

CHRISTIAN FRONT

Much post-war planning and time arrangements and developments are recorded in the official Year Book of the Church of England for 1945 which has recently been published.

In the course of brief reference to the events of 1944 the Year Book says: "In the year that is now passing needs arising from the war have been met in almost all phases of life. The Church of England parishes have continued to win glory. On D-Day saw them on the beach; later some of them were in parachute units; many were in Burma and the Pacific and lost their lives; others were taken prisoners. Extensive operations were undertaken in the Mediterranean. Bishops of Ripon, Southwark, Portsmouth in order to visit the front-line units. There was a demand for the spiritual help and courage which were able to give to the parsons of all ranks. Several of the younger men in the services were killed by them.

"Meanwhile the older parsons carried on at home in increased conditions, which included the more churches and schools—part of the year by ordinary means and part by flying bombs. Great numbers of civilians were rendered by the enemy to civilian victims of enemy action. The Church Army to both troops and civilians.

"The Church of England War Children's Society announced in its report for 1944 that since the beginning of the war 11,400 children had been received into its care, many of them as a result of the war conditions. A number of these children were victims of flying bombs, who were rescued from their homes and their parents and immediately found safety and new homes in the Society's care.

"As in the earlier years there were signs of continuing public interest in religion. So found this in the discussion of the subject of the Pope, commonly known as "The Pope's Day"—of which His Majesty the King was again evident in the gift of such observances as "Empire Day"—and, above all, in the response when on 3rd September the King called his peoples to prayer. (From the High Commissioner's report to the King.) 29th December, 1944.

TOO TRUE.

Two business men were disputing the matter, a former employee of the two men.

"I happen to know that fellow and not above lying or stealing to his advantage," remarked the former.

"Do you know him personally?"

"Know him? I taught him to know."

This is what happens too often when Christian principles are not applied to our business practices.



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England
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Apostolic
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NOTES AND COMMENTS.

The recent correspondence in the Sydney Press anent the work of the Christian Church revealed **The Mystery of Faith.** a very inadequate conception of the essential content of the Christian Faith. As the Bishop of Newcastle, has recently written, in "The Newcastle Churchman,"

"The other thing which struck me about the correspondence was the tendency to identify the Christian religion with its moral code, and to suppose that the whole message of Christianity was contained in what is generally known as the Golden Rule. This misconception appears to be widespread, and to have affected not only the laity, but actually some who have accepted a commission to preach the Gospel. I read the reports of Christmas sermons in several newspapers. Most of them, as it seemed to me, could have been preached by a good-natured Hindu. There was a great deal in them about Peace and Goodwill and the Christmas spirit, but no mention at all (unless the preachers were misreported) of the central mystery of our faith which Christmas commemorates, the mystery of Him 'Who for us men and for our salvation came down from Heaven and was incarnate by the Holy Ghost of the Virgin Mary, and was made man.'"

The Bishop went on to make a suggestion so timely and valuable that we hope it will be adopted generally throughout the Churches this coming Lenten season. Dr. Batty writes:—

"I have been so deeply impressed and disquieted by the discovery of these widespread misconceptions, that I am going to suggest to the clergy that they should preach a course of sermons in Lent on the Christian Gospel, showing why mankind needs a Gospel, and what the content of the Christian Gospel is. I am going further to suggest that those of us who live in Newcastle, or within reach of it, should meet once a week to prepare these sermons together. We did something of this sort two years ago, with results which I, for one, found extremely helpful."

The necessity and essentiality of the Christ "Who bore our sins in His own body on the tree" is the Gospel in very essence which is committed to His Church to proclaim. There is no new Gospel to displace the perennial old Gospel.

Evangelicals in England, and more especially in Liverpool, are delighted with the choice of Dr. C. A. Martin as the new bishop of Liverpool. He is in the evangelical succession of C.M.S. and C.P.A.S. and is already indicating a policy for his work, which augurs well for a truly apostolic episcopate. In addressing his first diocesan conference, Dr. Martin said that the diocese was faced with a debt of

£100,000. There were suggestions that the new bishop might launch a great appeal for the extinction of this debt. The Bishop said: "After careful thought I asked the Board of Finance to free me from such an obligation at my first conference. . . . A bishop at his first conference should be allowed to put first things first, and make quite clear what he considers are first things; a definite call to deepen our spiritual life in Christ and in that faith to proclaim the Gospel, is our first task."

Surely this manifests a true ideal, for the Chief Pastor is a shepherd of shepherds—and if the shepherds are committed to the building up of the Kingdom of Christ in the hearts of men — a chief shepherd should be pastoral par excellence in his work amongst his clergy and the people committed to his "care."

As Dr. Martin went on to say, "the Church of England has not yet learned to trust the service of the laity in the fullest possible way." I have been told that my hopes that I shall be able to exercise a pastoral ministry will break down by the inevitable pressure of administrative responsibility."

Let us hope that the new bishop will be enabled to set another example in his determination to keep first things first and not let administration details, which might be well commended to the care of other faithful men and women, hinder the main purpose of his ministry.

There has been a variety of ideas expressed recently in the Press as to "What is wrong with the Church and the Community?" Many suggestions have been put forth as to the cause and the remedy of the appalling "slump in morals and religion" in these critical days. Some critics blame the Church as being obscurantist and "out of step with modern thought."

Others that she has obscured by formalism the simple truths of the Bible in the expression of our religious beliefs. Others still further blame the Church for not making herself more definitely heard by pronouncing judgments on our social and economic life.

There is always a tendency among religious peoples to take things for granted and to concentrate too exclusively on outward forms and dogma; to turn principles into rules, the spirit into the letter. But we must not forget that our Faith expressed in the Apostles' and Nicene Creeds is the

concentrated experience of millions of Christians all down the centuries. Our Creed and the Articles of Religion are our map to guide us on our way and are largely a summary of what our Lord Himself thought and taught. In essence our faith is "What Jesus Christ did, God is."

But our Lord regarded a man's "inner dispositions" as the true indication of his character and his motives and actions must harmonise, if he is to be sincere. Hence throughout the Gospel He stressed the importance of having a "single eye, a new heart, a new spirit." This means a cleansed and renewed spring of action. Faith is a gift of God and is given to those who seek Him in penitence and humility.

Too much of religious belief seems unpractical and mere sentiment. Real knowledge of God comes through God's Spirit who guides us into all truth. The Christian Revelation is revealed in the Life, Death, Resurrection and Ascension of Jesus Christ.

The Gospel faces the whole truth about man. His sinful nature, and his need of redemption. Although he hates to admit it, he has "no power of himself to help himself." His sufficiency of God. The Church faces these facts and tells them to the world, that God has made provision for man's salvation. But he must respond and believe God. There is no other way.

Once a man opens the door of his heart and lets the Holy Spirit into his life, there comes a rush of new power to enable him to meet the frustration of life, and the judgment of God upon sin. Whenever there has been a religious revival in the past, there has been emphasis on the saving power of Jesus Christ to all who seek Him. Men have received new life and have given themselves wholly to the service of God and their fellowmen.

The new and spiritual society for which many hope and pray will not come by any political or economic planning of secular leaders. The "New Order" must be the corporate expression of the renewing power of the Spirit of God in the experience of the individual, of both planner and builder alike. Otherwise we shall be building again on the sands of man's own self sufficiency.

When God's will is acknowledged and obeyed, outward things will inevitably shape themselves in accordance with His will, the good of the whole community. The picture is more important than the frame, the spirit more than the body.

One of our country subscribers has asked the question: What is the Church of England teaching on "The Real Presence"? Let us say at once and in all sincerity that the Church of England must believe in the "Real Presence," inasmuch as she appeals to scripture as the authority for her doctrine. And the Lord Jesus Christ has given His promise that where two or three are together in His name He is in their midst. So wherever and whenever there is a worshipping community Jesus Himself draws near and is with them. How specially true this must be for those sacred occasions when, in obedience to His own dying command, we gather together for "the Breaking of Bread" in remembrance of Him and of His "love to the uttermost" (John 13: 1) in dying for us men and our salvation. This is "The Real Presence" which, on the basis of the New Testament, our Church teaches, proclaims and glories in. The Christ who in His sacred manhood is at the Father's right hand, vouchsafes and guarantees to His disciples an abiding presence (Matt. 28: 20) to qualify them for the high task to which He has called and sends them.

But there is another teaching against which our Prayer Book witnesses, that has no basis at all in the New Testament, and has given rise to soul-destroying error, and superstition and idolatry. It was no less an authority than Archbishop Cranmer himself who, writing of Popish abuses, said: "The rest is but the branches and leaves, the cutting away whereof is but like topping and lopping off a tree, or, cutting down of weeds, leaving the body standing and the roots in the ground; but the very body of the tree, or, rather, the roots of the weeds, is the Popish doctrine of transubstantiation, of the Real Presence of Christ's flesh and blood in the Sacrament of the Altar (as they call it), and of the sacrifice and oblation of Christ made by the priest for the salvation of the quick and the dead, which roots, if they be permitted to grow in the Lord's vineyard, they will overspread all the ground again with the old errors and superstitions. These injuries to Christ be so intolerable that no Christian heart can willingly bear them."

The well-known Prayer Book commentator, the late Bishop Dowden, of Edinburgh, sums up, "One thing is absolutely certain: It is no part of the doctrine of our church that there is an adorable presence of our Lord's

Body and Blood in or under the forms of bread and wine. Such language is undiscoverable in the doctrinal standards of our Church, and wholly unknown to the Church of the early Fathers."

And Canon J. G. Simpson, in the P.B. Dictionary, concludes: "The Spirit of the Anglican Articles and Prayer Book is only satisfied by a rejection not only of Transubstantiation as an exact theory, which is relatively unimportant, but of all theories employed to justify, the use of the consecrated elements for purposes other than reception. "Such uses imply a practical identification of the elements with the Person of Christ Who must necessarily be wherever His natural Flesh, or His natural Blood is, and this is essentially Transubstantiation."

Finally, Bishop Harold Browne, in his Exposition of the 39 Articles, quotes by way of summary of Anglican teaching, the words of the judicious Hooker. "Christ is personally present; albeit a part of Christ be corporally absent. The fruit of the Eucharist is the participation of the Body and Blood of Christ, but "the real presence of Christ's most blessed Body and Blood is not to be sought for in the Sacrament (i.e., in the elements) but in the worthy receiving of the Sacrament."

