

THE MESSAGES OF THE CONFERENCE TO THE CHRISTIAN CHURCHES IN NEW ZEALAND.

In the name of Our Lord Jesus Christ, the members of the Conference on Christian Order, assembled at Christ's College, Christchurch, from August 28th to September 4th, 1945, greet you.

We have met together during eight busy and happy days of Conference, and, seeking the help of God, have faced up to some of the bewildering problems which Church, State and Community have to meet not only in New Zealand but also in the world at large. The end of the war only accentuates those problems.

At the close of our gathering we desire to record our great thankfulness to God for the sheer joy of our fellowship, for a deep sense of unity in diversity, for a growing sense of the guidance of the Holy Spirit and for a wonderful measure of agreement.

Maori and Pakeha, we discussed the future relations of the two races, in friendship and confidence, and it is our hope that our resolutions point to a way in which the gifts and culture of both races may contribute to the future happiness and prosperity of our country.

We have affirmed our belief that the good news of the love of God in Christ is primarily a message to the individual in the fellowship of the family of God. But we are sure that the gospel has also a message, and an urgent message, for all human relationships.

In our discussions on Education, on Industry and Commerce, on the Land and on Community, we have found ourselves of one mind in asserting that all these problems are human problems, and therefore first of all, spiritual problems. To approach them from the material angle is to invite frustration and disappointment.

We see no hope for such a spiritual approach except by a widespread return to faith in the sovereignty and Fatherhood of the God and Father of Our Lord Jesus Christ. Nothing but the recognition of our privilege as sons of our Father in Heaven can guarantee us the human liberties and privileges for which our sons and brothers have been fighting, and prevent us from losing our God-given individuality.

As our thoughts ranged to regions beyond our own shores, while not unmindful of our duties to the larger Pacific area or to the other members of that world fellowship of nations for which we are looking, we were impressed by the obligation under which New Zealand lies to regard itself as an integral part of the South Pacific world, and to render service thereto.

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We are well aware that our conclusions and resolutions have only the authority of the members of our Conference, and not of the National Council or of the Churches. But we commend them most earnestly to the consideration of all Christian people and to all men and women of goodwill. We humbly believe that these resolutions point to real and practicable lines of advance. If the Christian people of New Zealand approve them, there lies on them the responsibility of turning words into deeds. If words are not turned into deeds, our Conference will have failed in its object.

So far as lies in our power, we have tried to ensure that the work of the Conference shall not end with the Conference. We have looked to the future and have appointed a Continuation Committee. A group of persons in the Conference have also initiated a movement called the "Christian Frontier" which will apply its energies to the making of Christian contacts with every department of our public, social and industrial life.

We shall shortly be issuing both a popular report and also a large report, which latter will give the full findings of the Conference and a record of most of the discussions. We would ask you to give to these reports your serious study and consideration.

We affirm as did the Oxford Conference of 1937—

"The first duty of the Church and its greatest service to the world is that it be in very deed the Church, confessing the true faith, committed to the fulfilment of the Will of Christ its only Lord, and united in Him in a fellowship of Love and Service."

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Vol. 10

DECEMBER 6, 1945

No. 23

The paper for Church of England people Catholic Apostolic Protestant & Reformed

Make Me Thy Fuel.

From prayer that asks that I may be Sheltered from winds that beat on Thee,
From fearing when I should apire,
From faltering when I should climb higher,
From silken self, O Captain, free Thy soldier who would follow Thee.

From subtle love of softening things,
From easy choices, weakenings;
Not thus are spirits fortified,
Not this way went the Crucified,
From all that dims Thy Calvary,
O Lamb of God, deliver me.

Give me the love that leads the way,
The faith that nothing can dismay,
The hope no disappointments tire,
The passion that will burn like fire,
Let me not sink to be a clod;
Make me Thy fuel, Flame of God.

—AMY CARMICHAEL.



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

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NOTES AND COMMENTS.

The Bishop of Ballarat had some useful things to say anent Communism, in his recent Synod Communism. Charge, after quoting the widely circulated statement of General Macarthur to the effect that World Peace was really a theological problem, the bishop pointed out that this basic fact was the fact ignored and denied by the men who trust in themselves to shape their own destinies and to order the world's life. As an illustration of this the bishop instances the crude error of Communism. He said:—

"I choose Communism because it is alluring many by its promise of an earthly collective paradise, while in reality it ignores God and is ignorant of what the human situation really is. Nicholas Berdyaev, the Russian writer and philosopher, makes this trenchant criticism: "Communism contains many important and necessary truths, but it is vitiated by a fundamental untruth."

The fundamental untruth which vitiates Communism is its failure to understand human nature; it fails to understand the human person, its values and its needs. The mass salvation of Communism is fatal to real human interests and to true political society because of its depersonalising effects. Communism may provide men with easy labour and economic security and much else that is desirable for man's bodily welfare, but the danger is that it will land him in slavery by depriving him of his birthright of freedom. Communists are aware that it is a sin to let man starve, but are they equally aware that it is a sin to make men slaves?

Furthermore, there is the crucial question: Does Communism adhere to the declaration made by the French Communist leader, Maurice Thorez, among many similar statements by communists? Here is his declaration:

"We struggle against the forces of religion. Religion and Communism are irreconcilable; a true revolutionary cannot make the slightest concession to the religious spirit."

So long as Communism adheres to this doctrine it reveals its incompetence to understand the true nature, the value, and the needs of the human person; it denies man the help he needs at the deeper levels of his life; it deprives him of the only thing that can satisfy the longings and aspirations of his interior life.

And so it has come to pass that from opposite poles Humanism and Communism have combined to produce a wave of irreligion by the spread of a subtle creed that simply rules God out of His Creation. But humanity, still God's handiwork, is struggling to get free of the shackle of these false beliefs and is in the agony of those pangs of birth to which the Saviour made reference when He said: "These are the beginnings of sorrows." We may with strong confidence in Him still pray "Thy Kingdom come O God, Thy rule O Christ begin."

Very slowly, but we believe surely, are our people waking up to realise the unwisdom and actual wrong of the strike method of seeking to get which they believe to be right ideals and standards in their working conditions. As we have before pointed out, the setting-up of Arbitration Courts and the occupation of the Seat of Government by men and women who have the same political ideas rule the strike method clean out; otherwise we have attained a state of thoroughgoing anarchy. A mad state of things indeed! But it is now being revealed that a canker has been laying hold of the industrial movement — A Communism, which, in spite of its name and profession, is seeking domination, and is so relentless in its desire for power that it freely and subtly employs every available means within its reach to attain its aims. This is simply Hitlerism in another shape, and we are glad that our brethren, the industrial workers, are at last realising the injustice of the methods which they have been led or forced to use because of the hold a dominating minority of communists have attained upon their movement. There are clear signs that a regular showdown is arriving, and that the movement will be evacuated of these grossly unconstitutional and unsocial methods and aims. Meantime let us continue to work for that righteousness which alone exalts a nation, that labour may be done honestly and rewarded justly before God Who is our Judge.

It will have been a great relief to thoughtful parents and friends of children to have learnt that the whole matter of Broadcasting and the children has been under review and that a "meticulous supervision" is to be exercised over all children's programmes and over programmes broadcast when children are likely to be listening. The President of the Australian Federation of commercial broadcasting stations in Melbourne has drawn attention to a special code which has now been adopted.

Under the code, the following standards must be observed in all children's programmes:—

All stories must reflect respect for law and order, adult authority, good morals, and clean living.

Adventure stories should not contain torture or the suggestion of torture, horror, the use of the supernatural or superstition likely to arouse fear, or profanity or vulgarity.

So that children would not be upset emotionally, no episode should end with an incident which would create in their minds morbid suspense or hysteria.

Dramatic action should not be over-accentuated through gun play or through other methods of violence.

Sound effects intended to anticipate or stimulate death or physical torture are not permitted.

The Federation adopted a code of general standards, under which commercial stations are bound not to accept matter for broadcasting which incorporates the following:—

Obscene and off-colour jokes or songs, oaths, and sacrilegious expressions.

The use of the Deity's name, excepting when used reverently.

Statements or suggestions that may be considered offensive of religious views and racial traits.

Any statement that comments upon, ridicules, or incorporates the name of a member of the Royal Family, or an Australian overseas personality in a derogatory manner, or in relation to advertising.

Matter that constitutes a breach of or contravenes any Federal or State legislation.

The President said that machinery was being prepared for accrediting all producers of programmes. They would be required to adhere to the new code.

This new departure has been long overdue and will receive an enthusiastic welcome.

It is a great pity that the men who are in temporary charge of a diocese or a parish are not always extremely careful to "play the game," and not foist upon a diocese teaching not only contrary to the teaching of the standards of doctrine of their church but also contrary to the

Church tone of their diocese. We have in special mind an article on Holy Order in the North Coast Churchman which has no basis in the New Testament or in the Prayer Book and Articles of the Church of England, and is utterly unworthy of its position in a diocesan magazine of the Church of England. In any case the men responsible have failed in courtesy to their new bishop in making use of the diocesan organ at this juncture for purely party purposes. We quote a portion of the article in question to show its inanity and lack of veracity.

