

caused, in part, some dealing with the cost, making the Diocese members pay but the part dealing extra £200 per annum next three years, counting, as it does, the for a 50/50 distribution C.M.S. However, that the needs of and also that it may raise an extra £200 for C.M.S. also.

The most important that proposed by the creating of a Bishop follows:—

(a) That this Society to be known as the Diocesan Training Fund for Holy Orders to be at Ridley College, such other ways as may be found.

(b) That a retreat for all churches throughout the Trinity Sunday in the nearest thereto which service is not held on that day.

(c) In view of the fact that the Society for Holy Orders has been urged to bring forward a vocation before the end of every year.—Church

QUE

Diocesan ENTHUSIASM

The new Archdeacon Halse, was enthroned at the Cathedral, Sydney, by the Bishop of Sydney. A service of pageantry was enacted to term the administration as from that day were spectators communicated.

A.C.R. P.

The following appeal of the "Church Record" was received with gratitude, £173/11/-: R. M. Hudson, Miss I. Barwick, Mr. T. Blackburn, 10/6; Mr. M. P. A. S. Boyden, 10/-; Rev. A. F. Shaw, 13/-; Mr. T. Knox, 10/-; Mr. and Mrs. Gelding, Total to November T. Knox, £172;

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CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

No. 24—New Series.

NOVEMBER 25, 1943.

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

Advent



The Four Sundays:



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A Call to the Word;

A Call to Service;

A Call to Prayer.

Servants of the Lord, each in his Office Wait."

ES AND COMMENTS.

in the circle of our Church's St. Andrew's Day reminds us of the annual call to the Churches of Christendom to pray for the Missionary Enterprise of the Church. Common prayer is a great factor in producing that sense of fellowship and unity that is emphasised and culled by our remembrance of "The Holy Work" of the Church of God and its denominations and members. In view of the serried ranks of ignorance and cruel custom challenge her great Head, the Church of God must close up its ranks and have a great common challenge to everywhere to let into their hearts the Light that comes from the earths and lands "The Light that comes from all things new."

It is one of the hopeful signs of ultimate victory that more and more the tremendous importance of the task and the unalterable need of Christ so apparent in the world at large, are drawing together men of goodwill and faith, bound together by an uncompromising loyalty to this Saviour God. We hope that the stress of these times will strengthen the desire in the hearts of Christian people to do their part in the task by prayer as well as by work.

The Archbishop of Sydney issued a Pastoral on the subject of Christian Social Order Sunday. In it, in referring to the change of title from Industrial Sunday, Dr.

Mowll said:—

"The change in name gives a wider application to the challenge of our times and bids us remember that the Gospel with which we are put in trust has implications for society as well as for the individual. Of course we must never forget that society is made up of individuals and that even the most attractive of schemes to secure a better social order will be abortive unless the individuals of whom the society is composed co-operate to bring the order to birth and to make the scheme work. The greatest hope, therefore—nay, the indispensable condition—for the satisfying and abiding realisation of social ideals is the spiritual regeneration of men and women, and we must strive with undiminished zeal for the eternal salvation of every human soul.

"While, however, we must never lose sight of these fundamental facts, we need also to remember that the work of regeneration is frequently hindered and obstructed by social conditions and arrangements that are unchristian. It is our bounden duty as members of the Christian Church to work for the alteration of these conditions and for the shaping of our common life in accordance with the mind and will of God. Wherever there are denials of Christian principles and

the Christian spirit in our social organisation, we must not only utter our vigorous protest, but also launch and sustain our devoted and systematic effort to overthrow these rebellions against the sovereignty of God."

We note with gratitude the Archbishop's insistence upon "the indispensable condition for the satisfying and abiding realisation of social ideals as being the spiritual regeneration of men and women." In this, Dr. Mowll is reiterating what the Bishop of Rochester has emphasised, the danger of the new direction of Christian Humanism. Quoting from our last issue, the bishop said:—

"But do we realise that Christian Humanism is now reappearing under another form, preaching a social gospel? It would promise that if we change and better conditions we shall, thereby, change and better human beings. Now we all realise, of course, that the outward surroundings of our lives are most important. Think how parents plan earnestly for the healthy environment of their children! Outward conditions must play their part in our spiritual welfare. But only if the spiritual dynamic is already there. For it is the spiritual that conditions the material; there is no upward movement or thrust from the material to the spiritual."

In view of the fact that Christian writers are stating the absolute necessity of right social conditions for spiritual uplift or transformation, the bishop's words are well spoken and timely.

In another column we reprint, almost complete, a manifesto published in Adelaide on November 13, by the Leaders of the Churches in South Australia. It is an important statement. But even more important is a leading article in "The Advertiser" of the above date, entitled "Religion

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and Society," which draws public attention to the manifesto. The article in question begins by saying—

"The joint statement by South Australian Christian leaders, published this morning, will doubtless attract much public attention, if only because it reveals so large a measure of substantial agreement between Christian bodies often regarded as widely separated. Faced with the challenge of insurgent paganism, these leaders, without abating in the least degree their own particular doctrinal and ecclesiastical convictions, are united in believing that the root cause of the sickness of modern society is to be found in the decline of religious faith, and the consequent disintegration of public and private morals. In such a diagnosis, they are in accord with the conclusions of such eminent thinkers as Professors C. E. M. Joad and John Macmurray, whom no one can accuse of any bias in this connection. In the latter part of the nineteenth century, and even in the earlier part of the twentieth, many 'advanced' people supposed that the abandonment of Christian faith might occur without any corresponding abandonment of Christian morality. They might cease believing as Christians had hitherto believed, without ceasing to behave as Christians had hitherto behaved. The modern 'humanist,' it was contended, might still acknowledge the ethical imperatives of the New Testament, though repudiating the supernatural background with which these imperatives have been historically associated. This was the attitude of writers like John Stuart Mill, John Morley, 'George Eliot,' and Mrs. Humphrey Ward. The fallacy is now tragically apparent. Once the foundations of Christian faith are undermined, the Christian ethic, which is, after all, only a superstructure, is logically bound to collapse. If God be ruled out, it becomes extremely difficult to believe in the objectivity of moral principles and ideals."