An interesting "Christian Campaign" was held in Cambridge during the last term in which the "Religion of Life" movement co-operated with "The Sword of the Spirit" movement. In an address by the R.C. Archbishop of Westminster at a public meeting in the Guildhall his Grace made the following statement: "Full liberty must be granted to all men to worship God according to the dictates of their own conscience." In view of the usual Roman policy the editor of a well-known periodical, un denominational in character, wrote to the Archbishop direct asking him just exactly what he meant, and whether, if the statement was sincere, he would advocate such liberty of conscience and worship in Spain and Portugal and other countries where the predominant religion is Roman Catholic. The following astute but evasive reply was received:—

"I can assure you that the liberty I enunciated — that full liberty should be granted to all men to worship God according to the dictates of their conscience —

is fulfilled in Catholic countries, as, for example, in Eire, and in Belgium. In Belgium, especially, non-Catholic ministers receive salaries from the State, and the schools for non-Catholics receive equal treatment with those for Catholics. The latter also holds good in Eire. It is obvious, of course, that if the religion were to teach doctrines subversive to the State or to the natural law, we could not expect the State to grant freedom for this. For instance, in Germany we could not expect the new State to grant full freedom to those who wish to follow the Nazi philosophy which attempts to destroy the rights of the individual, to worship a false god—namely, the State—and to teach doctrines contrary to the natural and divine law."

It will be noticed that there is no reply to the main enquiry, and therefore no mention of either Spain or Portugal!

The whole history of R.C. policy and procedure is antagonistic to freedom of conscience and worship as we know it.

"The Annual Call of the Church Unity Octave to eight days of Prayer for Reunion, 1945. From the feast of St. Peter's Consummate Impertinence. Chair at Rome, January 18 to 25, the Feast of the Conversion of St. Paul the Apostle of the Nations." A very plausible beginning to a very plausible admonition to Prayer. But further reading of the pamphlet of invitation shows that the unity for which we are invited to pray is a return of the separated parts of the Christian Church into allegiance to the Chair of St. Peter, or rather its occupant. If this invitation had emanated from the Roman Church we could hardly have felt surprise, but when we find that the Council of this Unity Octave is composed mainly of clergymen, who affect to be loyal Anglicans, and that they are glorying in the fact, asserted by themselves that they have 1170 "priest supporters" in the Church of England, we cannot help regarding their appeal for prayer as little short of blasphemy. These people style themselves "Anglican Papalists," and claim to be "the true successors of the Tractarian Fathers" and also claim to be "the only truly loyal members of the Church of England"—truly a consummate impudence!

Some time ago we were intrigued, as were evidently some other people, with a statement by the Churchwardens. Bishop of Willochra, about the position of a churchwarden. One of the provincial diocesan organs had this note:—

CHURCHWARDENS.

The Bishop of Willochra (Quarterly Letter) raises a new view on centralisation. He says: "Some of our Church members probably need to be reminded that the churchwardens are officers, not of the parish, but of the Bishop.

"That they are described as Minister's warden and People's warden is perhaps misleading, for that description of them refers only to the way generally adopted of selecting them.

"They are in fact the Bishop's officers, and for this reason they walk in a procession not in front of the Parish Priest but in front of the Bishop. They have clearly defined duties to carry out in the parish on behalf of the Bishop and with these they should be acquainted.

"They should always be admitted to their office (after their appointment takes place) by the Bishop's Chancellor or Archdeacon, but in a scattered Diocese like ours this is not practicable."

Further light came unsought to our minds on receiving the Bishop of Derby's booklet containing a Visitation Charge entitled "The World's Questions and the Christian Answer." In an appendix the Bishop reprints a Charge to Churchwardens by his Chancellor, W. S. Wigglesworth, LL.B., in which the learned Chancellor says:

They (the Churchwardens) occupy two positions:

(a) They are the officers of the parish, and as such are appointed by the incumbent and the parishioners; the incumbent usually appointing one and the parishioners the others.

(b) They are officers of the Bishop, and as such are admitted to their office in ordinary years by the Archdeacons, and when the Bishop visits, by the Bishop or his Chancellor.

Probably this is the more complete description of a Churchwarden's position.

NOT THAT IT MATTERS—OR DOES IT?

I came across the following bright and enlightening survey of various types of governments throughout the world!—

Socialism: You have two cows; you give one to your neighbour.

Communism: You have two cows; you give both to the government and the government gives you the milk.

Fascism: You keep the cows, give the milk to the government, and the government sells it back to you.

Nazism: The government takes you and takes the cows.

New Dealism: The government shoots one of the cows, milk the other one, and pours the milk down the sewer.

Capitalism: You sell one cow and buy a bull.—Selected.

"It is that vanished one who changes all things so for us, by adding his goodness to the unseen side of things. Death grows beautiful, the unseen world becomes real and God's goodness seems good as never before."—Experiences of Life or Old Aunt Sarah.

A REAL AUSTRALIAN



"GIVE ANOTHER CHAP A CHANCE."

SYDNEY
JAMES
COOK,
THE B.C.A.S.
LAD WHO IS
GETTING THE
CHANCE THAT
SHOULD BE GIVEN
TO MANY OTHERS

AS I SEE IT.

(R.P.)

AUSTRALIA DAY.

Are we not getting tired of the doleful story of the dying race of aborigines? We know too well the stock in trade of those who would harrow our feelings.

Our reactions have not been according to schedule, and instead of being truly penitent for our past sins, the piling on of the agony has only tended to case-harden us against piteous appeals for the dying remnant. Why should this be? Are we making light of a terrible wrong?

If I should ask you to wander with me through the cemetery of our past errors and spend time in mourning over the brutality, callous neglect and stupid treatment handed out to the vanishing race, you will have business elsewhere. The fact of the matter is, there has been too much defeatism thinly disguised.

We would react differently if we saw how we could live down our past, retrieve our mistakes, capitalise our failures, and get on with a job which

would enable us to forget the past in the joy of successful service.

One cannot resist the feeling that some of the very sincere people who work among the aborigines are not buoyed up with any great hope that the remnant will ever be of much value in the life of this Continent. They are like those faithful and kind-hearted people who care for the incurables, using their skill and tenderness to make lingering days on earth as tolerable as possible.

Yet there is more to be said in their favour, because they do believe that the aboriginal has an immortal soul, and their work is not for time only but for eternity.

In justice to our black Australians it should be affirmed ceaselessly and with unwavering confidence that they can, should, and shall, have an honourable and useful place in Australian citizenship.

If we seek for evidence we shall find quite sufficient to remove all doubts that they have it in them to do noble deeds, to acquire knowledge and skill, to hold commerce with the great truths of the Christian religion. The aboriginal is written down because he is not understood. Very few

white people, even missionaries, have acquired such an intimate knowledge of the mother tongue as would enable them to elicit the inmost thoughts of his mind, or to convey to that mind spiritual truths.

And here is the final word — we have a well-thought-out plan for the saving of the remnant, and by "saving" we mean not only an after-death experience of progressive well-being, but also in this work-a-day world a worthwhile place for every regenerated man and woman of this aboriginal race. That plan is in operation in the North, and needs only your touch of fire from the altar to give it more momentum. We can afford to forget the past if we pass on with this job, and Australia Day is a good occasion to re-dedicate ourselves to this worthy task.—(From "The Methodist.")

PERSONAL.

Mr. B. J. Tollis, nephew of the late Archdeacon Tollis, of East Maitland, has been appointed Headmaster of the Newcastle C.E. School for Boys, at Morpeth, N.S.W.

Mrs. Emily Maude Gilbert, 46, wife of the Rev. Victor Gilbert Skipton (Vic.), was killed by a train about half a mile from Warrambool station recently. With her husband and two children Mrs. Gilbert had been camping on a surf beach near the scene of the tragedy. While on holiday at Port Campbell Mrs. Gilbert became ill. She was brought to Warrambool and admitted to hospital. A few days ago she was discharged and the family continued camping at Warrambool.

Chaplain W. H. Henderson, R.A.N., appears in the New Year's honour list amongst those appointed to the Order of the British Empire.

The Rev. D. Kinglake Dunn has been appointed assistant Curate at St. James', Ivanhoe. He was ordained in 1938 and comes from the Diocese of Rockhampton, where he has been a member of a bush brotherhood and vicar of Gladstone.

The Rev. M. Radford has been appointed to Alphington (Vic.), in succession to the Rev. H. D. Campbell, who has joined the staff of Ivanhoe Grammar School.

Canon Frank Young, vicar of Narrabri, N.S.W., has been appointed vicar of Tamworth, N.S.W.

The Rev. F. C. Dixon, Th.Schol., LL.B., assistant chaplain to the Mission to Seamen, Fremantle, has been appointed assistant chaplain to the Victoria Missions to Seamen, Melbourne. He will commence duty shortly, when the buildings at Port Melbourne are renovated after military occupancy.

Rev. George H. Devlin, who died recently, was ordained in Perth in 1901, and after a short time spent in Harvey was appointed rector of Bridgetown (W.A.), and from there went to England. Later, returning to Australia, he was vicar of Omeo (Vic.) for two years, and then he went to Rosedale, where he remained for 26 years, retiring two years ago.

Joyce, the daughter of the late Canon and Mrs. R. G. Knox, was married on November 30 to Ft./Lieut. Roy Gordon Riddell, R.A.A.F., son of Mr. and Mrs. J. Riddell of Brisbane. The ceremony took place in St. Paul's Church, Chatswood (N.S.W.).

Archdeacon H. W. Monaghan, vicar of St. Mary's, Timaru, N.Z., has been appointed vicar of All Saints', Palmerston North, N.Z. He is an outstanding cricketer and represented New Zealand on several occasions.

The Rev. W. G. Bennett, rector of Coolamon, N.S.W., has been appointed rector of Narrandera, N.S.W., in succession to the Rev. J. O. Were.

The Rev. Nigel Wilson, Assistant-Chaplain of the Wanaganui (N.Z.), Collegiate School has begun his new duties as vicar of Marton, N.Z. Mr. Wilson has served in the Malay States and was at one time on the staff of St. Andrew's Cathedral, Singapore.

Mr. Kurt Merz, a Goulburn Diocesan student, secured first-class honours in History and Philosophy at the Melbourne University this year.