"A Bishop is made by being ordained or consecrated by other Bishops. By this ordination or consecration the Great High Priest gives him those gifts of the Holy Ghost which He first gave to His Apostles. And every Bishop, rightly consecrated can trace his Spiritual lineage back to the Apostles. The greatest care has always been taken, by the fact that several Bishops must assist at every consecration, so that there should be no link missing in the chain of succession. As the fundamental need of every person born on earth is the Grace of God, and as this grace comes to us through valid Sacraments in the Church, and valid Sacraments are dependent upon a valid Priesthood, we appreciate the necessity of this care, and the value of the Apostolic succession. For where there are no true Bishops there can be no true Priesthood, no real Presence of the Body, and Blood of Jesus in the Holy Eucharist, no real setting forth on earth of the availing sacrifice, no Ministry of Sacramental reconciliation of penitents, no restoring or maintaining of the eternal life. Where there are no Bishops, there is no Catholic Church. Therefore, it is essential for the existence and for the well-being of the Church in every place to have Bishops duly consecrated in direct and unbroken line of the Apostolic succession. Apart from his Priestly powers (for he is a Priest), the functions of a Bishop are as follows:—To be the divinely appointed ruler of the Church on earth in his diocese, the guardian of the faith and morals of the Church, the centre of unity; to enforce and maintain discipline, to administer the spiritual affairs of the Church, to be the Spiritual Father of all the members of the Church in his diocese, the giver of the gifts of the Holy Ghost in the Sacraments of Confirmation and Holy Order, to cut off unrepentant sinners from Holy Communion as well as those who persist in holding false doctrines, to restore them when repentant, to consecrate Churches to the service of God and other things according to the rules of the Church, especially holy oils for anointing. He is to accomplish all this as Christ's representative in truth, gentleness and love, yet, where occasion demands, with conviction and courage. As it is a position of awful responsibility our prayers must continually ascend for our new Bishop."

We cannot think that the new Bishop of Grafton will thank the writers and publishers of these extravagant ecclesiastical claims. We wonder what "valid" priesthood or sacrament was responsible for the outpouring of the Holy Spirit upon Cornelius the Centurion and his friends (Acts x).

THE CHRISTIAN CHURCH IN JAPAN.

Finally, a word about the Christian Church. For the first time in the history of Japan the Christians have now received official recognition instead of open antagonism or perhaps indifference (usually the former) from the Government. The Premier-Prince interviewed Japanese leaders (Christian) and appealed to them not only to take a leading part in the rebuilding of Japan, but also to raise the moral standard. The Prince also interviewed the missionaries on the 20th September, 1945 (Protestant and R.C.) and the following is a translation of the report in the Japanese evening paper of what he said: "I believe there were many unpleasant experiences that you have suffered during the war. For that I apologise. I feel very thankful that you stayed in Japan in spite of all that, and that you did your duty as missionaries. Now that the war is ended by Japan's capitulation at this time, the Japanese people will realise the fact of defeat and they will repent of their failures, and try to build a new Japan which will be built on higher culture and morals.

"In order to build a new Japan it is necessary to put away all hatred that the country had towards her enemy, and to this end I would ask the co-operation of Christian workers, and would ask you all please to stay in Japan and do your best for Japan."

Of course some of this interest in Christianity may be aimed at impressing the Allied or so-called Christian nations, but, from the influential positions which Christians, particularly Dr. Kagawa now hold, they would seem to be going a little far if it is merely an attempt to curry favour.

However, whatever the motives in the Japanese official minds, the Christian Church is seizing this unbelievable opportunity while the time is ripe. The only way the Christian church could continue to function as such at the beginning of the war was to have a united voice and central control, so the Church union in Japan was actually a military measure. Eleven Protestant denominations, including the usual non-conformist denominations, the Evangelical Anglicans, and the Salvation Army (the latter not joining until last year) combined to form the "Church of Christ in Japan." Only the Seventh Day Adventists and the High Church American Episcopalians refused to join, and they had to remain as isolated groups, as the militarists would not allow them any separate controlling bodies. The individual churches of the United Church still retain their former Denominational characteristics in worship and practice. Although there are some elements which would like to see a return to Denominationalism, the majority see the extreme value in the Union, and it is this United Council of the Church of Christ in Japan which has already launched a large scale forward movement.

750 men and women are urgently wanted in the overseas service of the Anglican Communion during the next two years:—

300 priests, 50 doctors, 200 teachers, 40 laymen, 100 nurses, 60 women.—From "Wanted!" (the Missionary Council new recruiting booklet).

THE BOOK I LIKE BEST.

The following interesting essays were written by boys at Alliance Secondary School, Dodoma, E. Africa.

Standard VIII.

The Book I Like Best.—By John Lusinde.

I think the book I like best is the Bible, because it has many interesting things in it.

This book is teaching us all about God, and I know that a man can't live without the words of God. It has some parables as the lost son, the lost coin, the good Samaritan, the rich man and Lazarus. If you read this book you will be refreshed with the words which are written in it. Even poor people when they read this book if they believe what they have been reading and depend upon God, always God helps them when they are in any trouble. Not only poor people but also rich people. Also this book also teaches us how to love each other in the world. However, you can't do such things like these, unless you believe first. When you have believed you ought to lead some other people to believe it, as it is written in this book that when a man lights his lamp he doesn't hide it under his bed, but he puts it on the board where it stays and shines in the room when people are coming in. So I like the Bible, that is to say, the New Testament, for its interesting things and make many people who believe in it are refreshed in their hearts.

Iwatasia Jonah.—

The book which I like best is one which tells the truth about our lives and what will happen when we shall die. This book was written very long ago and nobody has ever finished to read it and understand it all. This book is the Bible.

This book has been translated into many languages so that everyone can read it and understand it properly, and fortunately I read it in my own language. I couldn't understand it well, but I spent two years to learn (a) little about it. There are many stories in it, and there are also examples which were spoken by our Lord Jesus Christ and the miracles which He did when He was in the world, and most, of all His love for us when He was crucified for our sins. I have never seen the love which can be compared with this, so I like to read this book because it tells me about my salvation.

The people who think about their lives, means (what will happen after death) do like this book and they learn to pray God to help them to understand it. It is meet and profitable to love and obey the commands of this book.

The Bible Book is the book I like best. It is the book of life if you read the words which are written in it and believe them, or to do as they command you to do.

This book is not larger than the others, but is a normal sized book, and this book is divided into two parts. First part is called Old Testament. This part tells us about things that happened before Jesus Christ, and second part tells us about things which Jesus did when He was on earth, and things which appeared after Him. The second part is the one I like best because it teaches me how to live in right ways and that I must not be rude to others, also it tells us that as we want others to do something to us, we must do so to them, also we may not be saved unless we love God. And, when we shall learn all of these we must be good.

U.S. CHURCH TENSION.

(From "The Sun," 30th October, 1945.)

New York, Monday.—Some leaders of the Roman Catholic Church in the United States are attempting to bring about Church domination of the State, and are also attempting to stifle religious liberty to the extent of threatening newspapers and radio stations with boycotts if they do not disseminate views to Catholics' liking, says the St. Louis correspondent of the "New York Times."

The Rev. Dr. Bromley Oxnam, Methodist Bishop of New York and president of the Federal Council of Churches of Christ in America, told a Protestant mass meeting, observing Reformation Sunday:

"Serious tension is developing between Catholics and Protestants in the United States."

Dr. Oxnam declared that Protestants opposed clericalism, American diplomatic representation at the Vatican, public support of sectarian schools, and Catholic support of Franco's Spain.—A.A.P.

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First Class.—(Mrs.) Freda Maude Apsey, Ballarat; Douglas William Garvin, Bendigo; The Novice Jean, S.S.A., Brisbane.

Second Class.—Betty May Legg, Sydney; Bruce Walkden Thomas, Sydney; Marjorie Russell-Harris, Adelaide; Delma Maud Munro, Sydney.

Pass. — Allan William Bosser, Sydney; Bessie Beatrice Hall, Sydney; Unice Harbert, Melbourne; Helen Fletcher, Melbourne; William D. Lucian Pougnault, Perth; Elma Mary Adams, Adelaide; Hewlett Sherbon Bruncker, Newcastle; James Miles, Melbourne. (None failed)

Passed the First Half of the Examination.

In Order of Merit.

Constance Ruth Isom, Adelaide; Marie Carter, Melbourne; Hilda Kent (Deaconess House), Melbourne; Jocelyne Winifred Buckland, Armidale; Edna Holland, Perth; Phyllis Edna Cullen Brisbane; Madeline Mary Swan, Adelaide; Joyce Tattam, Melbourne; Elsie Gertrude Axford, Adelaide; (Mrs.) Edythe M. Larke Perth; Kenneth James Seask, Sydney; Mervyn Stanton, Tasmania; Mary Elizabeth Harrison, Adelaide; and Alice Glascombe, Melbourne, equal; Muriel Eileen Temby, Perth; Alice Elsie Driver, Sydney; Mildred Hawley, Perth.

Eight passed in one or two subjects, three failed.

On behalf of the Council of Delegates,

FRANK CASH,
Registrar.

Christ Church, North Sydney.
24th November, 1945.

QUIET MOMENTS. THE CHURCH'S TASK.

(From the Presidential Address to Synod by the Bishop of Ballarat, Nov. 26.)

The Church's task in this age, as in every age, is that of proclaiming the Gospel of God to the world. But from what I have said it is obvious that the peculiar features of our age make it imperative that the Church should concentrate on two objectives. First, the Church has to discover the kind of evangelism that will arrest men in this unspiritual age. Few would dispute the validity of the statement that the method of St. Francis of Assisi or of John Wesley would not arrest men to-day. Under the guidance of the Holy Spirit we must discover the type of evangelism that will be effective to-day. For this reason I have invited people, who have been studying this question, to address us during the coming Synod. They will demonstrate with machines the way in which modern methods of visual education can be used in preaching and in religious instruction. But while we consider these things, let us remember that the one means of Evangelism which never goes out of date is that which works silently through the lives and characters of those who profess and call themselves Christians.

The Fallacy of Humanism.

