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THE AUSTRALIAN CHURCH RECORD

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

Vol. 14, No. 24

DECEMBER 1, 1949

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

THE VESTURE OF THE CLERGY

OVERWHELMING VOTE AT SYDNEY SYNOD.

Very great interest was manifested in the Synod of the Diocese of Sydney in relation to the Ordinance regulating announcements of Divine Service and forbidding the use of what are popularly called, the Mass vestments. A great many of the laity particularly, were at first rather surprised at the introduction of the Ordinance. They were unaware of the significance of the practices concerning which the Ordinance legislated. But as the debate wore on the Synod generally began to realise that the questions under discussion were not mere foibles. They felt that the strenuousness of the opposition in itself indicated there was a very grave reason on the one hand for opposing the ordinance and therefore on the other hand for maintaining that it should go through. It is gratifying to notice that in the conclusion of the debate there were 82 clergy in favour of the ordinance against 41 on the other side, and there were 116 of the laity in favour of the ordinance against 17 in opposition.

A Record Attendance.

It will thus be seen that very nearly two-thirds majority of the entire house voted for the Ordinance. No argument can be urged in the future that this particular measure was passed when the house was wearied and very thin. As a matter of fact, there was a record attendance and that was the more remarkable because the Synod, owing to the opposition to permitting the Ordinance to pass through final stages at one sitting, was protracted until Monday night. So great was the interest that the gallery and the stairs leading to the galleries were crammed with listeners, and the house itself was full. It will be seen at once that if there were 123 clergymen and 183 lay representatives there was not much room for others.

It is safe to say that the Ordinance presents the mature judgment of the Synod representatives, and it is a remarkable thing that the charge is constantly levelled that the Synod is dominated by a minority. It has never been explained to the satisfaction of any rational human being how a minority could secure a two-thirds majority. But any argument seems to be available to those who want to plead a particular cause. But still someone may ask, "What is the meaning of all this argument about vestments, are they not very beautiful, and is it not desirable that the clergy should be appropriately dressed when they are performing the offices of the Church?"

The Origin of the Stole.

The answer that must be given to all such statements is that vestments in themselves are matters of complete indifference. We know from a careful study of the history of the past that the garments which are used now by the clergy in the Church were originally the outdoor dress of the people. They were indeed, the dress that was used on official occasions, but nevertheless, the dress that was worn by laymen and clergymen alike. For example a great deal of discussion was created in the Synod with regard to the use of the stole. Now we know, beyond all doubt, that the stole was originally a long white strip that was employed in the form of a napkin or as we would now say, a handkerchief. The mover of the Ordinance drew attention, in the course of reply to some criticisms that were directed against him, to the quotation from Jerome that belongs to the fifth century. Jerome was condemning those who discarded the practices and habits of the better class people. Those who were, if we may use the modern expression, inclined to vulgarity.

Jerome speaks strongly when he says, "What boots it not to have a piece of linen round the neck, to wipe away sweats." It is a long hail from such a simple derivation to the day when the stole was regarded as the sacerdotal vestment. But that is the development in history that we find in very many cases, not only in relation to the garments of the clergy, but also in relation to the garments of the lawyer and even the physician's robes.

New Meanings for Old Garments.

Now what we have to understand is that as the old Roman dress fell into disuse amongst the ordinary people it was still preserved amongst the clergy. Just as we see lawyers appearing in court with a strange kind of coat which is not worn outside the court and a wig which would astonish most people if it were seen in any other place. This is due to the fact that the lawyers are preserving the old customs and the old dress that have fallen into disuse amongst ordinary people. The same is true of the dress of the clergy and it is for that reason that new significance attaches to these original primitive garments. New meanings have been imposed with regard to their use. In process of time when these garments became the exclusive privilege of the clergy and were only employed in Divine Service, certain mystical meanings were imposed upon what was originally just simple outdoor dress. The great leader in teaching these strange uses and meanings was Durandus. He must not be confused with the more famous Durandus who was a celebrated scholastic Divine. He was a humbler person and devoted his attention to attaching strange and inappropriate

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titles and interpretations to every article of dress that was used in Divine Service. This less important Durandus lived at an earlier date than his more famous successor and he wrote the Rationale of the Divine Offices. He lived towards the end of the 13th century at a time when the dogma of transubstantiation was well established and he used a great deal of the symbolism relating to the Crucifixion of our Blessed Lord and attached it to the girdle and other articles of dress that were worn by the clergy. From that time forward, the Chasuble became the distinctive garb of the priest when celebrating Mass.

Chasuble Abolished in Reformation England.

At the Reformation it was decided by the authorities of the Church of England that it was no longer desirable to employ a vestment of this kind which was associated in the minds of the ordinary people with the claim of a priest to offer Jesus Christ, body blood, soul and divinity for the sins of the living and the dead. The first tentative attempt was made to destroy this idea by making the Chasuble optional. You could wear as a clergyman either a cope or a chasuble at the period of Divine service. But the Roman Catholics in the reign of Edward VIth made capital out of the fact that the old garment was still even permitted, and claimed that the First Prayer Book of 1549 taught the same doctrine of the Mass as was held in the Roman Catholic Church. As a consequence of this in 1552 the Rubric directing the priest at the Holy Communion to wear a vestment or cope over an alb was entirely removed and the rubric read, that at all times during the administration the priest should wear neither vestment nor cope, but a surplice. In 1559 that particular rule was again made the law of the Church.

Unfortunately in the printed Prayer Books of Queen Elizabeth there was a rubric saying that the minister at

the time of Communion should use the ornaments which were in use in the second and third year of Edward VIth, and much confusion was created by this diversity between the Prayer Books and the legally established Prayer Book that was appointed by Statute. And so there arose confusion in the minds of the people, but that confusion never resulted in the wearing of the Chasuble. We have the authority of Dr. Frere in his evidence that from the time of Elizabeth ascending the throne up till the middle of the 19th century there is no record of the Chasuble having ever been worn in Divine service at Holy Communion. Dr. Frere, of course, endeavours to account for this by stating that the reason was that the Bishops were unable to enforce the authority of the Rubric. He does not notice that the rubric was a statutory Enactment and commanded the surplice to be worn, nor does he direct attention to the fact that the Bishops stood very stoutly for the wearing of the surplice and actually deprived several preciansists who felt reluctant to wear that particular garment.

Rubric and Canons Forbid Chasuble.

In 1662 when the matter came up for slight discussion the Rubric was altered and the very words of the Proviso in the Act of Queen Elizabeth were employed, and the term "the ministers shall use" was removed, and also any distinction between the time of Holy Communion and other periods of Divine Service. It said, as you can read in the Prayer Book at the present time, "and here is to be noted that such ornaments of the Church and the ministers thereof at all times of their ministrations shall be retained and be in use as were in this Church of England by the authority of Parliament in the second year of the reign of King Edward VIth." Now that rubric occasioned a great deal of controversy and the whole matter was carefully discussed on two occasions by the Privy Council. On the first occasion

in Herbert v Purchas the Privy Council decided that the rubric meant that those ornaments should be retained for the use of the Church and should not be appropriated for any other purpose, but did not require the clergyman to wear them. Again in Ridsdale and Clifton the matter was raised in the Privy Council, and for the second time the Privy Council decided that the rubric was simply a reference to the Act of Parliament set in the beginning of the Prayer Book and that it did not alter the Statutory law requiring the clergyman at all times of his administration to wear a surplice. Further the Canons of 1604 were re-adopted in 1662 and these Canons provided that at usual ministrations of Holy Communion the surplice, and the surplice only, should be worn. They did allow for the introduction of Copes at great festivals in Collegiate and Cathedral Churches. Whether the Advertisements had authority to do that or not, is still a moot legal question, but it is obvious from the fact that the Canons were re-enacted that the law of the Church is quite definite that the surplice should be worn at Holy Communion and no other authorised vestment is recognised by the law of the Church.