The Rev. M. Harcourt, vicar of Birkenhead, N.Z., has accepted an invitation to become rector of St. Ann's, Brooklyn Heights, New York, U.S.A. The oldest church in Brooklyn, St. Ann's, is regarded as one of the most influential churches of the Anglican Communion in the United States. Mr. Harcourt, who had some experience of journalism before he entered the Ministry, was ordained in Christchurch and served as assistant-curate of St. Mary's, Merivale. He later became vicar of Waimate North and in 1940 of Birkenhead. He has written several books, including the biography, under the title "A Parson in Prison," of the Rev. G. E. Morton, formerly chaplain of Mt. Eden Gaol, Auckland, N.Z.

Mrs. Barnardo, widow of the great Dr. Barnardo, died in November at the great age of 97. The deceased lady to the end of her life maintained a practical interest in the Homes.

Rev. Frank Ballance, rector of Wyong, N.S.W., has been appointed Rural Dean of Gosford, N.S.W., by the Bishop of Newcastle (the Rt. Rev. Francis de Witt Batty). Mr. Ballance succeeds the Rev. H. B. St. John, who left the rural deanery on becoming rector of Morpeth, N.S.W.

Canon W. J. Edwards, Head Master of the Canberra Grammar School, has arrived in the United States. He has gone as one of the Australian delegation to the Institute of Pacific Relations Conference to be held at Hot Springs, Virginia. After the conference he will spend some time studying the development of ideas on post-war education at American universities and schools.

News is to hand of the "home-call" of Mrs. Spence, for many years a resident of Port Macquarie, where she has left a lasting memorial in the hearts of many of its people by her life of quiet and effective Christian ministry. It can, without exaggeration, be said of her, as was said of a greater One, "She went about doing kind turns" to all who were in need. The deceased lady has been an invalid for sometime and has been living at Beecroft, N.S.W.

A very general sympathy will be felt in Sydney Church circles with the Ven. Archdeacon, and his daughter on the death of Mrs. Denman. For many years the late Mrs. Denman has given a devoted service in support of the ministry to which the Archdeacon has been called. Her work in the Mothers' Union has been especially valuable and her quiet and consistent Christian life has been an inspiration to all who knew her. We desire to express our very sincere sympathy with the Archdeacon and Miss Denman in their great sorrow.

Mr. David Marshall Baillie, who was to have been admitted into the Order of Deacons on St. Thomas' Day (21st December) in the Cathedral, Brisbane, was taken to hospital a few days previously to undergo an operation. It is hoped that he will make a speedy and complete recovery.

The Rt. Rev. B. C. Roberts (Assistant Bishop in the Diocese of Canterbury and formerly Bishop of Singapore) has been appointed Secretary of the S.P.G. in place of Bishop Daughlish, who recently resigned owing to ill-health.

Bishop E. K. C. Hamilton, formerly Bishop of Shrewsbury, was installed as Dean of Windsor on November 1st.

After a long and tedious voyage, occupying many months from the time they left Tanganyika, Miss Amy Gelding and Sister Violet Payne have arrived back in Sydney. Miss Gelding, who has been seriously ill, is much improved in health. All their friends in New South Wales wish them a refreshing furlough and a time of beneficial rest.

The Council of St. John's College, in the University of Durham, have appointed the Rev. R. R. Williams, M.A., Director of the Religions Division of the Ministry of Information, as Principal of the College, in succession to Canon C. S. Wallis, M.A. Mr. Williams was placed in the first class in both parts of the Theological Tripos at Cambridge; received the Carus Greek Testament, the Scholefield Greek Testament and the Archbishop Cranmer prizes; and was Hulsean Preacher at Cambridge in 1934. He has been curate of Leyton; Chaplain of Ridley Hall, Cambridge, and Home Education Secretary of the Church Missionary Society. He is Examining Chaplain to the Bishop of Chelmsford.

The Rev. S. F. Allison, M.A., has been appointed Principal of Ridley Hall, Cambridge. At Cambridge he gained a first-class in two triposes and a University prize. He was at one period Chaplain of Ridley Hall.

The death is announced of the Rev. Joseph Young, of Beecroft, N.S.W., at the age of 94. He completed his training as a student of Moore College, Liverpool, N.S.W. in 1877, when he was ordained by the then Bishop of Goulburn and the Bishop of Bathurst. He ministered in the parishes of Cowra, George's Plains, for 15 years, was Diocesan Secretary and Registrar and also Rural Dean of Kelso. He was appointed Canon of All Saints' Cathedral in 1895. He went to the diocese of Sydney in 1903 and for 23 years was rector of Beecroft. Since 1926 he had been on the retired list, only taking occasional duty. Wherever he has ministered he has left behind him a gracious memory of a sincere Christian gentleman and clergyman, "diligent in business, fervent in spirit, serving the Lord."

His many friends in Adelaide will be interested to know that Bishop Carrington, of Quebec, is now Archbishop of Quebec and Metropolitan of the Ecclesiastical Province of Canada. The Archbishop was enthroned on May 26, 1944, in Quebec Cathedral. We learn from the "Canadian Churchman" that the Archbishop was due to arrive by canoe at St. Peter's, the Indian Mission, on June 25, to enact the historic landing of Bishop Mountain, the third Bishop of Quebec, in 1844. We are sure that our old friend would thoroughly enter into and grace the proceedings. Adelaide has known a good many priests who afterwards became Bishops. But Philip Carrington is our first Archbishop, and St. Barnabas' College, of which he was once Principal, will be specially proud. —"Church Guardian."

The Rev. H. P. Finnis, Precentor and Organist of the Adelaide Cathedral, was married on the Feast of the Epiphany to Miss Mary Simpson. The ceremony was performed by the Bishop of Adelaide at the Cathedral.

The Guest Speaker for the Protestant Action Society Meeting on the 26th January, will be Mr. Snow. Mr. Snow, who is a native of Ireland, will speak on "Ireland as it was and is now." The meeting will be held in Ander Hall, 399 George Street, Sydney, 4th floor, at 8 p.m. All are welcome and an instructive night will ensue.

"All South Australians who know Waikerie must have known Mr. J. C. Rowe, and it will be with real regret and grief that they will have learned of his almost sudden death on January 4. He was not only the father of Waikerie, but the father of the Church in Waikerie. His long years of faithful, eager, and devoted service there as Churchwarden and Lay Reader, as well as Synodsmen, will leave an abiding mark as the inspiring example of a fine Christian layman. We are all the poorer for his passing, but greatly richer by his life, and he has earned his rest.—(Bishop of Adelaide's Letter.)"

PRAYER.

O Lord Jesus, Who hast promised in Thy Gospel that whatever is done unto the least of Thy Brethren Thou wilt receive as done unto Thee: Bless we beseech Thee, Thy servants whom Thou hast sent to minister amongst Thy children the Aborigines of Australia. Fill them with Thy Holy Spirit, and so prosper their labours that the darkness of the ignorant ones may be enlightened and their weakness enabled by Thy strength, Who with the Father and the Holy Spirit art God over all, blessed for evermore. Amen.

O Lord Jesus Christ, Who was filled with compassion towards the downcast and oppressed, bless and protect the remnant of our aboriginal people, whether still living under tribal conditions or detribalised, and also the increasing coloured population in whose veins our own blood is mingled.

Save them from their sins and superstitions and from the destroying influences of our civilisation. Frustrate the callous treatment of any who oppress or ill-treat them. In the mission and other reserves may efforts for their uplift be crowned with success. Move the hearts of all our people to assist the aborigines to take their true place in the community, and strengthen Thy Church, that in her witness of loving service for Thee the darkness of ignorance may be dispelled and Thy true light shine: for Thy Name's sake. Amen.

IN MEMORIAM.

On January 14, Augusta Denman, wife of Ven. Archdeacon S. H. Denman, Rector of St. Clement's, Marrickville, passed peacefully to her rest in the Bathurst District Hospital, to which city she and her husband and daughter had gone for a change. A beautiful service was held at St. Clement's, Marrickville, and conducted by Archdeacon Bidwell, Bishop Hilliard (representing the Archbishop of Sydney, who was away), Archdeacon Begbie, Canon Tugwell, and Rev. John Haynes; there were other clergy in the congregation, Mrs. Denman was laid to rest in St. Luke's Cemetery, Liverpool, near her parents. She was the daughter of the late Rev. Joseph Shearman, a former rector of Liverpool. Her brother is Dr. C. H. Shearman, of Macquarie Street, Sydney.

Mrs. Denman was a devoted member of the Mothers' Union, which she loved and to which she gave many faithful years of service as President and Enrolling Member. Her brave and gentle spirit endeared her to all members of the Mothers' Union of St. Clement's, Marrickville, over which she presided. Though of late years, being frail in health, she did not murmur nor complain but was always bright and cheerful, and in quietness and confidence found her strength.

In self expression and outward appearance she was so quiet and unobtrusive that only those who were intimately in touch with her could appreciate the sweetness of her character, and the depth of her loving heart. It is by her life of prayer and gentleness that reverently and gratefully we shall like best to remember her. Very peacefully she has passed from amongst us and our deep sympathy goes out to her husband and daughter Ruth.—Contributed.



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TO AUSTRALIAN CHURCHMEN

TRACT "90" AND THE HOMILIES

Readers of our unedited extracts from the Homilies who are not familiar with this literature may ask — Is there any other side?

As far as we know the last extensive examination of The Homilies undertaken with a view to eliciting from them an Anglo-Catholic meaning, was supplied by Newman in Tract 90. Pusey makes occasional reference to them in his Eirenicon but adds nothing to what Newman contributes. It is worth setting out Newman's contention.

The Teaching of the Homilies according to Newman.

"Thus we see the authority of the fathers, of the first six councils, and of the judgments of the Church generally, the holiness of the primitive Church, the inspiration of the Apocrypha, the sacramental character of marriage and other ordinances, the Real Presence in the Eucharist, the Church's power of ex-communicating kings, the profitableness of fasting, the propitiatory virtue of good works, the Eucharistic commemoration, and justification by a righteousness within us (by inherent righteousness in the First Edition) are taught in the Homilies."

To support these opinions Newman tables 67 extracts. An analysis may prove interesting. It is not very easy to give an analysis as one quotation may serve two purposes. Still it may be said that there are 22 references pressing the authority of the fathers, five speaking of Fasting, three referring to the Apocrypha, four to what Newman calls the Real Presence and Eucharistic Commemoration, six refer to Baptism which possibly may be cited as proving "justification by a righteousness within us," one refers to the excommunication of The Emperor Theodosius, 11 refer to inherent righteousness without counting those under the head of Baptism, two refer to the authority of the Six Councils, five to other ordinances, seven to the pureness of the Primitive Church and two to the saints reigning in heaven. The disproportionate references startle the reader.

