

A TRULY PATRIOTIC

MESSAGE FOR THE PENITENCE

The Confessing Synod of which Berlin is the centre has issued the following statement of penitence, November 21.

"The Confessing Synod which has convened for brotherly counselling, asks with their pastors and elders in the presence of the holy Father of our Lord Jesus that all Christians pray with the Prophet Jeremiah in the words: 'Turn thou us unto thee, O Lord, for our back is turned.'"

God's Word, as it has been proclaimed by the Confessing Church during the last years, has been an anti-Christian despotism and again warned our rulers against the godless lead toward destruction. At the righteous judgment of our holy God, we are not subject to the verdict of other human beings who fear of His judgment and His grace. Before God we are guilty concerning our own immeasurable guilt. Before God we cannot excuse ourselves. To Him we are not one a hundred! We are condemned by our unbelief and our silence. Before Him we stand against us all the innocent victims of the blaspheming of His Holy Name and the inhumanities which we have committed especially against the Jews. We know ourselves to be in the guilt of participating in the crimes which have stained the earth throughout the world, we are guilty before God, escape the great burden of guilt which rests upon us. We should seek to justify them, let us Christians, we who are called to live by His grace, do not defend our friends or foe nor ourselves, but rather submit to a merciful God. Let us be baptized in the blood of His dear Son, our Saviour, to permit us to return to His holy will, and turn to the peace of His Kingdom.

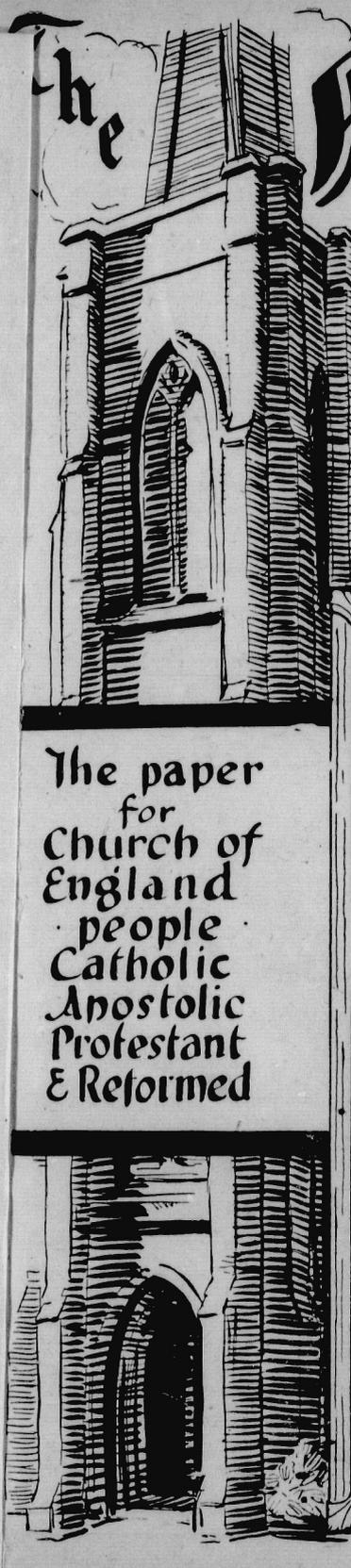
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Catholic
Apostolic
Protestant
& Reformed



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NOTES AND COMMENTS.

Ash Wednesday comes this year on March 6. The service for the day should include the Litany and Lent. Communion. Both of these services are being less and less used, in spite of the rubrical directions and the clergyman's ordination promise in relation to the Prayer Book. The Litany is thought to encroach too much on the patience of a congregation and so a beautiful and congregational form of prayer is largely omitted. The use of the Communion Service is still more rare, and the remembrance again made of sin and its condemnation is omitted — a crude and ignorant concession to aesthetic feeling. The Communion Service begins with an exhortation intended to make men think and examine themselves in God's sight about their sins and failings. Quite contrary to shallow thought the warnings that are read from Holy Writ are read not as a condemnation of the people who are not inside the Church, but as a solemn reminder to the assembled congregation of the heinousness of sin and the necessity for them to be watchful and ever repentant in regard to their own failings. There is no condemnation of the people outside the Church, but a very urgent warning and exhortation to consistency of life for those who are present as worshippers. So the Service of Communion strikes the true Lenten note, showing the urgency of self-denial and penitence coupled with a sincere self-examination for all the members of the Church.

Everywhere in the Church of God and especially in our own Empire the question of Evangelism is under earnest consideration. There are many who say that Christianity is played out, which cannot be true, for "Christianity is Christ." But many

others complain that the Church has lost its power and consequently is not a transforming influence in a world that has drifted into real disaster. There may be truth in this complaint, and we do well to enquire earnestly how it has come about that there can be any semblance of truth in such an indictment. Too frequently it is forgotten and has been forgotten by the large number of rank and file members of the Christian Church, that the ministry is Christ's gift to the Church for the fitting of the Church in all its membership, "The Saints," for their work in building up the Body of the Lord Jesus. It is largely because the ordinary members of the Christian Church have been luke warm in carrying out their part in the building up by way of definite Christian witness that the present condition of things has come about. Any evangelism for the nation must first begin at the House of God. Clergy and people alike, especially communicant members, should do some special self-examination such as the Lenten season encourages with a view to a renewal of self-consecration to Christ and the tasks He has set us. "Ye shall be my witnesses." We commend to our readers' notice for circulation amongst church people a leaflet entitled "Not a one man's job," and advertised in our columns.

A committee of inquiry has been discussing this problem in the home land, under the chairmanship of Dr. Neville Lovett, Bishop of Salisbury. They have reached the conclusion that the chief reasons for this unhappy state of affairs are to be found in the gabbling through the prayers, perfunctory sermons and overpowering choirs. The report says "bad enunciation by some priests during prayers often gives the impression of boredom and lack of thoughtfulness and conviction." This is all too true. We are often astonished, as we listen to the reading of prayers and Lessons at rapidity and bad enunciation on the part of men who are looked up to by their younger brethren. It reveals a strange unthoughtfulness leading to distinct irreverence and spoils the service for devout worshippers and is unhelpful in relation to those members of congregation whose convictions are still in a state of flux. The further criticism is justified that "Choirs should not frustrate congregations by drowning or dominating their voices. Worshippers

want to take a full part in the singing." They are in church to worship, not to be entertained and the musical portion of a service fails if the congregation is not helped to worship by the ministry of a consecrated and self-forgetting choir and its leaders. This subject has been brought prominently before Sydney and other Church people recently by the School of Church Music inaugurated by Bishop Pilcher, of Sydney, and also by an excellent report on the subject just issued by the Diocese of Auckland.

This great discovery, whose use in war has been so startling and satisfying as to bring the Japanese war to a speedy end, is to be explored and improved upon, not only for use in warfare, but in the hope that the atomic energy will be found beneficial as an agency of power in the interests of our peacetime activities. We can quite sympathise with the people of Didcot, in Berkshire, whose fine R.A.F. premises, and of such value during the years of war, has been selected for the building of the atomic bomb plant in England. A good story is going that, when some of the villagers heard of the Government proposal, they were filled with alarm and appealed to their local vicar. But he sought to comfort their fears by telling them that there was no need for them to worry, as in case of any untoward explosion they would be sure to know nothing about it.

From Melbourne there comes the information that a radio performer and a broadcasting station are to be warned as a result of a complaint that objectionable matter has been broadcast. This is all to the good, but we cannot help stating our conviction that the whole subject of broadcasting matter should be reviewed by a capable commission representing all public interests in order to clarify the ideals, if any, that are being aimed at by the people who have the very serious responsibility of letting loose throughout the State and Commonwealth, day by day, subject matter confessedly potential for great good or great evil. Recently it has been found necessary to lay down very clear regulations in reference to our younger listeners; but this does not go far enough. The A.B.C. is sponsoring a competition with generous monetary prizes for jokes or funny in-

cidents and sayings. We wonder if the sponsors for our usual entertainment realise that by the awarding of these prizes they are setting up a standard in the minds of hundreds of thousands of listeners, old and young, as to the merits of a joke or funny incident. The record in a recent issue of the A.B.C. Weekly is not very enheartening. A child's innocent mistake in statement may become very vulgar on repetition by adults. In the same issue of the "Weekly" there is revealed a divine discontent on the part of some listeners with the ordinary programmes that are given and Mr. H. D. Black, the well-known broadcaster is quoted as moving in the direction of programmes of a more consistently serious nature.

We are glad to see that the A.L.P. Conference is democratic enough in its outlook on this serious question to decide that it is not just a matter for a Parliament which was elected on other issues, but that a referendum is necessary before any important change is made in the present laws. It is difficult to understand how any self-respecting legislator can think otherwise. As a correspondent in one of the Sydney papers recently said, "It is difficult to imagine any thinker who is sane advocating extension of liquor-trading hours in one breath, and in the next indicating that war-time necessity called for restriction of these hours." The writer goes on to say:—

"No Government that has the welfare of the masses at heart will contemplate for one moment an extension of liquor hours. The incalculable misery caused in thousands of working-class homes through the late trading hours was one of the greatest factors in influencing the vote that swept those bad old days away."