That is the position in England and in every diocese of the Church in Australia, and that is the position which Sydney Diocese has now made explicit by its ordinance and we hope that not only will it long remain the rule of this Diocese but be observed loyally by all who seek to follow the Book of Common Prayer.

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NOTES AND COMMENTS

In the minds of a vast majority of people we are in critical times, and the coming election will be one of the most important in our history.

At a time like this, "should not a people seek unto their God?" The Lord our God ruleth in the affairs of men, and His all-availing power is open to all who diligently seek Him in righteousness and faith. Putting aside all sectional and selfish interests we need to place our country as a whole in the forefront of our earnest desires. May we express the hope that the Church's leaders, of all denominations, will combine to call the people of Australia to prayer that we may each and all make a right choice of fit persons to conduct the affairs of our great land. The times are serious. We do need men of deep religious principles and acquainted with affairs to have control, and to bring our Houses of Parliament back to those truer ideals of government and fair, open-minded discussion of those problems which rightly engage their attentions. Let us realise the need of and seek that divine guidance which alone can direct the hearts and wills of men.

An old Red Indian once made the remark, anent some criticism of fanatical action or speech, "I had rather my pot boiled over than not boil at all." It seems to us a pity that some Churchmen have supported in the press the unhappy leader of one of our Sydney newspapers in its hostile criticism of the Sydney Synod and the Rector of Chatswood in particular. It is quite refreshing to find outspokenness to-day in regard to some of these very popular pastimes that seem to some earnest people to be

fraught with grave moral dangers. That these dangers are real can hardly be seriously questioned by any thoughtful Christian. Indeed we have it on good authority that some rectors, in their permission, not to say advocacy, of dancing at parochial functions, have felt the need of sitting through the whole proceedings just to make sure that due regard was paid to the social proprieties. The very fact, as stated by the Presbyterian Moderator that his Church "does not approve of dances as a means of raising money for Church purposes," contains an inference which he and others of the same trend of thought do not care to discuss. We cannot but think that the motion of the Sydney Synod is just a logical consequent upon previous resolutions discouraging dances and games of chance as means of raising money for Church purposes. Let us, at least, be consistent in the matter. And in regard to the unfortunate criticism of the zeal of a fellow Christian, let us give honour to the brother whose zeal for his Church and for the souls of men is enthusiastic enough to "boil over." We live in days when this zeal is specially needed and woefully unusual. "It just is not done."

Amongst the various criticisms of Mr. Shelley's action there is one by a well-known Sydney Presbyterian minister that cannot be allowed to pass without comment. In the midst of a striking page on "The Battle of the Ballroom" in the "Sydney Morning Herald," there are illustrations of ballroom occasions that, almost avowedly on the part of the journalist, support Mr. Shelley's much publicised statement, "Modern dancing has reached the lowest depths of

licentiousness." It is in this article that the Presbyterian divine and present Moderator is quoted as saying, "We believe the basic tenet of a Christian faith is: Be happy. Dancing can be included in that belief." The "We," we imagine, can hardly stand for the Presbyterian Church as a whole.

We confidently assert that the statement is utterly wrong. It was Bishop Westcott who emphasised in one of his commentaries on St. John's writings that the Christian aim was not "happiness," but "holiness"; and it is just this woeful perversion of the basic tenet of Christianity that produces a Churchianity that compromises seriously with worldly principles and aims. The happiness that is characteristic of a Christian life is something far deeper than the pleasurable enjoyment of some worldly pursuits. It seems to us a great pity for a Christian teacher to confuse them.

Readers of the "Church Record" will recall that from time to time attention has been called Variation both in editorial notes and of Trusts. in the correspondence column to the undesirability of hasty variation of the trusts on which church property is held. It is gratifying to know that in this we have the support of at least one important Diocesan Synod. The Synod of the Diocese of Sydney, during its recent session, passed by a large majority the following resolution:—

"That this Synod is of the opinion:

"1. That the variation of the trusts on which Church property is held is undesirable except for the most cogent reasons;

"2. That it is desirable that in any ordinance which varies a trust the circumstances, by reason of which it is declared to be impossible or inexpedient to carry out or observe such trust, should be indicated;

"3. That the application of the proceeds of a sale of glebe lands to pur-

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poses other than those to which the rents and profits from glebe land may be devoted under the Sydney Church Ordinance 1912 is a practice which ought to cease."

THE GENERAL ELECTION.

Let us all pray:

Govern, O Lord, the minds of all who are called to choose faithful men for the Great Council of this Commonwealth; that, considering their sacred trust and the great issues involved, they may exercise the same in all godliness and honesty; through Jesus Christ our Lord, Amen.—Selected.

Proper Psalms and Lessons

Dec. 4. 2nd Sunday in Advent.

M.: Isa. v; John v 19-40 or 2 Pet. iii 1-14. Psalms 9, 11.

E.: Isa. x 33-xi 9 or xi 10-xii-end; Matt. xxiv 29 or Rev. xx 1-xxi 8. Psalms 50, 67.

Dec. 11. 3rd Sunday in Advent.

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

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

Dec. 18. 4th Sunday in Advent.

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

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

BIBLE READING FELLOWSHIP.

From January, 1950, the General Board of Religious Education, 241 Flinders Lane, Melbourne, will become the Main Distributors for Bible Reading Fellowship Notes in Australia. G.B.R.E. will also take over the large B.R.F. Agency of the Rev. E. Franklin Cooper, Melbourne.

His Grace, the Archbishop of Sydney has consented to become President of a newly formed Australian Council of the Bible Reading Fellowship, and the Archbishops of Brisbane, Melbourne and Perth have agreed to be vice presidents. The Bishop of Tasmania is the Chairman of the Council.

Active steps are being taken to create a link between the B.R.F. and the Church Mail Bag Sunday School, which through the work of the C.B.R.E. reaches 22,000 homes each week.

Diocesan representatives of the Bible Reading Fellowship are being commissioned officially in most dioceses and it is hoped that these will have the energetic support of Diocesan Boards of Religious Education.

The Rev. Ernest Cameron, who has done so much for the B.R.F. in Sydney and further afield, will continue his work as before, and become a member of the new Australian Council along with that other pioneer of B.R.F. in Australia, the Rev. E. Franklin Cooper.

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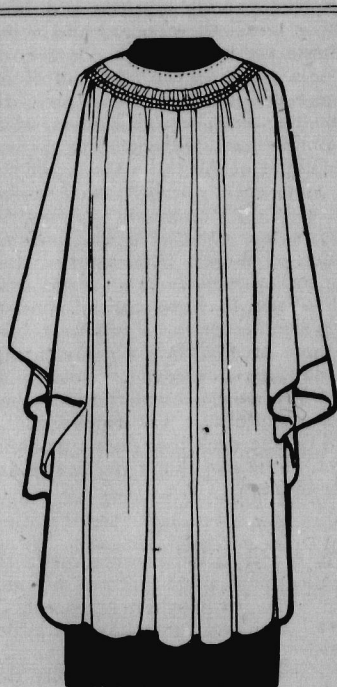
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CHURCHES OF AUSTRALIA.

ST. CUTHBERT'S, NAREMBURN, N.S.W.

The Sydney suburb of Naremburn was declared a "Mission District" by the Diocesan Synod of 1912, and in December of that year the Rev. Louis Pearce began work as the first Incumbent.

There were in the area, two small wooden churches—one an off-shoot of St. Thomas', North Sydney, the other a branch of St. Stephen's, Willoughby.