The writer of the above article closes with a reference to the failure of modern education and a statement that indicates the essential value of the Christian faith. He writes:—

"Most serious is the reaction of modern paganism on education. It is really impossible to construct any intelligible system of education, unless we have at least some idea of the kind of person we want to produce. 'Arnold of Rugby' made a revolution in education when he deliberately set himself to produce what he called 'a Christian gentleman.' The maintenance of a healthy society, depends on people getting the kind of education which will induce and inspire them to subordinate their self-regarding impulses to their other-regarding impulses. The strength of society depends on the prevalence among its members of a spirit of altruism. The natural place for the cultivation of this spirit is the well-ordered family; which is why the Christian ethic has always laid such stress on the sanctity of the marriage bond and the maintenance of family life. Within the intimate circle of the home, mutual love inspires a spirit of 'give and take.' Nothing, however, more powerfully contributes to the altruistic outlook than a deep sense of religious obligation. Christians regard the life of service and sacrifice as springing from the will of God Himself; a religion which centres on the Cross cannot

be other than profoundly and passionately altruistic. Piety towards God has as its counterpart on the human side, charity towards all. In the absence of this altruistic spirit, no plans or programmes can possibly secure that better world we long to see. Our political and social problems, complex as they are, can be solved only in an atmosphere of goodwill. To engender this spirit of goodwill is the task of the Churches. Everything will depend on the extent to which the people respond to their appeal."

That enduring goodwill is only made possible by a renewal of life by the power of the Spirit of Christ.

The late R. L. Stevenson was once walking with a friend in Scotland and passed a church with its graves of the holy dead around it. He remarked to his friend, "He who has something beyond need never grow weary." It is this apprehension of "something beyond" that is the very root of all religion.

It is sometimes hard to find an adequate definition of religion. It may be described as "the reality of the unseen world," or "the sense that behind the beyond and above our material environment that we touch and control there lies something more." Something which calls and signals to what is best within us.

Robert Browning puts it thus: The feeling that there is a God Who reigns and rules over all things by His will.

Such a belief brings with it a host of questions in its train. Is He a God Who knows anything about me? Can He lay the hand of His healing peace upon my soul when I am tired or rushed or hectic? Is He a God Who has anything to say to a man left walking in the dark, when the kindly lights of life are gone out? Is He a God Who will help me when I have done something for which I hate myself? Has He understanding, compassion, forgiveness and renewal for one who is feeling wretched, miserable and ashamed?

I cannot see God anywhere or realise Him in personal experience. For thousands that is to-day the crucial problem of religion and life. Many feel the problem so keenly that they almost drop the religion of their fathers and look out for some alternative.

The cause of this is not hard to see. There has been a revolt in religion. Beliefs once regarded fixed have had their foundations shaken. Many are looking out for a substitute for the Gospel.

What are the alternatives ready to

hand? A new religion has appeared on the field. It is the worship not of God but of man. It is the most serious rival of Christianity we are facing to-day. They call it Humanism. The theory that puts man in the centre of the picture. It summons him to work out his own salvation; to construct his own scheme of values; that pins his faith to science, or education, or mechanism, and relies on human brains to redeem the world, instead of the Grace of God and His Divine Initiative.

Humanism, with the aid of Psychology, seeks to explain away the supernatural in religion, to reduce the Christian faith to a mere "projection" or phantasy-thinking; to substitute "self-expression" for Christ's demand for self-surrender and "the dictatorship of instinct" for the Rule of God and the culture of the Cross.

If we are trying to derive any help to our faith from these ephemeral structures, we shall be very disappointed. The Eternal Realities are the potent factors in the things of time, they are the foundation of a new and better order.

For the Christian, this world is not of first importance. Our treasure is in heaven. This world is the training ground of our souls, our real destiny is beyond. God will be vindicated on the other side and all the inequalities of this life will be rectified. With such a faith in God life reveals a purpose of truth and goodness, and we can move confidently through all the changes of life and death unafraid, for our Lord has said, "If it were not so I would have told you. I go to prepare a place for you."

The Bishop of Goulburn, writing in the current issue of the "Southern Churchman," makes reference to the general desire for peace and the unwillingness of men to pay its price. The bishop, dealing with the most fruitful causes of war, said that one of the chief of these is "an unstable internal condition in one or more national States." Dr. Burgmann went on to say—

"For instance, the internal condition of Germany in the depression before this present war, made it relatively easy for Hitler to make his gangster appeal. He called the German horde to the hunt and the hunter soul in man felt that hunting was about the only thing left for it to do. A hunter must have something and somewhere to hunt and Hitler began on the Jews in Germany and ended by taking the world as the field for his hunting. Hitler could never have got

away with this regressive policy had not Germany been rotted with unemployment and internal confusion. A State in such a condition is always a danger to world peace. If we allow such a state of affairs to happen again anywhere on the face of the earth we shall endanger the peace of the world."

