Mr. Justice Roper, reported in the "Church Record" of the 26th February last.

The Chief Justice (Sir John Latham) and Mr. Justice Williams were of opinion that the appeal should be dismissed with costs, subject to the decree being varied as mentioned hereunder. They reached this conclusion on the grounds that the Act of Uniformity, though not in force as a statute in New South Wales, prescribes both the doctrine and ritual of the Church of England in England, and therefore determines the doctrine and ritual of the Church of England as it exists in New South Wales, that such doctrine and ritual forms part of the trusts on which the Church lands were held and that the matters complained of were breaches of such trusts.

Mr. Justice Rich and Mr. Justice Dixon considered that deviations from the ritual of the Church of England did not constitute breaches of trust; that it was never intended that the trusts prescribed that the 1662 Book should be literally adhered to; and that the identity of the Church was not destroyed by the form of Communion Service contained in the Red Book, there being no departure from any doctrine of the Church. They held that the appeal should be allowed with costs and the suit dismissed.

The Court being equally divided, the appeal was dismissed with costs. However, the Court substituted for the injunction granted by Mr. Justice Roper, an injunction restraining the Bishop from using or authorising or encouraging the use of the Red Book in the Churches in the Diocese in respect of which the trusts were proved by the evidence in the suit, or from making the sign of the Cross and ringing or causing to be rung a Sanctus Bell during his administration in the said Churches of the Sacrament of Holy Communion.

The Court did not grant an injunction restraining the use of any order of Administration of Holy Communion other than that set forth in the Book of Common Prayer.

The judgments are too long to print in full, but are to the following effect:

Sir John Latham, Chief Justice, after stating the nature of the suit, said that it was only necessary to consider whether there was any standard of ritual binding on the Church in New South Wales. No question of church discipline arose, and questions of doctrine arose only indirectly. After evidence had been taken in England, the charge of teaching false doctrine made against the Bishop was withdrawn. The suit was brought for the purpose of securing the performance of charitable trusts. In such proceedings there was no authority in the Court to vary the original foundation. The case illustrated the difficulties of a Church being what is called a "living Church" and at the same time being a Church the doctrines and ritual of which have been fixed by statutes which it has proved impossible to amend. However great these difficulties may be, the Court is obviously bound by the law and cannot be affected by past or present breaches of the law however widespread and tolerated these breaches may be. He then set out the history of the Church of England in New South Wales and the Constitutions, particularly No. 24, which he said assumes that the Church of England in New South Wales is, in respect of Articles of religion, liturgy and formularies, in conformity with the Church of England in England, and provides that that conformity is to be continued. The Church of England in Australia was the same Church as it was in England, the identity being established by doctrine and ritual. He said that no attempt had been made to show that any alteration of the Articles, liturgy or formularies of the Church in New South Wales had been made either in conformity with the alteration made by some "competent authority" of the Church of England in England or otherwise. In order to determine whether a particular Church is used for the purposes of the Church of England, it was necessary to ascertain the distinctive features of the Church of England. The Act of Uniformity was still the law in England as modified by other English Acts. The Act of Uniformity was not in force as a statute in New South Wales, but it is the statute which prescribes both the doctrine and ritual of the Church of England in England and therefore equally determines the doctrine and ritual of the Church of England as it exists in New South Wales.

He referred to the evidence taken in England and said that the form of services is actually prescribed by law, and the fact that the law has been and frequently is broken does not repeal the law. Article 34 of the 39 Articles could not be relied on to justify a departure from the liturgy of the Church. The Public Worship Regulation Act 1874 did not diminish the obligation to observe the Book of Common Prayer but on the contrary assumed that that obligation still existed.

Dealing with the Red Book, he said that many of the changes in the service were in accordance with the 1928 Book which was approved by the Church Authorities in England but rejected by Parliament. Its use in England and New South Wales could not affect the trusts of the property of the Church of England. Similar considerations applied to the Lambeth Conference, an important and influential body but with no authority to change the law. Objection was taken to the Consecration rubric ("When the Bread

and Wine become the Body and Blood of Our Lord"). The evidence showed that the doctrine of the Real Presence could properly be held by members of the Church of England, but the Receptionist doctrine was also consistent with the 39 Articles and could properly be maintained and was maintained by large numbers of members of the Church. The 1662 Book was so expressed as to enable communicants accepting either view to join in the service. The Red Book was so expressed as to make participation in the service, if not impossible, at least most objectionable to those holding the Receptionist view. It would be an unreal view to take of the Red Book to say that the discretions contained therein do not determine the character of the service. The Sanctus Bell and the Sign of the Cross were illegal.