For some time the services were carried on in both Churches with the help of Lay Readers; and a strong pastoral ministry soon showed results in much increased attendances at both Church and Sunday School. Lack of space for Church activities demanded a vigorous building programme and Mr. Pearce determined that a single centre for the parish was necessary for the greater efficiency of the work. Hearing that some land in a central and commanding position was available, he paid a deposit and held it until the Church was able to purchase the site for itself. This was done not without opposition, some holding that block was too large. As a matter of fact, it has proved too small for it has not been possible to erect a Rectory on the site. However, at the urgent request of Diocesan Authority, the Church officers decided to purchase and from then on the "new church" was the great stimulus in the affairs of the Parish.

The Parishioners worked with a will, although some, again, were fearful of spending a large sum on a new building, thinking that it would never be paid for and that such a building was not warranted for many years. However, contributions came in rapidly and on December 11th, 1915, the Archbishop of Sydney (Dr. Wright) laid the Foundation Stone. His Grace dedicated the building on July 29th, 1916, the Church having cost nearly £4500 to erect.

The strong brick wall round the Church, as a Memorial to those who made the supreme sacrifice in World War I, was dedicated by the Dean of Sydney (the Very Rev. Dean Talbot) and Chaplain McKenzie ("Fighting Mac" of the Salvation Army) on December 21st, 1918.

There still remained another urgent work—that of erecting on the new Church site a Parish Hall that would be adequate for all needs. This was taken in hand while the war was still raging. Ways and means were evolved and General Sir Granville Ryrie laid the Foundation Stone on February 5th, 1921, the Archbishop performing the opening ceremony on August 1st of that year. The building cost £3500.

After having ministered for nine years as a faithful Minister of God and a true friend of his people, during which time he saw the Mission District grow till it was proclaimed a "Parish" in 1917, Mr. Pearce accepted a call to another sphere and turned aside from a work that will ever remain a happy monument to his ministry in Naremburn.

He was followed by the Rev. H. W. A. Barder, whose short Rectorship of two years was devoted to consolidating the work done during the first Rector's tenure of office. He threw himself wholeheartedly into the work and the progress of former years was maintained.

The Rev. Edgar Potter was the third Rector and he remained in the parish for 16 years, until his death in 1940. During that time the depression sorely affected the work of the Parish and in those critical days the Rector gave himself unstintingly to the help-

ing of those in need. The work then undertaken held up the task of wiping out the building debts, but the unobtrusive work of wiping out the building debts, but the unobtrusive work of Mr. Potter and his helpers was of real spiritual value to the people of the Parish and many to-day thank God for the ministry of Edgar Potter during those hard times.

The Rev. A. N. S. Barwick was appointed to St. Cuthbert's in September, 1940, and his ministry was richly blessed. The Sunday School began to meet in the morning and numbers increased considerably. Emphasis was on Youth Work, and the Fellowship, Young People's Union of C.M.S., Girls' Friendly Society and the C.E.B.S. continued to make a growing contribution to the life of the Parish.

A Relatives' Association of those who had dear ones serving in the Forces was a war organisation which was the means of help to many keeping the home fires burning. In addition to exchange of news from the front, and keeping those serving in touch with Church and Community life at home, as well as offering spiritual help to all, the members began to prepare to place in the Church a worthy memorial of all the service and sacrifice of the men and women of St. Cuthbert's. The work went on quietly and the climax came when on July 28th, 1946, the Archbishop dedicated an Honour Board, a stained glass window in memory of those who had made the supreme sacrifice, and another as a token of Thanksgiving for those who safely returned, in the presence of a congregation that crowded the Church. The

Association then undertook the task of further beautifying the Church by promising to provide the remaining five windows to complete the scheme. They erected the third window in December, 1948, and are continuing.

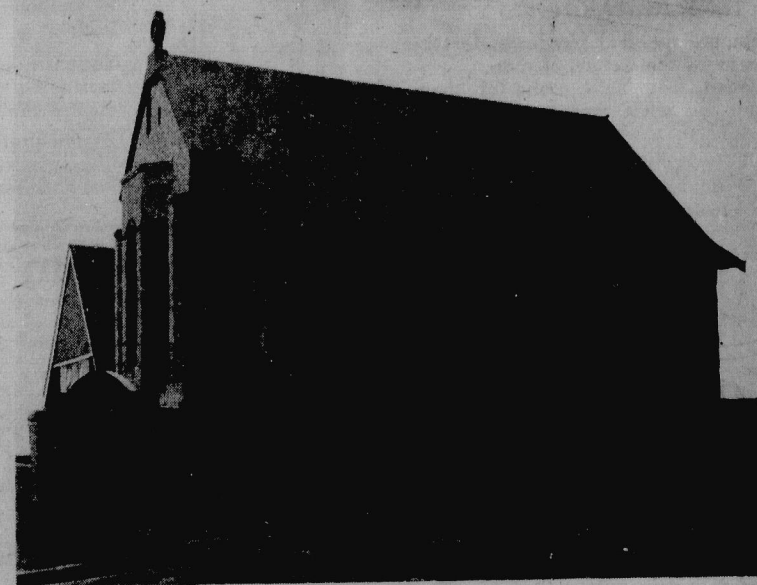
In 1943 it was decided to raise all the money necessary for the work of St. Cuthbert's by direct giving, and the whole parish was greatly encouraged when the first Temple Day in November of that year returned more than the Annual Parish Fete which for years had been the backbone of Parish Finance.

During the Incumbency of the Present Rector (Rev. R. H. Simmons), who succeeded Mr. Barwick in October, 1943, the remaining debts on the Parish buildings have been cleared. An "Own Missionary" was adopted last year and the Rev. T. F. McKnight, M.A., B.E., of Tanganyika, became the Parish representative in the Mission Field.

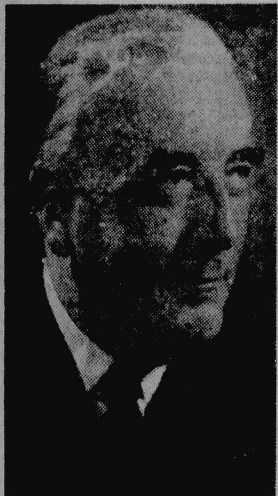
This move stirred the enthusiasm of the youth of the Parish and their efforts have resulted in their raising to date the full amount promised for Mr. McKnight's support.

No survey of Naremburn Parish would be complete without mention of two organisations which from the first have provided the women with avenues of service. The Women's Guild worked tremendously hard in organising Fetes to help provide the necessary money for the large building programme and to serve as a focus for the social life of the Parish. All through the years they have worked cheerfully, knowing that they were contributing to the building of the Kingdom of God.

The task of building the Kingdom is the continuing endeavour of a fine band of workers who never cease to be thankful for the inspiration that comes from the loyal and enthusiastic service rendered by the workers of the early years of the Parish of Naremburn.



ST. CUTHBERT'S, NAREMBURN, N.S.W.



"The Case Against Socialism IS A DEADLY ONE"

"It Concerns the Spiritual, Mental and
Physical Future of Our Families"

(Mr. Menzie's Policy Speech)

THE SOCIALIST DOCTRINE HAS LOST ALL SPIRITUAL CONTENT:

It is, as Church leaders have pointed out, the lineal descendant of the gross materialism of Karl Marx. It tells me all the time that my brother is my keeper.

It forbears to tell me that I am his keeper, that his rights are my duties.

Honesty becomes old-fashioned. It becomes smart to break the Law and get away with it.

THE REAL FREEDOMS ARE TO WORSHIP,
TO SPEAK, TO CHOOSE, TO BE AMBIVIOUS,
TO BE INDEPENDENT, TO BE
INDUSTRIOUS, TO ACQUIRE SKILL, TO
SEEK REWARD:

These are the real freedoms, for these are of the essence of the nature of man. Socialism will have none of them; for, unless people do what they are told, work where they are told to work, learn what they are drafted to learn . . . the Socialist "planned State" falls to pieces.