Secondly, the Church must expose the dangerous fallacy of "Humanism." By humanism I mean the heresy to which I have already referred, that man is capable of running this world without any help from outside himself. Men have been doing this on the assumption that all that man needs is an education designed to release him freely to express his nobler inner self, together with a little clever social planning. Hell must laugh at the result of it all.

The idea of a self-sufficient, morally evolving man is not derived from science, nor from the observation of man's conduct, past or present. Both psychology and history combine to furnish an overwhelming array of evidence against such an idea. The hope of the world lies, not in any man-made plan, but in the acceptance of the truth which the Church is commissioned by her Lord to proclaim; that man must be interfered with by a power outside and above himself, that man must be willing to be changed, not

self-changed, but changed by the Grace of God. "Except a man be born again he cannot see the Kingdom of God." (St. John 3:3). "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." (Romans 12:2). "The problem basically is theological and involves a spiritual recrudescence and an improvement of human character." (General Macarthur.)

Conclusion.

In summing up, I would stress the fact that the Church may not identify any secularist social or political programme with the Cause of God. The Church does not strive to adapt its message to current thoughts or moods that are transient and ephemeral. The Church's concern is with eternity, and cannot be diverted from its essential purpose by passing moods and emotions. The Church's concern is the soul of man; its purpose is to bring to men the Gospel of God and to remind men of their high origin and destiny. It is also the Church's task to warn man that something has gone wrong with human nature through man's abuse of his God-given power of free-will, and that at the root of every human problem and every social conflict is the selfishness and wickedness of the once-born man, and that the human problem will be solved, and the true social order built, not by any secularist system, but only by a power that is capable of eradicating the weakness of human nature by converting the wickedness of the human heart. The only power that can do that is the Grace of God. I know I will be told that when I speak of "The Grace of God" I am talking in a language that the modern man doesn't understand. Well, as I have tried to point out, our task is to find a way of helping the modern man to understand and to live by the Grace of God, the Power From On High, the New Life, the Abundant Life which God Who so loved the world gave to men in the Person of Jesus Christ.

The Compassion of Christ.

Again I know that there are those who will say that in a mist of theological musings the Church side-steps the issue and is indifferent to man's worldly or bodily needs. But the truth is that the Church has her Master's compassion for suffering humanity, and ever strives to carry on the work of Him Who said that His ministry on

earth was "to preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Down through the ages the Church has striven to carry on this ministry of mercy and of redemption. It is significant that a great world-wide organisation such as the Red Cross Society, with its wonderful record of works of mercy, uses the Cross as its badge. It does so because it owes its origin, as do all movements which work for the alleviation of human suffering and the ennobling of human life to the Church which has proclaimed the message of Christ to the world. So is it that, in spite of the failure and weakness on its human side, the Church has ever been, and still is, "the Body of Christ" through which the Spirit of Christ is at work in the world. But, as I have tried to emphasise in this Charge, the paramount need of the Church to-day is a revival of Pentecostal power and vision which will enable her to show the world the true meaning, and to produce the redeeming effects, of the changeless religion of the Incarnate Son of God, "Who for us men and for our salvation came down from heaven and was made man."

God grant that we, the Clergy and Laity of His Church in that part of the Church which comprises the Diocese of Ballarat, may be faithful to our trust. May we have an ever-deepening understanding of the fact that in the Life and Death and Resurrection of Jesus Christ is revealed the process that is at work at the heart of all things; may we ever faithfully perform and use the Ministry of the Word and Sacraments; may we make central to all our worship, devotion, and work the prayer taught to us by our Blessed Lord—

THY KINGDOM COME,
THY WILL BE DONE,
ON EARTH AS IT IS IN HEAVEN.

So may we "Walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." (Colossians 1: 10-12.)

PERSONAL.

Rev. W. G. Wiedemann has accepted the Bishop of Wangaratta's nomination to the Parish of Nagambie. The Rev. F. C. B. Moyle has been appointed to the Parish of the Yackandandah.

The Rev. H. F. Harding, C.F., of the Diocese of Christchurch, N.Z., has been awarded the Distinguished Service Order by the King—an honour rarely conferred upon a non-combatant office.

The death occurred recently of the Rev. R. M. Fulford, rector of Holy Trinity Church, North Terrace, Adelaide, since 1924. He was born at Nagambie (V.) in 1892 and ordained in 1918. He served in the Bendigo diocese and was curate at Pyramid Hill before his appointment as vicar of South Broken Hill in 1920.

The Rev. W. A. Hoare, who has been assisting at All Saints, New Lambton, N.S.W., has been appointed to the Parochial District of Clarendon, N.S.W., in place of the Rev. N. A. Pullin, now at Paterson, N.S.W.

Rev. Stephen Bradley has taken up work in the Parish of Holy Trinity, Capetown, S. Africa. The Rev. R. A. Murray, lately locum tenens at St. John's, Milson's Point, Sydney, has succeeded Mr. Bradley as rector of Christ Church, Addington, Durban, in South Africa.

The Archbishop of Sydney and Mrs. Mowll reached Sydney last week by plane from Colombo. They have been visiting Western China for the jubilee celebrations of the Western China diocese. While in Melbourne they were the guests of Archbishop and Mrs. Booth. Archbishop Mowll addressed a meeting on Thursday, December 6, at the Assembly Hall in Melbourne at 7.45 p.m.

Rev. H. A. Wittenbach and family, of the Church Missionary Society, Melbourne, have arrived safely in England. Mr. Wittenbach has been made a canon of the Hong Kong Cathedral after 20 years' service in China, including three and a half years' internment in Fort Stanley.

"The Guest Speaker for the Protestant Action Society's Meeting to be held at the Bible House, Bathurst Street, Sydney, on Thursday, 20th December, will be the Rev. W. J. Mobben, Balmain Methodist Mission. Mr. Hobben is a very forceable speaker, so those who can attend will be assured of a very instructive and interesting evening. All welcome. Please note that there will not be a meeting in January. First meeting in the New Year, 4th Wednesday, in February."

By the death of Mr. John J. Wilkinson, of Dee Why, at the age of 93, the oldest organist of the Church of England has passed to his rest. During his long life he had been organist in New Zealand Churches, and for the last fifty years, in Churches in the Diocese of Sydney, only laying down his loved task when an accident to his right hand made organ-playing for him impossible. His unflinching courtesy and Christian gentleness made him beloved by all who had the privilege of working with him and knowing him.

Vince Tanko, a beloved member of St. Michael's Church, Wollongong, perished on that fearful march of the 8th Division from Sandakan. It is well said of him:—"Vince Tanko held an honoured position everywhere he went, and especially in church circles, where in a dozen different ways he sought to do God's work. He will not be forgotten, for his memory will be treasured in many a heart, made glad in former years by his kindly ministrations and happy manner."

The Rev. L. L. Richardson, who for the last four years has been assistant-priest at S. Andrew's, Mayfield, N.S.W., has been appointed to the charge of Weston, which has lately been administered by the clergy of Cessnock. Mr. Richardson is Vice-Chairman of the C.E.B.S. in the Diocese of Newcastle.

CHURCH LEADERSHIP REVERSED IN BERLIN.

It is learned here that five Confessional Church leaders, all of whom had been imprisoned by the Nazis at one time or another have been placed in the leadership of the Protestant Church in Berlin and Brandenburg province. All the "German Christians" there have been ousted.

Otto Dibelius, general superintendent of the province until the Nazis came to power, retakes the leadership, now with the title of bishop. He is also president of a Church Council which has been formed for the Old-Prussian Union. Bishop Dibelius, one of the early Confessional leaders, was imprisoned in February of this year, the last of several times, and was released when Nazism disintegrated.

Agreement has also been reached for religious education in the schools, and Pastor Hens Lokies, former missionary who headed the Gossens Mission for India, has been put in charge of this and of church youth work. This represents another marked change from Nazism, which had eliminated or perverted religious education in the schools.

Pastor Heinrich Grueber will represent the Church in relationships with occupation authorities. Organiser of a Confessional Committee which aided "non Aryan" Christians, for which he was imprisoned in a concentration camp two years, Pastor Grueber will also be in charge of organising the tremendous task of bringing relief to displaced persons.

Pastor Hans Boehm and Pastor Wilhelm Jannasch, both of whom have long been confessional leaders, also are on the new directing committee. The new bishop and Pastor Boehm have had especially long affiliation with the ecumenical movement.—I.C.P.I. Service.

"I earnestly expect the rise of men from among the Moslems who with Prophetic zeal and influence will proclaim Jesus the Son of God, to be the true Prophet, Priest, and King and the only Saviour of mankind and that the Moslems will become Christians by thousands and tens of thousands."—Dr. H. H. Jessup, D.D., Beirut.

AMONG GOOD BOOKS.

19. THE RISE OF THE DUTCH REPUBLIC, by J. L. Motley.

It is unfortunate that this great work, deservedly the best known work in English concerning the Dutch people, should have become in our day well known only by its title. It is truly a great dramatic work, so powerfully and vividly written that one may read it by the hour for sheer enjoyment.

John Lothrop Motley was born in the United States in 1814, graduated at Harvard and rose to become American Ambassador at Vienna and an intimate friend of Bismarck, and later Ambassador at London. The vast amount of historical research which underlies this monumental work, was personally undertaken by the author during long periods of residence at The Hague, Brussels and Dresden. Dutch men of letters hailed this work as pre-eminent, even among works in their own tongue. It was published in 1856 and Dutch and French versions quickly followed.

The work sketches briefly the origin and nature of the original Batavian peoples, the extent of their territories and the development of their lands from early times. The growth of their democratic institutions, so different from the surrounding feudalism, is also briefly traced. Something is shown of that stubborn spirit which enabled the people to recover from the vast disaster which overcame Frisia when thousands of villages were inundated in the thirteenth century and the Zuyder Zee was formed.