The exhibition of drunkenness with its usual concomitants that we have been treated to of recent years should rouse all right-thinking men and women, especially those who are definitely Christian, to become vocal in their abhorrence of the present licence permitted to a trade that has such a demoralising and impoverishing effect upon our fellow citizens. The measures of "reform" emanating from the U.L.V.A. should be very seriously considered before they are accepted as really reforming amendments of our present laws. The money that has been literally poured out by that association and its kindred in other parts of the Empire in order to avert a wholesome restraint of the traffic should make us very wary in adopting

any so-called reforms that they are prepared to bring forward. It is due to the people as a whole and especially to the people of slender means that the present laws should be closely adhered to by the trade, and it is up to the Government to let the police know that they are prepared to support them in their endeavour to protect the public, and not the publican, in this matter.

The Government of the mother state is evidently on the side of the gambling element in the community and also suspected of sympathy with the liquor traffic. "Grit," the organ of the N.S.W. Temperance Alliance is outspoken in its condemnation of the Government's attitude to moral questions. It says, "The Government instead of helping all uplift movements with every ounce of resource at its command, has elected to bestow its patronage and its financial backing on those very habits which brought us down in pre-war days and utterly unfitted us to meet the enemy when he came down upon us." The Standing Committee of the Sydney Diocese recently sent in a motion of protest against the proposed Government Bill to increase betting facilities. The following resolution was passed by that committee unanimously:—

"This Committee views with grave concern the proposal of the Government to introduce a Bill providing for mid-week racing fixtures. Previous experience has shown that mid-week racing exercises a very deleterious effect on industry by disturbing the minds of workers and offers great opportunity for the increase of illegal betting.

"In these days of post-war reconstruction it is essential that every effort should be made to place industry on a high level of efficiency. The encouragement of greater facilities for betting and gambling and the dislocation caused by the purveying of race news will act disadvantageously on any effort the Government may put forth to encourage this desirable end."

Church people generally should back up this protest of its leaders by appealing to their local members for support against the proposed Bill.

Miss Constance Isom, well-known at St. Luke's, Adelaide, is leaving shortly for Hyderabad, India, where she is taking over a most important teaching position. This is a climax to whole-hearted and varied church work and a brilliant scholastic record. At St. Luke's Miss Isom was a teacher in the Sunday school and a member of the choir. She is well known in C.M.S. circles as a former member of the League of Youth.

A TRIP TO CHINA.

(By the Archbishop of Sydney and Mrs. Mowll.)

Last Tuesday week the Assembly Hall in Margaret Street, Sydney, was filled beyond capacity to hear a lecture by Archbishop and Mrs. Mowll on their recent trip to China. The lecture was illustrated by some very fine lantern and motion pictures illustrating the beauties of the route and the life of the people of China.

The Archbishop was especially interested in the fine effort of the Government of China to keep her great educational system going in spite of the invasion of the Japanese and all the pain and loss that China had accordingly suffered. The enterprising way in which universities and other schools of learning had been removed from danger areas to the far off hinterland and the generous arrangements for the support of the needy students were beyond praise and gave great hope for the growth of a New China able to take her part effectively in the comity of civilised nations.

Special Psalms and Lessons.

March 3, Quinquagesima.

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

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

March 6, Ash Wednesday.

M.: Isa. lviii; Mark ii 13-22. Psalms 6, 32, 38.

E.: Jonah iii or Prayer of Manasses; Heb. iii 12-iv 13. Psalms 102, 130, 143.

March 10, 1st Sunday in Lent.

M.: Gen. xviii or Eccus. ii, Matt. iii or Heb. vi. Psalm 51.

E.: Gen. xxi 1-21 or xxii 1-19 or Baruch iii 1-14; Mark xiv 1-26 or 2 Cor. iv. Psalms 6, 32, 143.

March 17, 2nd Sunday in Lent.

M.: Gen. xxviii 1-40 or Eccus. iv 11-28; Matt. ix 1-17 or Heb. ix-11. Psalm cxix 1-32.

E.: Gen. xxviii 10 or xxxii 3-30 or Eccus. v 1-14; Mark xiv 27-52 or 2 Cor. v. Psalms cxix 33-72.

A SUMMER SCHOOL OF CHURCH MUSIC.

A Summer School of Church Music was held in the Chapter House of St. Andrew's Cathedral on the evenings of February 4, 5 and 6. The attendance was satisfactory, between two and three hundred being present each evening.

On the Monday evening, Dr. Edgar L. Bainton, the Director of the Conservatorium gave an interesting talk on "The history of music in the Church of England." He conducted us through the centuries from the early years of Christianity in England until the present day. He particularly emphasised the outburst of music in England during the reign of Queen Elizabeth, and spoke of the beauty of the compositions of the Elizabethan composers.

Bishop Pilcher followed with a talk on "Music as an Aid to Devotion." He suggested that we should continually be asking ourselves the question: "Is this or that musical practice which is found in my Church an aid to devotion or not?" He suggested that we should specially ask this question in connection with loud intoned vestry prayers; introductory voluntaries of a loud or light nature; the operatic manner of singing the responses; and even the unnatural voices of some of the Clergy — which is adopted through earnestness, but which generally has exactly the opposite effect to that desired.

On Tuesday, Mr. T. W. Beckett, the Cathedral organist, brought with him a quartette from the Cathedral Choir who sang very delightfully an anthem by Christopher Tye and the well-known anthem by Goss, "O Saviour of the World."

The Bishop spoke on "Hymns and the Congregation," emphasising the fact that hymns are in a special way the congregational part of the Service. He suggested that there was a tendency among organists to hurry the congregation unnecessarily by continually playing ahead of them. This practice produced a feeling of restlessness and made happy congregational singing impossible. He also gave a sketch of the various types of hymn tunes, the Latin Plain Chant, the Genevan Psalm tunes, the German Chorale, the English hymns of the 18th Century and their Victorian successors. He also spoke of the modern movement in hymnody. He suggested that each hymn had its own special character and therefore its own special tempo.

On the third evening Mr. Colin Sapsford gave some interesting illustrations of the way in which the Organist, by playing a carefully prepared variation, could keep up the speed of a hymn without using the methods which are so often used, and which, as we have seen, spoil the hymn singing. The Bishop spoke on chanting, and very quickly had the audience chanting quite naturally in the speech-rhythm method. The rule, he said, is "First of all read the verse of the psalm through reverently and naturally; then sing it on a note in exactly the same manner; and thirdly, sing it in the same way to the tune of the chant."

The pointing of any Psalter may be used as long as these principles are remembered.

The Bishop suggested that a good method for improving the tone quality of the choir, was to train them to sing very slowly and with as rich a tone quality as possible, a sentence which contains nearly all the varied vowel sounds of the English language—"Who would know aught of art must learn and then take his ease."

The audience voted unanimously that the School should be continued on some future occasion. This the Bishop promised to arrange.

AN INTERESTING VISITOR.

(Rev. A. W. Stuart, B.A.)

Rev. W. J. Platt, Home Secretary of the British and Foreign Bible Society, London, is a man of wide experience as a pioneer Missionary in French West Africa. He discovered and followed up the wonderful work of the Prophet Harris on the Ivory Coast, when some 50,000 converts were gathered into the Church, and a series of Mission Stations and Schools built up and organised.

In 1930 Mr. Platt became Bible Society Secretary for Equatorial Africa, with an area to organise extending to Madagascar. Since 1937 he has been Home Secretary for the Society, and has guided the activities of cities and provincial areas through the anxieties of bombing. The Society has over 5,500 auxiliaries, branches and associations in England and Wales.

Besides being the author of several books Mr. Platt is an able and enthusiastic speaker, and will bring a powerful challenge from the London Bible House.

The meetings arranged in Sydney and Suburbs are advertised elsewhere in this issue. Be sure to attend the gathering in your own district, and also come to the Annual Meeting in the Pitt Street Congregational Church on Tuesday, 12th March, at 7.45 p.m., when Mr. Platt will speak on "Bombed into New Life."

QUIET MOMENTS.

"ALL THINGS UNDER HIS FEET."

(By Rev. Roy Lee.)

(Mr. Lee was at one time Vice-President of St. John's College, Morpeth. He is now on the staff of the B.B.C. and is connected with St. Martin's-in-the-Fields, London.)

St. Mark xiii. 24-25. "But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars shall be falling from heaven, and the powers that are in the heavens shall be shaken."

Those words almost literally describe the experience of the people of Hiroshima and Nagasaki this week. The atomic bombs which we dropped upon them were really exploding stars, made by man, and for many hours the two cities were wrapped in thick darkness by the violence which fell upon them from the heavens to destroy them and their inhabitants. The appalling destruction of volcano and earthquake, or tornado and flood, now seems almost as nothing compared with what man can achieve. We have learned how to tap the basic energy of the universe and direct it to our purposes of destruction.

We are rejoicing to-day at the imminent end of the war, which may be announced at any minute. That ending has undoubtedly been hastened by the terrible new weapon. But we cannot give ourselves over to unrestrained rejoicing, free from uneasiness. Our minds must be full of questioning and even foreboding about what this new weapon, this new achievement, means for mankind as a whole. We rejoice that the war is ended, or about to end; we rejoice that we have won a great victory and with it won also the opportunity of ending oppression and enslavement and the brutalisation of human beings that has been going on these years. We rejoice that after the years of struggle, of separation, of sacrifice and hardship, of killing and being killed, we are free to turn our whole minds and energies to the building of peace.