He said that the only matter remaining for decision was whether the infringements of the order of service in the Prayer Book constituted breaches of trust or matters of internal regulation. The evidence showed that the Bishops had not since the Act of Uniformity possessed any *jus liturgicum*. It was contended, however, that the Church is a voluntary association and that a breach of the rules of the Church cannot properly be described as a breach of trust. The case, however, was quite different where property has been given in trust for the purposes of a particular church the doctrine and ritual of which is ascertainable. He then referred with approval to the decision of Jordan, C.J., in the preliminary proceedings that the matters were not matters of internal regulation. It had been contended that there had been a long continued practice of altering the Service in the Prayer Book and that the Court should for this reason exercise its discretion by abstaining from giving any relief. There were obvious objections to the determination of questions of doctrine and ritual by a Civil Court but no other remedy was available in the absence of Ecclesiastical Courts. He held that no reason had been shown for refusing to afford the only remedy which could prevent the continuance of the breaches of trust.

MR. JUSTICE RICH.

Mr. Justice Rich said that the subject of this unhappy controversy was only fit for a domestic forum and not for a Civil Court. It was not an example of "Charity" in the New Testament sense or of the command to love one another. The dispute illustrated a saying of Dean Swift that "we have just enough religion to make us hate but not enough to make us love one another."

One would think that the fatherly mediation of the Metropolitan and an appeal to the Canonical Oath of the Bishop would have composed differences which concerned merely ritual and ceremonial, particularly as the Relators' advisers, who had made a charge of heresy against the Bishop somewhat recklessly withdrew that charge when better informed.

He then stated the nature of the suit and referred to Sections 4 and 5 of the Constitutions Act Amendment Act 1902. There was no evidence before the Court of any more definite conditions under which these lands were held by the Church of England in the Diocese of Bathurst. The task of the Informants was to satisfy the Court that these very general trusts of the Church properties forbid any departure from the order of service in the Prayer Book and in particular from the Office of Holy Communion therein set out.

Moreover, they must show that it is proper that such departure should be enjoined by the Court of Equity in the exercise of its discretionary jurisdiction to grant an injunction. No case was cited which had ever decided that a deviation of ritual in the Church of England constituted a breach of trust. Breaches of discipline and order in the Church did not affect the use of the Church as property. At all relevant times the Church was a voluntary association and for the purposes of the case must be treated as such. It is from a legal point of view a self-governing Church in communion with the See of Canterbury and not an integral part legally of the Church of England. Its spiritual conception is another matter.

The Act of Uniformity does not apply to New South Wales. From the time when the Act was passed there have been various and continuous departures or deviations from the Prayer Book. The use of property of the Church in Australia is not governed by a rule of liturgical rigidity as part of the trusts. The obligation of rigid adherence under the Act of Uniformity in England was a personal obligation imposed on the clergy upon pain of personal penalties. Any such obligation if existing could not have been transmuted into a trust obligation by the consensual pact which provides the legal foundation of the Church as a voluntary association. He should have thought that the trusts were for the Church of England as a living Church, for the institution in New South Wales constituted and governed by its Bishops, Synods and its forms of spiritual government which, of course, are founded upon a faith of a known character. The settlers of the various properties by using the vague phrases of the trusts did not mean that the form of worship prescribed in 1662 should be literally and scrupulously followed in every respect. This was opposed to the admitted practice of the Church. The settlers never intended to impose a fetter on the Church for all time which it had never accepted at any time.

He said that the English evidence had satisfied him that the Red Book was not a public service book, but a manual for use by the devout laity. The sanctus bell and the making of the Sign of the Cross were ceremonies in common use. These practices implied a belief in the doctrine of the Real Presence as to which the Dean of Westminster had no doubt whatever that it was a perfectly legitimate doctrine for Anglicans to hold, and that there was nothing whatever disloyal to its faith in so doing. In England prosecution would not follow the use of such a book. The identity of the Church was not destroyed by the use of the book; there was no departure from any doctrine. The properties on which the book were used were being used for and by the Church of England in New South Wales. The members of that Church did not agree, nor can it be inferred that they were deemed to have agreed that they had adopted or would adopt a rigidity in form of worship which no statute imposed ab extra and which was not observed by the Church of England.