The actual theme begins with the formal abdication of Emperor Charles V at Brussels in 1555. Incidentally, as it were, the reader is told that William, Prince of Orange was in immediate attendance upon the Emperor on this grand occasion. From that time, William, better known as the Silent, assumes increasing importance until he becomes the personification of the Dutch spirit of resistance to the Spanish oppression of Dutch liberties and Dutch reformed religion. The rise and fall of the fortunes of William

the Silent are but a reflection of the national fortunes. Here is unfolded in all its vivid and dramatic detail the story of the valiant resistance offered Phillip II and his Regents in the Netherlands, Margaret of Parma, Alva and Requesens. The mind simply staggers at the deeds performed in the name of or by the dispensation of the "Holy Roman Church." Broken treaties, poisonings, murders, assassinations, stranglings, burning of cities, wholesale massacres, a sentence of death passed on every living soul in the Netherlands—these things abound throughout the work. Yet through it all, even under "Bloody" Alva Protestantism grew.

The story closes with the assassination of William the Silent in 1584. The Dutch Republic had at last been established. The Jesuits had promised Gerard, the assassin, that if he were executed for his terrible deed, his name would be enrolled among the martyrs, but it is the name of William the Silent that lives. Never has any land in modern times been blessed with a man of such stern rectitude, breadth of spirit and keen Evangelical piety. He was truly a saintly Christian gentleman.

A CATHEDRAL AVIARY.

There is much to be said in favour of the suggestion contained in the report on aggressive evangelistic work, issued by the Anglican Church and entitled "The Conversion of England," that greater use should be made of the public Press for advertising the worship and activities of the Church. The advertising of sermon topics is in line with this recommendation, but has long ceased to have the attraction of novelty. Occasionally, however, the element of surprise enters into the choice of such titles. Our American friends are credited with great ingenuity, and what might even be termed courage, in this matter of sermon subject advertisement; but examples are not wanting on this side of the Atlantic. Even cathedral dignitaries, on occasion, allow themselves considerable latitude, and spurn the limitations imposed by conventional decorum. It is an outcome of such ecclesiastical enterprise that on the Sunday evenings of this month the congregation at Ripon Cathedral will hear sermons on the Jay, the bird who doesn't know where it is going; the Cuckoo, the bird who lays in others' nests; the Peacock, the bird who lives for self-display; and the Ostrich, the bird who hides its face from danger. Obviously, as one commentator facetiously observes, the preacher intends to be no mere Parrot!—"A. Christian World."

THE LAYMAN'S JOB.

It's the Church's special function to uphold the finer things,
To teach that way of living from which all that's noble springs;
But the parson cannot do it, single-handed and alone,
For the laymen of the country are the Church's corner-stone.
When you see a Church that's empty, though the doors are open wide,
It's not the Church that's dying, it's the laymen who have died;
For it's not by song or sermon that the Church's work is done,
It's the laymen of the country who for God must carry on.

Special Psalms and Lessons.

December 9, 2nd Sunday in Advent.

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

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

December 16, 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.

December 23, 4th Sunday in Advent.

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

E.: Zec. ii 10; Titus ii 11-iii 7. 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.



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ALEXANDRIA

TO AUSTRALIAN CHURCHMEN

"GETTING ON WITH THE JOB."

The Chaplain-General made an impassioned appeal at General Synod. His cry was, "Let us get on with the job and stop all this wrangling,"—a very pretty sentiment. But we may ask, How are we to get on with the job?

An interesting answer is returned in the November issue of "Capellanus," which we are told is "Published by Authority for Anglican Chaplains of the Australian Fighting Forces and issued by the Church of England Federated War Work Council." It is a mixture of anonymity and signed articles. The anonymous and the pseudonymous preponderate. There is a letter from The Chaplain-General and a note from The Chaplain-General, an article by Canon A. E. Baker on "The Church's Course," a letter by Rev. A. L. Bulbeck on the formation of an A.S.C.A. which we take to mean Australian Service Chaplains Association, a pseudonymous article by Johannes on "Religion and the Modern Novel," a review borrowed from "The Christian News Letter." All the rest is quite anonymous yet "Capellanus" is "published by Authority" and the Authority is as anonymous as most of the articles. The Federated War Work Council issued it but does not claim to authorise it. Churchmen have a right to know what authority lies behind this publication. Already protests have come in regarding its contents. We hope The Federated War Work Council will make clear the exact amount of responsibility attaching to it for the non-Anglican opinions confidently advanced.

The Means of Grace.

That our readers may not be left in any doubt as to the justification of our claims that the publication advances non-Anglican opinions, we take the following extracts from the article on "The Means of Grace." Evidently the November issue is a continuation of a previous article. It begins with "Penance." The writer, who supplies no name, commences, "There are a few more points I want to tell you about the sacrament of penance, or confession as it is more commonly called." Now here at the start is a bad break. Any well-instructed priest knows that Penance and Confession, are not equivalent terms. Confession is not a Sacrament even on the Roman Catholic

view. Is it not time that our self-appointed guides at least took the trouble to use careful speech? This is a small point, but it is important. The Church of England recognises public, mutual and private confession. It will have nothing to do with any Penance ex-when dealing with the person "which by open denunciation of the Church is rightly cut off from the unity of the Church until he be openly reconciled by penance." The Penance of which this writer so confidently speaks is declared to have grown "of the corrupt following of the Apostles" and is not to be counted for a sacrament of the Gospel.

The Intemperance of Youth.

We gather that the writer of this article is a young man. He tells us, "I can tell you that I have already in my short experience as a priest come across people who have stayed away (from Holy Communion) for ten, fifteen and even thirty years for reasons of conscience." We hope that age will give him a sound experience and a fuller Gospel. He adds, "One of our Lord's greatest messages to us was His assurance of the forgiveness of sins." Yes! and the most blessed fact of all which this young priest fails to emphasise is that such forgiveness is received direct from Himself without the intervention of any earthly priest. That is the message the Church of England rings out Sunday after Sunday, "He pardoneth and absolveth all them that truly repent and unfeignedly believe His holy Gospel." To suggest that the penitent requires to make a confession to a priest in order to secure assurance of forgiveness is contrary to the teaching of The Church of England. Hooker speaks strongly on this point; "We labour to instruct men in such sort that every soul which is wounded with sin may learn the way how to cure itself; they, clean contrary, would make all sores seem incurable, unless the priest have a hand in them (Ecc. Polity, Bk. VI, Chap. vi 2). A reader of Capellanus would gather a different impression. Here is the writer's solution, "I beg of you, if you have children"—teach them to use confession if they must so that they may learn to cure themselves?—No, "see that they are taught about it—and because it is not right to do other than lead people to confession (the

Church of England will not allow any compulsion in the matter, and she is right there) go yourselves with them." If Hooker meant that he has very skillfully concealed his meaning. If further he believed that "the outward sign in this sacrament is the pronouncement of absolution by the priest," he was certainly wrong in writing, "Wherefore . . . to come unto them which hold confession in the ear of the priest commanded, yea, commanded in the nature of a sacrament, and thereby so necessary that sin without it cannot be pardoned; let them find such a commandment in holy Scripture and we ask no more . . . it proveth confession practised as a virtuous act, but not commanded as a sacrament" (Bk. VI, Chap. iv, 5). Nor could our Homily declare: "It is most evident and plain, that this auricular confession hath not his warrant of God's Word . . . it is against the true Christian liberty, that any man should be bound to the numbering of his sins, as it hath been used heretofore in the time of blindness and ignorance." (Homily of Repentance.)

Agreement on this point of all Reformed Churches.

The whole suggestion of the article is that the Church of England has retained what Hooker calls "the pretended sacrament" of Penance, and thereby stands remote from the Continental Protestantism that is supposed to have wrought such havoc. We commend to the attention of those who may fancy that this is a correct description of the actual course of events the following statements of Calvin: "Therefore, let every believer remember that it is his duty, if he feels such secret anguish or affliction from a sense of his sins, that he cannot extricate himself without some exterior aid, not to neglect the remedy offered him by the Lord; which is, that in order to alleviate his distress, he should use private confession with his pastor, and to obtain consolation should privately implore his assistance, whose office it is, both publicly and privately to comfort the people of God with the doctrine of the Gospel. But we should always observe such a degree of moderation, as to lay no yoke on the conscience, where God hath given no positive command. Hence it follows that such confession ought to be free, so as not to be required of all, but only to be recommended to those who conceive themselves to need it. It follows also, that they who practise it on account of their need of it, should neither be compelled by any precept,

nor be induced by any artifice, to enumerate all their sins; but only so far as they shall think beneficial to themselves, that they may receive solid consolation. Faithful pastors ought not only to leave the Churches in possession of this liberty, but also to defend and vindicate it with all their power, if they wish to preserve their ministry from tyranny, and the people from superstition." (Inst. Bk. III, Chap. iv, 12). Notwithstanding this, Calvin can also write: "Now, the Romish theologians and schoolmen, who are in the habit of corrupting everything by misrepresentation, take very great pains here to discover a sacrament, but to no purpose. Nor ought this to be wondered at, for they seek it where it is not to be found." (Ibid. Bk. IV, Ch. xix, 15).