The bishop is not very optimistic as regards the future. He seems to think that man is not only a hunter at origin but will always be an inveterate hunter. He seems to have lost all "humanistic" hope of moral progress: The hunter will hunt to the end of the chapter.

This is all very disturbing and could cause a deep despondency, did we not remember the Psalmist's injunction, "Put not your trust in princes nor in any child of man, for there is no help in them." "Blessed is he that hath the God of Jacob for his help; and whose hope is in the Lord his God." "He is the God who maketh men to be of one mind in a house." "The Lord is our Hope and Strength." Or, as the great evangelical prophet, Isaiah, proclaims: "Behold a King shall reign in righteousness."

"The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever."

Let us pray for and work for the establishment of His rule in the hearts of men for this alone is the way to a true and lasting peace.

These are Bishop Feetham's words. He was preaching on the occasion of the Enthronement of the Archbishop of Brisbane. "Professional Liars." He was deploring the declension in morality. He was contrasting the statesman whose word is his bond with the type of "professional politician who is also a professional liar," who will stoop to any dishonesty to serve his own ends. "And," said the bishop, "the astonishing thing is that a majority of Australians in some constituencies will continue to vote for such a man, although his lies are proved."

It is truly remarkable. But there are other remarkable occurrences. What Order of Communion was used in the Brisbane Cathedral on the occasion of the Enthronement? And, taking our information from the "Church Standard," by what authority was an ordination service in a provincial cathedral made to include ceremonies which were purposefully omitted from the only legal Order provided in the Church of England? We wonder by what trifling of conscience it was pos-

sible for bishops in the Church of England, bound by solemn ordination and consecration oaths, to observe Church of England Order, to enact these travesties contrary to that Order? We echo the surprise and dismay of the Bishop of North Queensland that any Australian Churchman can be found to support them in the law-breaking.

Further reference to this will be found in our Leading Article.

The "Church Chronicle" of November indicates that all is not well in the Arch-diocese of Brisbane.

Ominous Rumblings. In the correspondence columns there is a very pertinent letter from the reverend rector of Toowong anent the recent election to the See of Brisbane. It was part of a protest sent in by the writer to the Election Committee before an election was made. In it Mr. Atherton made four points which are as follows:—

1. There has been Anglo-Catholic leadership in this diocese since 1921. It is certain that the people need a change.

2. Within the last twelve months we have seen an increasing use of the word "Mass" and Services called "Mass."—Mass at the Summer School in January last; Nuptial Masses; Requiems; a Mass for the repose of the soul of a priest of the Church of England—all this despite the fact that there is no such service and no such word in the Book of Common Prayer, nor yet even in the Rejected Book of 1928.

3. There is no need for an Anglo-Catholic party within the Church. The Church of England is Catholic and Apostolic, therefore its members are Catholic. But, at a definite period the Church was Reformed and became Pro-test-ant towards the errors of Rome which had fastened themselves upon the Church. Church of England people do not want to see these "errors and superstitions" as the formulae of the Church call them, re-introduced.

4. My main point in the original letter, and now is,—that Church of England people should know the difference between the Ordination Commission of a priest of the Church of England and that of a Roman Catholic priest. Our Ordination Commission says,—"Take thou authority to preach the Word of God and to minister the Holy Sacraments." The Roman Catholic Ordination Commission says,—"Receive thou power to offer sacrifices to God and to celebrate Masses as well for the living as the dead." Therein lies the difference.

5. From time to time Church of England people have protested against the mutilation of our beautiful Service of Holy Communion and the many other alterations and innovations but—their objections to these things have been ignored, their feelings trampled upon. Those who remain in the Church are oftentimes sad, others find some small comfort in the Non-Conformist Churches, while many stay away from Church altogether.

We hear much and read much of the

"lawlessness" within the Church of England. Let us make a start in this Diocese to deal with it and greater harmony and happiness will prevail.

Another correspondent continues the story in saying—

"I would like to express the views of many of our laity on the subject of the Prayer Book, letters about which appeared in the 'Church Chronicle.' Are we to understand that both Rev. Atherton and Rev. Shirley do not recognise the new Prayer Book? Why use two different Prayer Books? . . . People to-day are truly bewildered as to what they have been taught in their early years. What are we? Church of England or Roman Catholic? We of the older school fight shy of these new teachings, such as the cutting out in our church service the use of Morning Prayer (Matins) and the full use (especially in these days of war) of the Ten Commandments. How often have we to endure hearing a slurred delivery of the beautiful command our Saviour left in the breaking of bread, etc., in the service of Holy Communion. Would it not be more reverent to say it in its entirety, once for the full row of Communicants, and again for the second, and so on. Why have we always to have the service the incumbent thinks in his opinion is the one and only? Why was the Morning Prayer put into the Prayer Book at all if it is never used—at any rate by many of our clergy? It is said variety is the spice of life. Well, we could do with a little more of it in our Morning Service. . . . The fact is, we are becoming too theological and nearer Rome in our worship, and many of us are longing and praying for the simplicity of the Saviour's teaching. People are hungry for it, and because of the blinded vision of the incumbent parishioners have to make the best of what is given to them. We shall never find true happiness until we get back to the teaching of the Good Shepherd, the Man of Galilee."

The recent Enthronement ceremonies give little promise of a reasonable attitude.

The following item of interest appeared in a recent issue of the "S.M. Herald":—

A Fine Gesture. NEWCASTLE, Thursday.—A motion censuring the Mayor, Alderman Dunkley, will be moved at the next meeting of the Greater Newcastle City Council, because of his refusal to allow the V.D.C. to use the City Hall for a "smoko."