SOCIALISM MUST MEAN THE REDUCTION OF HUMAN FREEDOM:

You cannot have a controlled economy without controlling human beings, who are still the greatest of all human factors.

Government activities are monopolist. Monopolies exclude choice . . . no choice for the producer . . . no choice for the employee . . . no choice for the customer.

THE ABOLITION OF CHOICE IS THE DEATH OF FREEDOM:

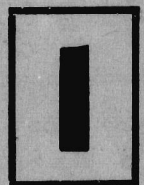
Socialism, by placing its emphasis on State Control, and the notion that Security is independent of individual effort, actually discourages production:

Socialism is not creative of real things. But by increasing enormously the circulation of money it creates the illusion of prosperity.

By remaining indifferent to production, it turns that illusion into a common fraud, money being worth less and less as there is more and more of it.

This Election is a Referendum on Socialism !

Vote



LIBERAL

and for the SENATE:

<input type="checkbox"/> 1	SPoonER	<input type="checkbox"/> 3	McCALLUM
<input type="checkbox"/> 2	REID	<input type="checkbox"/> 4	TATE

And place a number in every square on the Ballot Paper

Authorised by J. L. Carrick, 30 Ash St., Sydney

A.B.C. RELIGIOUS BROADCASTS.

Sunday, 9.30 a.m. Church Services
(Interstate Programme).

4th December. — Payneham Methodist Church, Sth. Aust., Rev. A. R. Medson.

11th December. — Melbourne Anglican Service.

25th December. — Scots Church, North Tce., Adelaide, Rev. J. R. Blanchard.

Sundays, 7.15 p.m., "Plain Christianity —
A Word to Wayfarers."

4th December. — Rev. Stephen Yarnold, Victoria.

18th December. — Prof. Boyce Gibson, Victoria.

25th December. — The Bishop of Adelaide (Rt. Rev. B. P. Robin).

Sunday, 11.00 a.m. Church Services
(National Programme, N.S.W.)

4th December. — St. Paul's Church, Redfern, Rev. R. A. Hickin.

11th December. — Presbyterian Church, Wahroonga, Rev. D. J. Flockhart.

18th December. — Ashfield Baptist Church, Rev. A. H. Orr.

25th December (2BL). — St. Andrew's Cathedral, Sydney, Archbishop of Sydney.

PERSONAL

A memorial window to the late Mr. E. H. A. Lambert will be unveiled by the Archdeacon R. B. Robinson in the Church of St. Peter, Neutral Bay, on Sunday, December 4, at 11 a.m. The subject of the window is Holman Hunt's "The Light of the World." The late Mr. Lambert was for many years a churchwarden, member of Synod and Diocesan lay reader. He was also associated with several church societies, historical societies and the Department of the Railways.

The Rev. and Mrs. J. P. Dryland of St. John's, Glebe, Sydney, will be leaving for a visit to England by the "Ormonde" on January 10th. They expect to be away for 12 months. The Rev. T. P. Eglinton, B.A., formerly of Cape Town, South Africa will act as locum tenens.

The Rev. and Mrs. J. R. Le Huray, of St. James', Croydon, Sydney, have booked passages for a visit to England on the "Strathaird" to leave on February 3rd. The Rev. J. F. Chapple will act as locum tenens.

The Rev. A. T. Pitt-Owen will be inducted by the Ven. Archdeacon J. Bidwell on Thursday, 8th December, at 7.45 p.m. to the parish of St. Jude, Dural, N.S.W.

The Rev. A. R. Mace, Vicar of St. Hilary's, Kew, Melbourne, has accepted nomination to St. John's, Toorak, in succession to the Rev. H. M. Arrowsmith.

The Rev. and Mrs. R. S. Meyer, of St. Thomas', Rozelle, Sydney, are rejoicing in the birth of a son, born on November 22nd.

Major General the Rev. C. A. Osborne, who has been on the staff of St. Andrew's Cathedral, Sydney, is to leave for England for a visit with Mrs. Osborne and family early in January.

The Rev. F. A. S. Shaw, is to be inducted to St. John's Parish, Ashfield, on December 1st by the Archbishop and Archdeacon Hulme-Moir.

The Archbishop of Sydney will hold an ordination service in St. Andrew's Cathedral on December 21st, St. Thomas' Day.

The Archbishop of Sydney will preside at the close of the year gathering at Moore College on Friday night, December 2nd.

Dr. Howard Guinness will be inducted as Rector of St. Barnabas', Broadway, Sydney, on Saturday, December 10th, at 7.30 p.m. The induction service will be conducted by Archdeacon R. B. Robinson, the Archdeacon of Redfern, and Dr. Guinness will be instituted as Rector of the parish by the Most Rev. the Archbishop of Sydney and Primate. Dr. Guinness is coming from Oxford, England, to Sydney. At Oxford he has been engaged in work amongst students in the Oxford pastorate. He took his medical degree in London, in 1928, and was ordained in 1939. From 1942-46 he was an R.A.F. Chaplain. For three nights in St. Andrew's Cathedral on December 7, 8 and 9 Dr. Guinness will give some special addresses.

DANCING AND CHASUBLES.

A good deal of controversy has appeared in the daily press about certain actions of the recent diocesan Synod in Sydney. Much of the controversy has been due to misunderstanding. For example, the Synod did not condemn (though many of its members did) all dancing by Christians; but condemned dancing as a church activity. This condemnation has been described as extremist. How wide of the mark this criticism is may be seen from the fact that the Methodist Church on the one hand, and on the other, the Church of Rome, both condemn dancing as a Church activity. The Pope indeed has forbidden "priests to promote or favour dances for the benefit of the parish or be present if they are arranged by laymen" (Woywod Canon Law II 569). Thus Sydney Synod, far from being extremist, is seen to be treading the traditional Anglican Via Media.

With regard to the ordinance forbidding the wearing of the chasuble, many of its critics stated that it restricted the prerogative of the Archbishop, and so was an undesirable ordinance. This criticism is, of course, untrue. The ordinance does not in any way restrict the Archbishop's prerogative. In no diocese of the Anglican communion throughout the world has a bishop or archbishop, a dispensing power to set aside the requirements of the law, nor has any bishop a power to require more than the law allows. The Archbishop of Sydney is able to ask for an undertaking that a clergyman licensed in his diocese will not wear the chasuble, only because the law of the Church prohibits the chasuble. The undertaking is merely a convenient method of administering the law. The new ordinance in no way alters the law in this respect nor detracts from any prerogative that the archbishop may have.

It is regrettable that most of the opposition to the ordinance was based on a misunderstanding—a misunderstanding of the relationship and rights of a bishop and his clergy.

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SET THE BIBLE FREE

"Though much was lacking in the organised education of that age as compared to our own very many people of all classes at the time of Waterloo knew the Bible with a real familiarity which raised their imaginations above the level of that insipid vulgarity of mind which the modern multiplicity of printed matter tends rather to increase than to diminish."

With this penetrating paragraph G. M. Trevelyan in his "English Social History" gives the clue to the greatness of the Victorian Era. It was an era of imagination, and it was not until the rationalism of the closing years of Victoria's reign seduced a new generation away from the green pastures of meditation to the bare and arid slopes of systematic study that decline began to set in. One of the first signs of this decline was that the Bible was ceasing to be the Book of the people.

No one would contend that the almost universal practice of Bible reading in the last century was accompanied by intellectual understanding. Countless thousands were in similar case to the man of Ethiopia whom Philip met in the desert on his way to Gaza, who read even though he understood not. But it is a comparatively easy task, as the preachers of the last century fully realised, to interpret the scriptures to those who are versed in its literature. To stimulate interest in it among those for whom it is a closed book is a far more formidable task. No less a task than this confronts the Church to-day. Nor is there much else that the Church can do until it succeeds here.