Perhaps it may be well to show further how Calvin by anticipation answers the argument of the callow theologian of Capellanus: "It is, after all," writes the youthful instructor, "rather easy, isn't it, to kneel down at the bedside and confess our sins, and God is not always so real to us in our under-developed spiritual life to make us feel the full shame of our failures. To make your confession to a priest requires 'guts' and that is what a Christian must have." We confess it is a new light on penance to associate it with a physiological development. But let us hear Calvin on this out-worn argument: "As though we humble not a man with sufficient degree of shame, when we summon him to the supreme tribunal of heaven, to the cognizance of God! It is wonderful advantage, indeed, if we cease to sin through a shame of one man, but are never ashamed of having God for a witness of our evil conscience. Though this very notion is utterly false; for it is universally observable, that nothing produces a greater confidence or licentiousness in sinning, than the idea entertained by some men after they have made their confession to a priest, that they may 'wipe their mouth and say, I have done no wickedness'" (Ibid, Bk. III, Ch. iv, Sec. 19).

A Roman Catholic.

Calvin finds support from Dr. John Baptist Von Hirscher who wrote in the middle of the nineteenth century. This Roman Catholic Professor in the University of Friburg says: "The people examine their consciences, as the Catechism prescribes, and according to the formularies made and provided, excite themselves to sorrow and contrition, and as soon as the absolution is be-

stowed, what more do they require? In one hour, or even less the burden is discharged. As for any thought of not returning again to his sins, nothing is further from the penitent; he goes into them at once, reflecting thereupon that he must, and will return again to confession. Such is his practice, and when he has again received absolution, of course he is once more in good order . . . It appears to me, that the frequency, and the more or less perfunctory character of confession, diminishes the reality of the act; and it seems likely, that if confession were rather restricted to that state of the soul in which it is dogmatically requisite its true significance would become apparent as an act of thorough reformation of life. It would then be sought by the sinner, not under the influence of custom and habit but as a refuge in the crisis of his soul" (Proposals for a new Reformation, p. 201-6, translated by Rev. Arthur Cleveland Coxe, Martford, Connecticut). The remarkable agreement between Church of England, Calvinistic and Roman Catholic writers on the true evil of confession can scarcely escape the notice of a thoughtful reader. Hooker says, "We use it as a medicine"—Calvin says: "In order to alleviate distress, use private confession"—Hirscher says: "Use it as a refuge in the crisis of the soul."

Yet Another Blunder.

In order to encourage habitual confession our theological tyro writes:—"No priest may repeat anything told him in the confessional under any circumstances to anybody. That is to say that even the confession of a criminal or even a capital offence may be repeated." We quote exactly but evidently the meaning is "may not be repeated." Now we are in full sympathy with the general principle of respecting confidences. It prevails amongst doctors and solicitors and it goes without saying that clergymen whether priests or deacons should be at least as scrupulous as members of other professions. But accuracy is also a virtue. We are told that The Church of England tells a priest "that if ever he should break" the seal of the confessional, "upon information being proved to his bishop he must be immediately deprived of his living!" There is no such enactment operating in the Church of England. There is no such power resident in the Bishop. The nearest approach to it is found at the end of Canon CXIII,

"We do straitly charge and admonish him (the minister) that he do not 'at any time reveal and make known to any person whatsoever any crime or offence so committed to his trust and secrecy (except they be such crimes as by the laws of this realm his own life may be called into question for concealing the same), under pain of irregularity." It is matters of this kind that disturb plain Churchmen.

The Chaplain-General urged us all in General Synod to get on with the job. We would like to know how far he accepts responsibility for this method of getting on with it that issued from a source over which he has some degree of control. If he accepts responsibility he has little right to complain of wrangling when he throws in the apple of discord. If he does not—Who does? What is the authority behind this publication?

A WELL-DESERVED REBUKE.

The British Council of Churches was vigorously defended in London recently by the Archbishop of Canterbury when critics applauded a motion before the Church of England Assembly to reduce by £250, the £1,275 grant proposed for the Council.

The motion was moved by Mrs. Eric Coombes, a London member, who was loudly acclaimed when she protested against "the vague theology" underlying the Council and complained of the "frittering of money in small ways when greater needs remain unmet."

When the Dean of Chichester rose to defend the Council, his speech was frequently interrupted, but the Archbishop of Canterbury, who is president of the Council, followed with an uncompromising address that commanded attention.

"It is true," the Archbishop said, "that there will not be found in the documents of the Council a full statement of the Anglican Doctrine at its highest. That is not the purpose for which the Council exists. It exists to tell people, in an age when atheism is rampant, that there are certain common convictions shared by Christians of all kinds and which have a certain effect on the kind of social life that people lead.

"It is a simple fact that the people of this country are prepared to listen to the Christian churches when they speak unitedly, whereas they will not listen to them in separation, still less in antagonism."

Remarking that Mrs. Coombes' objection was said to be based on principle, the Archbishop argued that the logical outcome of this stand would be for the Assembly to disallow any grant at all. He added:

"If the Assembly did this, I should have to consider whether I preferred being president of the British Council of Churches or Archbishop of Canterbury."

At the end of the Archbishop's address, Mrs. Coombes withdrew her motion.

THE BIBLEMAN'S CORNER.

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

HERE IS NEWS.

From the Channel Islands comes this word:—"Directly the Channel Islands were liberated a letter from the Bible Society's Secretary in Jersey, Mr. R. Mollet, arrived at the Bible House, London. 'We have just hoisted on the Court Buildings the flag of freedom after nearly five years,' wrote Mr. Mollet. The last meeting of the Jersey Auxiliary had been held on September 21, 1940, and the last Bible Society news was received on the island as long ago as July 1, 1940. The Bible Society Secretary wrote further: 'I have kept as my text throughout the occupation, "Rejoicing in hope and patient tribulation," and thank you for all your prayers.' His letter ended with an expression of thanks to Almighty God for His deliverance from the enemy."

THE ISLE OF MAN.

An inspiring series of meetings was recently held in the Isle of Man when the visiting speakers were Miss Mildred Cable and Miss Francesca French. These noted travellers and writers drew very interested audiences, and seldom, if ever, has the work of the Society been brought before the Island community with greater effect. The Bishop of Sodor and Man threw himself wholeheartedly into the campaign and attended the gatherings in Castletown, Ramsey, Bishops-court and Douglas. His presence was much appreciated at all these meetings, and his helpful words did much for the Society.

The "Bibleman" mentions Miss Cable of the Gobi Desert, who will visit Australia soon in the interests of the Bible Society. Many who have eagerly read her books will be keen to meet her when she visits Sydney.

RUSSIA.

I find that people are interested in Russia, and this note relative to a delegation which recently visited London will be read with interest. "It was hoped that the Russian Patriarchal Delegation which visited England in June, would be able to attend a reception at the Bible House. However, owing to extreme pressure upon their time, the members of the Delegation were obliged to cancel this item their programme of engagements. Fortunately the Rev. A. H. Wilkinson, one of the Bible Society Secretaries in London, at a dinner given to the Delegation by the Nikean Club at the Connaught Rooms with the Archbishop of Canterbury in the chair, was given the opportunity of presenting to the Russian brethren a number of books on behalf of the Bible Society. These consisted of specially bound copies of the New Testament and Psalms in Russian and "The Gospel in Many Tongues," together with a statement concerning the Society's world-wide work. Mr. Wilkinson's speech recounting the Bible Society's work in Russia was heartily applauded by the large company of guests, and the Metropolitan Nikolai Krutitsky was warm in his thanks to the Bible Society for its gift to himself and the other members of the Delegation.

POLAND.

From Poland comes a note of assurance: "Our representative in Warsaw, Mr. Alex-

ander Enholc, and his family are safe and well. A message from Mr. Enholc was sent on from an officer in the American Army who had been a prisoner of war in Germany and who had been fed and sheltered by Mr. Enholc and his family. It is several years since any news came from Warsaw, and it was feared that he had been killed or had died during the German occupation of Poland. The Bible Depot in Warsaw has been destroyed—indeed the whole city was systematically reduced to ruins."

HOLLAND.

Good news comes also from Holland: Rev. H. C. Rutgers, Secretary of the Netherlands Bible Society, has come through the ordeal of the Nazi occupation of Holland unharmed and is in good health. There is every prospect that Dr. Rutgers will pay a visit to London in the near future.

CHINA.

In a brief letter from Chengtu, Western China, Mr. J. C. F. Robertson speaks of successful efforts to get out a new edition of the complete Bible in Chinese. Binding was a great difficulty, but this was overcome by hiring women to come to Mr. Robertson's office and do the stitching there. The Chinese Government has now set up modern printing machinery in Chungking, and Dr. R. Mortensen, the American Bible Society co-secretary with Mr. Robertson, has been able to get one of the government departments to print an edition of the New Testament and some Gospels.

A GIFT FROM LEPERS.

Bible House in London has received a touching gift from lepers: "In sending a gift to the Bible Society from the Leper Colony at Kobale, Uganda, Miss Mash, of the C.M.S., draws a beautiful, if pathetic picture of life on the Leper Island. 'At the present moment I hear singing from three different places on the island. They are little groups of lepers who are holding an after-meeting following the morning service. With them, it is not the case of getting the service over and done and then home—the job is to get them to stop at all on a Sunday.' A number of lepers who cannot afford to buy a Bible outright are glad to earn one by working, and they cheerfully clean paths, mend clothes, and work, after school, in the gardens and undertake other similar duties. Miss Mash refers appreciatively to the Bible Society 'which makes it possible for so many to have a copy of the Word of God.'"

FROM CAMUNDONGO.

Another note of appreciation comes from Angola. "The women of Camundongo have sent a gift to the Society in London and with it a letter, from the translation of which a few sentences may be given. 'We, the women of Camundongo, send you our grateful thanks for the way in which you are carrying on your holy and difficult work of translating the Bible for us and taking away from us the blindness of our hearts, so that now our eyes, too, can see those things which are written in the Bible, and the Bible has become our parent who feeds and comforts us. So we send our thanks and say, keep on with your work in the wisdom of our Lord Jesus Christ.'"