The effect of the decree was to enjoin the conduct of services in Australia which were held all over England. If the decision and order of the learned Judge were held to be right, it would follow that the omissions and variations made by Canon Hammond and other clergy in the Diocese of Sydney, the conduct of Occasional Service and the order of Confirmation authorised and used by the Metropolitan in St. Andrew's

Cathedral and the use of that Church by the Dean for the purpose of public lectures on secular subjects constitute and necessarily involve a breach of trust upon which such Churches are held. Such might be the result of this mischievous suit.

In his opinion, the evidence did not justify the Judge in holding that the practices constituted breaches of trust. He might stop there, but he came to questions of procedure and form. The Equity Court had no jurisdiction in a matter forming part of ecclesiastical law. A Court of Equity will refrain from granting an injunction where the matters are vague, uncertain or indefinite and require continuous supervision. He found it difficult to understand how any parties could be charged with a breach of the trust other than the Corporate Trustees. No reliance should be placed upon the dicta of Jordan C. J. (that the matters were not of internal regulation) in the previous proceedings. In his opinion, the appeal should be allowed with costs and the suit dismissed.

MR. JUSTICE DIXON.

Mr. Justice Dixon said that notwithstanding judicial statements of a contrary tendency, the better opinion appears to be that the Church of England came to New South Wales as the established Church and that it possessed that status in the Colony for some decades. In tracing the early history of the Church, he said that it appeared that the ecclesiastical jurisdiction did exist in New South Wales. As to the actual exercise of the jurisdiction there was no information, but, although in the beginning, and for a not "considerable period, the position of the Church in New South Wales appeared to have been that of the Church established by law, time changed its relation to the law. It was not easy to trace the steps by which the result was reached, but eventually it came to be considered as a body like other churches established on a consensual basis.

In 1866, at a general conference of the Diocese of New South Wales Constitutions were adopted for the management and good government of the Church in New South Wales. An Act of Parliament was promoted to carry them into effect. Dealing with Constitution 24 he said that the meaning of the reference to "competent authority of the Church of England in England" was a matter of much doubt and difficulty because of the extent to which legally such matters are governed in England by the Acts of Uniformity, which only the Legislature can alter.

With respect to property, the statute gave the Constitutions the same effect as if they were contained in a trust deed. In other respects, however, they stand as the provisions of a consensual compact. Church property is vested in Corporate Trustees constituted by or under the Church of England Trust Property Act 1917-1923. In the Diocese of Bathurst there is a Cathedral Church and about 19 other Churches so held. The trusts of the lands are expressed very generally. The foundation of the suit is the administration of these trusts. The injunction granted by the decree must be based upon the view that the Bishop by authorising the use of the Red Book instigates a breach of trust. In his opinion the decree went beyond and outside the administration of charitable trusts and undertakes the completely different function of determining questions of a ritual and ecclesiastical practice, of correcting the Bishop for a failure or supposed failure to

observe the liturgy of the Church and of its enforcing its observance in the future. In England such a function belonged to the ecclesiastical tribunals not to the Court of Chancery. In Australia, the function belonged during the early period to the Ecclesiastical Court of the Archdeaconry of New South Wales or the Bishopric of Australia. It would have been outside the jurisdiction in Equity. The transition of the Church to an institution not established by law did not in his opinion mean that the enforcement of the observance of the liturgy ritual and ceremonies of the Church ceased to be an ecclesiastical matter and came to be a matter concerning the use and application of property. It meant only that the determination of such questions now rested upon a consensual compact and not upon ecclesiastical law. Ultimately, the question whether strict adherence to the formularies and ceremonies of the Church is involved in the performance of the trusts of property must depend upon the trusts themselves. These are to be ascertained from the trust instrument and from an examination of the history, doctrines and organisation of the community or body whose religious purposes they serve.

His conclusion was that none of the practices complained of involves any diversion of the property from the purpose to which the trust so ascertained devote it, but even if the matter were considered not as a matter of property, but as a question whether the Bishop has failed to observe the liturgical rules imposed upon him by the consensual compact, he was not satisfied that Bishop had done so.