How is the Church to set about this task? One of the first steps must be to rid the minds of the masses of what is by now a deep seated prejudice, namely, that the Bible is out of date. Textual and other forms of criticism, for all the benefits that they have bestowed, have tended to make the Bible an ancient document; it is for us now to popularise it as a contemporary book. The general interest aroused when a member of the Royal Society quoted 2 Peter iii 10 to describe the effects of the atom-bomb, is an example of what can be done in convincing people that the Bible still speaks to us in our present-day situation.

A further step would be taken if

the Church could convince this generation that the Bible is not a book to be appreciated through a single faculty. That is that it is not a book to be understood in the commonly accepted sense of that term. The Bible is a book of the Spirit, and to find its treasures "implies a total surrender of spirit to the rule and guidance of the Spirit of God and a constant looking and listening for the Spirit that 'giveth life' within the 'letter that killeth' for the 'Word within the words' of the Bible, for the inner pattern of spiritual reality within the forms, language and ideas in which it is concealed. It implies, therefore, not the rejection of rational aids (such as dictionaries, commentaries and theological exegesis), but their use only in so far as they assist the main end; intellect becomes the servant of the spirit."

People must be won to the view that it is profitable to read the Bible, even though reason grasps but a thousandth part of its meaning. It is the common prejudice that the Bible cannot be understood without the aid of a library of introductions, and expositions, which now deters so many from essaying the task of dusting its covers and exploring its pages. The chains by which intellectualism has tethered the Bible to the legs of the study desk must be broken. The Word of God must not be bound. The collier and stevedore must be made to feel that he no less than the Greek and Hebrew scholar has free access to "the unsearchable riches."

Here an immediate action can be taken by all who are privileged to preach Sunday by Sunday. Already the Bishop of Chichester has sounded a clear call to the clergy to use the preaching, in these days, has at least the advantage of being novel, and most congregations will be surprised that the Church has so priceless a treasure, which for so long it has kept hidden.

An example of this was given in so unlikely a place as a Military Glass-House during the war. One Monday morning the C.O. asked the padre to see him on a matter of urgency. The conversation ran something like this:

C.O.: Was there anything in your sermon yesterday that could account for the request which the prisoners have made for 72 Bibles?

Padre: Well, sir, I'm afraid I didn't preach a sermon yesterday. I had lost my voice, so I had to make do with quietly expounding the 23rd Psalm. I did finish by telling the men that there were lots of such stories in the Bible, and if they made application they could get a copy issued to them.

C.O.: Thank you, Padre, I thought they may have wanted them to use the thin paper for making cigarettes. That will be all.

As the Padre reached the door, the C.O. (who was a Christian) was heard to say: "It might be a good thing if you were to lose your voice every Sunday."

It remains only to add that the Bible reading habit formed in that Glass-House continued until it was closed some few months ago, and there was scarcely a week when applications for Bibles fell below twenty.

Let the church conceive its main task in evangelism under the slogan: "Set the Bible free," and the much sought for revival in religion will follow as inevitably as night follows day.

RECORD NUMBER OF MIGRANTS

Eleven ships carrying 12,230 migrants from the displaced persons camps of Europe left Naples for Australia in September. This is the largest number of IRO ships to leave for Australian ports in a single month, and the largest number of New Australians to leave for resettlement in Australia.

7000 U.K. MIGRANTS.

Latest figures from London indicate that some 150,000 tons of shipping will leave the United Kingdom in November bringing 7012 new British settlers to these shores. Seven of the ships to make the voyage are all-migrant vessels on the U.K.-Australia run.

Ships carrying the greatest numbers will be Cameronia (1300 migrant berths), Asturias (1,542), Ormonde (1,040), and Empire Brent (960).

WHAT DO YOU DO WITH YOUR "RECORD?"

We have received the following request from the Secretary of the Church Association in England:—

"I wonder if I might ask whether any readers of your paper would care to pass on their used copies to us, for I know many people in England who would profit by reading your paper with its excellent contents."

Readers who would like to respond to this request should send their copies (or write for an English address to which to forward copies), direct to the Secretary of the Church Association, 13 and 14 Buckingham St., London, W.C.2.

THE HOLY SCRIPTURES.

(By the Rev. R. Swanton.)

The famous Danish thinker, Kierkegaard, has said that the Scriptures are God's letter to each one of us with our personal address. Abraham Kuyper, foremost theologian and Prime Minister of Holland has written: "When I read the Scriptures, it is not Moses or John, but God who is speaking."

As to its own witness to its nature the Bible has nothing to say about its "inspiration" but rather about its "expiration"—not breathing in, but breathing out. The Scriptures are the "outbreathed" Word of God. Hence the doctrine of the plenary or full expiration of the Scriptures; covering not only the contents but the form of the writings.

But some ask, how can the pure Word of God come through imperfect man? Just as the architect of a cathedral so arranges his windows that a certain light comes through to those within, so God in His almighty power arranged for human authors to give just the particular tone and colour that He saw fit.

In most of the Creeds of the Church a confession is made that the Scriptures are our final authority in faith and practice, doctrine and morals. This authority lies in its message—the story of salvation. Our Lord said "The (Old Testament) Scriptures testify of Me." And He told His apostles that the Holy Spirit would further testify of Him. Luther said: "The Scriptures are the crib in which Christ lies." They are the supreme authority in faith and practice.

But the Scriptures touch also on matters of mundane interest. How are we to regard this? Christianity is an historical religion, centred in the Cross and bound up with what happened there. It knows truth as one and entire, and knows nothing of dividing it up into compartments. It would be impossible for it to speak truth in one direction and falsity in another. For example, our Lord said to Nicodemus: "If I have told you earthly things and you believe not, how shall ye believe if I tell you heavenly things?" Hence, in matters of faith and practice the Scriptures are supreme and final, while in other matters they are inerrant, but not final, e.g., aspects of geology and astronomy. In regard to the latter, Scripture speaks in the language of popular (though not therefore erroneous) and

not scientific, speech. The Scriptures speak of visible appearances — it is quite true to the eye that the sun goes around the earth. That great doctor of the Holy Scriptures, John Calvin, has said of Genesis that "it is the book of the unlearned." "The Scriptures," said Galileo, "teach us not how the heavens go, but how to go to heaven."

As regards the Old Testament the Roman Church has a different Canon from the Reformed. The O.T. Scriptures were translated into Greek at Alexandria some years before Christ, and this translation known as the Septuagint, upon which the Roman Vulgate is based, included the Apocrypha. But our O.T. Canon is the Hebrew one recognised in Palestine at the time of Christ and accepted by our Lord Himself. The New Testament Canon is a more difficult subject. But there is profound teaching in John's Gospel, chapters fourteen and sixteen. Our Lord is speaking His words of farewell to His disciples: "The Holy Spirit will come and teach you all things—He will bring to remembrance things I have spoken to you." He was here speaking to the Apostles — it is a description of the four Gospels. He said: "I have yet many things to say unto you, but you cannot bear them." The one thing the disciples could not bear their Lord to speak to them about was His death. Here is a very apt

description of the epistles, the main business of which is to interpret the death of Christ to the Church. Finally "He will show you things to come"—which refers to the last book of the N.T., the Revelation.

It is quite wrong to say that the Church made the canon. The Church simply recognised, as an historical fact, that these writings were written by (or approved by) the Apostles, and they were accepted as the authentic Word of God. The Church bows beneath, and does not stand above, the Holy Scriptures.

Karl Heim gives the illustration of an old cathedral; as we stand outside the locked doors, the windows are just dark, grey squares, with lines across them in irregular directions. But a man comes along with the key; we are shown in, and the windows from within shine and are full of meaning, full of life, bringing to us the story of the sacred page from the first to the last. Only Christ can bring us inside the Scriptures, for here we have "not man's thoughts about God, but God's thoughts about man. Not how man can find a way to God, but how God can find a way to us; not how we may get into right relationship with God, but the relationship He has put Himself to us in Christ Jesus, the Redeemer and Saviour of the world." (Barth.)