THE WORLD TASK.

The opportunity facing the Bible Society to-day is stupendous and the difficulties are legion. We ask all friends to remember the Society daily in their prayers.

CORRESPONDENCE.

"CREMATION."

(To the Editor, "Church Record.")

Dear Sir,

As your correspondent Elizabeth F. Morton expresses disappointment that no answer has been forthcoming to her letter concerning cremation, I offer this reply, although it cannot lay claim to being the considered opinion of "the Church."

Scripture makes no reference to a Divine commendation of any particular method for disposing of a dead body. Burial is undoubtedly the usual custom, but burning (cremation) is referred to on two or three occasions without condemnation. When the men of Jabesh-gilead had rescued the bodies of Saul and his three sons from the wall of Beth-shan, they brought them to Jabesh, and burnt them there." 1 Sam. 31, 11.

In Amos 6 7-10 the prophet speaks of burning a body and bringing the bones out of the house, indicating that this custom was adopted in a city which was undergoing a siege.

St. Paul mentions that a person may give everything to the poor and be forced to enjoin that his body be disposed of by the inexpensive method of burning. 1 Cor. 13:3.

Scripture therefore testifies to the fact of cremation and does not comment upon it. There is added to this the consideration that some few years after death and burial our whole tabernacle is fully dissolved, and every part thereof crumbled into dust and ashes, scattered, mingled, and confounded with the dust of the earth, and it would appear to be of very minor importance whether we achieve that state quickly through cremation or slowly by burial.

Yours faithfully,

J. MILLS.

FOR EX-SERVICEMEN.

(To the Editor, "Church Record.")

Dear Sir,

Frequently Parish Clergy are approached by ex-servicemen and women for advice on general matters affecting their welfare.

Regulations, plans, arrangements, awards and the like are so complicated that it is wise to refer an inquirer to the nearest expert or official organisation. But often it is difficult to know which one is competent to deal with the particular problem.

Two small booklets may be of assistance to clergy—

(1) "An Outline of Repatriation," issued by the Repatriation Commission, and obtainable on application to the Deputy Commissioner in each capital city.

(2) "Return to Civil Life," issued by the Ministry of Post-War Reconstruction, Box 168 City, Canberra, A.C.T.

Yours faithfully,

FRANKLIN COOPER.

Staff Chaplain, R.A.A.F.

Dear Sir,

(To the Editor, "Church Record.")

With reference to your article "Cranmer and the Book of Common Prayer," as published in the Record of 25th October, 1945, I might say that I found it quite informative and interesting, but why always adopt the point of view of an Anglican controversialist,

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

THE RESPONSIBILITY OF CHURCHPEOPLE.

Writing in his Parish Magazine, the Rev. H. N. Powys reminded his people of their responsibility towards the newly-confirmed. He said:

"On Sunday, November 25, about 70 young people are to be confirmed at St. Michael's Church and I want to make a request that praying people would remember these boys and girls in their prayers, and try to contact them and keep them in touch with the Church. Some of the candidates come from homes that are indifferent to the Church, and it will be hard for the confirmees to keep their vows. There is the constant temptation to young people to copy the irreligious and worldly people they meet from time to time. The 'glamour' of the worldly life is brought constantly before young immature minds. This makes the work of the Christian Church an uphill fight all the way. The Christians are nearly always outnumbered by the devil and his followers. The Church would surely fail in Her mission if it were not for the presence of Her Divine Founder, and His unfailing promise, "The gates of hell shall not prevail against Her." Christ has uttered a terrible warning to those who destroy the faith of young people: "Whosoever shall offend one of these little ones, which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea." (Matt. 18: 6)."

Yours faithfully,
B. A. M. MOTTERSHEAD.

[The article referred to was a reprint from an English paper and sufficiently answers our correspondent's garbled statements.—Ed.]

Churchman's Reminder.

"On this happy day happy words are to be said."—Ancient poet.

"The Word was made flesh and dwelt among us."—St. John.

December.

9—2nd Sunday in Advent. The Church's Bible Sunday. The Word, as a theological term, reminds us of the Second Person of the Holy Trinity. He was the expression of God towards us. All Advent we took towards Christmas.

11—The King's Accession. God save the King!

16—3rd Sunday in Advent. This is of the Coming of Christ through His ministers. They are the Word speaking to men so far as they preach His Word.

19—Wednesday, with Friday and Saturday in this week, are Ember Days. Four times in the year they occur. Ember means occurrences. It is good that thus we are periodically reminded of our duty to pray for the clergy who minister to God's people as well as for additions to the ranks of the ministry.

"ORDINATION."

From the glory and the gladness,
From His secret place;
From the rapture of His presence
From the radiance of His face.

Christ, the Son of God, hath sent me
Through the midnight lands;
Mine the mighty ordination
Of the pierced Hands.

NEW ZEALAND.

AMALGAMATION OF CHURCH PAPERS.

A movement for greater unity in the Province of New Zealand is in course of completion in the amalgamation of the various press organs of the dioceses. Under the title "Church and People," the Auckland Church Gazette and the Wellington and Waipua diocesan papers will be combined from the beginning of February.

C.M.S. SUMMER SCHOOL.

The next Summer School will be held at "Stratford," Lawson, from 7th to 14th Jan., 1946. This will be the tenth consecutive Summer School to be held at Lawson. Bishop Hilliard will be chairman, and a good team of leaders has been arranged.

AN APPRECIATION.

Mrs. Mullens, the wife of the Rector of St. Matthew's, Botany, has received the following very pleasing letter from the R.A.F.:

No. 145 Staging Post,
Royal Air Force,
Mascot, N.S.W.
10th October, 1945.

Ref. 145SP/755/P/1.

Dear Mrs. Mullens,

On behalf of the Royal Air Force and the many aircrews who profited by your great hospitality, I should like to convey my sincerest thanks to all those who so kindly offered their assistance when we needed it so badly.

2. I am afraid we were rather inclined to take advantage of your goodwill, and that you were being called upon to burden yourselves with a greater task than was originally anticipated.

3. Your hospitality was one of the great services that have been made available to us by the Australian people, and which is wholeheartedly and sincerely appreciated, and makes us feel that Australia is indeed a second home. Please convey our gratitude to all the members who helped to look after our boys.

Yours very sincerely,

ANTHONY BARTLEY,

(A. Bartley) S/Ldr.,

Officer Commanding,

No. 145 Staging Post,

Royal Air Force, Mascot.

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NEWS FROM THE PARISHES.

St. Alban's, Belmore.—The auction sale which was held in the School Hall on Saturday, October 20th, was an unqualified success.

There was a splendid collection of goods of various kinds, which were all in very good order, and there was also a good gathering of keen buyers.

At the close of trading the sum in hand was £77.

St. Luke's, Clovelly.—A special service of Welcome Home for those returned from the forces and imprisonment, and of Thanksgiving for Peace and the safe return of so many, and also of remembrance of those who have given their lives, was held at 7.15 p.m. on Sunday last.

19th ANNIVERSARY LUNCHEON.

The Father and Son Welfare Movement held its 19th Anniversary Luncheon on Thursday, November 8th, at Nock and Kirby's Banquet Room, George St., Sydney.

The President, Professor Harvay Sutton, chaired the luncheon gathering. The guest speaker of the occasion was Mr. R. J. F. Boyer, Chairman of the A.B.C., who paid tribute to the late Mr. Kenny and spoke words of appreciation at the worth of the Movement's activities.

This Movement was founded in 1926 by the late Mr. P. J. L. Kenny, whose sudden and untimely death three months ago came as a shock to Christian circles in Sydney. The Father and Son Welfare Movement has been, and will continue to be, a handmaiden to all Churches.

The newly-appointed acting Director, Mr. Jack Robson (late P.S.S.M.), in responding, drew attention to the loosening of morals that was so evident in the city and country alike. There were those who adopted various avenues of approach to the matter such as the Biologist, the Psychologist, etc., but, the speaker declared, he believed the only approach that would guarantee success was from the vital positive, spiritual side.

UNITED CHURCH ACTION.

The November meeting was held as usual in the Majestic Hall, Abbotsford. The attendance was so large that extra seating had to be brought in. After the business meeting, which began at 7.30 p.m., the Rev. L. G. Edmondson read a portion of Scripture, and the President, Rev. H. E. Cosier, introduced the speaker, Mr. C. B. Cummins, who said he was a former member of the Jesuit Order.

Mr. Cummins' subject was a most timely one, namely, "Catholic Action." It was a remarkable address, and held the attention of the large audience for well over one hour. Mr. Cummins declared that he was denouncing an evil, sinister, diabolical system, and not individuals as such. He described the political menace of Catholic Action, and emphasised the need for Protestants to become active in the local branches or leagues of whatever political party they supported. There is no other way of getting men of Christian principles selected as candidates.

Mr. Cummins commended the United Church Action Movement, and expressed his pleasure at having been asked to address the Group Meeting.

A number of questions were asked at the conclusion of the address.

In moving a vote of thanks the Rev. B. G. Judd referred to Mr. Cummins' statement that Romanists contend that Christianity was introduced into England in 597 A.D. by Augustine, the emissary of Pope Gregory. Mr. Judd pointed out that the great missionary, Columba, who founded the mission centre at Iona, and whose influence had been enormous in Northern England, was born in 521 A.D. and died at the age of 76 in the very year that Augustine landed in Kent, namely, 597 A.D. How absurd it is to contend that Rome introduced Christianity into England!

FLEMINGTON-HOMEBUSH HOUSE PARTY.

(Communicated.)