Notice I do not say rebuilding. We have never had peace. We have only had dormant and developing wars. And so it is that to-day our rejoicing must be tempered with great soberness as we ask, "Is this the end of war, or is it only the end of the war?" It will take at least fifty years to recover from this war, and millions yet must die of it. They will die this year and next year and afterwards too from the fam-

ines and disorganisation the war has caused. But if there is another war it will take centuries to recover — if recovery is ever possible.

Let us then to-day be sober and honest in our thinking, and above all let us not drift into easy optimism on the one hand, or into stupefied indifference on the other. We need above all to see clearly where the evil lies. This week we have been told many times that we now have a plain choice before us, but it seems to me that it is not clear to everyone what the choice is, or how it is to be made.

Many people are being led astray by the destructiveness of the new bomb. Two great cities have been largely wiped out and probably 200,000 or more people killed by two small bombs. The scale of destruction horrifies us. Have we already forgotten the millions killed in Poland and Russia and in the prison camps in Germany, often by slow torture or even slower starvation and exposure. This was far more horrifying. And if the new bombs had not fallen to hasten the end of the war, many more than 200,000 of our own people, of our allies and the enemy would have perished. The suffering is less, not greater, because it is packed into a few brief seconds of time instead of being spread out over months and years. But the new bomb does this — it acts as a great magnifying glass to show us what modern war does and what war in the future will be able to do. The atomic bomb itself is not evil. The evil is that men should have to use it.

So we mustn't get misled by talk of innocent people suffering. You and I and other Londoners know that each in his or her own way we civilians were working to win the war. Here we won a great battle, fighting in the factories, the offices, the kitchens. We were all fighting in total war, even if we were not in the front battle line. It is not suffering that we should hate, but evil. God came into the world in Christ to overcome evil, but suffering he took upon Himself. The evil thing is that nations should have to make war. The atomic bomb only magnifies or dramatizes the results of war.

Let me be very clear. War is sometimes necessary to preserve goodness. It may be the only course left, as we found six years ago. The evil is that a situation should arise for the nations to have to make war. War may become necessary because men refuse to follow the other ways to peace and

justice and brotherhood. War is not then evil. What makes war necessary is the evil thing and it always has been evil. It is not more evil because we now have a more destructive weapon. The evil is in the heart of man, not in the weapon he uses. Indeed, we ought to be thankful that the new weapon shows us so clearly and dramatically the destruction and suffering which evil must bring with it. For we can now see plainly what will be the consequences of another war.

But again I say, let us be clear in our minds. People are saying that we must not have another war because the consequences would be so terrible that we cannot bear to think about them. Civilisation and most of mankind could be and probably would be wiped out in a few months. After the first atomic bomb was dropped some journalists began to compute that only a thousand bombs would be needed to destroy most of the people of Japan, a great nation. We have dropped more than that in one big raid over Germany! All this forecast of destruction may be correct, but it only amounts to this: that we mustn't have another war because it won't pay anybody, and will cause a lot of suffering and destruction.

Is that the right reason for stopping war? Is it indeed likely to stop war? It never has in the past, when corresponding destruction was held up to us. There is little reason to suppose it will be more effective in the future.

The true issue, on which the Christian will judge, is the moral one. It is that men the world over — ourselves as well as our enemies, if in different degrees — are still too sinful, too wrapped up in pride, in lust for power, in selfishness and indifference to other people's welfare, too controlled by fear, lacking in the love which God shows to us and bids us show to one another. It is because we pursue the ways of evil, calling them good, that we have continually found ourselves caught up in war and all its horrors.

We are at present trying to build a new world organisation to safeguard peace. Are we going to support it because of reasons of utility, of practical advantage, because it is the safest thing to do? Or are we going to make it the instrument by which we express our love towards our fellow-men everywhere. In the one case, utility and safety, we will put a minimum into it as we did with the old League of Nations and it will fail like

the League of Nations. In the other case, love and service, we will put in a maximum and war will end. Security is not the antidote for war. Love is.

The new discoveries have opened a door into a new world. We stand now upon the threshold. Are we big enough morally to enter into the new world or will we plan it as to make it more horrifying than that from which we are to-day emerging? Will we go on wrapping ourselves round the fears and selfishnesses and little vanities as with a cloak within which we seek material, mental and emotional security? Or are we going to rise to the new opportunity given us by God? That means rising to the full moral stature of our manhood. You remember how the psalm says that God has put all things in subjection under our feet — the fishes of the sea, the beasts of the field, the birds of the air? Now also the energy of the atom. Yes, all things — save man himself.

It is only when man masters his own evil impulses that we shall enter into the inheritance God holds in store for us. For that there is only one way — the way of Christ, the way of service, the way of self-forgetfulness in love. As you look over the world to-day do you see man yet treading that path? If so, and if so only, will there be peace. — From St. Martin's Review.

BLIND MEN MORE EFFICIENT.

A London firm that has been employing forty-two blind men on munitions during the war has decided to retain them all for the peacetime manufacture of artificial jewellery.

Recently the firm carried out tests to compare the output of sighted and sightless labour. In one instance a power press on which a blind man has been producing 60,000 units a day was turned over to a sighted man. He could not top 45,000 units.

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PERSONAL.

It is with deep regret that we announce the home call of Mr. J. E. Lawton, who for twenty years as lay-reader of St. Luke's, Adelaide, rendered a very devoted service during the ministry of the Revs. W. G. Marsh and D. J. Knox. He was also Rector's warden for some years. He will always be remembered for his outstanding work as superintendent of the infant section of our Sunday school. It was his love for children and his great gift of being able to both interest and teach them that made his work so successful. He was an original trustee of "The Church of England Evangelical Trust of S.A. Inc.," and was its first and only secretary, retaining the position in spite of ill-health to the time of his death.

The Rev. H. E. Ebbs, of Croydon (Vic.), has retired from active ministry. He and Mrs. Ebbs, were recently farewelled by a large assembly of parishioners and friends. Some useful gifts were given to Mrs. Ebbs from the Ladies' Guild, and Mr. Ebbs received a cheque of £260, "every penny standing for only one of the many acts of kindness and helpfulness the Vicar had shown during the term of his ministry."

Pastoral Staff.—The Bishop of Grafton, speaking from the pulpit on the occasion of his enthronement on Feb. 13th, thanked Mrs. Stevenson for the gift of a beautiful pastoral staff which the late Bishop carried with him round the diocese. Bishop Stevenson was a man with a great love towards our Lord and His people, he said, "I shall also leave his staff to my successor."

Rev. E. A. Leaver, rector of Alexandria (Vic.), has been appointed to the parish of Seymour with Broadford by the Bishop of Wangaratta.

Our congratulations to Rev. and Mrs. M. C. Newth, of Sydney, upon the safe arrival of a small daughter. We are glad to know that mother and babe are progressing favourably.

We are glad to hear that Canon R. B. Robinson, Gen. Sec., of the Sydney Home Mission Society has improved greatly in health and expects to be back at work some time next month.

ALL ROUND PROVISION FOR OLD AGE.

(By Senex.)

When, for the first time, perhaps, an individual becomes conscious that he has almost reached the allotted span of a fairly long life, he is constrained to give at least a brief consideration to his philosophy of life, to ask, "What am I? Whence came I? Whither go I?" Old age then with its limitations has become a matter of vital importance.

In the hurly-burly of business and the whirl of pleasure we seldom find time to meditate on the questions just propounded, and yet, seeing that "brief life is here our portion," and that "death, a necessary ill, will come when it will come," it is surely gross folly to let old age creep upon us and find us unprepared for its advent.

It has been pointed out in the parable of the rich man and his overflowing barns that Christ did not speak of the farmer as a knave; as far as we know he was a good man of business, but he is called a fool for his lack of the forward look.

Many of us do look forward far enough into the future to induce us to take out policies of life insurance, so that to the inevitable physical handicaps of old age there may not be superadded the burden of poverty and the humiliation of financial dependence on others.

But "the life is more than meat, and the body than raiment." We need in our later days, when the activities of our bodies are restricted through partial loss of physical vigour, something that will give employment to our mental and spiritual faculties, and that may even provide for us a measure of physical exercise.

Herein we see the wisdom of refusing to allow our daily business in our life's prime to absorb every energy of body and soul and spirit. We should find time, and we can if we will, for the cultivation of interests apart from our business, for hobbies, for artistic, scientific and literary tastes. A man is not a complete man if he is not diligent in business and fervent in spirit when engaged in his trade or profession; but if this pursuit leads him to abandon all other interests he is failing miserably to ensure the fruition of a happy and fully occupied old age. It is indeed a pitiful sight to see an old person whose physical vigour is at the lowest ebb, finding the days a sheer weariness from lack of congenial occupation.

Physical decay is inevitable, but the Scriptural picture of worthy old age is very beautiful. We read that "though the outward man perishes, the inward man is renewed day by day." For to the Christian "eternal life" begins here on earth, reaching its full consummation after the death of the body.

One sphere of usefulness for old people is found in work they can do because of their sympathy with younger people who are still engaged in active pursuits. And as experience teaches us invaluable lessons, if we through life have lived for others rather than for ourselves, we shall in our old age be able to impart to those in need that sympathetic advice that is more valuable than silver and gold.