Bishop on the Atom Bomb Threat

SEES HOPE FOR "EVANGELICAL REVIVAL."

The preacher at the Church Pastoral-Aid Society's annual sermon in St. Paul's Cathedral, London, recently was the Rt. Rev. Hugh Gough, Bishop of Barking. Taking as his text "Yea, I have a goodly heritage" (Psalm xvi) he said that this was only too true in the case of the C.P.A.S. For 130 years the Society had been the real centre of Anglican Evangelicalism. It had been possessed of great leaders—leaders who had meant much to the spiritual life of the Church.

The Bishop referred to the "courageous and tenacious hold" which the Society had kept upon the fundamental principles and practices of Evangelicalism. Unlike so many who seemed half ashamed of being known as Evangelicals and sought to hide this fact, the Society's officials possessed the courage of their convictions. They gloried not only in the heritage of Christian leadership in the past, but also in their heritage of the Word of God.

Bishop Gough pointed out that now as in the eighteenth century we were in "a period of discovery and development." It was under conditions comparable to those in which we live to-day that an Evangelical revival broke out. The Evangelical message was proclaimed and it warmed hearts that were well nigh in despair. Men and women in the grip of sin found themselves rejoicing. And so it could be to-day when the crying need was for the preaching of the Gospel of Christ.

The situation to-day was desperate, but the Bishop went on to say that if the challenge of the hour was accepted and the price

of obedience paid, this might yet be our finest hour.

"On the other hand," Dr. Gough warned, "as we stand at the half century looking ahead, we face the possibility of the extinction of human life on this earth, for above us, like the sword of Damocles, hangs the threat of the atom bomb. The wicked whim of a single individual would finish the world."

Bishop Gough said that he believed that there was a way of escape. Man could, if he listened to the still, small voice of God, have peace—with God, his fellowmen, and in his own heart. But the Bishop doubted man's ability to listen to that voice and declared he could see no other solution to the world problems of the twentieth century than that of a second Advent.

In conclusion the Bishop said there might well be a revival if we took up the Cross. It depended upon us whether we accepted the challenge and entered upon the heritage of the Cross.

For PROSPERITY in Australia ... PEACE in the World



The Prime Minister (Mr. Chifley) has said: "We believe that the only real prosperity is a policy of full employment. Whatever advantage there might be in picking workers from unemployed, full employment of the thing that matters to the Labor movement, and it matters to me personally."

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Dr. H. V. Evatt, as President of the United Nations Assembly, addresses delegates.

Dr. Evatt has been referred to as "the conscience of the nations," and, largely as a result of his work at the United Nations, Australia today stands high in the councils of the world and is a potent factor in holding world peace. "The problem facing the world," says Dr. Evatt, "is not to eliminate the atom bomb, but to eliminate war. War is the real enemy of mankind."

Authorized by W. E. Dickson, M.L.C., Parliament House, Sydney.

L76-59N

MEDITATION.

TAKE HEED.

AN ADVENT WARNING.

Two questions were asked of our Lord on the Mount of Olives which are still being asked: "When shall these things be? And what shall be the sign of Thy coming and of the end of the world?" And we learn from the Apostle Peter that earnest men in times older still were asking the same two questions. They, too, searched, "What time or what manner of time the Spirit of Christ which was in them did point unto."

It is interesting to note that the first word of our Lord's answer as we find that answer in the first three gospels is the warning, "Take heed."

This word "take heed" contains the idea of looking or seeing, and so might almost be rendered by our colloquial "look-out." This word of warning stands first, and no doubt for emphasis.

If we read our Lord's answer as recorded in the thirteenth chapter of St. Mark we notice that the expression "take heed" occurs no less than four times.

And if we look carefully at the verses in which this word occurs it may add both to the interest and helpfulness of the chapter.

First, "Take heed that no man lead you astray." Our Lord evidently foresaw that the greatest of all dangers would be the danger of being misled. It is usually true that wrong guidance is easier to follow than right guidance. And in times of strife and confusion it is specially hard to distinguish voices or to see clearly. Difficult times make duty difficult.

We learn further that it is vain to expect peace and goodwill amongst men, while they themselves are at enmity with God. "Wars and rumours

of wars . . . These things must needs come to pass." Mankind cannot grow the tree of sin without eating this bitter fruit of war. Philosophers promised that it would be otherwise even as late as the first decade of this century. But their words were vain.

Next our Lord says, "Take heed to yourselves." This enjoins care in our own spiritual lives. Unless we walk closely with the Lord we cannot withstand the hostility and opposition of the world and the worldly minded.

On the other hand if we take care to walk with the Lord and in step with His will the Holy Spirit will lead us out in Christian witness. "And the gospel must first be preached unto all the nations."

Thirdly, "take ye heed: behold I have told you all things beforehand." Our Lord predicts wrong teaching, vain hopes, misleading signs and false Christs. We have these in our midst to-day.

He also foretells a time of great distress and darkness: "The sun shall be darkened and the moon shall not give her light and the stars shall be falling

from heaven, and the powers that are in the heavens shall be shaken." The language here seems to be figurative. In that case "the sun" would represent our Lord, and His word, "the moon" the Church and her witness, "the stars" Christian teachers, and "the powers" constituted authority.

If so the outlook is certainly dark.

Yet however deep the darkness the Christian has a light. That light is the word of God. We have been told beforehand. There might well be inserted in the margin here as a vignette, Pastor Niemoller in his lonely cell with his Bible in his hand.

The fourth and final use of this word by our Lord in this chapter is at verse thirty-three, "Take ye heed, watch and pray." The idea underlying the word watch here is wakefulness. Wakefulness and prayer are to go hand in hand. Spiritual drowsiness neglects prayer. If prayer be neglected the drowsiness will deepen into sleep. There are many things to induce sleepiness, but the Christian is to take heed lest he fall under their influence and so lose vital touch with his Lord.

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If this happens he will certainly lose interest in his Lord's return.

The chapter ends with a loud imperative—"Watch!"

EASTERN ASIA CHURCHES SEEK SOLIDARITY.

Eighty Christian leaders from 16 countries will review the revolutionary social and political situation and plan evangelism in the war-torn Continent of Asia from December 4-11 at Bangkok, Siam.

The importance of this conference — at the present juncture in the history of Asia — can hardly be exaggerated. Its leaders have made it clear that their deepest hope for the Conference is that it will result under God, in a fresh articulation of Christian strategy and a renewed impetus to united action in the evangelisation change. We therefore ask for the prayers of all concerned for the Christian Church and its great Mission.

Mr. Vincent Craven, of Sydney, who has been working in Canada and the United States in connection with the inter-variety Fellowship and the Children's Special Service Mission, returned recently on a visit to Sydney. He expects to be here for about two months. Mr. Craven was for many years the General Secretary of the Scripture and Children's Special Service Mission in N.S.W., and was well known for his successful work at boys' meetings and camps. He was entertained by many of his old friends at the C.E.N.E.F. Centre on 16th November, at a special dinner in his honour.

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CORRESPONDENCE.

CHURCH DANCING.

(The Editor, "Australian Church Record.")

Dear Sir,

It appears to me most unfair that so much criticism should be levelled personally at the Rev. K. N. Shelley, the mover of the motion in the recent Sydney Synod against dancing, card parties and games of chance in connection with the Church. A large number of Synodsmen, both clerical and lay, of whom I was one, supported the resolution that was carried (though some may not have agreed with all the arguments used), and did so with the conviction that we can best do our spiritual work without these things. Is it true in fact that young people cannot be retained in our churches if dancing, card parties and games of chance are not provided for them? The evidence does not support such a view and I speak from a long experience in the ministry. If minis-

ters prefer to see those committed to their spiritual care "on their knees rather than on their toes" it is because they know they are fulfilling in their work a sacred trust, and that the results realised in spiritual values justify this course.