There are Homilies on the worthy receiving of the Sacrament, on The State of Matrimony, on Common Prayer and Sacraments. Yet out of these we have in all 10 quotations referring

to Baptism and the Holy Communion, eight out of the 11 quotations supporting the view that the Homilies teach inherent righteousness come out of the Homily on Alms-Deeds. It seems strange that only four quotations can be taken out of two Homilies, one dealing indirectly and the other directly with the receiving of Holy Communion. Still the quotations have been given and it is our duty to examine them.

The Authority of the Fathers.

The extracts under this head are the most numerous and divide into two classes. Some of them are mere quotations from early writers in support of a position. Such as "Athanasius, a very ancient holy and learned bishop and doctor," "Cyrillus, an old and holy doctor," "Epiphanius, Bishop of Salimene, in Cyprus, a very holy and learned man."

It is difficult to see why these quotations are appended unless Newman was in contact with people who rejected entirely every testimony from the ancient world. If he were, it is very easy to explain the sudden success of Tractarianism. But any careful student of theology knows that this is not characteristic of the thoughtful in any school of thought. It looks like an attempt to overload the evidence by laboriously proving what was never in dispute.

The second type of quotation demands a little more notice. It consists of passages in which an appeal is made to the judgment, sentence and authority either of an Early Father or more frequently of the Primitive Church. We are concerned with the former here. The Homilies tell us: They (the early Fathers) were the preaching bishops . . . of great authority and credit with the people." "Thus you see that the authority both of Scripture and also of Augustine, doth not admit that we should pray (to saints)."

"Here," says Newman, "is clear evidence that the Homilies recognise the authority of a simple father. How mistaken then are those who think to rely only upon Holy Scripture." Such an argument could only have weight with those who wholly misunderstood the Reformed and Protestant position. No one denies the authority

even of a simple Father. Dr. Moule puts the situation very clearly: "It is important to observe that authority may be real, yet not ultimate. A Creed has authority: A Council has authority: A Father has authority: and still more, many consenting Fathers, witnessing to facts of belief. But none of these has ultimate authority. The Scriptures have it." (Outlines of Christian Doct. p. 7.)

The Holiness of the Primitive Church.

It is difficult to see why this particular fact is tabulated. It is part of the Homilies strong polemic against Rome. Dean Field in his extensive volumes on "The Church" which saw the light 1606-10 gives a very useful summary of the underlying argument of The Homilies here: "I have affirmed that all those Christian Catholic Churches in the west part of the world, where the Pope formerly tyrannised and where our fathers lived and died, were the true Protestant Churches of God, and that the maintainers of those errors, superstitions, abuses and papal tyranny, which we dislike, were, in that they maintained the same, and so far forth as they maintained any of them, but a faction only in that Church." (Vol. II p. 9 E.H.S. Publication). It would, of course, follow from this that the Primitive Church was pure and uncorrupt and "the faction" those who admitted false teaching later.

The Inspiration of the Apocrypha.

Here indeed the language of the Homilies seems at first sight to support Newman. It is worth noting that two out of the three extracts occur in the Homily on "The Peril of Idolatry," which has with great probability been assigned to Bishop Jewel. Jewel is responsible for the English translation of our Articles in which the distinction between the Apocrypha and the other Scriptures is plainly set out. When we examine the three passages we find that the first is mis-interpreted. The words are "Let us learn also here by the infallible and undeceivable word of God, that kings and other supreme and higher rulers, are ordained of God, who is most highest." It is scarcely necessary to point out that there is an implied reference to Romans XII. Hence the Book of Wisdom here utters a truth endorsed in canonical Scripture. With this key we examine the other passages. The first refers to the Apocrypha as Scripture, a sense defended by Whitaker in the very argu-

ment in which he opposes the authority of the Apocrypha to determine doctrine. Also this sentiment is endorsed in undoubted Scripture. "The brutish man knoweth not." This is expanded in Jer. x. The last quotation is similar—"The invention of images was Spiritual fornication as the Word of God testifieth." Hence we conclude that Newman, and after him Pusey, is here reading into the Homilies more than the isolated passages can truly bear. The plain teaching of the Church of England is not disputed by the writers.

It is worth noticing as evidence of Newman's looseness of thought that he cites a passage which says—"The godly fathers also, that were before and since Christ, endued without doubt with the Holy Ghost and most certainly certified of God's Holy Will" as evidence apparently of inspiration. The context gives Paul, Isaiah, Tobit, Chrysostom and Sirach. We have not read elsewhere of any serious claims that Chrysostom was inspired and his works part of the canon of Scripture. If the quotation does not import that it is meaningless for the purpose in view.

The Sacramental Character of Marriage.

No one denies the sacramental character of marriage. What the Church of England denies is—

- (1) That there are more than two sacraments instituted by Christ our Lord.
- (2) That if we extend the word sacrament to mean a sign of a sacred thing it is improper and contrary to the usage of antiquity to confine the number to seven.

On these two points the Homilies are explicit. But the context of the quotation. "By like holy promises the sacrament of Matrimony knitteth man and wife in perpetual love" illustrates once more the ignorance of Newman. The word "sacramentum" meant an oath. The Homily from which Newman takes his quotation is against swearing.

The context tells us that "by lawful promise and covenant confirmed by oaths," princes and their countries are confirmed in tranquility and peace, that by holy promises calling God's name to witness, we profess His religion, receiving the Sacrament of Baptism. The language changes here and instead of "receiving the Sacrament of Matrimony" we have "By like holy

promises the sacrament of Matrimony knitteth man and wife in perpetual love." The oath or bond with a visible sign commits the participants to certain obligations. In that sense every well-taught Christian recognises matrimony as a sacrament. But the Homilies as they left the Bishop's hands expressly stated "And as far as the number of them, if they should be considered according to the exact signification as fully so expressed and commanded by Christ in the New Testament, there be but two, viz., Baptism and the Supper of the Lord." Queen Elizabeth altered the text here and inserted a valuable further condition which must be observed if we are to have a true sacrament. The words read: "Whereunto is annexed the promise of free forgiveness of our sin, and of our holiness and joining in Christ."

Other Ordinances.

All that Newman can get for this is the use of the word "Sacraments" in the plural: Like all Anglo-Catholics, Baptism is to him, something over and done with when it has been received. But leaving aside that rather acute theological point we are again surprised at Newman's ignorance of Patristic usage in this connection. He might have remembered that Augustine wrote of the Bread and Wine, "Those things are therefore called sacraments because in them one thing is seen and another understood." It might be urged that this does not justify such a use in the Homilies were it not that we have a direct example of it—"St. Jerome, commendeth Exuperius, Bishop of Tolose, that he carried the Sacrament of the Lord's body in a wicker basket and the sacrament of His blood in a glass."

The Real Presence in the Eucharist.

Here also we have a question begging name and no more. There is one quotation so startling as revealing a pre-conceived notion that we append it. The passage is somewhat curtailed by Newman. We mark the portions omitted by him — "Take then this lesson, O thou that are desirous of this table of Emissenus, a godly father, that when thou goest up to the reverend Communion to be satisfied with spiritual meats, thou look up with faith upon the holy body and blood of thy God, thou marvel with reverence, thou touch it with the mind, thou receive it with the hand of thy heart and thou take it fully with thy inward man." Newman placed the word "touch" in italics and fails to notice that the in-

junction is to touch with the mind. He ignores the consequence immediately drawn from the words of Emissenus, "The unbelievers and faithless cannot feed upon that precious body."

The Propitiatory Virtue of Good Works.

This opinion is expressly denied. "Alms-deeds" do wash away our sins, because God doth vouchsafe then to repute us as clean and pure, when we do them for His sake, and not because they deserve or merit our purging or for that they have any such strength and virtue in themselves."

"And so the grace of God doth not shut out the justice of God in our justification, but only shutteth out the justice of man; that is to say, the justice of our works as to merits of deserving our justification."

Justification by a Righteousness Within Us.

If we exclude the references to alms-deeds, love and compassion, cited under "The propitiatory virtue of good works," where the view of the Homilies themselves is tabled, there remains one reference which again illustrates Newman's incapacity to see the opponent's side in any questions. It reads: (Christ) died to destroy the rule of the devil in us; and He rose again to send down His Holy Spirit to rule in our hearts, to endow us with perfect righteousness." Does any Christian deny that? Does any Christian of the Reformed faith identify this gift with justification? Does Newman wish us to adopt sinless perfection? Or "does he, preferably, refer the consummation of the Spirit's work to the day when released from the burden of the flesh we are in joy and felicity? Those questions illustrate the weakness of many of the citations which are adduced to make the Homilies conform to a new and mistaken interpretation of Anglican formularies. Much more could be said, but we trust our readers can gather the general spirit of the Church of England teaching from these brief articles.

Sister Faith Ward, formerly of the Groote Eylandt Mission, is in Uganda, and has been appointed to work in the C.M.S. Leper Settlement at Makatupora.

A.C.R. PUBLISHING FUND.

The Management Committee acknowledges with grateful appreciation the following amounts: St. Paul's, Wahroonga, £3; under 5/-; 6/-.

THE BIBLEMAN'S CORNER.

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

127 YEARS OF THE N.S. WALES AUXILIARY.

In the Sydney Court House on March 7, 1817, the New South Wales Auxiliary of the Bible Society came into being, under the patronage of His Excellency, Governor Macquarie. The need of a Bible Depot was felt, and this was accommodated in the rectory of the first secretary, Archdeacon William Cowper, of St. Philips. In 1821 a sales room was opened in the business area, and in 1850 new premises were obtained at the corner of King and Pitt Streets. In 1905 the foundation stone of the Bible House, 242 Pitt Street, was laid by His Excellency, Sir Harry Rawson, Governor of the State, and in August of the same year, the premises were officially opened. The present Bible House, 95 Bathurst Street, was built solely from the proceeds of the sale of the Pitt Street property, and was opened free of debt on Saturday, 10th December, 1938. In the building of the Bible House, no branch contributions nor donations to the general work of Scripture distribution were used. The amount received from the sale of the old Bible House covered all expenses, and left a surplus, which is invested, and the interest provides sufficient income to pay municipal and water rates.