When old age follows a long succession of days spent in the service of God and humanity, it is not pitiable, for it is the prelude, as our Christian faith teaches us, to a life beyond, full of opportunities for further service and development.

The Revs. W. A. Hoare, and Arthur Cooke were ordained to the Priesthood on St. Thomas' Day, by the Bishop of Newcastle.



STERLING HOME PAINT

AUSTRALIA'S BEST

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ALEXANDRIA

TO AUSTRALIAN CHURCHMEN

The World Council of Churches.

The late Archbishop of Canterbury, Dr. William Temple, regarded the ecumenical Church movement of our days as one of the most significant signs of progress. Opinion may differ on this point. Sometimes loud calls for the Church to lead are interpreted to mean a strong desire to make the Church follow. There is an ever-present danger that the spiritual mission of the Church of God may be sunk in a mild philanthropy which thinks well of man and patiently tramps after the pioneers of political enterprise and scientific achievement. It is not popular to sound this note of warning, but it is necessary. There is a tendency in many quarters to despise theology and to fall back on a vague humanitarianism just at the time when the more active minds are returning from optimism and probing more deeply into the causes of world distress.

But when this caution is clearly given it is possible to see much fruit from the movement which seeks to enlist in a common cause the scattered denominations and to reduce sectarian jealousy. This is the aim of the World Council of Churches which with the cordial approval of the leading Protestant bodies has established a regional Committee in Australia.

The Genesis of the Movement.

In Great Britain and the United States of North America there has been a federation of this kind for several years. It is claimed for it that already it has made an impression on the national life of these countries. Quite recently some English newspapers stated that the better understanding between the different denominations greatly facilitated the new education scheme which at the least secures a recognition of God and of spiritual realities in the programme of education. Anything that removes asperities without weakening convictions is to be welcomed. In Australia tentative moves towards the formation of a regional Committee affiliated with the World Council of Churches have been in operation for some time. In Victoria a group had been formed and a small but representative Committee has been at work for some years. The present Archbishop of Melbourne, following the example of his predecessor, Dr. Head, takes an active interest in

this Committee strongly supported by Dr. McKenzie, of the Presbyterian Church. The Archbishop of Sydney some three years ago called a meeting of the leaders of the Clergy in the various Churches, and delegates were appointed to a similar Committee in Sydney. We pause here to enter a mild protest against the growing use of the term "Heads of the Churches," in connections such as these. No doubt everybody knows what is meant, but so far as the Church of England is concerned it is a grave misnomer to call the Archbishop of Canterbury the head of the English Church. It is still graver when he is described as the head of the Anglican Communion. The very reasonable reluctance of Queen Elizabeth to revive the title Supreme Head of the Church, which Queen Mary did not disdain to use, seems to be forgotten. It is well to remind ourselves that our Lord Jesus Christ is the Head over all things to His Church whether in its visible or invisible form. It is also well to remind ourselves that so far as the Church of England is concerned the King is Supreme Governor in all causes ecclesiastical, as well as civil. Looseness of speech leads to looseness of thought. There is a growing inclination to elevate exalted ecclesiastics to the position claimed by the Pope, and to make their slightest pronouncements real determinants of the thought and judgment of all the members of their Church. Fortunately in credal Churches there is no need and no warrant to encourage this extravagance. The painful interlude of the war prevented any concerted action by which these two sectional appreciations of the importance of what has been called frequently, we dare to say misleadingly, the ecumenical movement might be made Australia wide. The last General Synod of the Church of England formerly welcomed the idea of a World Council of Churches, the Presbyterian Assembly, the Methodist Conference, the Congregational Union, the Baptist Union and the Churches of Christ also joined in the effort to make the United regional Committee possible. Delegates were elected and the first conference which formed itself into a regional committee of the World Council of Churches met in Sydney for a two-day continuous session on Febru-

ary 20th and 21st. A very representative gathering met in the Bible House, Sydney, and we pray that God may bless its deliberations and further His work by its means.

The Aim of the Regional Committee.

Not unnaturally the first meeting of the Australian Committee exhibited a cautious reticence concerning its proceedings. The Press understood that it had been invited not without reason. Still, the difficulty was overcome by a promise to issue a statement when the Committee concluded. We are at liberty to draw attention to the decision to form two commissions dealing with doctrine and union on the one part and life and work on the other. If this programme is carried out the World Council of Churches in Australia will have a task that will engage its powers to the utmost. It was not obscurely indicated that the important question of the use of atomic energy and the various ramifications in International affairs would occupy the attention of the Commissions. An Executive Committee of the Regional Committee has been elected and apparently it will be its duty to consider the findings of the commissions. Where occasion requires, larger conferences will be held, and possibly the full representations of the Regional Committee may be assembled to deal with the important problems. The Executive Committee represents the various Churches and is also drawn from residents in the various States. It was realised the great distances that separated the Capital Cities constituted the great problem in Australia. It did not seem from what we had gathered that the distances in the States themselves and the pressure of other duties made it almost equally difficult for country members to gather to a Central Committee in any one capital city. To leave out the country centres is to make committees unrepresentative, to include them is to make frequent sessions extremely difficult. It will be interesting to see how this new organisation grapples with this ever present difficulty. If it shows a real way to solve it it will register yet another mile in Australian advance.

The Doctrinal Basis of the Regional Committee.

We understand the question of a doctrinal basis occupied the attention of the committee. Apparently some members of the delegation felt that the British and American basis raised

certain theological questions. It was decided, we believe, to communicate with the established organisation in order to ascertain to what extent verbal differences would be accepted in the wording of the basis. It would be premature to express an opinion on such an important matter until the branch here had made up its mind. But a general observation may not be out of place. There are two methods of union constantly presenting themselves the one method seeks a maximum of express points of agreement; the other method seeks a minimum of obligation. The tendency in many quarters at present is to follow the latter alternative. We believe that this is a mistaken policy; it includes a wider circle of agreement at the expense of close definition. The undefined points become important in practical affairs and thereby efficiency is impeded. It would be possible to unite Mohammedans and all types of Christians in the assertion of the primal truth of monotheism. But it soon would become evident that a Trinitarian base which excludes Islam has important moral significances and determines daily action more actively than at first seemed to be the case. We view with a certain degree of misgiving the modern tendency to reverse the process of thought and to return to the vague concepts that belong properly to a less developed period. That there can be a broader basis than our particular denominational loyalties may be readily conceived but it is only too easy to make the basis so broad as to lose any value that attaches to intense and concentrated thought, and we hope that this danger will not be overlooked in the final decision whatever it may be. We have become adepts in framing formulae that include diversities of belief without making any contribution to resolving them. The neglect of the classics is leading to vagueness in terminology. The attempt to analyse propositions is improved upon and logic is looked upon as restrictive and pedantic. But these fancies are taking their revenge upon the community. That which is vague is worshipped and so our worship is vague. The unimportant, because it appeals to the emotions, is elevated to a primary position, the important is relegated to the classroom preparatory to its painless extinction. We need to wake up to the fact that knowledge proceeds by definition and yet closer definitions and to scrutinise carefully any suggestions that we leave behind us findings that greatly exercised the

minds of our fathers. To take a concrete example. Those who hold that episcopal ordination is essential before a man can validly discharge any ministerial office in the Catholic Church propose to unite with those who do not admit their claim by joining in a re-commissioning service with episcopal laying on of hands without determining the issue that constitutes a barrier between the denominations. We believe that many earnest men are betrayed into an acceptance of a scheme like this through lack of clear thinking. We believe it is inherently dishonest materially though not formally. Will the new commission order grasp this nettle boldly? Time will tell.

We welcome the new venture and hope sincerely that it will result in a closer understanding between the denominations. The Church of Rome will have no part in any such combinations. Her position is clearly set out. She refuses to recognise any other religious body as part of the Catholic Church. She is entitled to take this attitude and it is idle to speak of it as intolerant. What we have to declare is that it is neither reasonable nor yet scriptural. The Three-Branch theory of Catholicism is little better. But the All-Branch theory which includes every type of theology in a wide comprehensiveness is worse than either. It obliterates all distinctions indeed, but it also obliterates truth. To strike a happy mean and unite on essentials is a task worthy of a Christian.

THE BIBLEMAN'S CORNER.

(By Rev. A. W. Stuart, B.A.)

THE BIBLE SOCIETY IN N.S.W.

The report for 1945 is now ready for the printer, and main items are here summarised.

Foreign scriptures were sold from the Sydney Bible House last year in 72 translations. No list of the quaint names is given but a "quiz" on these versions would puzzle most readers. Try one brief test. Who are the Teso people? The Soga? The Zigula? The Pokomo? The Ilocano? That should be enough to illustrate the romance of Foreign Scripture distribution. The general circulation once again registers a decrease, 58,512 volumes being circulated as against 69,619 in 1944. This fall is due to the shortage of stocks, especially in cheap Bibles.

FREE GIFTS.

Gifts of Scriptures were made to the Far West Homes, the Sydney Evangelistic Crusade, the Newcastle City Mission, and for Hospital and General distribution. Theological students of denominational colleges were supplied with Hebrew and Greek Scrip-

tures. Each student also received a letter asking him to give the Bible Society a place in his future ministry. 190 volumes of the New Testament and Psalms were placed in three city hospitals. To meet many requests a further consignment has been placed on order with London Bible House.