Yours, etc.,

R. B. ROBINSON.

Willoughby,

21st November, 1949.

FOOD PARCELS FOR ENGLAND.

Many workers in English Protestant Societies and newspapers not having friends or acquaintances overseas, have never received any food parcels. If any reader would like to send a parcel to any such, the editor would be glad to supply the name and address. Write to the Editor, "Australian Church Record," Diocesan Church House, House, George St., Sydney.

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BIBLE WORDS.

DAVID.

(By Rev. E. K. Cole.)

Practically all the New Testament writers speak of the Lord Jesus Christ as the One descended from David. Although Abraham was unique as the Father of the Faithful, and notwithstanding Moses' singular position as lawgiver, the writers of the Gospels together with St. Paul unite in pointing to David as the great forefather and prototype of the coming Messiah. St. John also in the Apocalypse speaks of Him as "the Lion of the tribe of Judah the Root of David."

The word "David" comes from a general Semitic root "dod" (the consonant "v" in the word David being the sign also of a long vowel "o" in Hebrew). This word "dod" had the initial meaning of "to swing" or "to rock," with the later derived meaning of "to fondle" or "to love." Accordingly it would seem that it was a primitive word of caressing used by a mother fondling her babe, very similar in origin to the word "dad" or "dada" in English, coming originally from initial infantile sounds. In Biblical Hebrew "dod" has the meaning of (a) "uncle," and (b) "beloved."

(a) "Uncle." As well as the usual occurrences of uncle in the various narratives an interesting usage of the word is found in Leviticus 25. "After that he is sold, he may be redeemed again . . . either his uncle ("dodo") or his uncle's son ("ben dodo") may redeem him."

(b) "Beloved." "Dod" is used frequently in the Song of Solomon with this meaning. Here in the exquisite language of tender love "the rose of Sharon" extols her "beloved one"

("dod"). For many this love lyric typifies the mutual love of the Church and her beloved, Christ. The word is also used in Isaiah 5: "Now will I sing to my well beloved ("dodi" a song of my beloved touching his vineyard," a foreshadow of the vineyard of the Son of David in the Gospels. In passing it may be observed that the Hebrew New Testament has "didi" (the "o" changing to "i" in the natural course of the language over a period of time) for "my beloved son" in the well known attestation from heaven at our Lord's baptism, preserving by the natural course of the language an etymological link with the Son and David.

King David therefore means "the King, the Beloved One." By the exercise of his remarkable talents, coupled with his simple faith, the young king raised the status of his people to that of a leading nation of the world. He established the capital of his kingdom at Jerusalem which became the uniting principle politically of the hitherto dis-united tribes, and centralised the worship of the Lord his Shepherd in this new centre.

Hebrew history is prophetic. This becomes evident when we remember that the Biblical history books Joshua, Judges, Samuel and Kings are classed by the Hebrews as the "Nebi'im Rishonim"—the Former Prophets. The essential message of prophecy is that of the coming kingdom. The Hebrew Kingdom under David with its capital at Jerusalem foreshadows the coming kingdom of the Son of David, even the beloved Jesus the Saviour, who has established an eternal kingdom, the new Jerusalem.

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SYDNEY YOUTH NEWS

YOUTH DEPARTMENT CHRISTMAS PARTY.

On Wednesday, 21st December, the Church of England Youth Department plans to hold a "Christmas Party" for young people of the Diocese. The evening will include screening of films, and carol singing.

Make a note of the time and place — 8 p.m. in the C.E.N.E.F. Auditorium, 201 Castlereagh Street. Come and bring your friends.

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A good selection of Christmas Greeting cards may also be purchased at the Book Depot.

Let us help you with your Christmas shopping.

VISIT OF MR. W. VINCENT CRAVEN.

Mr. W. Vincent Craven, former General Secretary of the Children's Special Service Mission in Australia returned recently from Canada for a holiday.

For the last three and a half years Mr. Craven has been engaged in Christian work in Canada and America, and in particular with the Pioneer Camps and the Intervarsity Christian Fellowship. At an informal gathering arranged at the C.E.N.E.F. Centre Mr. Craven spoke to some young men whom he had known in the work when he was Secretary of the C.S.S.M. He spoke of his call of this special work, and told about the tremendous need in America, and he reiterated the conviction that the Gospel of Christ is the only thing that can meet the need of youth, particularly student youth.

He concluded by emphasising the importance of the work of C.S.S.M. and how it has supplied many Christian leaders.

Mr. Craven spoke at the C.S.S.M. Squash on Friday night. At the moment he is visit-

ing his friends in Melbourne, and conferring with Christian Youth Leaders. He intends to return to Canada and America at the end of January.

C.M.S. LEAGUE OF YOUTH.

The Annual Communion Service of the League of Youth will be held in St. Philip's, Church Hill, on Monday night, 19th December at 8 o'clock. The Preacher will be Ven. Archdeacon H. S. Begbie.

The service will be preceded by a fellowship tea at C.M.S., 93 Bathurst Street, at 6 p.m.

CHURCH OF ENGLAND FELLOWSHIP.
(Diocese of Sydney.)

A very successful houseparty for leaders and secretaries was held at "Rathane", Port Hacking, over the week-end, 25th to 28th November. Some 30 young people attended and a very worthwhile time was spent.

The main subject under discussion was "Jesus Christ is coming again." Time was spent in discussion as to how best to win young people in the parish for the Lord Jesus Christ.

This year the Fellowship is not running an Annual Concert as usual, but instead members of the fellowship are attending the special Christmas evening to be held at the C.E.N.E.F. Memorial Centre on 21st December. This is open to all young people.

An "Open Houseparty" is to be conducted at "Rathane" by the Fellowship over the weekend, 13th to 16th January, 1950. Further information and application forms may be obtained by writing to the Secretary, 201 Castlereagh Street, Sydney.

The Secretary would be glad to receive any news items or articles from Fellowship branches for the new publication of "Fellowship" (the monthly magazine) which will come out in February, 1950.

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

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

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

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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.

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AUSTRALIAN CHURCH NEWS

NEW SOUTH WALES.

DIOCESE OF SYDNEY.

S.C.P.U.

Bishop C. V. Pilcher will lead the study at the Sydney Clerical Prayer Union on Monday, Dec. 5th, in the Board Room of the Bible House, the meeting commences at 11 a.m.

C.E.M.S. IN NEW SOUTH WALES.

The Annual Report for presentation at the Annual Conference in 1949 revealed that the Society is building up again. During the war years many branches ceased to hold regular meetings, but latterly several branches have re-opened and new ones commenced.

Of special interest is the re-opening of a branch of the Society at Broken Hill. There was a branch at Broken Hill many years ago, and the Provincial Council for New South Wales wholeheartedly welcomes the affiliation of the Broken Hill brethren.

The Annual Conference for New South Wales was held this year in St. Clement's Parish, Marrickville, Sydney. Marrickville has had a branch of C.E.M.S. for many years.

Recently a new branch was opened at Five Dock, a suburb of Sydney, where the Rector is Rev. Norman Fox. The Five Dock branch is surprisingly youthful in the age of its members, which is a feature that makes it a very welcome addition to our ranks. It is hoped that it will be the forerunner of many new branches in New South Wales formed by the younger men of the Church.

The Rev. A. A. Bennett, Rector of Botany Parish, a C.E.M.S. stalwart of many years' standing, has been able to mobilise the manpower of the Church in the Botany Parish so that in Botany there is now a strong branch of the Society functioning.

DEACONESS HOUSE.