A FINANCIAL RECORD.

Reviewing the income of the Auxiliary for the past year, we rejoice to say that the total was the highest on record, that is from our branches in town and country. A glance at the donations covering amounts sent from branches and various other sources, shows that in 1935 the total was £4706, while in 1944 it was £10,593. This amount was made up in a variety of ways, namely, from branches £8632, for colportage in other lands £393, sent direct to Bible House £388, while other sources amounted to £1180, this latter sum including donations for Service New Testaments, gifts for new translations, the Post-War Reconstruction Fund, Scriptures for Jews, and also for West China, and other small items. This excellent result reflects back upon the many hundreds of members of our Bible Society family, who organise the branches and who collect funds. They keep at the task year after year, asking no discharge, counting themselves privileged to have a share in the world-wide distribution of the Word of God.

FOR MEN AND WOMEN IN UNIFORM.

During 1944, 22,085 copies of the New Testament in khaki and blue were given to the men and women of the Services, making a total for the war years of roughly 130,000 volumes given free in New South Wales. There is still a steady demand as illustrated by correspondence from a Y.M.C.A. officer in New Guinea. "We are continually gratified at the constant demand for them, particularly in the forward areas." Another officer wrote: "We find the demand for the Testaments is heavy." A chaplain wrote from a transport: "I intimated on Sunday that the Scriptures were available in the library for all who wanted them. After making the announcement I walked the length

of the ship to find the library was literally besieged. In the next half-hour I gave four hundred Testaments to men seeking them." This good word came from a chaplain in New Guinea: "It was a continual joy to find men in our forces, who, even in the grimmest days of action, revealed their Christian character by systematic reading of the Word of God. In the pockets or kit of most of these men reposed a New Testament of handy size, many of them the gift of the British and Foreign Bible Society." These few quotations from our annual report prepared early in December, will illustrate the potentialities of these small volumes. These Testaments print their message on the minds of the readers and one day new life is there—the life of Christ, and the reader is made new. Many remarkable instances have reached us of the power of these pocket Testaments to win men for God. One lad who was delivered from a great temptation wrote, "Only for that book I would have slipped and made a mess of my life. I'm facing the future with added strength and I say 'Thank God for the Testament'."

THE STAMP CORNER.

We have a "Corner" under the care of Miss C. I. Kilpatrick, and she is glad to receive parcels, large or small, of used stamps. The sum of £96 8s. was received from sales last year, which is good. If any kind helpers would care to come to Bible House at any time to sort and prepare the stamps, there is always a task awaiting. In past days the income from stamps has been allocated to the support of a Chinese colporteur, but to-day we are making the money available in a general way for the circulation of Scriptures in needy West China.

SPECIAL PSALMS AND LESSONS.

Jan. 28, Septuagesima.

M.: Gen. i 1-ii 3; John i 1-18 or Revel. xxi 1-14; Psalm 104.

E.: Gen. ii 4 or Jer. x 1-16; Mark x 1-16 or Revel. xxi 15-xxii 5; Psalms 147, 148.

Feb. 4, Sexagesima.

M.: Gen. iii; Mark ix 33 or I Cor. vi; Psalm 139.

E.: Gen. vi 5 or viii 15-ix 17 or Eccles. xv 11; Luke xvii 20 or I Cor. x 1-24; Psalms 25, 26.

Feb. 11, Quinquagesima.

M.: Gen. xii 1-8 or Eccles. i 1-13; Matt. v 1-16 or I Cor. xii 4; Psalms 15, 20, 23.

E.: Gen. xiii or xv 1-18 or Eccles. i 14; Luke x 25-37 or 2 Cor. i 1-22; Psalms 30, 31.

"A spirit of contradiction is like a paper kite, it only keeps up while you pull against it."

THE WATCH TOWER.

(From "The Record.")

In the passing of the Archbishop of Canterbury, the Church of England has suffered her greatest personal loss of the twentieth century. This may appear, at first glance, to be an extreme statement, but reflection, I am sure, will substantiate it. In the present-day Anglican episcopate, he stood alone. In scholarship and statesmanship, he took rank with the great Anglican figures of any period. In one quality, popular accessibility, he excelled the giants of the past. He was regarded with affection as well as esteem by the people. He was a people's Archbishop, which is a great tribute to him. In our modern technical age, the age of the massman, popularity nearly always means the exercise of some element, at least, of the mass mentality. There was not, however, a trace of this in Dr. Temple. His hold on the populace owed nothing whatever to the popular arts. The character and personality of the late Archbishop confirms once again the profound truth, that the personal is the universal. His death was felt to be a personal happening by taxi-drivers, waiters, newspaper vendors, etc.—a sure sign of popular influence. A story may not be amiss.

Many years ago the Archbishop was travelling overnight from King's Cross to York. Having a little time to spare, and being in multi, he went to a coffee-stall outside the station for a cup of tea. A garulous and cheerful customer kept on laying down the law on sundry matters, and every now and then he sought support from the Archbishop with the words, "Don't you think so, old cock?" Anybody is liable to be addressed as "old cock," but not everybody—certainly not every dignitary—would have relished it. The Archbishop quite evidently enjoyed it, as one could see from the way he told the story. I have, from time to time, met many of the great ones of the world. I have no hesitation in saying that of the great people I have met, the two most genuinely humble are the Archbishop and Dr. Reinhold Niebuhr of America. It was this humility which the populace sensed most.

One of the great qualities characterising the Archbishop was his power to transcend his own tradition and prejudice, his power to be independent of his temperament. Needless to say, this is a quality rare among men, but Dr. Temple exemplified it abundantly. It can be illustrated from his theological thinking. By tradition, by training and by temperament, Dr. Temple was essentially a Platonist. Plato was one of the earliest and most powerful influences on his philosophical and theological development. Most of us are influenced only by those who confirm what we potentially and temperamentally are. We are instinctively oblivious to influences that deny or challenge our temperament. Now being born a Platonist, so to speak, Dr. Temple was inevitably influenced deeply by Plato, as his earlier philosophical work amply demonstrates. But in time, he creatively responded to a type and a tradition of theology in many ways completely the opposite of Platonism. Few contemporary theologians—and the Archbishop was a theologian as well as a philosopher—understood or appreciated what may be called neo-orthodoxy better than the Archbishop. He was thoroughly familiar with the work of Barth, Brunner, Berdyaev, Niebuhr and Kierkegaard. Their influence is

easily traceable in his later work. One can see it, for instance, in his introduction to the Malvern Report.

Now to have read these writers in the press of administrative duties, to have thoroughly studied them, was not a little achievement in itself. I hope I will not be accused of impertinence if I wonder how many of our Bishops read these authors. But Dr. Temple not only studied these writers, he also apprehended their significance and their truth, which required the exercise of something more than mere intellect. In the last conversation I had with him over a year ago on a late summer afternoon in Canterbury, he admitted how difficult he found it at the time to read the work of Peter Taylor Forsyth sympathetically and justly. "Forsyth," he said, "was continuously against the grain." But he did it, to the great enrichment of contemporary Anglican theology. He never allowed his earlier Platonism to master him. His own powerful intellect was sovereign above the conflicting theologies. He was fully aware of the new trends and developments in theological thinking. But what is of greater importance, he appreciated their significance for the Gospel and the kingdom of God. This was due more to his character than to his gifts, to his own disciplined achievements than to his native endowments.

I must say a word about the Archbishop as a preacher. After all, he set great store on preaching. I heard him deplore, on one occasion, that so much of preaching nowadays had degenerated into "pulpit chatting" (his own words). That, at any rate, he never did. I regarded the Archbishop, at his best, as one of the two best preachers in England. I never heard him at his best except in small gatherings. The times I heard him before great congregations, he was not at his own highest. But I once heard him preach on our Lord's Temptation to a congregation of nine in the chapel at Bishoptorpe. I think it was the greatest sermon I ever heard. The only other sermon comparable to it that I can recall was the last sermon preached by the Rev. R. J. Campbell in a Free Church pulpit back in 1915. In the gathering twilight in the little chapel at Bishoptorpe, as the Archbishop quietly and evenly developed his theme, I felt the descent of the Holy Ghost. And that is the sign of what constitutes great preaching. Great preaching begins before a single word is uttered, with an air, an atmosphere, and can no more be mistaken than the air we breathe. It was in his meditation of that atmosphere that the Archbishop had his place in the apostolical succession of great preachers.

It is a great and oppressive mystery that William Temple should be called away in the high noon of his great power and influence, when the need of both Church and nation for what he had to contribute was so great and dire. But we must abide, without impiety, by the sovereign will of God, and trust in the God who gave us William Temple and has taken him away. His mortal task is done. . . . It is for us who remain to emulate him in his devotion, his humility and his faith.—Agro.

ORGANIST and CHOIRMASTER Wanted, St. Michael's, Vauluse. Apply by letter stating qualifications and experience to Rev. H. N. Powys, St. Michael's Rectory, Vauluse.

BOOKS.

The Life of Our Lord, by Charles Dickens. 1st Australian edition. Published by Gornall Instructional Publications of Sydney. This interesting publication (60 p.p.) in an attractive art cover, is the first Australian production of a little work by the celebrated Charles Dickens, written in 1849, expressly for his own children and not for publication. It was only of recent years, on the death of his son, Sir Henry Dickens, that the family decided to release the MSS. for publication. Consequently a special interest attaches to this beautifully simple and brief account of our Lord's life. We expect a very large circulation.

The Jewish Question.—We have received two pamphlets on this important subject. In (a) **The Murder of A People**, issued by the United Emergency Committee of European Jewry in Sydney, written by B. Burgoyne Chapman, M.A. (Sydney, Cambridge and Columbia), who has held important educational appointments in the East and has travelled widely in Europe and America. After reviewing at length the Nazi plans for the extermination of the Jew, Mr. Chapman devotes a section of his book to the consideration of possible ways of helping. In (b) **Palestine and the Arabs**, issued by the Australian Palestine Committee, we have a review of the Palestinian question by that talented American publicist, Dorothy Thompson, and Emmanuel Newmann together with extracts from certain public documents relating to the Arab-Jewish dispute in Palestine. In the foreword, Bishop Pilcher who is chairman of the Sydney Committee, "Refusal to judge is travesty of judgment." We have no right to complacency on a matter which is full of challenge to all civilised humanity and more especially to the Christian section of it.