JAPANESE AND OTHERS.

As the forces of occupation have moved north, letters have come from chaplains and laymen asking for Scriptures for the native people among whom they were located. One man asked for a volume in the Hakka Chinese dialect for a dweller in Borneo. A United States chaplain gratefully acknowledged receipt of Malayan Scriptures, and further received copies in the Filipino languages of Tagalog and Visayan, also in Japanese and Formosan. He wrote: "In the Formosan section of the Prisoner of War Camp I found a Japanese who spoke English fluently in addition to Japanese, Formosan and Chinese. He held the Degree of Master of Laws." Said the Chaplain: "Are you a Christian?" "Yes," was the reply. "I am a member of the Yokohama Baptist Church."

Urgent requests have reached the Sydney Bible House for Japanese Scriptures, and one chaplain gratefully wrote: "The copy you sent by mail was well received by the camp leader, a Japanese officer, who attended an American Mission School when he was a boy." From a hospital came this incident: "My Japanese Christian friend in the ward received the four Gospels and Acts with great jubilation and he read them with increasing joy. The assistant orderly, a Buddhist, also accepted a copy and soon became engrossed in reading it. Since the Scripture portions arrived they have been passed around the ward from patient to patient, and one or two copies have found their way into the compound. This is greatly to be desired as there are many hundreds of prisoners of war." Methodist missionaries returning to Rabaul have denuded the Bible House of all available Japanese Scriptures for handing to prisoners of war in New Britain. As these volumes were printed in Japan before the war, we are experiencing another shortage of the Word of God.

SERVICE NEW TESTAMENTS.

During the war years 143,981 pocket New Testaments, in khaki and blue, were given free to men and women of the Services. Of these, 14,751 were distributed during the year under review. Through the Red Cross one thousand copies were carried in mercy ships for the use of released prisoners of war in Malaya. The present demand for copies for men in demobilisation centres still continues and is being met by the Auxiliary. The sum of £5672/13/4 has been subscribed by eager helpers in New South Wales to permit free distribution of the volumes. Each Testament has cost roughly sixpence, and all charges have been met without special appeal for the fund. The committee desires to thank all friends who have subscribed to the Service Testament Fund.

SYDNEY LADIES' BRANCH.

The Sydney Ladies' Branch under the presidency of Mrs. A. W. Stuart, has supported four Biblewomen in India. Good meetings have been held at Bible House for devotion and inspiration. The chief need at the moment is for some good hearted friend to take up the work of Honorary Secretary of the Branch.

BEQUESTS.

The Committee has received, with gratitude, bequests amounting to £2,336 from the estates of friends who have remembered the Society in their wills. Such gifts hallow the memories of those who are no longer with us. Heartfelt sympathy is expressed to members of families who have suffered bereavement.

LET US BUILD AGAIN.

The problems of peace are intimately associated with the creation of a new spirit in the hearts of men. We must build God's City in human life. Selfishness, insincerity in ordinary relationships, exploitation of others, lust of power, harbouring of revenge, betrayal of fellowship; these are destructive forces. They must be transformed by positive Christian living. The Bible Society is pledged to hand to all men everywhere the Word of God. It is the Word of Pardon, of Healing, of Love and Life. To millions of new readers, to the disheartened nations, to the great wide world, the Word of Power must go. Let us rise and build the City of God.

VICTORIAN C.M.S. SUMMER SCHOOL.

We commence the Report of the 35th Summer School with some impressions of a "first-timer":—

Many of us were strangers, and arrived with mixed feelings, perhaps, wondering just what a Summer School would be like. Immediately we were warmly gathered into a fellowship that was both jolly and sincere from beginning to end. We were a variety of folk—from the teen-agers to the seasoned warriors in Christ, many of whom were on furlough from abroad; we found the impetuous longing of youth to know and serve their Lord more fully, as we experienced more of His all-sufficiency, and wonderful love and beauty; and witness the love and peace of many who lived deeply and very close to their Master.

Memory conjures up a host of pictures and impressions. The swimming pool on a hot afternoon was appreciated to the full, and was a merry spot; as were also meal times, when our "poet" singled out his victims. Writing of victims reminds us how glad we were to have the Jungle Dr. with us when half-a-dozen "wild" natives descended upon us, carrying their "sick" brother in their midst. Many were the walks and quiet times we spent in the loveliness of the bush. The Bible studies, discussion groups and addresses challenged us, and proved a real spiritual blessing. The moments spent together at the Lord's Table on those early mornings were very precious indeed.

We knew that much prayer had been, and was being made for the School, and we found our living Lord was very near to us during those days. At times one passed imperceptibly from public address to private converse without any break in the theme, and a thought that had perhaps only been touched upon in the meeting was developed in a very personal and practical way. As a young Christian, these were to me some of the high peaks of Summer School.

The School motto was: "Let us rise up and build," and the message was faithfully delivered. We learnt by the building of the

Kingdom in our individual lives, then in the place in which each one dwelt, and finally, through the missionary work of the Church, in the world as a whole. We heard the challenge! The Lord knows the heart of each, and the seeds that were sown. As we came down from the mount (and it was early, the beginning of a new day), we must have prayed that the work of building to which we went out, would be in "gold, silver, and precious stones," and the young people especially would recall the text of their meeting the previous afternoon—"Not by night nor by power, but by My Spirit, saith the Lord."—(M.B.)

The chairman was Rev. H. M. Arrow-smith, of St. John's, Toorak, who also gave the Evening Devotional Address on "Double calls of God." The Bible Readings were given by the Rev. J. D. McKie, M.A., Coadjutor Bishop Elect of Melbourne; Archdeacon L. W. Benn, of Gippsland, gave the morning addresses on The Building of the Kingdom of God in Gippsland (as part of the Home Base). Other speakers included Rev. Cyril Chambers, Mr. J. H. Robinson (C.I.M.), Miss Pethybridge (Kenya) and Mrs. MacKenzie.

A FINE UTTERANCE.

Some of the chief calls on the Church of God in the present generation were the subject of an inspiring sermon preached by the new Bishop of Grafton, at the enthronement ceremony at Christ Church Cathedral recently.

The Church must always be alert and eager, not sunk in a rut, not sleepy and complacent and self-satisfied, but adventurous and pioneering.

Of course, she must be conservative of all that is unchanging and eternal in the faith and in those tried ways of prayer and worship and goodness, which are at the very centre of our great religion, but she must be radical, ruthless, if need be, in meeting new situations with new ways and new weapons.

In the war just won invention and discovery played a leading part in bringing victory. The Church of Christ is always at war with the sinister forces of evil, "spiritual wickedness in high places."

We who are fighters and builders for the Kingdom of God must be just as ready to examine new methods and try out new paths.

GOLDEN AGE.

Above all we must resist the natural temptation to be always looking backwards to a Golden Age which never existed, always to be having our eyes fixed upon the past.

The good old days were never so good as they were painted.

Rather, we must lift up hearts and eyes to the future and expect greater things from God in the days to come, even if they come in strange and unexpected ways.

"The latter glory of this House shall be greater than the former," saith the Lord of Hosts, and that not because we are better than our fathers, but because we believe in the Creator Spirit, alive most wise, and resourceful and majestic.

Visit of REV. W. J. PLATT

HOME SECRETARY BRITISH AND FOREIGN BIBLE SOCIETY

BE SURE TO HEAR THIS DISTINGUISHED VISITOR.

Friday, March 8th.	8 p.m.	Chatswood Town Hall. Subject: "Whose World?" Soloist: Stanley Clarkson.
Sunday, March 10th.	11 a.m.	St. Stephen's Presbyterian Church, Macquarie Street.
	3 p.m.	Central Methodist Mission, Lyceum.
	7.15 p.m.	Waverley Methodist Church, Bondi Junction.
	8.45 p.m.	"Bibleman" Session, 2CH.
Monday, March 11th.	2.30 p.m.	Ministers' Meeting, Wesley Chapel, Castle- reagh Street.
	8 p.m.	Eastwood Presbyterian Church. Subject: "A Church is Built on the Ivory Coast."
Tuesday, March 12th.	2.30 p.m.	Concord Wesley Church. Subject: "Whose World?"
	7.45 p.m.	Annual Public Meeting, N.S.W. Auxiliary, Pitt Street Congregational Church. Subject: "Bombed into New Life."
Wednesday, March 13th.	2.30 p.m.	Congregational Church, Wollongong. Subject: "Britain's Finest Hour."
	8 p.m.	Baptist Church, Hurstville. Subject: "Whose World?"

Please cut out and keep for reference.

YOUNGER GENERATION.

We must enlist for the Church of God the fire and generosity of the younger generation. We must think and plan and dare so as to capture the enthusiasm of youth.

We must train them to take their part in the life and work of the brotherhood. We must listen, when the vision of God shines through the simplicity and directness of youth.

We must let them have their say.

We must be ready when the moment comes to step back and give them their share of leadership.

They can bring so much into the Church of Christ and she can bring into their lives a Master to love and serve and a master-passion to control their living—a passion which is worthy of their manhood.

ESSENTIAL UNITY.