The "smoko" was to have been held in the hall last night, but Alderman Dunkley intervened when he discovered that liquor was to be consumed.

"I was told that 75 gallons was the amount to be delivered," he said to-day. "I did some quick figuring, and concluded that each man would receive a quart of beer. Making allowance for those who would be content with one or two glasses, and those who would drink none of the rubbish at all, it would mean that some of them would get about half a gallon each."

"I certainly did not give our men my blessing in their having half gallons of beer as well as spirits."

Alderman Dunkley said he believed that a trap had been set for him yesterday. For

the first time he had been asked for his views about the consumption of liquor at the City Hall.

"I may be suspicious, but I came to the conclusion that somebody had laid a trap for the teetotal Mayor, and I said 'No.'"

A member of the V.D.C. said to-day that liquor supplies were ordered on the basis of two pints a man.

All honour to the Mayor of Newcastle for his brave action. We hope that the City Council of Newcastle will not be dragged by people interested in the Liquor Traffic to censure their chairman. Evidently the V.D.C. officials were providing for a rowdy night. It is about time that men and women in responsible positions should realise the necessity of being true to their trust in spite of a possible unpopularity and even persecution.

The public generally will have had another illustration of this menace in the public challenge that has been issued to the Premier of New South Wales by the chairman of the N.S.W. Alliance. Mr. Tomlinson, speaking in the recent Synod of the Diocese of Sydney, made the statement that the police were prevented from prosecuting liquor sellers because the State Government was controlled by the liquor interests.

The Premier, whose attention was drawn to it in Parliament, said that the statement was maliciously untrue; that Mr. Tomlinson was given to making reckless statements, and this was not the first occasion on which he had made them, and that one would have thought that if he were sincere in his beliefs he would have commended the Government for what it had done in the regulation of the liquor traffic.

The matter was brought up again in the Synod where Mr. Tomlinson was severely criticised by some consistent opponents of "No Licence." Mr. Tomlinson said that the Premier could appoint a Royal Commission. He is reported as saying:

"I challenge him. Is that fair? We will leave it to a Royal Commission. We are not afraid. I have been making this statement for eight years. I have established the evidence. There is nothing careless about the statement. It unfortunately is true."

"Mr. McKell has enumerated the things the Government has done, but it must also be prepared to be judged by what it has not done. Six o'clock closing has not been put into force, and the police are not allowed to put it into force."

"The only person in N.S.W. who does not know that the Government is under the control of the liquor interests is Mr. McKell."

The Synod evidently supported the chairman of the N.S.W. Alliance, for

a motion by Canon Hammond was carried deploring the Premier's reported remarks charging a member of the Synod with "a malicious untruth." Will Mr. McKell accept the challenge?

QUIET MOMENTS.

HELP ALL ALONG THE WAY.

(By C.B.)

Inexpressibly fortunate and blessed are those who from their earliest years have been conscious of the help afforded towards spiritual life by the Giver of every good and perfect gift. All of us who have dear ones in whose welfare we are keenly interested, know the intensity of our desire that they may enjoy the really good things of life. When we pray for them we naturally include petitions for things that in our limited knowledge but unlimited love we think good for them. We wish them health of body, and mind, success in their enterprises, honour and respect from their fellow citizens, and such like undoubted blessings. But it is a fair test of our own spiritual to arrange these boons in an ascending scale of desirableness; and unless we place spiritual blessings at the head of the list we are betraying a defective sense of relative values.

The Temptations of Youth.

Very many of us enjoy a rich spiritual heritage in the results of our early training in the things of God. From childhood we were taught to regard God as our loving Father Who delights to help His children. We have thus had the best preparation of all for the inevitable conflict in all periods of life. Youth is predominantly the time when the flesh is likely to prove victorious over the spirit; and if we have been taught to regard the body as the temple of the Holy Ghost we have a strong defence against the lusts of the flesh. Again, in youth we have the consciousness within us of the power of achievement, and are thus impelled to enterprising lines of action. We long to be doing something, and we have great need of the proper direction of our energies and of education in relative values, so that we may, like the eager young Saul on the road to Damascus, cry out, "Lord, what wilt Thou have me to do?"

Without the guiding principle of full surrender to the will of God, our youthful impetuosity may easily lead us into by-paths of activity instead of

obedience to the command, "This is the way; walk ye in it."

The Temptations of Middle Life.

Having passed from youth to middle life, we find ourselves engrossed in the serious business of life, making a living for ourselves and those dependent upon us. What is the characteristic temptation of this period of life? Assuming that we have not allowed the passions of the flesh to gain complete or considerable mastery over us, and that we are leading decent, respectable lives, it is quite possible for us to be living far from God, on a plane far below that to which we should have attained. We may have neglected to give habitual consideration to God's claim on us for the best that is in us, or, in other words, we have ceased to heed the words of the Master, "Seek ye first the kingdom of God and His righteousness"; our best energies may have been absorbed in things secular and temporal, though not in themselves necessarily base, to the exclusion of things eternal. Here again we find a defective sense of values; and unless time is found in our busy lives for meditation on the great essentials of life, unless we seek constantly for that knowledge of God and Christ which is life eternal we are failing to utilise the help all the way which is ours for the asking.

The Temptations of Old Age.

Right through life the struggle goes on; right through we need this help proffered against the powers of evil. Old age has its characteristic temptations. Too often as the time of departure draws on there comes an earth-born cloud of doubt that hides God's face from men. Forgetting the wondrous succession of deliverances from evil physical and spiritual which we have owed to the never-failing help of God, we wonder how we shall fare in the life beyond the grave, we tremble and shrink as our feet approach the brink. But if our lives have been consistently spent in the assurance of God's care for His children, will it not be natural for us to regard our transition to the world beyond as a going home to be for ever with the Lord?