CHURCHMAN'S REMINDER.

"An honest man's the noblest work of God."—Pope.

"Be ye kind one to another—forgiving one another."—St. Paul.

January.
25—Thursday, The Conversion of St. Paul. The most important event after the Life of Christ. He opened the distant West of Europe to the Gospel, as well as nearer parts. His writings of which few survived the era of persecution, included that which has been termed the greatest composition in the world, though but few Christians seem to be very familiar with its deep reasoning and explicit evangelical argument which gains by being read at times as we generally read letters.

28—Septuagesima Sunday. The strange titles of these three Sundays are merely a rough designation of time before Easter. This day is about 70 days prior to the Queen Festival of the Resurrection. It serves to remind us of the near approach of Lent—Ash Wednesday being 46 days before Easter.

February.
2—Friday, The Presentation of Christ in the Temple. The second title of this day dates from a period in the 9th century when the worship of the Blessed Mary was beginning to overshadow the honour due to Christ.

4—Sexagesima Sunday. How timely this call to trust in God. Faith is being tried in very many hearts. Let us remember that such trial give opportunity to honour God.

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A CHAIN OF CO-INCIDENCES.

Most of God's children, looking back, can trace God's leading to take a certain action in their lives, to a "chain" of co-incidences. I'd like to tell you of one such. It began with a talk with a youth of 18 who had already felt a strong call from God to do missionary work—just a year too young to enter a certain theological college. What should he do in that year? He suggested farm work. That's how it started.

Agriculture, could an ordained man take part in that? A pamphlet giving qualifications needed for missionaries was examined, and there it was: "Agricultural Science."

Next, from enquiries made by a young graduate, also hoping to go to the Mission Field, full particulars were given of that course at the Melbourne University.

Two days later came a letter (Oct. '44), from Miss Latimer, of Victorian C.M.S., a teacher in Arusha School, Tanganyika. A bad food famine had taken place and Australia had sent thousands of pounds in money for its relief. What could be done to prevent its recurrence? Speaking of the sum of £5,000,000 voted by Parliament in 1939 for research and development in its colonial empire in Africa, plans for which were in abeyance because of the war, she says:—

"One could make a list of scientific problems with which this land is faced, quite apart from the social and religious ones. For instance, there are problems of medicine, agriculture, water, erosion, standards of living and safe-guarding of all that is good in the life of the African. We as Christians know that the Gospel of Jesus Christ must be proclaimed, and that any plan for development must have a Christian basis.

"One of these big problems is that of food and nutrition, which is at the root of many troubles. When food is plentiful and more varied, not only do deficiency diseases like scurvy and tropical ulcer disappear, but resistance is increased to other bodily and mental ailments. Better food supplies involve work by agriculturalists in learning more scientific methods and introducing better systems of growing crops.

"Deterioration and erosion of soil cause changes of environment for Africans. The fact that tropical soils are lost if too much is expected from them has been recognised for centur-

ies by native farmers, who practice the system of shifting cultivation to guard against it. The problem of the agriculturalist is to change the proportion of cropping years to fallow years by introducing improved methods, such as rotation of crops and enriching the soil, with the final object of establishing systems of mixed farming instead of shifting cultivation."

There again, agriculturalists are wanted.

That same day, scanning the C.M.S. "Outlook" for August, it appeared again, right on the front page, "The Church and the Farmer in Nigeria," by G. E. I. Cockin. This said that C.M.S. had appointed for the first time, an agricultural missionary, who was giving a rural bias to the educational work; but more important still, putting it on the map for all, because, as the great mass of people in that country are farmers, and all depend directly or indirectly on the land for their living, it concerns everyone, missionary, pastor and teacher.

But let Mr. Cockin speak for himself:—

"Some people may be thinking: "Yes, it is a very good thing to improve agriculture, but is that really the job of a missionary society?" Of course it is not. Our job is to preach the Gospel. But the Gospel is not effectively preached until the preaching awakes response and that response will include action. The preacher, especially when addressing so practical a person as the African, must present his challenge in a concrete form—otherwise the only result may be pious feelings that cut no ice.

"The two great realms of life in which most of us can practise our Christianity are our home, and our work. I believe that at home one of the reasons why Christianity seems to mean little to many people, and why you find less men than women in church, is that the main sphere in which we have been taught to practise it is the home—and the home unfortunately plays an ever less important part in our lives and thoughts. A man is not shown the relevance of Christianity to his work, his trade union, or his sport, for that side of his life is a different world from the one which the preacher inhabits. There is the same danger that in Africa the Church may be ousted by the spread of more popular forms of amusement unless it can show that Christianity is not just a sideshow but has much to say in the dominant interest of their lives—which for the mass of Africans will continue to be farming. And whether we missionaries are interested or not, God is. He cares. He is glad when Nweke stays at home in the holidays to plant his mother's yams although it means refusing the tempting invitation to visit a friend in Lagos; He is sorry when Hezekiah (and he the churchwarden too!) diverts the flood water off his own farm in such a way that it ruins that of a neighbour lower down the hill, or when the bush is burnt year after year so that the soil deteriorates and there will be no farms at all for succeeding generations. What opportunity

lies for moral decision, for obedience to—or rejection of—the Gospel, does the founding of a village co-operative society give! Yet we often overlook, through ignorance, this great field for the practice of our people's faith, and our preaching becomes irksome to them when our only appeal for service seems to be for the giving of money and our only appeal for self-sacrifice is in the realm of marriage and sex.

"In the Niger Diocese only a small beginning has been made in the re-orientation of our work that is needed if we are to bring new life to the villages. But no one with any knowledge of Church History and especially of missionary history will be sceptical merely because the beginning is small. An African has a great love for his village; he leaves it not because he dislikes it but so that he may bring back to it the wealth and the new ideas to be found in the towns. There is a need for men who can show them that there are unsuspected riches in the village itself for those who know how to find them, riches that do not destroy the soul in the getting."

The printing of this article is the first action arising from this "Chain of Coincidences." It is not complete. We shall have numbers of our Christian young men released shortly, full of unrest and questioning as to what to do next. Perhaps God will say to them, "Whom shall I send, and who will go for us?" And why not land-girls in the Mission Field? In East Africa almost all this work is done by women. What an opportunity it would give to get right into their lives, to raise their standard of living, safe-guarding all that is good, because it would teach them that whatever it is, eating or drinking, it is possible to do it to the Glory of God. — (S. A. Dixon).

CHRISTIAN FRONT NEWS.

The London "Times" recently gave information concerning the death of the Rev. Alfred Sadd, a young missionary of the London Missionary Society, who met his death at the hands of the Japanese on Tarawa in the Gilbert Islands. When he was arrested, Mr. Sadd refused to walk on a Union Jack which the Japanese laid in front of him, but, according to native reports, "gathered it in his arms and kissed it." With twenty-one other men, he was put to forced labour in Tarawa, and later taken out to be shot. A native pastor says: "They were very heavy-hearted, but Mr. Sadd went out and stood in front of them and spoke words of cheer. When he had finished, he went back and stood a little in front of them so that he would be the first to die." The British and American authorities have erected a memorial on Betic Islet in the Tarawa atoll.

Mr. Sadd had worked for several years in one of the most isolated stations occupied by British missionaries. His death is a cause of deep regret, although the manner in which he met it will bring lasting honour both to his country and his faith.—From the High Commissioner for the United Kingdom. 15th December, 1944.

A CHRISTIAN AT SEA.

(By A Chaplain, R.A.N.)

It was a spring day in 1942 and about 06.00 when the two scuttles were opened letting in a flood of light that awakened me. A few minutes later a hand rested on my shoulder and an unfamiliar voice said, "Chaplain, sir, are you awake? Do you have your tea weak or strong?" I opened my eyes and muttered, "weak but hot." My steward was just then passing through the curtain separating my cabin from the flat, and, for the first time, I realised my new life had begun. I was lonely.

The arrival of morning tea a few minutes later was no compensation for the loss of homely surroundings. And, as I lay on my bunk sipping the milky, hot liquid and inhaling the air which blew in freshly from the sea I remembered that I had been lonely before and that those times had been periods of joy because I was thrown more and more into the presence of our Master — I put aside my tea, pulled off the bed linen, and kneeling on the rolling deck enjoyed close communion with the Lord.

Ashore, I had often preached on prayer and some who read these words have heard my sermons on that subject—not only that, I believed what I had learnt and taught; but the sweet refreshing experience of being alone with God was now as never before a reality and blessing to me. When, by reason of the total absence not only of fellowship with Christians, but of friends of any sort, one is cast completely upon God he knows the power and value of prayer. His confidence in God increases.

The secret is to begin the day with God. One day not commenced with prayer, before breakfast, is an open door to another such day, so it is necessary to make it a habit and to keep it a habit in order to gain the most from the practise of prayer. How much comfort I found by prayer on that first day at sea can only be measured by computing the extent of the change in my heart between 06.00 and 06.30.

It was 08.30 and both watches had been piped to muster on the quarter deck. We were all there; the paymaster, medical, dental, executive, instruction and engineering officers. The handrail on the hatch was seen to move. Someone was ascending on to the quarter deck. The commander's voice rapped out, "Both watches: both watches—atten-shun." He finished as the Admiral stepped on to the quarter deck, saluted and took his place beside the captain. The ratings were facing inboard on both sides ranging along the whole of the quarter deck. The officers were facing 'fow'd and lined about four deep athwartships at the very stern. "Off caps — stand at ease; stand easy." From my place I walked forward and took up a position midships and announced the hymn. Beneath "Y" gun turret the band began to play and all around me I could see the flutter of cardboard as they turned the hymn sheets to "Holy Father, in Thy Mercy, hear our anxious prayer."

Keep our loved ones, now far distant, near Thy care."

I began to sing and hundreds of voices joined in with me, and our only companions, a few gulls and an albatross started off for a minute as if not expecting the sudden outburst of song. I listened. It has been my custom ashore to sing the same hymn every Sunday for the

folk we loved and who were away in battle. Now the men engaged in fighting service were singing it for the folks at home. It touched me especially as I knew they meant it, perhaps even more than the shoresiders seemed to. On they went, "When in sorrow, when in danger their distress.

We had finished and the band played Amen. "Psalm 1: Blessed is the man that walketh not in the counsel of the ungodly, who standeth not in the way of sinners who sitteth not in the seat of the scornful When I had finished we joined in the Lord's Prayer and then in another two prayers for our loved ones, our King and Allies and their cause and for our Task Force. Then came the Grace. Afterwards we dispersed.