Then let me say a word about a thing for lack of which both the world and the Church are grievously sick, and that thing is unity. Two world wars and all the agony involved have not yet taught the nations that their destiny is bound up with one another, and that they are members of a single body—the human race.

Who is there who should be able to summon the world to this unity with conviction and authority, if not the Church of Christ our Lord? And yet our authority is mocked by many; for we, the Church, to the eyes of the world, appear a welter of sparing and competing sects.

I pray that throughout my episcopate, both within the Anglican communion and outside of it, I may do or say nothing, so far as truth and loyalty allows, which mars the spirit of fellowship and breaks the bond of peace.

I pray also that in our own church in this diocese, we may have real brotherhood and comradeship.

A CLEAR CALL.

The Church is truly herself only when she keeps close to God in prayer and thought and sacrament and worship.

In an age when machinery tends to become our master instead of our servant and when our very cleverness threatens to destroy us, in days when we are turning out not only mass-produced articles of use, but also mass-produced thoughts and mass-produced souls, we the Church have a clearer call than ever before to study and pray and think and listen to the answering voice of God.

Here laymen and laywomen can help the clergy.

Do not only value us and praise us, when we are hurrying about in a whirl of meetings and organisations, burning up the petrol, hammering on our typewriters, speechifying, raising money.

Demand from us that we should spend time also in praying, studying, thinking.

It is our first duty as well as our privilege. Yet we are so easily led from it by the contagion of the bustling world.

What I do mean is this — that in the busy life of perpetual motion, full of hustle and bustle, we clergy (and you laity also) may conceal behind this screen of whirlwind activity, very shallow, flimsy little souls unless by prayer, study and thought, by the Word of God and by the sacraments we deepen and strengthen those same souls.

"And what does it profit a man if he gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?"

SPIRITUAL NEEDS.

Only if the Church — priests, ministers and people — keep close to our Lord by spending time in His company can we hope to help the world of 1946 in its three greatest spiritual needs.

What are those needs?

We, the Church, must hold up before the world the standard of value which we get from Christ, His measuring rod; we must show the world what in His eyes are the things really grand and lovely and eternal—the things worthy of a man and woman made in the image of God and redeemed by our Saviour at so great a cost.

NOBLE PURPOSE.

The second need arises out of the first. Men and women need a purpose of life, great, splendid enough to call out their energies and satisfy the longings of their best nature. They must have a purpose or else they drift like ships without a rudder, or else life, like a bad play or a novel, loses all its plot and drama and romance.

So that, if they cannot find a noble purpose they will make a base or worthless one and sometimes, as we have seen, in the fanatical pursuit of some false ideal they will sacrifice themselves and millions more.

We, the Church, must hold up before the world Christ's most splendid of all purposes, for which He taught us to pray and labour — the coming in of the Kingdom of God, the acknowledgment of the Fatherhood of God and the brotherhood of man, glad obedience to God's sovereignty and the joining behind Him in every crusade which He leads for justice and mercy and truth.

SPIRITUAL POWER.

The third need follows from the other two. The world needs power, moral and spiritual. Unlimited material power and energy—frightening, catastrophic power — is almost in our hands, but for lack of moral strength and assurance, spiritual conviction we are in danger of perishing through the very physical forces which we have unearthed.

We, the Church, must bring to the relief of a tired, disillusioned world the joyful certainty of God's sufficient power — "My Grace is sufficient for Thee."

A NEW BEGINNING.

I should like to think that this enthronement service should be to some of you, as to myself, a new beginning. It would be rather wonderful if some of you, in the secret diary which each of us writes in his own musings and memories, were to record this evening's service in some such words as these:—

"On February 13, 1946, I attended the Enthronement service. I was curious to see the old traditional ceremony and have a look at the new Bishop. Towards the end of the service I had a strange experience. I forgot all about the Bishop, and felt only the presence of God; wisdom, love, power seemed in the air in my heart—from Him."

My own prayer to-night is one which I hope some of you will share in, praying it for me as well as for yourselves:—

"O Dear Lord Jesus, I am often weak, despondent, sinful. But at my best I love Thee and Thy people. Give me to-night by Thy great Spirit a new beginning; new energy and patience, new wisdom and courage, new loyalty and loving faithfulness to Thee and to the brotherhood. And to God be all the glory. Amen."

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CORRESPONDENCE.

A PLEA FOR UNITY.

(The Editor, "Church Record.")

Dear Sir,

In your issue of February 14, I notice both in your leading article and also in a letter called "A Plea for Unity" statements made which suggest that Evangelicals would not find themselves at home in missions sponsored by the A.B.M.

It is a thought provoking experiment to re-write these statements from the opposite viewpoint.

They would read thus:—

"An earnest young clergyman who had a call to service on the mission field, felt that while the Bishop of Tanganyika might be glad to welcome him, his urge to wear the chasuble might create embarrassment for him amongst his brethren in the Mission Field"

and

"It is a matter of real regret to us that certain Evangelical Missions are so conducted that Anglo-Catholics would find difficulty in working in those missions as missionaries, and would probably find scant welcome if they offered themselves for work in those spheres. They would probably find conditions laid down which would fetter their freedom to serve without infringing strong and sacred convictions."

Could the Editor explain in what way these transcriptions may not be equally true and therefore presumably equally regrettable.

Yours sincerely,

THE AUSTRALIAN BOARD OF MISSIONS,
Ian Shevill,
Organising Secretary.

[Our correspondent should read carefully the Bishop's Appeal. We simply stated facts that negated the criticism of the bishops so far as it related to evangelical churchmen, so that his plausible ripostes are quite irrelevant to our leading articles contentions. We leave "Two Churchmen" to answer for themselves.—Editor.]

THE PRIMATE AND PROHIBITION.

(The Editor, "Church Record.")

Dear Sir,

The "Sydney Sun" (12/2/46) having published extracts from a pastoral letter by Dr. Le Fanu in the W.A. "Church News" in support of nationalisation of the liquor traffic, may cause some Churchmen in this State to believe that this is the best way of solving the problem. The Primate supports his statement by claiming that prohibition in the United States was futile. This appears the more remarkable to those who are aware that he was the chairman of a committee in Brisbane which made inquiries in Canada and the United States as to the results of prohibition in these places. As a result of the favourable answers received, the 1923 Synod of the Brisbane Diocese adopted the following resolution:—That this Synod advises the Church people of this Diocese to vote in favour of Prohibition at the State Referendum in October next."

Of course we do not know whether his attitude at that time was influenced by the fact that Archbishop Donaldson was a prohibitionist.

If prohibition in the United States was futile, it is strange that of the 17,746 local option polls held in that Commonwealth since repeal was carried, there have been 10,835 victories for No-License. It is hard to believe that the electors of nearly 11,000 voting areas were not in full knowledge of the results of prohibition when it was the law of that land. Facts are stronger than statements.

Upon what does the Primate base his claim that marked success has attended common ownership in various parts of the world? And what does he think constitutes a success? Perhaps he overlooks that under forms of control, drinking is made to appear more respectable, with greater temptation to young people to begin the habit of imbibing.

Yours faithfully,

FRANCIS WILSON.

WHICH BISHOPS ARE WE TO TRUST?

(The Editor, "Church Record.")

Dear Sir,

Whenever the Rev. G. N. B. Lennard writes a letter to the "A.C.R." one may depend upon it to be extremely long and one will usually find that in such letters Mr. Lennard takes it upon himself to propound most reactionary and un-Anglican doctrines concerning the implicit faith we must have in our bishops, and their pronouncements.

Far be it from me to detract from the worthy name which good bishops in our Church have so often merited, but these worthies have never claimed for themselves the extraordinary powers or abilities, approaching infallibility with which Mr. Lennard seems desirous of vesting them.

The gist of his criticism of my letter, concerning the deplorable growth of monastic institutions in our Church, is summed up in his own words, "Surely we can trust these Bishops". Perhaps Mr. Lennard can tell me which set of bishops we are to trust; those who have raised their voices against nunneries in our Church, or those who have favoured them? To take Australia as an example of the dilemma we are in if we are to "trust our bishops," Bishop Robin of Adelaide is bringing out a body of Anglican "monks" from England. A number of Australian bishops look with profound disfavour on this step and no doubt regard it as the beginning of a return to pagan superstition such as marked medieval Christianity. Which bishops are we to trust?

No. Mr. Editor, Mr. Lennard is begging the question. It is not a matter of whose advice we are to follow; it is a plain question. It is simply either right or wrong. The Church decided it was wrong over 400 years ago and suppressed these institutions. History has taught us a lesson. Have we learnt that lesson or are we desirous of turning back the wheels of progress?

Yours faithfully,

R. S. R. MEYER.

GERMAN PRISONERS TURN TO THE CHURCH.

At Taranto, in Southern Italy, there is a large camp of German prisoners. Every morning at 7.30 and every evening at 8.30 many of them can be seen crowding into a church which stands overlooking the blue Ionian Sea, surrounded by olives, vines and palm trees. That church was planned and erected by a Scots chaplain, the Rev. Angus Logan.

For the building Mr. Logan engaged eight prisoners of war, one a brilliant architect who, taking a photograph of Iona Abbey as a guide, incorporated the proportions into his plan, with the Celtic Cross, which was specially designed for the Glasgow Empire Exhibition, behind the Table.