Students of Deaconess House began examinations on 18th November, but term does not close until 9th December. Besides work to be done in the parishes the following events take place: 1st Dec., Christmas party for members of Deaconesses' Mothers Meetings; at night, the Junior Association party for the girls at Fallister; 2nd December, Holy Communion at Moore College Chapel; 5th December, Annual Christmas Re-union for Ex-trainees, Associates and all other friends; at night, Children's Christmas Tree; 7th December, Carol Singing at the Home of Peace; 8th December, Students' Christmas Dinner.

During part of the vacation some of the students will be taking positions. Students also hope to have two or three weeks at Braeside C. of E. Maternity Hospital where Matron is prepared to help them to obtain some experience in nursing.

CHRISTMAS HAMPERS FOR OLD AGE
PENSIONERS.

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

This area covers Waterloo, Redfern, Surry Hills, Erskineville, Ultimo, Beaconsfield, Alexandria. Thousands of Old Age Pen-

sioners live in these areas and they are the forgotten people of our time. £2/2/6 is not a big share of our current "prosperity." It is surely a Christian act to let them know that they are not forgotten especially at the glad season of Christmas.

The hampers will contain tinned meat, plum pudding, peaches, jelly crystals, and custard powder costing about 7/6 each.

Donations should be sent to the Rev. B. G. Judd, St. Peter's Rectory, 188 Forbes St., East Sydney.

ANNUAL MEETING OF THE J.C.S.

The Junior Clerical Society of the Diocese of Sydney held its Annual Meeting on Monday, 21st November, 1949, at St. Alban's, Epping, by courtesy of the Rector of the Parish, the Rev. W. N. Rook. This Society, despite its age (it was founded in 1884) is still full of youthful vigour, and the Secretary's report showed that a wide range of subjects had been covered by addresses and discussions at the monthly meetings throughout the year. The retiring Secretary and Chairman of the Executive, the Revs. R. A. Wotton, B.A., Th.L., and C. M. Gillespie, Th.Schol., respectively, were re-elected for the ensuing year, while the Rev. N. Minty, Th.L., was elected Hon. Treasurer and the Rev. E. H. Lambert, Th.L., appointed Publicity Officer.

Following the business meeting, members listened to a most interesting address by the Ven. Archdeacon C. S. Robertson on "Church Life in Canberra." The speaker, who was until recently Rector of St. John's, Canberra, introduced members to quite fresh aspects of life and personalities at the national capital, and made it evident that the Church of England is playing a worthy part in the life of Australia's capital city.

ST. PETER'S, COOK'S RIVER.

The 110th Anniversary of St. Peter's, Cook's River, took place last month. The preacher at the special service was Ven. Archdeacon T. C. Hammond. A tablet recording the existence of an earlier Church was unveiled by the Hon. Mr. Justice Street. The Rev. Stanley Howard assisted the Rector in the service and Mr. Chester Smith and Mr. Gledhill read the Lessons.

CHRISTMAS DINNER AT GILBULLA.

On Saturday, December 24th, 1949, Christmas Dinner will be served at 1 p.m. at the Retreat and Conference Centre, lately acquired by the Church of England, at Menangle. The Archbishop and Mrs. Mowll will be present, and it is thought that there may be some people who would like to book a table, and perhaps entertain their friends with no exertion or trouble to themselves. Details of the menu and the charges may be obtained from Mrs. W. A. Richards, C.E.N.E.F., MA 9641, Extension 4.

The menu will comprise—Tomato juice cocktail, roast turkey and seasoning with vegetables in season, roast chicken and bread sauce, York ham. Xmas pudding and sauce, fruit salad and cream, mince pies, cheese and biscuits; dessert, coffee, 12/6.

Supper is to be served at 7 p.m. comprising cold ham, poultry, salad, trifle, ice cream 7/6.

Anyone who is present for dinner is invited to afternoon tea at 4.30 p.m. On Christmas Day cold luncheon will be served at 1 p.m., comprising cold roast lamb with green peas and creamed potatoes, lemon meringue pie, ice cream, coffee, 7/6. Reservations may be made by contacting Mrs. W. A. Richards, C.E.N.E.F. Office, MA 9641, Extension 4.

GIFT OF PULPIT.

A pulpit given by St. Mark's, Tempe, to St. Philip's, Pacific Parade, Manly, was rededicated at a service held on Wednesday evening, 23rd November, by the Rev. W. K. Deasey.

SOUTH AUSTRALIA.

DIOCESE OF ADELAIDE.

SUGGESTION THAT ADELAIDE SHOULD
RE-ABSORB WILLOCHRA.

The Bishop of Adelaide stated recently to his Synod—

"I had not been two years Bishop of this Diocese before my mind began to be exercised, as it has been ever since, by the problems which were created when, in 1915, the northern part of this State was separated

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from this Diocese and established as the Diocese of Willochra. There is not time now, nor is this the place, to expatiate upon my own views as to the remedying of a situation which, however well-intended at the time, has imposed a well-nigh impossible task upon any man who might be chosen as the Bishop of that Diocese. But I think the time may not be far distant when it will seem to me necessary for the general good of those concerned that the parishes of what we know as the "West Coast," which since 1915 have been administered by the Diocese of Willochra, though still a part of this Diocese, should return to the jurisdiction of the Bishop of Adelaide. Under the Canon which governs this matter it is competent for the Bishop of Adelaide to resume this jurisdiction upon twelve months' notice, the consent of this Synod being required to such action. Unless I am much mistaken the Synod would be willing to give that consent.

"Such a resumption would of course add not a little to the present work and responsibilities of the Bishop of this Diocese. It may well be that you will then have a Bishop, as you very easily could, who is much quicker and more efficient at his work than

I am. But even so, you will have to give serious consideration, as I know some of you are already doing, to providing him with some assistance in his work. It doesn't matter very much if the body of your Bishop dies, because then you can easily get a new and better one to replace him. But if through immersion in routine work his creative energies and his capacity for real leadership should atrophy; if in a word his mind and spirit die while his body still inhabits Bishop's Court, then you are in a pickle."

Writing subsequently in his diocesan magazine the Bishop of Adelaide states that the only solution to the problem of the diocese of Willochra is that the whole of it should be absorbed by his own diocese.

TASMANIA.

MARRIAGE GUIDANCE CENTRE FOR TASMANIA.

Writing of this new venture the Bishop of Tasmania says:—

"A Marriage Guidance Council for Tasmania has been set up and a Constitution approved. The provisional committee is to continue till the first annual meeting of members called for November 14, which will elect the officers and permanent committee. Membership is open to all who, approving of the objects and principles, apply for membership to the Hon. Secretary.

"This is one of the most important events that has occurred for some time, and warrants the support of all Christian people who are disturbed by the growing number of divorces, and who realise the necessity of due preparation for marriage and education of young people concerning sex, marriage, parenthood and family life. An important function of the Council is to provide a means of conciliation for those whose marriage is in danger of breakdown. The Government has promised financial help and suitable rooms in Hobart to be used as a Marriage Guidance Centre. At that Centre a trained person with qualifications necessary for counselling will be in attendance. A panel of consultants will be chosen. They will represent different aspects of marriage guidance—medical, psychological, ethical and spiritual, social and legal.

The Council in attendance at the Centre (which will not be a clinic) may be written to, phoned to, or called upon by those needing advice. Everything will be done to avoid publicity and to inspire confidence. The Councillor herself (or himself) may be able to give the help needed. If not, the enquirer will be put into touch with the member of the panel of consultants who, it is thought, could give the advice required.

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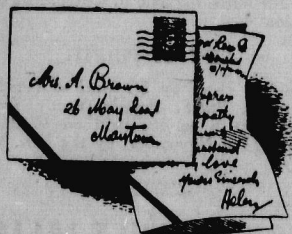
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