The Fellowships of St. Columba's, Flemington and St. Matthew's, Homebush, combined to hold a house party at the Youth Centre, Port Hacking recently, arriving there on Friday evening, 23rd November, at 7.45 p.m. and leaving on Monday, 26th November at 6.45 p.m.

Most of the members of both Fellowships attended, and also a number of other young people from the two churches, making a total of nearly 40 for the week-end.

A most enjoyable time was spent by everyone. The weather was perfect, as was also the cooking, and all the other subsidiary arrangements.

Dr. Norman Deck, of the South Sea Evangelical Mission, gave a series of five talks on—

1. The Lord's Second Coming, and the need to prepare for it.
2. How God can forgive sin.
3. The New Birth in Christ Jesus.
4. The powers of evil, and the antidote.
5. The need of confessing Christ, and witnessing in His Name.

These talks were most helpful to everyone, being illustrated very strikingly with stories of his experiences during 30 years of missionary life in the Solomons.

The crowning blessing of the week-end was on Sunday evening, when in response to an appeal, practically everyone showed their desire to follow Christ, and two of the young people told all the others publicly for the first time how much the Lord Jesus Christ meant to them and how He had changed their lives and given them a new outlook and something new to live for.

The week-end was voted such a success and such a spiritual blessing that it is hoped that another such house party will be held next year.

ANNUAL SCOUT AND GUIDE SERVICE.

The Annual Service for Church of England Scouts and Guides will be held in St. Andrew's Cathedral at 3 p.m. on Sunday December 9, following a march past in front of the Cathedral at 2.45 p.m.



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Cathedral Buildings, Melbourne, C.1.	96 St. John Street, Launceston	Moorabool Street, Geelong
Worando Buildings, Grenfell St., Adelaide	Church House, Ann St., Brisbane	Church Street, Wollongong

Scouts will assemble outside State Headquarters in Carrington Street not later than 2.15 p.m. Flags, both National and Troop, will be carried, also drums. Scout Master Basil Taylor will be in charge of the Scout Parade.

Guides will assemble in Hyde Park, near Bathurst Street, at 2.15 p.m. Flags, both National and Company, will be carried. Colour bearers (only) will report to Miss Moir on arrival. Miss Attwater, Commissioner for Training, will be in charge of the Guide Parade.

CHRISTMAS IS COMING.

We understand that the Home Mission Society, together with the Ladies' Home Mission Union, is arranging Christmas in the Parishes of Balmain, East Sydney, Erskineville, Darlingtown, Pyrmont, Surry Hills, Waterloo, Yarra Bay.

Gifts of toys or money towards these trees will be gratefully acknowledged.

Our readers will understand the opportunity this appeal makes for helping to brighten lives set in rather drab places.

ST. PETER'S CONSECRATED.

A full church greeted Right Rev. Bishop C. V. Pilcher, Bishop Coadjutor of Sydney when he consecrated St. Peter's Church of England, Hornsby, recently. The occasion marked the paying off of the debt on the building just 21 years after its erection in 1924. The congregation included quite a number of old members of the church who had moved from the parish, together with the Rev. W. G. Nisbet an ex-rector, and Mrs. Nesbit.

In addition to the paying off of the debt of the church, a pleasing feature was the complete refurnishing as far as pews were concerned, most of which had been presented by members of the congregation.

Arrangements for the conduct of the service were in the hands of the rector, Rev. G. T. Earp, and the address was delivered by the Rt. Revd. Bishop Pilcher.

After the service the congregation was entertained to refreshments in the Parish Hall.—From "The Hornsby Advocate."

AN INTERESTING JUBILEE.

The quaint little Church of St. Mary's, Brooklyn, on the Hawkesbury River, celebrated its jubilee the other week. Archdeacon Begbie preached the occasional sermon, a strong Evangelical appeal which greatly impressed his hearers, and a number of the members of St. Peter's, Hornsby, the

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Mother Church, were present to help in the musical portion of the service. Miss Dole, the organist for many years, gave place to Mr. Steele, the organist of St. Peter's. The foundation stone of St. Mary's was laid on July 9, 1893, and the Church was opened in 1895. At that time it was attached to the parish of Manly, but in later day was placed under the care of the Rector of Hornsby. A little band of earnest Christians still keep the Church's flag flying in these dark and difficult days.

PARRAMATTA RURAL DEANERY.
QUARTERLY CONFERENCE.
SUNDAY SCHOOL TEACHERS'
ASSOCIATION.

The Parramatta Rural Deanery Sunday School Teachers' Association held its 133 Quarterly Conference at St. Stephen's, Lidcombe on November, 12th.

The Rev. O. G. Dent, presided at the Conference and the Fellowship Tea, and also conducted the service in the Church.

A good attendance of Clergy, S.S. officers and teachers from 16 Sunday Schools was recorded.

Addresses on the "Post War Challenge and the Sunday School, the Teacher, and the Scholar" were given respectively by Mr. L. A. Wickham (Lay Reader, St. John's, Parramatta, Mr. E. Baker (Public School Teacher and Superintendent, All Saints' S.S., Parramatta) and Rev. E. Mortley (Rector of St. Paul's, Harris Park). The Mission of the Sunday School, the task of the teacher, and the needs of the scholar were emphasised with the ultimate objective of the scholar's personal decision for the Lord Jesus Christ, and witnessing for Him in the Christian life.

THE LEAGUE OF YOUTH.

The Annual Communion Service will be held at St. Philip's, Church Hill, at 8 p.m. on Monday, 10th December, 1945. Preacher: The Most Rev. The Archbishop.

LADIES' HOME MISSION UNION.

The Tenth Annual Conference was held at Mrs. Friend's home, Five Dock, on Wednesday, 31st October. Quite a number of branches were represented and a very happy time was spent together. During the morning session reports were given of the work through the year. The Financial Statement was given by Mrs. Coote and a report of the work in the store room was given by Mrs. Hopkins who made an appeal for more helpers in this very necessary part of the work. Mrs. Wheat, acting Principal of Deaconess House, gave an outline of the work and training of the students; mention was made of the other branches of the Deaconess Institution which include the Home of Peace, Pallister Girls' Home, and But-Har-Gra Hostel for Teacher Training Students. Prayer was offered for the work of the Home Mission Society and Ladies' Home Mission Union. Mrs. Friend occupied the chair in the morning, and Canon Robinson in the afternoon, when addresses were given by Deaconess Jackson of Holy Trinity, Erskineville, Sister Ross, Home Mission Society nurse, and Sister Diana, student of Deaconess House. Everyone felt that it was good to have met together in this way. Our exhibition of work in connection with our Mothers' Meetings was held in the Chapter House on Friday, 2nd November. The parishes who took part were St. Barnabas, Broadway, Erskineville, Newtown, Pyrmont, Yarra Bay,

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Waterloo. The needlework, embroidery, crochet work done by these mothers was of a very high standard. A number of exhibits sent in were done by those 70 and over. Quite a number of the mothers won prizes for competitive work which also included cooking, jam-making, vegetable-growing. Prizes were also given for the best all-round gardens; these had been judged previously. Newtown won the parish prize and Waterloo came second. Mrs. D'Arcy Irvine, widow of the late Bishop D'Arcy Irvine, distributed the prizes. The mothers were entertained during the afternoon by Mrs. Philson and Mrs. Scrivener. Afternoon tea was provided.

Pymble branch of L.H.M.U. had their 25th anniversary on Wednesday, 14th November. A number of members and friends met together for this occasion. The special speaker for the afternoon was the Rev. Graham Delbridge, Chaplain for Youth Work; the General Secretary also spoke of the work of L.H.M.U. Archdeacon Wade in his chairman's remarks said he felt that his 25th Anniversary presented a tremendous challenge that Pymble should support their own Deaconess either in the work of the Court or in one of the big industrial areas. The Ladies' Home Mission Union is supporting six deaconesses, but many more workers are needed. With keen enthusiasm the meeting accepted the challenge and several members promised money towards the support of a deaconess for the first twelve months.

Well done, Pymble, you have given a splendid lead.

Roseville had a very successful afternoon on Wednesday, 16th November. Members of other churches had been invited. Mr. Paynter the Re-habilitation officer in the Court Chaplaincy work, was the guest speaker, and everyone was most interested in his work amongst boys from 15-18 years of age. Mr. Paynter reminded those present that without the Ladies' Home Mission Union Store Cupboard he would not be able to carry on.

Here are some urgent needs:— Sister Symonds, the Home Mission Society nurse, is wanting an air cushion for one of her invalid patients. She is one of our chronic caes and is visited every day by our Home Mission Nurse. An air cushion would be a great comfort to this sufferer.

Another need—Boys and men's clothing: trousers, shirts, etc.

Another need for our storeroom: Old trunks or suit cases for packing away winter garments.

DOROTHEA G. BAKER,
General Secretary.

Diocese of Grafton.

AN APPROPRIATE MEMORIAL.

Mrs. Stevenson, the widow of the late Bishop (Dr. Stevenson), has decided upon a most interesting and thoughtful memorial of the beloved bishop. In writing a letter of appreciation to the diocese in connection with the many kindnesses the late bishop and she had received, Mrs. Stevenson said, "I think you will like to know that my two sons and daughter have agreed that a good way to make use of his episcopal ring which many of you will remember, is to have it set into a chalice, which we hope to present to Christ Church Cathedral in memory of him and of our eldest son, Jim. Mr. Mole, of Brisbane, the maker of the ring, is doing

this for us, and we shall like to think of it being used in the Cathedral we both learned to love.

"This issue will be in your hands near All Saints' Day, November 1, and in saying farewell to my readers in the "North Coast Churchman," which he was so glad to have seen revived, I would like to remind you of that blessed Communion of Saints which becomes more real as the years pass.