With the inevitable perishing of the outward man there should be the constant renewing of the inward man; and if this spiritual experience is ours, there may be, amid the abandonment of physical activities an influence from our lives which will be an inspiration to others before whom our light is

shining to the glory of God. The dull inertia which marks the last days of many is not an inevitable result of old age. Our earlier physical achievements are superseded by, or sublimated into, spiritual victories and graces.

All along the way of life there are available for God's faithful children infinite stores of help. At every stage it is true that "My grace is sufficient for thee."

THE NEW SOCIAL ORDER.

(By the Right Rev. the Lord Bishop of Rochester, Dr. C. M. Chevasse.)

(Continued.)

II.

The truth of my contention receives forcible confirmation if we glance at the five basic principles which were set forth by the leaders of the Churches on December 21, 1940, as affording the essentials for a new Christian social order. Not one of them will improve society in general apart from a spiritual revival.

The first principle urges the necessity for the abolition of poverty. Amen, we say. But during the present century the standard of living in this country has already risen far above the dreams of social reformers in the last century. So much so, indeed, that in the words of Sir William Beveridge: "British provision for security will stand comparison with that of any other country; few countries will stand comparison with Britain." That is, of course, no matter for complacency, but only an encouragement to go forward in our attack on the five giants enumerated by Sir William—Want, Disease, Ignorance, Squalor, and Idleness. But the point is this—the rise in the standard of living has been accompanied by an equally notable drift from religion, by an increasing dishonesty that now corrupts every section of society, and by a laxity of morals that has claimed in this War as many victims of Venereal Disease as Air Raids have occasioned civilian casualties. It is possible, therefore, for England to gain social security and to lose its own soul.

The second principle demands equal opportunities of education for every child. Amen, we say. But again in our lifetime, with the rise of Secondary Schools and of Provincial Universities, the avenues of opportunity have been immeasurably widened. With what result as regards morals and religion? Multitudes of our evacuated children were found to be heathen. Magistrates are desperately anxious at the rising tide of juvenile crime. Educationalists mourn that modern youth has little or no sense of responsibility, or of service; but that young people are inclined (to quote the Interim Report of the Conservative Sub-Committee on Education) to take everything as a matter of course, without any thought of giving anything in return. I am reminded of a saying of my younger days that "education without religion breeds clever devils."

The third principle declares that the family as a social unit must be safeguarded. That means, of course, family allowances. But however desirable it is that families should

be increased, is it not folly to plan for the increase of families without seeking to remedy that lack of parental control which is so notoriously prevalent? Never shall we get children to honour their parents till parents first honour their Heavenly Father.

You will remember how when our Gracious Queen—may God bless her—in her recent broadcast, spoke of the need of rebuilding the home, she stressed the paramount need of bringing back religion into the home.

A Sense of Vocation.

The fourth principle calls for the sense of vocation to be restored to a man's daily work. A sense of vocation means that in our work we are animated by the duty of service, however humble that service may be. It is contended that if only a man can feel that he is serving others, that then he will work contentedly and strenuously. But I have noticed, since the last War, the sense of vocation disappearing even from the professions—teaching, medicine, and even the ministry. And yet those professions have already boasted that their members put their work before their pay. Moreover, if the knowledge of doing public service is all that is required to inculcate a sense of vocation, there would be no need to-day of the bribery of payment by piecework in munition factories, when the country is engaged in a life and death struggle. No, the sense of vocation is a Christian quality. It comes from being inspired by the example of Him "Who came not to be ministered unto but to minister, and to give."

The fifth and last principle emphasises the need of the resources of the earth being used as God's gifts to the whole human race. Such brotherly sharing of daily bread can never come about without the revival and spread of Christianity; for it is God alone who can make the nations of the earth to be of one mind in the house of this earth, as members of one family.

I see, then, no hope of a new Social Order, wherein dwelleth righteousness, apart from a great revival of religion—such as we failed to achieve after the last War.

Grounds of Hope.

On the other hand, I see two grounds of hope as regards such a Revival.

The first ground of hope is in the way the Church of England and the Free Churches are now drawing together for common prayer and united action. During the last War, you will remember how the Church of England organised its great Mission of Repentance and Hope, and how it made little impression upon the country at large. Many believe the reasons may have been because in that Mission there was no thought of a United Front with the Free Churches. To-day in the evangelistic efforts that are everywhere being planned—Religion and Life Weeks, Conventions, Evangelistic Campaigns and the like—it is taken for granted that the Churches must work together. There lies hope.

I also see hope in the changing attitude of the nation. There is discernible as yet no movement, on the part of the nation, back to God. But there has arisen a new and very obvious interest in religion, if only it can be fostered; and if the soul hunger it evinces can be satisfied.

We ask, therefore, "What is our task?" Our task is one that enrolls every professing Christian as a witness to Christ as their per-

sonal Lord and Saviour. There is an old tag of my boyhood days which often comes back to me when post-War reconstruction is discussed—"If each one would mend one, the world would be mended." It meant of course that if everyone reformed himself there would be no need of a general reform. But to-day it also possesses a further meaning. The situation that confronts us does indeed lay it upon every nominal Christian to mend himself or herself and to get right with God. It demands that with utmost honesty we should let the Holy Spirit probe our hearts and consciences, in order that we may know why it is that we fail to make the religion we profess attractive, convicting, convincing, and contagious.