The work was performed voluntarily, with great industry and devotion. At the outset there was difficulty because it began unofficially. But it became recognised when the British Brigadier happened to call and saw the German prisoners laying the stones. He found out about it and gave orders to his C.R.E. to give support and

to supply materials for its completion.

Every second Monday fourteen German padres assemble within the same walls for conference.

There are 40 German theological students who, under the Brigadier's leadership, have been made the nucleus of a Theological College to train men for the ministry of the new Evangelical Church in Germany.

"I sat at worship," says Mr. Logan, "with four German Generals a few Sundays ago. One was a Panzer General and another a full General of long standing, typical of the old Prussian section. When they fall on their knees there is surely joy among the angels of God.

"I believe that our Church of St. Columba is the symbol of the fellowship which brings peace, renewal, forgiveness and hope to the world. It moves me deeply to bow my head in the presence of God as one of that congregation of enemies, while the Name of Jesus is sounded as hope and assurance."—From "Life and Work"

Churchman's Reminder.

"The idea of an upper garment was in the apostle's mind when he wrote as follows," says Dean Alford, a noted commentator:—"And above all these things, put on charity" (which means Love). March.

3—**Quinquagesima Sunday.** This is also known as Love Sunday from the Collect and Epistle. How much can penitence avail if we forget the chief sin of all, which is the lack of love towards God and man? The best preparation for Lent is to try to increase in this cardinal virtue of love.

6—**Ash Wednesday. The First Day of Lent.** Perhaps never before did our world so need to be penitent. As national confusion and division seem to grow worse, we, of the Church, most certainly should realise the call of God to seek and to show true repentance. We have won the war, maybe, but here is a greater war not yet won. This Day of Ashes reminds us of the ugliness and destructiveness of sin, even in minor matters.

10—**First Sunday in Lent.** Note from the terminology of the Sundays in Lent that they are not "of" Lent, Sunday is ever a day of rejoicing and of invigoration. Do not let us altogether mould our church-going as if Sundays and not the other days, were days of fasting and penitence. The week days are the days of Lent.

13—**Wednesday** (with the following Friday and Saturday) is termed Ember Day, during which our thoughts should go to the purpose of these days in the Calendar. How many people remember in their private prayers the ministers of the Church? In doing this we may add a petition that many more will seek Holy Orders, or missionary work.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

MOORE THEOLOGICAL COLLEGE.

is the oldest and largest Theological College in Australia, having been founded in 1856 by Bishop Barker.

The whole diocese depends upon the College for the training of the clergy, and the College is a centre of evangelical life and witness.

Some time ago a party of Fellowshipists visited the College and Deaconess House, and later on the Fellowship sent a donation of £5 to Moore College. The following letter was received from the Principal, Canon T. C. Hammond:—

"Dear Mr. Judd,

"Will you please accept the thanks of the Committee and members of Moore College for the very kind donation of £5 for its funds, sent by the Diocesan Fellowship. We value the contribution, which will be of material assistance, but we value much more the kindly interest displayed in this important part of the Church's work. With kind regards," etc. — From St. John's, Abbotsford, Parish Paper.

C.M.S. SUMMER SCHOOL.

The Annual Summer School was held at "Stratford," Lawson, from 7th to 14th January, with a total membership of between 70 and 80. There was a splendid spirit throughout the school, and a profitable and enjoyable time was spent by all who were fortunate enough to be present.

Bishop Hilliard again proved to be an excellent Chairman; and Bishop Pilcher gave inspiring and instructive Bible Readings. Archdeacon Denham created much interest in the Missionary Studies, and Canon Hammond answered the many questions that were presented during the Question Hour. The visit of His Grace The Archbishop was appreciated, together with the presence of the following missionaries, who spoke: Misses N. Dillon, A. M. Gelding, A. Jones and D. Webster. The thanks of the Society should be expressed to all the above for their leadership.

Revs. G. Gerber and R. W. Bowie carried out their duties as Secretaries in an efficient manner; and Mrs. F. H. B. Dillon as House-mother, and Deaconess G. Hall as Treasurer, rendered splendid help in the conduct of the school. They were assisted by Miss Anderson, and with the staff in the kitchen did much to make the school a success, and create a happy family spirit.

LADIES' HOME MISSION UNION.

Will members and friends of the various branches please make a note of these dates of meetings arranged for March:—

5th—Tuesday: St. Peter's, Watson's Bay;
St. Michael's, Wollongong; St. Stephen's, Mittagong; St. Paul's, Canterbury.
20th—Wednesday: St. Swithun's, Pymble.
21st—Thursday: St. Faith's, Narrabeen.
22nd—Friday: St. Paul's, Balgowlah.
26th—Tuesday: St. Paul's, Chatswood.

Here is something that is needed very badly—Men's and youth's clothing, specially shirts and trousers.

Another wanted—Bibles for use in Scripture classes in public schools. If any one has any Bibles at home not in use we would be pleased to have them. — From the Secretary, L.H.M.U.

NEWS FROM THE PARISHES.

St. Adrian's, Leura.—The churchwardens and Parish Council acknowledge with appreciation donations aggregating £170 from fifty-five parishioners towards the Parish Car Fund. They feel that the generous subscriptions received are, in themselves, an emphatic endorsement of their appeal, but a larger sum is expected and it is felt that there are still many parishioners who have overlooked the matter.

St. Peter's, E. Croydon.—"The Rector appreciates the gift of a surplice from St. Peter's Women's Guild, to mark the 30th anniversary of his ordination, and in appreciation of the manner in which he organised the Golden Jubilee of the Church — an occasion of happy memory. In February of this year, Mr. Birk enters upon the seventh years of his Rectorship of St. Peter's Parish."

A.C.R. PUBLISHING FUND.

The Management Committee acknowledges with grateful appreciation the following amounts:—Mrs. S. J. Marshall, £1; Miss I. Fuller, 11/6; amounts under 5/-: 5/-; Miss Rowe £1.

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Diocese of Newcastle.

CHURCH ARMY NEWS.

The Church Army Training College at Stockton has just welcomed a batch of seven students for training as Evangelists and Mission Sisters. Amongst those who have arrived for training are two full-blooded Aborigines, a brother and sister, Alan and Emma Polgen. Alan has been at Charters Towers School for the last four years and his sister has been working with Sister Johnson on Palm Island.

Sister E. Kingsmill has just arrived at Palm Island to take the place of Sister Johnson who has come South for medical advice and a rest after her strenuous work amongst the Aborigines.

The Executive Board of the Church Army at a recent meeting, decided unanimously to present its Military Welfare Hut and all furnishings to the Diocese of Carpentaria for service as a Church Hall in the Darwin area. The Bishop of Carpentaria has written gratefully accepting the gift of the Board.

The Rev. J. S. Cowland, Federal Secretary of the Church Army, will take a short leave during the last two weeks in February, after which he will be prepared to accept preaching engagements on behalf of the Society. He hopes to visit Church Army Workers in the various States during the coming months.

CHURCH OF ENGLAND BOYS' SCHOOL.

Since the prizegiving the School Council has received and accepted the resignation of Mr. Connell from the headmastership. Mr.

Connell, who has been absent on war service for more than three years, has been appointed, upon his return, to a Lectureship in Education at the University of Melbourne. The importance of this appointment is retrospective testimony to the wisdom of the School Council in securing Mr. Connell as Headmaster. In offering him our best wishes for the future we also offer him our best thanks for all that he did for the school during his term of office and for the unfailing courtesy and consideration which have marked all his relationships with the School Council. In his place the Council has appointed Mr. Tollis, who has served the school with distinction as Acting Headmaster during the past year. There are many considerations which combine to make the appointment a promising one, and we offer Mr. Tollis our sincerest good wishes in taking up his responsible task.—From the Bishop's Letter.

Diocese of Grafton.

REVIVAL OF WYAN-RAPPVILLE.

The parochial district of Wyan-Rappville had become so run down since its inception in 1923 that in 1940 the Bishop of Grafton asked the Bush Church Aid Society to send one of its missionaries to staff the parish in an endeavour to rehabilitate church life and finances. The B.C.A. missionaries have been Revs. K. Luders, P. M. Connell and R. S. R. Meyer.

The first full meeting of the Wyan-Rappville Parochial Council since July last was held at the Vicarage, Rappville, on 2nd Feb. last.

The Vicar (Rev. R. S. R. Meyer) occupied the chair. There were nine councillors present. A visitor to the meeting was Rev. P. M. Connell, a previous Vicar of the parish.

It was stated the B.C.A. policy had been to maintain an evangelical, fundamentalist, true-to-the-Bible ministry and to finance the work by direct giving. Cards, dancing, entertainments, sales, which had failed in the past, were dropped over the past five years of the Bush Church Aid Society's control.

The policy of the B.C.A. had been justified. This was proved by figures and statistics brought forward at the meeting, reviewing the work of the past five years. Offerings were more than doubled; also attendances and communicants in nearly every one of the 14 centres. Missionary giving, which in the past years averaged £4 per year and had never been more than £10 in any one year, for the first seven months of the current financial year reached a total of £26.

The parish, the largest Church of England parish on the North Coast, covering most of the territory between Casino and Grafton, including Boyleston in the south and Yorklea in the north, is the smallest of the Bush Church Aid Society's missions.

Diocese of Newcastle.

TASMANIA.