When we are at anchor all this is preceded by the playing of the National Anthem and the Star-Spangled Banner as the ensign is hoisted to the mainmast while every officer stands at the salute and the guard presents arms.

What a lesson to civilians. Let it be known that hardly a day commences in the flagship of the Royal Australian Navy without a short service of prayer with a reading of scripture and a hymn.

You may be interested to know the prayer that I compiled so as to provide one sufficiently comprehensive to cover most petitions in one prayer. There is very little that is original in it. Here it is:

"Almighty God, the Refuge of all that put their trust in Thee, We turn to Thee in this time of peril and danger, temptation and trouble, and pray that Thou wilt be a Defence unto us in the face of our enemy. Make it appear that Thou art our Saviour and mighty Deliverer, We beseech Thee.

"Bless also, we pray, the King and his Dominions and Allies throughout the world. Give grace and heavenly wisdom to the leaders of their governments, and those responsible for the movements of their navies, armies and air forces.

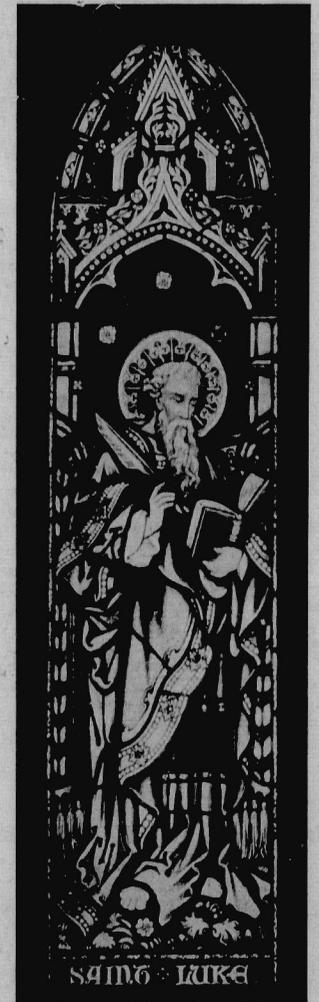
"Turn the hearts of our peoples to Thyself in penitence and faith. Give to all sailors, soldiers and airmen courage for their tasks and the compensation of the knowledge of Thy Son. Bless this ship and all who serve with us in the Fleet—Order our doings with Thy most gracious favour, and turn our hearts from sin and shame.

"Finally we commend to Thee our loved ones at home. Bless them with safety for their bodies, prosperity for their welfare and above all, salvation for their souls. These things we ask in and for the Name of our Lord Jesus Christ."

If only "church" people went to church on Sundays as regularly as we worship at sea the increase in spiritual knowledge would make itself felt in our blatantly-immoral country.

All this was a comfort to me especially when Sunday came and we had a full service on the quarter deck where the captain read the lesson and we had four hymns, the Trinity (the last verse of "For those in peril on the sea," which is sung every Sunday) and the National Anthem. There was an address as there always is on Sunday, and I preached on the text, "What is a man profited, if he shall gain the whole world, and lose his own soul?" Matt. 16: 26. It is very different preaching to a ship's company from addressing a congregation. I have noticed a great change in my addresses over the last five or six months.

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CORRESPONDENCE.

AN APPRECIATION.

(To the Editor, "Church Record.")

Dear Sir,—

I write to say thanks for the splendid letter and article on the question, "Church, Mr. Warwick Fairfax and the Herald."

I dealt with Mr. Fairfax's criticisms of the Church in a recent broadcast, and so I was delighted to read your forthright, timely, and effective reply.

As for the censoring of letters by the "Herald," we have had a very sad experience of that, especially during the "wet" canteen controversy—the "Herald" publishing dozens of letters in favour, but very few against.

Again thanking you,

Yours sincerely,

O. A. PIGGOTT,

Gen. Secretary.

GIVE A CHAP A CHANCE! A CHALLENGE.

(To the Editor, "Church Record.")

The Home Mission Society has issued a booklet in connection with work amongst problem youth entitled "Give A Chap A Chance." A Sydney business man — non-Anglican — in response to the Appeal is giving £100 providing that 4 Anglicans (or groups of Anglicans) will give a similar amount. The donor says in his letter that this work is worthy of every support.

Through the Children's Court Chaplaincy the Charlton Memorial Home at Glebe and other activities of the Society many young people are being helped to Christian Citizenship.

I shall be pleased to send the booklet "Give A Chap A Chance" to any address.

Forward your cheque or enquiry to Canon R. B. Robinson, Home Mission Society, Diocesan Church House, George St., Sydney.

CHRISTIAN MEDICAL MISSIONS IN INDIA.

Remarkable Achievements Revealed in Statistics.

It has been revealed by recent statistics, published by the Christian Medical Association of India, Burma, and Ceylon, that Christian medical missions in India now maintain 288 hospitals, 641 dispensaries, 10 tuberculosis sanatoria, and 62 leper homes. There are in addition, 720 doctors and 1400 nurses (European and Indian) devoting themselves to this important work. In one year there are about 300,000 in-patients and over 6,600,000 out-patient attendances. The effort is co-operative, and includes all denominations.

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Australian Church News.

Diocese of Sydney.

PARISH NEWS.

St. Stephen's, Penrith.—In an endeavour to impress upon parents and godparents the responsibilities that they should fulfil with respect to the baptism of a child, the Rector, the Rev. R. S. Chapple has prepared a Form of Application for Baptism to which is attached an explanation of the Sacrament.

St. Matthew's, Bondi.—The Rector, the Rev. R. A. Pollard, was suddenly taken ill on the 23rd December, and was unable to minister at the Christmas services. After a fortnight in bed he was able to be about again and is now recovering rapidly. Various clergy kindly took the services during the Rector's illness. Parishioners and friends are delighted to know of his improvement. At the last meeting of the Parish Council it was found possible to pay off the remainder of the Church debt, an amount of £75.

St. Alban's, Belmore.—The special free-will offering Sunday held in December has resulted in the receipt of £415 to date. This splendid response has been most encouraging.

St. Paul's, West Manly.—It has been decided to ask at the next session of the Diocesan Synod that the Parochial District of West Manly be raised to the status of a full parish. Much progress has been made in the area in recent years, and it is felt that there is a good case for presentation to Synod, with every prospect of a successful application.

St. Michael's, Vaucluse.—On Sunday, November 26, during the morning service at 10.30, another beautiful window of three lights in stained glass was dedicated in a special form of service arranged by the rector.

This window is in the south transept and is donated by Mrs. Denneen and her sons, Dr. Scott and Dr. Denneen, in remembrance of her husband on their father, William Henry Denneen, who died at "St. Anns," Fisher Ave., Vaucluse, on March 14, 1942. This window will be an added embellishment to the lovely stone church and will match the corresponding Nettlefold window in the north transept. This new window illustrates seven of the miracles performed by our Lord Jesus Christ when on earth. The titles of the miracles are as follows: Turning Water into Wine, Stilling the Storm, Centurion's Servant, Feeding the Five Thousand, Healing the Ten Lepers, Blind Bartimeus, The Raising of Lazarus.

This window, with its sacred subjects from the Bible, will add to the many other pictures from God's Word seen in the windows of St. Michael's Church. In the years to come people while at worship, or resting in the church, will be able by these stories in painted glass to contemplate Heavenly things.

The Sanctuary, Chancel, Chapel and Baptistry are now complete with stained glass windows. The nave is the next part of our

church to be treated. Already two windows have been inquired for, but arrangements have not been finalised.

The window was designed and executed by the well-known firm of John Ashwin and Co., Sydney.

THE ARCHBISHOP'S NEW YEAR MESSAGE.

"First let me wish you all a very happy New Year. I pray God that it may be full of blessing for you, both in body and spirit. We stand, as has been so beautifully expressed, at the gate of the year.' Doubtless we have many hopes, and so far as these are consistent with the righteous and loving will of God we may work and pray and trust for their fulfilment, leaving it to His divine wisdom and His care for us to decide what is best for us. I am sure it will be good for us all at this time to survey the year that is past and reckon up all the blessings He has bestowed upon us—health, happiness, progress, courage, grace and the assurance of His presence and enabling as the days passed by. The God of the past is the God of the future, so with renewed courage we can face the tasks and the trials of the coming year. Many of us, no doubt, are anxious—not indeed for ourselves, but for those we love. Let us resolve to cast all our care upon Him; for He careth for us. Doubtless, also, many of us are wondering whether the New Year upon which we have entered will see the end of the war. Let us hope and let us pray that it will. We believe our cause is righteous and this is one reason why we are justified in praying that God may give us the victory. There is, however, a nobler and a wiser prayer than that for victory; it is that we may employ the victory for God's glory. It would seem that we have yet to learn that it is only in seeking the glory of God that the true greatness of man is to be realised; and not only his greatness be realised, but has peace be guaranteed and his security established.

"The world is not poor; it is wealthy, as our vast expenditure upon war abundantly testifies. The world is not ignorant; it is educated, as the triumphs of science bear witness. But the world has not taken God into the reckoning; His glory has meant little or nothing to us; the establishment of His kingdom—which means the recognition of His sovereignty—has been the concern of the few and not of the many. Can we fail to see the bankruptcy of wealth and knowledge in a world that is not, and seemingly refuses to be, God-controlled? The greatest prayer that we can pray as we enter upon this New Year is the prayer Our Lord Himself has taught us, wherein He showed that the material ultimately depends upon the spiritual; that freedom from want and freedom from war have their permanent foundation in the establishment of the Kingdom of God. The Lord's Prayer has more in it than many people are aware."—(Diocesan News.)

A FINE ACHIEVEMENT.

St. Mark's, West Wollongong, a war-built church, cost £2,500. An appeal was made at Christmas to reduce the debt, which now stands at £250. The choir of 25 under the leadership of W. Winter, made a present of four silky oak seats costing £50 for a Christmas present. There were 260 communicants on Christmas Day. £80 was set apart for a new rectory donated by the Women's Guild. Two years ago a union church was in use. The rector, Rev. A.

yer, has helped to put up 12 churches in various parts of Australia.

BROADCAST DEVOTIONS.