The manual entitled The Holy Eucharist (the Red Book) contains an order departing in a number of particulars from the order of Communion in the Prayer Book. It is unnecessary to say more about these departures than this. First, if the service in the Prayer Book was meant to be common ground on which all Church people may meet, though they differ about some doctrine, then the attainment of that object is defeated or impaired by the use of the order contained in the manual. Second, the manual does appear to imply that the Sign of the Cross may or shall be made by the celebrant so that the actions is a distinct additional ceremony with the consequence that it is an offence against ecclesiastical law in England. Third, the order does imply that a sanctus bell may or shall be rung at the Benediction or during the Consecration. This is illegal.

These, however, are all matters of ecclesiastical discipline. It is because of the Acts of Uniformity that they are illegal in England. But the strict obligation imposed by the Act appears never to have been widely observed. The Report on Ecclesiastical wide divergences between the practice of the clergy and the requirements of the Act. This being so it may seem remarkable that the Acts of Uniformity have to such a substantial extent remained unbreached. One reason why it is so is to be found in a characteristically English use of the law of remedies to mitigate the effect of a substantive law. He referred to the Church Discipline Act 1840 and the Public Works Regulation Act 1874 (as to the bishop's veto). In 1929 the Bishops of the Convocation of Canterbury adopted a resolution that meant in effect that the use of the 1928 Book would be protected by their veto. In England the Bishop of Bathurst would be secure in following the practices he has adopted and in authorising the use of the manual.

Broadly and substantially under colour of securing the due application of property the Civil Court has ascribed to the Church in Australia a formal rigidity and an inflexible uniformity which in England the Church herself never practised, one which the Ecclesiastical law entrusting its remedies to the Bishops is no longer designed to enforce, and one which it is quite foreign to the rule that has long prevailed. Surely this could not be right. There were many reasons why in his opinion it was wrong. It overlooked the consideration that all questions of liturgical practice have been dealt with on church discipline. How came it that the question assumed the shape of things controlled by decrees in Equity for the administration of trusts. Ecclesiastical law is as much a part of the law of England in Equity. When ecclesiastical law ceased to run in New South Wales, it might have been supposed it became more, not less, autonomous.

In the next place the terms and nature of the trust do not warrant the conclusion that liturgical questions are within their scope. The purposes of the trusts are to ensure that the lands and edifices upon them are used or available for use as Churches by and under the authority of the Church of England considered as a communion or spiritual body governed under the 1902 Act. Sometimes it may be difficult to determine the identity of a religious communion where a schism raises the question. Here there is no such difficulty. The Church by its appointed ecclesiastical and other offices is in full possession and control of the trust property and in using the buildings for the purpose for which they are erected.

A third reason was that supposing the Bishop by the use of the order in the manual had offended against the rubrics and laws of the Church, nevertheless there is no breach of trust. Before any Court finds that the manner in which a religious service is conducted amounts to a breach of trust, it must be satisfied that the forms of worship depart so completely from those of the faith for which the property is held that the use of the building for that purpose is in truth a diversion of the property to another object. This case presents no resemblance to that of the Free Church of Scotland or other cases depending on schism or recession. A Bishop of clerk in Holy Orders conducting a service in accordance with the laws of the Church cannot be said to invade a right of property to commit a breach of trust because he departs from the order prescribed by the Book of Common Prayer. The Act of Uniformity is not in force as law here and if it is to be imported into the consensual compact it must be done by an implication which applies requirements of the Act to the Church where the Act itself intended they should not operate. In the circumstances, he was not satisfied that the basal implication should be made, that is the implication that the Act of Uniformity should be obeyed here. A fuller investigation than that made in this case of the consensual compact might show that the implication must be made but in his opinion so far it had not been established. He did not think that the purpose of the suit could have been achieved by any other form of proceeding. But in his opinion the present suit lacked a foundation and should fail.

MR. JUSTICE WILLIAMS.

Mr. Justice Williams said that he had found the appeal difficult and distasteful, difficult because the Court had to adjudicate on

questions of ecclesiastical law with which it was not familiar and distasteful because it was unfortunate that a suit of this sort should have reached a Civil Court at all. After giving the appeal the best consideration he could he was of opinion that Mr. Justice Roper was right in making the declaration, but went further than was necessary in restraining the Bishop. He agreed with Mr. Justice Roper's statement that "the history of the Church is important as it shows that in the beginning it was simply part of the Church of England as established in England and I have found nothing in its subsequent history which had the effect of altering its constitution in that respect." He said that the change of name, made by the 1902 Act, to the "Church of England" indicated the accepted view that the Church in New South Wales was a part of the Church of England and the whole Act was framed on that basis.