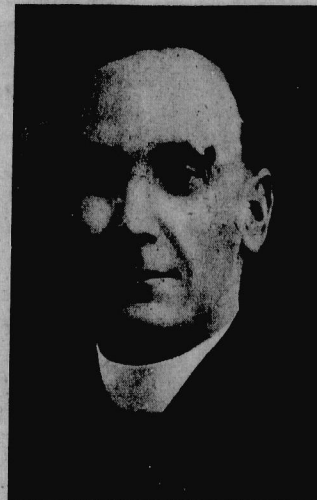
But the situation also demands that each one of us should go out and mend others. "Each one must mend one," first himself and then someone else. Oh, if only through our prayers a mighty rushing wind of the Holy Spirit might sweep away all fear and reserve from the hearts of good Church people, in days which summon every one of us to be a missionary! If only we would let the promised guidance of the Spirit of Truth teach us and show us how each single one of us might win souls! Reference has been made to the wonderful work of the Church Army; but the Church Army of itself can never bring revival. Revival cannot come until the whole Church becomes a Church Army, and Christians go out to witness for Christ wherever God has placed them—in the school, in the office, in workshop and factory, in the street, where they live—and to convert those with whom they come into contact day by day. Each one in this audience ought to be able to think of one, just one, whom they have on their heart, and whom by prayer, by word, and by life, they are personally seeking to bring to a knowledge of our Saviour and Lord. May I ask you not to let to-morrow pass without attempting some work of testimony among your friends, and to see what the result will be. We have already been told on this platform how the devil deludes us into merely passing resolutions, and of doing nothing more, instead of asking ourselves the question, "What can I personally do in the matter?" Every Christian is commanded by His Master to witness for Him. It is a sin to dodge that personal responsibility. It is folly to expect Revival to come on its own, or that others will do what each one of us ought to do for ourselves. Revival will never come until we all feel that revival depends upon us. That is, surely, what we have learned during this War, namely, "it all depends upon me, and God depends on me." Say then to yourselves: "Revival depends on me, and God depends on me for Revival." After that, adventure for God and discover—"Oh ye of little faith"—the miracles He can work through those who give themselves as instruments into His Almighty hand.

A.C.R. "SPECIAL" PUBLISHING FUND.

The following amounts for the above appeal of the "Church Record" have been received with grateful appreciation:—Brought forward, £183/1/-; Rev. H. H. Davison, 10/-; Rev. J. B. Montgomerie, 10/-; Rev. A. E. Hodgson, 6/-; Anonymous, £1; Mr. F. S. Denshire, 10/6; Mr. S. Moxham, 12/-; Total to 22nd November, £186/9/6. Per Rev. T. Knox, £175/8/6; per Mrs. Bragg, £11/1/-.

PERSONAL.

Canon R. B. Robinson, Organising Secretary of the Sydney Home Mission Society, has been appointed to the rectory of St. Barnabas', Glebe, in succession to Archdeacon R. B. S. Hammond. The new rector will



be assisted by Rev. George Rees, late of the Church Army, Tasmania, who has been doing excellent work, as assistant to the late rector.

The Rev. Percy Charles Shaw died at his residence, Nundah, on October 25. He served the Church in New Guinea from 1910 to 1921, where he was principal of St. Andrew's College; he was also Administrator of the Diocese in 1920. On his return to Queensland he served at Toowoong, Goondiwindi, Crows Nest, and Nundah. Mrs. Shaw survives her husband, and their son is a prisoner of war.

Archdeacon R. B. S. Hammond, who has just retired from the cure of St. Barnabas', Sydney, was married last week to Sister Audrey Spence, of the Masonic Hospital, Ashfield, N.S.W.

The death is announced of Miss Elizabeth Patience Monk, eldest daughter of the late David Joseph and Sarah Monk, of Woolahra, N.S.W., and sister of Mrs. W. C. Adams, of Turramurra, N.S.W.

Mr. Francis Whysall, a former Deputy Postmaster-General in New South Wales, died at his home at Pymble on Wednesday week. The deceased gentleman was a prominent churchman and member of the Church of England Men's Society.

DONE.—November 16, 1943 (suddenly), at 6 Fairfowl Street, Dulwich Hill, N.S.W., Madue Mary, beloved eldest daughter of the late Rev. John and Mrs. Done, late of Miller's Point.

The death of the Rev. Albert Noble Burton, of Chatswood, is announced. The deceased clergyman, who had passed his four-score years, was ordained by the Bishop of Bathurst in 1880. The latter half of his ministry was in the diocese of Sydney.

The death is announced of the Rev. Canon Benjamin Walter Miller, sometime vicar of Gunnedah, N.S.W., and late of Thornleigh, since his retirement from parochial ministry.

Archdeacon Hewgill's resignation of the rectory of Walkerville, S.A., is to take effect on January 15, 1944.

Rev. A. G. G. C. Pentreath has resigned the Headmastership of St. Peter's College, Adelaide, as from December 31, in consequence of his appointment as Headmaster of Wekin College, England.

The Rev. W. A. Curran has been appointed rector of Woodville, S.A.

The appointment of the Very Rev. E. W. Mowll, as Bishop of Middleton, in succession to the Rt. Rev. A. F. Alston, will give great satisfaction in many quarters. Provost of Bradford and vicar of the cathedral church since 1933, the new bishop has had a long and fruitful experience of parochial work in addition to four years' service as assistant secretary of the C.P.A.S. Archdeacon Mowll is a cousin of the Archbishop of Sydney.

BRIGHTER THAN EVER.