The following Devotional periods have been arranged for on 2CH at 10.30 a.m.:—Saturday, Jan. 27, Rev. G. Christopher, of Balmain; Friday, Feb. 2, Rev. R. J. Hewett, of Mosman; Thursday, Feb. 8, Rev. K. N. Shelley, of Sans Souci; Wednesday, Feb. 14, Rev. W. K. Deasey, of Belmore.

ORDINATION OF DEACONESSES.

Four members of Deaconess House were set apart as deaconesses in the Cathedral on Wednesday, Dec. 27, by the Archbishop. They were: the Misses C. Curtis, V. Fewling, P. King, and Mrs. R. Hudson. The Chaplain of the Institution, Canon R. B. Robinson, presented the ordinands and preached the sermon, his subject being "Mary of Bethany."

Diocese of Newcastle.

TENTH ANNUAL CAMP.

(From the Secretary.)

The tenth annual camp of the Newcastle Diocesan section of the Church of England Boys' Society, which commenced on Boxing Day, and concluded on January 2nd, was the most successful camp arranged by the Society. The site was Evan's Estate, situated about two miles south of Swansea, overlooking Lake Macquarie, and well shaded with many tall trees. Twenty tents housed the boys, and in addition there were the headquarters and quarter master's tents.

About 125 members attended from St. Mary's (West Maitland), St. Augustine's (Merewether), St. John's (Newcastle), All Saint's (Singleton), St. John's (Cessnock), St. Paul's (Kurri), St. Andrew's (Mayfield), St. Phillip's (Waratah), St. Mark's (Islington), St. John's (Lambton), St. Alban's (Warners Bay), and St. James (Morpeth), who were under the leadership of Capt. K. J. Steel, of the Church Army, Mr. H. L. Arkell, of Waratah, and Mr. W. C. Taylor, of West Maitland, assisted by the Rev. V. Pitcher, the Rev. G. D. Griffith, the Rev. W. Weston, Messrs. H. Blair, G. Burrell, and A. Alderton.

The Rev. L. L. Richardson, of Mayfield, was camp captain, and Mr. C. Cook of Waratah, cooking supervisor.

Camp routine was strict: 6.30 a.m., rise and shine; 6.45 a.m., parade, P.T. and swim; 8 a.m., breakfast; 9.15 a.m., devotions; tent inspections; 9.30 a.m., morning programme; 12.30 p.m., dinner; 1 p.m., rest period; 1.30 p.m., free period; 2 p.m., parade; 2.15 p.m., afternoon programme; 5.30 p.m., tea; 6.45 p.m., devotions; 10 p.m., lights out.

The programme was a varied and interesting one, and included hiking, swimming, fishing, boating, and was much enjoyed by all.

The celebration of Holy Communion in an open-air chapel was a daily feature, while on Sunday evensong was said.

Visitors were frequent. Thursday, December 28 was the official visiting day, when the Lord Bishop of Newcastle (Rt. Rev. F. De Witt Batty), and the Dean of Newcastle (the Very Rev. A. E. Morris), made an inspection of the site, and were entertained at dinner.

During the afternoon, the Bishop announced his intention of awarding a banner to the most efficient branch in camp.

On Friday, December 29, a sports meeting was conducted. St. Mary's (West Maitland) won the junior section, St. Philip's (Waratah) the intermediate, and All Saint's (Singleton) the senior.

At the swimming carnival on Saturday, December 30, St. Mary's (West Maitland) won the junior section, St. John's (Cessnock) the intermediate, and St. John's (Newcastle) the senior.

Tent inspection competition was won by St. John's (Lambton), and the McCulloch flag for camp efficiency by St. John's (Newcastle).

VICTORIA.

Diocese of Melbourne.

CHRISTIAN EDUCATION IN SCHOOLS.

The Council for Christian Education in Schools (formerly known as The Joint Council for Religious Instruction in the State Schools of Victoria), was hoping to complete its £10,000 appeal by the end of the year. At the end of November the amount in hand was £7,700. The Dean of Melbourne (the Very Rev. H. T. Langley), the chairman of this Council, and the officers and members of the Council are making a special appeal to Churches, Sunday Schools and Church organisations throughout Victoria to make donations before, or during, the Christmas season so that developmental plans which have been made may proceed from the beginning of 1945 with financial support for the immediate future guaranteed.

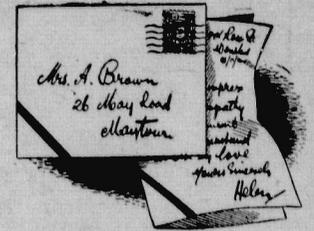
Twelve members of the Council, apart from the Chairman, represent the Church of England, Presbyterians and Methodists have six representatives each, and there are two for the Baptist and Congregationalist Churches, the Churches of Christ and The Salvation Army. The Bishop of Gippsland represents this Diocese on the Council.

The Council is planning a reorganisation of the work of Christian teaching in more than 2000 State Schools. The importance of the enterprise can be gauged from the fact that nearly one half of the 200,000 children in Victorian State Schools do not go to Sunday School. Details of the plans to provide training facilities for voluntary instructors are now being worked out by a committee and the training work will begin in 1945. A new range of teachers' handbooks and pupils' textbooks on the basis of a new syllabus is to be prepared. Printed lessons with additional reading matter are to be provided for more than 3,000 children in remote country schools who are dependent for Scripture teaching upon correspondence lessons provided by the Council. The first of these new lessons will be issued in March, 1945, replacing the single page, type-written Bible story which has been sent out formerly. Other plans are being formulated.

This is work worthy of the support of the Churches and churchmen. Donations may be sent to Dean Langley, Chairman, The Council for Christian Education in Schools, 31 Queen St., Melbourne, C.I.

SCOTCHED AGAIN.

In the "Daily Digest" column of "The Argus" recently there was a paragraph explaining the titles of, and relationship between, the Archbishops of Canterbury and York in which appeared the fallacious comment "In the year 1353, almost 200 years before there was a Church of England."



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The Dean and the Rev. R. H. B. Williams promptly and pointedly corrected this erroneous remark, the latter aptly pointing out that "to say that the respective spheres of the Archbishops were defined before the Church of England existed is equivalent to saying that the right and left hands performed their respective functions before the body was formed."

So once again this persistent notion that our Church originated in Reformation times has been scotched, but probably not killed. —"C.E. Messenger."

Diocese of Ballarat.

AMY COUPE.

While I was writing matter for this issue of the "Chronicle" at 7 a.m. on 13th December, I received a telephone call from Canon Coupe, Vicar of Portland, to tell me that his wife had just died. I was very grieved that I could not go straight to Portland, as I was engaged to go to Stawell for the Induction of the new Vicar, the Rev. Leslie Kordell, and then to Cobden, Timboon and the Heytesbury Forest for confirmations and other services.

Ever since I came to the Diocese I have had a special affection for Canon and Mrs. Coupe. The Canon is the oldest priest in the Diocese and the last of Bishop Thornton's men. He is one of my Chaplains, and one whose advice, because of his age and experience, is always valuable. Besides all this, Canon and Mrs. Coupe's home was the first vicarage I stayed at in the Diocese. Archdeacon Bennett was with me as my guide on that occasion as it was my first journey through that part of the Diocese. We both stayed with the Canon and Mrs. Coupe, and I well remember the good fellowship as well as the fun and banter in which Mrs. Coupe

revelled. When I go to Portland I shall miss her greatly as will many, many others.—From "Bishop's Letter."

SOUTH AUSTRALIA.

Diocese of Adelaide.

"BACK TO ST. PAUL'S."

Large congregations attended the "Back to St. Paul's" services at St. Paul's Church, Pulteney Street, on November 26. The Bishop of Adelaide was the preacher at the morning session, and the rector (Rev. A. E. Kain) preached at evensong.

His Excellency the Lieutenant Governor (Sir Mellis Napier) read the second lesson, and the first lesson was read by Mr. F. Lancelot Parsons, representing some of the firms in the parish boundaries. Lady Napier was also present at the evening service. In the direct giving appeal £269 was received.

H. C. GURNEY'S WATER COLOURS.

(By H. E. Fuller.)

The exhibition of water colours of "The Mountains and Deserts of Southern Persia," was opened recently by Lady Mawson at the Royal Society of Arts Gallery, is a unique and interesting collection which gives a realistic and impressively comprehensive view of a country which has been little known to the outer world until fairly recently.

Mr. Gurney is a Master of Science of the University of Adelaide, who for the past eight years has been doing mission work for the Church Missionary Society, being first stationed at the Stuart Memorial College at Isphahan. His work, however, has necessitated his travelling to other important centres, covering hundreds of miles. His leisure has been spent in sketching the different aspects of the country.

The vast expanse of desert, and the majestic dignity of distant mountains, stark but colourful, have been cleverly and faithfully depicted in clear, direct water colour by Mr. Gurney. Particularly interesting is "Desert Road," a bare track along which the huge quantity of war material of all kinds was transported to Russia. "Weathered Peaks, Kerman," is a striking effect of storm and stress, whilst some marvellous colour is seen in "Kupahah Range" in the same district. Strongly contrasting is the picture entitled "Village Under the Snows," which comes with rather a shock. More charming colour is to be seen in "Rolling Uplands," the gentle slopes in Hamadan, leading up to distant peaks. "Qalar, near Shiraz," is another colourful district. "Mountain Wilderness" is well set against a little oasis glowing with cool greens. Many of the sketches deal with mosques, which date back for centuries.

River scenes impress one with the natural beauty of the country where water runs. "River and Mountain, Isfahan," has luscious greens reflected in the river, and "Harvesting, Isfahan," has a delightful background of green trees. "Irrigated Wheat Fields, Yezd," indicates rich results of civilised methods, and there is more rich colour in "Poplars, Isfahan."

Visitors to this exhibition, will in no way be disappointed in a careful inspection of Mr. Gurney's artistic work. Variety is provided by the inclusion of artistic workman-

ship by the Persians in the way of hangings, curtains and curios.—From "The Advertiser," Dec. 15.

Mr. and Mrs. Gurney are now on 12 months' furlough.

THE PADRES.

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"Up to December, 1942, thirty have won decorations for gallantry. At Dunkirk, when the time came for him to embark for safety, one chaplain returned again and again to take help to the men on shore and in the end lost his life in doing so. At the time of the embarkation of their brigade from Crete, three chaplains, Church of England, Roman Catholic, and Free Churchman, explained to the Brigadier that their job was to stay behind with the wounded in hospital."

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