"O blest Communion, fellowship divine,
We feebly struggle, they in glory shine,
Yet all are one in Three, for all are Thine.

Alleluia!"

Diocese of Newcastle. CHURCH ARMY NEWS.

After three years as a full-time Chaplain to the Forces, the Rev. J. S. Cowland has now been released and has resumed his work as Federal Secretary of the Church Army in Australia. He hopes to visit the various States in the interests of the Society in the coming months.

The annual meeting of the Society will be held in Tyrrell Hall on December 7th, 1945, when a report on the work and finances of the Society will be given and the annual election of office-bearers, according to the terms of the Constitution will be made.

Excellent reports of the work of the military Welfare Department have been received and on an appeal by the Military Authorities through the Bishop of Carpinteria, the work at the Society's Hut at Darwin will be carried on by Captain J. C. Collier. One tangible evidence of this work is the fact that three young soldiers have been accepted and trained as Evangelists.

VICTORIA.

Diocese of Melbourne.

ROYAL PARTY AT CHRIST CHURCH.

The morning service on November 2 at Christ Church, South Yarra, was attended by the Duke and Duchess of Gloucester and members of their personal staff, Sir Winston Dugan, Governor, and Lady Dugan, and Sir Edmund Herring, Lieutenant-Governor, and Lady Herring.

LEISURE INTERCHANGES.

The following most interesting paragraphs are from the "Parish Notes" of St. Mark's, Camberwell, Melbourne:—

OUR MOTHER CHURCH.

The gift sent by our Patriotic Shop reached our Canon in England and his people at St. Mark's, Camberwell, London, without delay, and an immediate acknowledgment has been received, saying that they had received from the Bank of Australia in London £160/3/2, the exchange value of our £200. Here is the letter received by our Canon in Australia, but it of course, belongs to all our folk here, just as it is obviously sent on behalf of all St. Mark's folk at home. First the cablegram with this message: "Radiant loving thanks to dear great-hearted wonderful daughter Churchfolk from proud Mother Church. God bless you all, Veazey." Then the letter. Speaking of the cable announcing the gift to him, the Canon said it arrived on

Michaelmas Day "Carrying veritable 'good tidings of great joy' to us. It stunned us with joy—crowning all the delightful things our dear Daughter Church had already done for this bombed and battered Mother Parish. We were proud of you before—now we are more so than ever, if that is possible. Our difficulty is to express it—for our hearts are so full. So the unexpectedness of this big addition to your previous benefactions has added considerably to our elatedness—and already our people have in consequence felt they must express their feelings by bringing our Diocesan Quota up to its pre-war amount instead of the half to which the war had obliged us to reduce it. So you have helped others as well as us by your spontaneous extra giving. Again, we are proud of you. You will have received our cable of "radiant loving added thanks," which we wired forthwith to our "dear great-hearted wonderful Daughter Churchfolk." It has been a gorgeous Michaelmas gift. We long to see you all, and to express our gratitude, in person. God bless and reward you all. Our love. Yours delightedly, (Signed) HARRY G. VEAZEY."

The warmth of affection and the depth of gratitude expressed through such a message, will appeal to all whose work and service made such gifts possible. We in turn are stimulated and enthused by those who have done the harder thing and have been found faithful through desperate days and tragic testing. We also say: "God bless them."

RETURN TO CHURCH SUNDAY.

25th November, 1945, "Stir Up" Sunday.

Under an anonymous quotation, "Nor do I think the Church needs mending—But I do think it needeth attending," the advertisement in the "C. of E. Messenger" gave news of the special endeavour to "Stir Up" Church members to recognise the need and to amend their ways. The effort was promoted by the C.E.M.S. (Edwin Phillips Bequest) and the preacher for a special broadcast over 3LO, from Holy Trinity Church, E. Melbourne, was Archdeacon Roscoe Wilson. He said "The enjoyment of Sunday should supersede in the development of true Christian living the 'duty' of keeping the 4th Commandment, which latter was very often given as a sufficient and sole incentive.

Labour's agitations had resulted in greater leisure hours but it was the Creator Who enjoined one day of rest in seven. Man has largely rejected the "rest" and turned the day into a hectic rush for worldly pleasure. Leisure has become the "be all and end all" of existence to many and the providers of entertainment for leisure hours command the highest salaries—and would dearly love to see Sunday free for their activities. Still, it is God's world, not man's, and He has set bounds which they shall not pass. The smallest life is part of God's plan and God gives faith and hope and love to those who will seek Him and keep His commandments, and with love comes keenest enjoyment in the fulfilment of duty.

Diocese of Ballarat.

SYNOD.

The Synod of the Diocese met on the 26th ult. The opening service was held at 8 p.m. in the Cathedral when the bishop delivered

his charge. Dean Langley, of Melbourne, was the special speaker, at the Synod luncheon. His subject was "Evangelism."

A FINE MEMORIAL.

A beautiful canopy and sounding board over the pulpit has recently been dedicated by the bishop in Christ Church Cathedral. It is the gift of Mr. J. N. Breen and his daughter, Mrs. R. Dermer, in memory of the late Mrs. Charlotte Elizabeth Breen.

Diocese of Gippsland

A CONSECRATION.

The outstanding event of the month has been the Consecration of Christ Church, Drouin, on the Feast of St. Michael and All Angels, September 29th. The carrying out of all arrangements in connection with the work reflected great credit upon Vicar and Church Officers. There were notable congregations at all services and a splendid spirit manifest. It was good to see such a goodly number of our clergy present and to welcome a former Vicar, Rev. C. Woodhouse, in whose time the lovely church was built.—From the Bishop's Letter.

O.O.M.

The Federal Council of the C.M.S. asked if the Gippsland diocese would adopt Dr. Kathleen Blackwood as one of its Own Missionaries, to the extent of £125 per annum.

The Missionary Committee, through its Executive, has agreed to this proposal, believing that Gippsland people will be glad to have this additional link with the overseas work of the Church.

They are happy to have the Bishop's daughter as one of their representatives in the field, and commend her and her work to the prayers of Gippsland people.

In connection with this new arrangement, the Missionary Executive has suggested that parishes might like to make it possible to find "new money" instead of simply making the support of Dr. Blackwood an additional call on the present income.

QUEENSLAND.

Diocese of Brisbane.

THE DIOCESAN WAR MEMORIAL.

We have received the good news that the Federal Taxation Department is prepared to regard the completion of St. John's Cathedral as a Public War Memorial, under satisfactory. This will permit subscriptions being taken to form an Organising Committee and donations to be subtracted from the yearly Income Tax Returns. Steps are now being taken to form an Organising Committee, and it is hoped that there will be no delay in finding the necessary personnel to take immediate and effective action in the matter.

The Appeal at the outset is specially directed to those whose incomes are so heavily taxed, that this concession will enable them to give year by year far more than would otherwise be reasonable or possible. A few gifts, or promises, of £1,000 upwards at the outset, which I would gladly acknowledge, would make all the difference to the launching and final success of the Appeal.

Let us all remember that, in thanksgiving to Almighty God for Peace and Preservation, and in grateful recognition of those who fought and died to keep us free, we have the privilege and solemn responsibility of completing a Cathedral, which so far "for glory and for beauty," is unsurpassed by any other building in Australia. It is therefore worthy of being regarded as a Diocesan Thanksgiving Memorial, to which everyone in every parish may feel it an honour to make a generous and sacrificial gift towards the total sum required, which may amount to anything up to £250,000.—From The Archbishop's Letter.



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FOR SALE — Hastings Dictionary of the Bible—5 vols., in excellent condition; price £7.

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PUBLICATIONS.

Societies.—The new issue of the Moore College terminal magazine is as the Foreword by Rev. F. Cash, B.D. hints, mainly academic in nature. The quips that usually "studded" its pages are absent. But as would be expected, the five articles which make up this number are full of meat. The opening one by the Principal deals with the important subject of Barthianism. Another contribution is on the problem of the Woman which was a sinner, by the Vice-Principal. Then there is a very useful commentary on Isaiah 28 by Mr. H. R. Minn, B.D., Resident Lecturer at the College.

Australian Churchman's Lectionary for 1945-6. The Church Publication Society has again published the Lectionary in good time for the New Year. The Lectionary of English mail orders has a local production and clergy and church people would do well to furnish themselves with this useful booklet which is retailed for the sum of sixpence a copy. There is prefixed a short summary of Australian and New Zealand Church History regarding the growth of the Church. Copies may be obtained from this office.

THE DIVINE DISCIPLINE.

One of the most remarkable features of a crowded, turbulent and vivid career — and nobody can accuse Mr. Churchill of being soft-footed—has been in his uncanny escape from death, not once or twice, but several times. He escaped a Boer bullet by an inch. A New York taxicab which ran over him failed to kill him. But the most striking instance of Mr. Churchill's luck — only luck?—in cheating death was in 1915 in the trenches in France. He has told the story himself. He was in a part of the line that was under heavy fire. He was invited to pay a visit one day to a Great Personage—an invitation which annoyed him. After a journey, a most unpleasant journey, of some hours to the rendezvous, he was calmly informed that the Great Personage could not, after all, stay to meet him, which moved him to something stronger than annoyance—until he returned to his billet, which had disappeared. Soon after he left a heavy German shell fell upon the very chair on which he had been sitting! And then—we will quote Mr. Churchill's own words — "there came the strong sensation that a hand had been stretched out to move me in the nick of time from a fatal spot." A single escape from death may be luck. But repeated escapes? Can only they be attributed to mere luck when the man who thus survived has been the means of so great a service to mankind? — From the "Brisbane Church Chronicle."

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