A little girl was sent to bed one night, and mother forgot to draw the curtain over her casement.

"Oh," she said, when someone went up to see her afterwards, "the stars went in and then came out again shining brighter than ever. I expect," she added, "they went in to have a peep at Jesus."

If men go in to have a peep at Jesus they, too, will come out shining more brightly than ever.

CRABBED AGE—AND YOUTH.

(By the Very Rev. W. R. Inge, K.C.V.V.O., D.D.)

"The needs of the young; the counsels of the middle-aged; the prayers of the old."

This was a Greek proverb. It is the accepted course by which an Indian plans his life.

First, the active life in the world, including marriage and parenthood; then the wisdom gained by experience; finally retreat from the world and contemplation of eternal truths.

Unfortunately, only 14 per cent. of Hindus live to be sixty; in New Zealand, the healthiest country in the world, 73 per cent. pass that age.

But this is the wisdom of the East. The old man is to be a monk, not the young man.

Westcott used to say, "Young men see visions; old men only dream dreams."

I doubt whether Joel meant to say this, but it is a tenable view.

The average age of our population rises year by year; some think we are in danger of "gerontocracy," a rule of old men. It is because our old men persist in cumbering the ground that in almost all professions we now retire, voluntarily or compulsorily, as old age approaches, instead of sticking to our emoluments until we drop, which we used to call complacently, dying in harness.

Longevity is one of the causes which have brought the career of the country gentleman to an end.

When the heir comes into his property at fifty-five or thereabouts, he may be a competent colonel or stockbroker, but he has no taste for country life.

On the other hand, revolutions are always made by the young. All the leaders in the French Revolution were about the same age as Napoleon.

Wordsworth, Southey, Byron and Shelley were all revolutionaries in their twenties, but for the first two years "brought the philosophic mind."

We are now witnessing a very violent revolt of youth.

We cannot understand the mentality of our enemies in this war unless we realise that behind all the evil deeds which have turned Europe into a shambles there is a passionate desire on the part of the young to repudiate all the standards of value by

(Continued on page 14)



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ALEXANDRIA

TO AUSTRALIAN CHURCHMEN

TWO VOICES IN THE CHURCH.

These are days when the tendency to ignore law is becoming widely prevalent. Many children are no longer taught the Ten Commandments. Some of those who are taught them are also taught that they belong to an ancient Semitic civilisation based on primitive agricultural lines and are no longer binding on modern men.

Some of those who assert this do not pause to consider that the environment of our Lord Jesus Christ was not greatly different and therefore the same criticism would apply to His teaching. Others draw the inference correctly, and in accordance with their judgment that ethics are based ultimately on economics, reject the teaching of Jesus Christ. Most people to-day are not good at drawing inferences and so float between various opinions, holding firmly to one thread, viz., "There is nothing on earth or heaven to prevent me from doing what I like."

What Ought the Church To Do?

In view of the wide-spread lawlessness which is now passing from theory to practice the Church ought to stand as a witness to the essential value of law. The uncontrolled herd has never done anything in the effort toward progress. History is quite definite on the fact that the ordered community is the community that survives. A small company of well-drilled police, because they act in concert, will disperse a much larger mob of unrestrained, undisciplined rioters. Herein is a parable. But the discipline of the mind is more important than the discipline of the body. The man who is taught to react to given words of command and move quickly in concert with his fellows can be taught to discern good and evil and to choose the good. Divine grace alone can give the enabling to true conduct, but the principles of action are not altered. The Church is set on a hill, a City which cannot be hid. Men look to her leaders for wise guidance and clear example in this important matter. At present they are not getting it. All kinds of specious arguments are employed to enable those in authority to evade plain obligations.

The Seriousness of the Situation.

We are not scare-mongering when we say that the situation has become

exceedingly grave. Bishops are some of the chief offenders, and where men look for examples of loyalty they find painful evidences of disloyalty. It is customary to sneer at those who plead for an observance of the laws of the Church as what our American friends would call "hay-seeds." A learned Archbishop, on receipt of a protest from one of his clergymen regarding an irregularity in the service, called him "a bush parish priest," and told him he had not, owing to his bush activities apparently, the time to deal with subjects of that kind adequately. This was, of course, gross discourtesy but we regret to say it is not uncommon at the present time. A Bishop has the obligation laid upon him by the Authorised Book of Common Prayer. "The parties that so doubt, or diversely take anything, shall always resort to the Bishop of the diocese, who, by his discretion, shall take order for the quieting and appeasing of the same, so that the same order be not contrary to any thing contained in this Book." The Bishop, when ordaining any man to the office of priest in the Church of England, is bound to extract from him the following promise, amongst others: "Will you then give your faithful diligence always so to minister the Doctrine and Sacraments and the Discipline of Christ, as the Lord hath commanded, and as this Church and Realm hath received the same, according to the commandments of God?" Any ordinary person would conclude that a Bishop, who extracted this promise from an ordinand, and who is further bound by his discretion to take order so that the same order be not contrary to anything contained in the Authorised Book of Common Prayer, would set an example of law abiding adherence to the forms received by Church and Realm. The exact opposite is the case.

Instances of Episcopal Violations of Order.