After stating the effect of that Act, he dealt with the trust of the Churches. He said that a trust for the erection of a Church of England meant in his opinion that a church is to be erected in which services which were authorised by the law of the Church of England for public worship are to be performed. In the case of some churches any services whatever their order and form might be authorised services which gave outward expression to the fundamental religious faith and doctrines of the particular religious sect, but the Church of England was an established church which was required by law to use one uniform order and form of divine service and common prayer, and of the administration of the Sacraments, rules and ceremonies of the Church of England set forth in the Book of Common Prayer. He then dealt with the Act of Uniformity and quoted from Lord Chancellor Cairns' judgment that its object would be wholly frustrated if each minister on his own view of the relative importance of the details of the service were to be at liberty to omit or add to or to alter such details. It was, he thought, immaterial that the Act of Uniformity was not in force in New South Wales, for the liturgy prescribed by the Act was a fundamental law of the Church of England, and it followed necessarily was a fundamental law of the voluntary association in New South Wales. Otherwise he failed to see how the Church of England in New South Wales could be an integral part of the Church of England. He then considered the meaning of "competent authority" in Constitution 24 and said it would probably now refer to the National Assembly of the Church of England, the meaning of which, if approved by Parliament, had the force of an Act of Parliament on receiving royal assent. The order and form of worship could only be altered by any competent authority of the Church of England if the alteration were sanctioned by an Act of the English Parliament. The only alteration had been made by the Act of Uniformity Amendment Act 1872, which did not apply to the Communion Service.

The Red Book departed from such order of service and introduced the Sign of the Cross and the Sanctus Bell, both held to be illegal. The Bishop had pleaded that deviation had for many years been permitted and by reason thereof the Communion Service in the Prayer Book is not the only legal and permissible service. The evidence established many such deviations and variations in Australia and England. In England this would appear to be due to the Bishop's power to veto proceedings under the Public Worship Regulation Act 1874. In this way they have been able by the use of what has

been described as a negative *ius liturgicum* to sanction many variations. He then referred to the Book of 1928 and to the directions given by the Convocation of Canterbury with respect to its use. The evidence of high dignitaries of the Church taken in England established that the Red Book contained nothing in the way of doctrine differing essentially from that permitted in the 1662 and 1928 books. The three introductions particularly objected to were the rubric referred to the Consecration "when the bread and wine become the body and blood . . . the Sanctus Bell and the Sign of the Cross. None of these are sanctioned by the 1662 and 1928 books so that the order in the Red Book is not authorised by the Resolution of the Canterbury Convocation. None of the circumstances pleaded afford any defence to the present suit. It is not a proceeding for an ecclesiastical offence but a suit for the administration of charitable trusts of which the Bishop is charged with breaches. The use of a bishop's veto of prosecution of clergy (if it existed in New South Wales) would not prevent violation of doctrine and ritual being breaches of the trusts of Church property if such violations were in law breaches of such trusts. The crucial question was whether it was a breach of trust to conduct a service of public worship in a Church erected on land subject to a trust to erect a Church of England which was not a lawful service of the Church of England. It was contended that it would not be a breach of trust provided that there was no departure from the fundamental doctrines of the Church. He could not accept that contention. The purpose of erecting a Church is to provide a building for public worship. If it is a fundamental rule of the Church of England that the public worship of that Church shall be conducted in a particular order and form, the conduct of public worship in a church of that Church otherwise being in accordance with that order and form is not a lawful service of the Church of England and is a misuse of the Church. The Church is not being used for the purpose and therefore not in accordance with the trust for which it is erected. The misuse must be restrained by injunction. The Court has a discretion and would only grant an injunction in respect of substantial deviations and variations. But it could not be said that the deviations and variations in the Red Book are not substantial. The evidence established that communicants of the Church of England may believe either in the doctrine of the Real Presence or the Receptionist theory and that the order and form of service in the Red Book would be acceptable to believers in the latter doctrine. "In the public or common prayers and devotional offices of the Church all her members are expected and entitled to join . . ."

—G.V.D.

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