HOBART.

On Thursday, 14th February, at a drawing-room meeting at "Bishopscourt," Lady Binney, wife of the new State Governor, told a gathering of women representing var-

ious Church organisations of the social work she had been connected with in England. Besides being in "the front line" with the women's services, Lady Binney was connected for some considerable time with the Barnardo Homes, and was a worker in one of the homes. There are 90 cottages in the Barnardo system, and something like 1800 children are looked after. In the cottage in which she was interested Lady Binney said there were 18 children and the ages ranged from a few months to sixteen years. The idea behind this varying age group was to make for a "family" feeling in the home.

Lady Binney was replying to a number of short addresses made to her by representatives of twelve different Church Women's Organisations. The afternoon was arranged by Mrs. G. F. Cranswick, in order that Lady Binney might have the opportunity of learning about the work done by these organisations and of the Women's Council of Church work which binds them together. The organisations represented were: The Mothers' Union, G.F.S., Woodlands Hostel for High School Girls, the Work of the Diocesan Deaconess, St. John's Hospital Board, the Diocesan Homes, C.M.S. Tea Rooms, the Harbour Lights Guild, St. Barnabas Nurses' Association, the A.B.M. Tea Room and Women's Auxiliary.

THE ANNUAL REGATTA SERVICE

On Sunday, 14th February, a combined service, held at the North Hobart Cricket ground, was an outstanding feature of the special events connected with Hobart's Annual Regatta. Brief addresses were given by the Roman Catholic Archbishop, Dr. E. V. Tweedy; the Very Rev. Dean H. P. Fawcett (Church of England), and the President of the Council of Churches, Brigadier F. L. Inglis. A "Victory Choir" composed of various clubs and choirs in Hobart, under the direction of Mr. George Limb, and assisted by massed bands of Hobart and Launceston, and the "Anson" (Flagship for the Regatta) gave a splendid performance.

His Excellency the Governor (Admiral Sir Hugh Binney) and Lady Binney were present.

WEST AUSTRALIA.

Diocese of Perth.
SUMMER SCHOOL.

The seventh annual summer school of the Church of England was held at St. Hilda's School, Cottesloe, at the week-end January 26.

FOR PREACHERS & TEACHERS

- "1000 Subjects for Speakers and Students."—Short outlines by H. Pickering, 5/6
- "Stories that Illustrate Texts," by G. F. Vallance ... 3/2
- "Bible Students' Companion."—Comprehensive Cyclopaedia, Commentary, Dictionary and Concordance ... 17/6
- "The Bible Readers' Encyclopaedia and Concordance ... 7/9
- "The Cambridge Companion to the Bible," (postage extra) ... 8/3

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This year the school had the benefit of the attendance of the Rt. Rev. D. B. Blackwood, Bishop of Gippsland, as its guest speaker, and his wide and long experience of Sunday schools, his zeal for this important side of church activities, and his capabilities as a lecturer proved of inestimable value to those who were able to attend and inspired them with plans for the future in their own parishes.

Bishop Blackwood gave several interesting and instructive lectures relating to the teacher and the child. In "Victory, Vision and Venture" on the opening day, he spoke of Sunday school work as it touched the emotions, the intellect and the will of the teacher. In "The Power of Environment" he explained why environment was more important than heredity, and how it affected the child all through life. Bishop Blackwood's final talk was entitled "Growing Up," in which Bishop Blackwood traced the growth of the child from its earliest years to adult life.

Other interesting talks were by the Chaplain (the Rev. W. B. Kirby) on "Worship Through Music," in which there were examples of new hymns; by Mrs. Norwood, wife of the rector of St. Luke's, Cottesloe, on the technical and spiritual training of the teacher, and by Mrs. Jose, who recently completed 12 months' study at St. Christopher's, Melbourne, on "Discipline in the Sunday School." There was also a demonstration of Sunday school handiwork. On each of the three summer school mornings Bishop Blackwood conducted a Bible study talk, taking as his theme "The Character of Christ."

EVANGELICALS PERSECUTED IN MEXICO.

The struggle for the return of a reactionary government in Mexico is showing itself in a renewed campaign of persecution and opposition against evangelicals by the Roman Church. This campaign against Protestantism began on November 13, 1944, when Archbishop Martinez, of Mexico City, issued a pastoral letter calling for a fight to the death against Protestantism. This was read in all Roman Catholic churches. Since then commercial boycotting, placarding and mob violence have been used against Protestants. At one place more than one hundred Protestants were driven from their homes by a Roman Catholic priest; at another place a Protestant minister was killed; and in still another three hundred Protestant homes were destroyed.

The Roman Catholics have been particularly agitated by the distribution to the army and the police and fire departments of twenty thousand Bibles printed by the American Bible Society. They were also disturbed by the attempts to convert Mexican labourers working in the United States. As a result of the agitation of the Roman Catholics, the Mexican government a few months ago shut down on the distribution of Bibles in army circles.

The reaction of the evangelicals to this persecution gives an encouraging picture. They have countered with a vigorous presentation of their cause, showing the long and honorable history of Protestantism in Mexico and the Mexicans' need of the gospel. The government has been asked to stop the violence. And the evangelical leaders have emphasised to the Christians that such adversity should not be permitted to cause bitterness.



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WANTED.—Clergyman, going to Country Parish, wishes to buy good used car, also type-writer. Apply C.J.N., c/o Church Record Office.

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WANTED TO PURCHASE.—Several copies of Lessons on the Life of Our Lord, by Eugene Stock. Please ring LB 2244.

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UNITED CHURCH ACTION.

Survival and progress depends upon meeting each challenge as it arises. A very serious challenge confronts Protestants in Australia to-day. The consequences of failure to meet this threat may well be disastrous.

"The children of this world are in their generation wiser than the children of light" declared our Lord when telling the Parable of the Unjust Steward, but there is no good reason why it should be so. Evil is united to execute its policy. Evil men make use of every opportunity to attain their end. Nothing is too much trouble; comfort is sacrificed; convenience discounted — nothing matters but the attainment of the goal.

Is it too much to expect a similar exertion and clearheadedness from the children of Light?

If bad men do their utmost for evil, cannot good men do their utmost for good?

The future of Australia depends upon the answers we given to these questions.

The United Church Action Movement came into existence to mobilise the Christian forces of the nation into a great army whose voice and weight would prove decisive in the warfare between Light and Darkness.

Only a spiritual movement can help the materialistic atmosphere of to-day. It is, therefore, of interest to notice the spiritual emphasis in the Covenant of Membership.

THE COVENANT.

Being convinced in my conscience that certain factors (hereinafter named) in the national, commercial and social life of our Commonwealth are not only destructive and anti-social, but are definitely imperilling the very existence of the Christian Church and the standards she proclaims—

I, the undersigned, pledge and covenant myself before Almighty God, and each other member to renewed loyalty to the Gospel of our Lord Jesus Christ, and to maintain at all costs the Christian heritage, and to take united action, as my powers enable me, to further promote the full obligation of the Gospel of Christ, both in the life of the individual and the community, and I hereby further declare that by the help of God I will resist and combat with unceasing vigilance—

- 1. Any flagrant desecration of the Christian Sunday.
2. Any subtle propaganda and open lawlessness of the Liquor Traffic.
3. Any gross corruption in politics and commerce.
4. Any grave inroads that are being made into the Civil Rights of the people by sectional minorities.
5. The alarming deterioration of Moral Standards.

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In observance of this Pledge and Covenant I bind myself to each other member in a united effort to act under the direction of a Central Council for those purposes in the name of the Council.

The Movement works in the following way: The members of a local congregation having signed the Covenant constitute what is called "a cell." Thus, in more than 30 Sydney suburbs there are "cells" in all, or nearly all, of the various denominations represented in those suburbs. However, the "cells" come together to form a group for their particular district, and month by month U.C.A. members meet, not in their separate "cells" but in the Group.

It may truly be said that United Church Action has addressed itself to a great fundamental task not previously attempted; namely, that of gathering and holding a great army of Christian people, and bridging that fatal isolation which has so often spelt ineffectiveness.

Every Group meeting should give opportunity for prayer. In this way a mighty prayer cycle ascends to the Throne of Grace beseeching God to pour out His Holy Spirit and revive His Church. Our greatest need is a Religious Revival which will kindle the smouldering embers and fan them into a mighty flame. U.C.A. may be God's instrument to effect this long-awaited Revival.

The Movement owes a very great deal to its president, Canon T. C. Hammond, and the secretary, Rev. S. W. McKibbin. The Central Council includes among its members ministers and laymen.

Reader! If you value your Christian heritage: if you want to do something positive for the Kingdom of God: JOIN THIS MOVEMENT.

The Secretary's address is Box 3349, G.P.O., Sydney.

EVERY CHURCHMAN SHOULD READ:—

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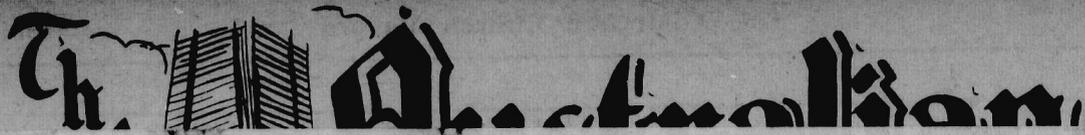
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