In "The Church Standard" of November 12, 1943, we have a description of an ordination in the Diocese of Bathurst. It reads as follows:—"The ordinands, wearing alb and mace, with red-stole cross-wise, were presented to the Bishop, now seated within the sanctuary, by the vice-principal. After this, the service proceeded in a

very helpful atmosphere. The Epistle was read by Canon Walker, and the Gospel by Canon Collins. Fifteen priests assisted the Bishop in the ordination. After the laying-on of hands in each case, Canon Collins, assisted by the Rev. E. E. Hawkey, adjusted the stole and placed a chasuble upon the newly-ordained priest. As each young priest received authority to 'preach the Word of God and to minister the Holy Sacraments,' he was handed first the Bible and then the chalice." Our readers are probably familiar with the rubric directing the Bishop to "deliver to every one of them, kneeling, the Bible into his hand." By adding the delivery of the chalice the Bishop was over-stepping the authority he had solemnly undertaken to obey. An instance of flagrant violation of a prescribed duty will not be lost on the law-breakers of the present time, and therein lies part of its seriousness.

The Evidence of Innovation.

We know that the practice of handing "the chalice or cup with the bread, in the other hand" (to that which held the Bible) was omitted from the Book of Common Prayer in 1552 and has never been restored since by authority. The Book of 1549 was made illegal by the Act of Uniformity imposing the Second Book of 1552, an Act to which the Bishops of the Church of England were active parties. It was Bishops and other learned men who introduced the Reformed Book into the Houses of Parliament. The Second Prayer Book, with certain alterations, which do not affect the point under review, was re-enacted in the reign of Elizabeth. The present Book was authorised by an Act of Uniformity passed in the reign of Charles II. The enacting clause is explicit: "All and singular ministers in any Cathedral, Collegiate or Parish Church or Chapel, or other place of Public Worship . . . shall be bound to say and use the Morning Prayer, Evening Prayer, Celebration and Administration of both the Sacraments and all other Public and Common Prayer in such Order and Form as is mentioned in the said Book annexed and joined to this present Act." There is much more that might be cited, including the requirement of the unfeigned assent of all clergymen to the Book sanctioned by authority. In addition, the Church of England in New South Wales has agreed that it will accept this Book of Common Prayer and will not permit any alteration in it unless

such as shall have been previously made by lawful authority in the Church of England. In face of all these recognised and admitted provisos we have a service in the Diocese of Bathurst in which the provisions of the Book of Common Prayer have been openly disregarded. There is no possible justification for action of this sort.

But Does It Matter?

We are content to base our protest against this second and alien voice in the Church of England on the facts as set forth above. But we have been so much infected with the spirit of lawlessness that we are always met with the argument, "Oh, well! what does it matter?" It matters, first of all, because a moral wrong is inflicted on a great many people. The breaking of a solemn obligation of this sort is always attended with evil consequences not only to the law-breaker but to the community. But it matters in the second place because the doctrinal balance of the Church of England is impaired. The attempt is being made to approximate the doctrine of the priesthood in the Church of England to the doctrine of the priesthood in the Church of Rome. The handing of a chalice in itself might merely indicate that the sacred duty of administering the sacrament of Holy Communion was now officially committed to the priest. We may well believe that this opinion guided Cranmer in retaining the ceremony in 1549. But, unfortunately, a large body of opinion not wholly inside the Roman Communion has associated this action with the supposed power to offer the sacrifice for the living and the dead. The date at which this particular ceremony first emerged in the Church lends weight to this idea. From the ninth century onwards, belief in a Real Presence in the elements as distinct from the Real Presence of Christ to bless his faithful disciples, began to be advocated. As a consequence the importance of Holy Communion was increased and the importance of Baptism was diminished. The opinion grew apace and we find Aquinas asserting roundly: "Because the principal act of the priest is to consecrate the body and blood of Christ, therefore in the very giving of the chalice with a determinate form of words the character of the priesthood is impressed." No doubt it may be said that the form of words are still omitted in the cases where the chalice is presented to the ordinand. But why is a ceremony so misapplied in another communion unwarrantably in-

troduced? Is it not because there is a craving after the sacerdotal power so clearly expressed in the Roman form? The elevation of the one sacrament over the other is quite contrary to the tenor of our Ordinal and indicates a doctrine with which the Church of England, as far as her official documents are concerned, displays no sympathy.

The chasuble follows the same line of deterioration. When ordaining priests in the Roman Church the bishop places on each candidate a folded chasuble, saying, "Receive the sacerdotal garment by which is understood charity." He prays that those about to be ordained "may transform by an immaculate benediction, bread and wine into the body and blood of Thy Son." It is in Bathurst that a new service quite different from the Book of Common Prayer has been introduced, which instructs the communicant to make a genuflection and "adore Christ present on the throne of His Altar." The bishop has as little authority for introducing this service as he has for tampering with the recognised form of ordination. We believe that the validity of his action has been questioned and that certain members of the Church of England have notified him that the book should be withdrawn. We hope that soon the validity of such actions will be adequately tested. They are increasing to the detriment of sound order and sound Christian doctrine. Meanwhile we ask our readers to note the coincidence between adoration of the consecrated bread and wine and the introduction of the chasuble. Is there not evidence here that even men in authority are making a deliberate attempt to narrow the gap between the Reformed and the Roman communion at the expense of the Reformed faith? Laymen can prevent it, if they exercise the powers resident in them. We are glad to hear that in Bathurst some laymen are taking action and we hope they will be wisely guided so that evils which we deplore may not find a lodgment in the scriptural Church of England.

A.C.R. PUBLISHING FUND.

The Management Committee acknowledges with grateful appreciation the following amounts:—Under 5/-, 12/-.

ORGANIST WANTED for St. Paul's, Lithgow. One able to conduct choir preferred. Pupils available. For further particulars apply to Rev. C. R. Flatau, The Rectory, Lithgow.

THE BIBLEMAN'S CORNER.

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

II.

THE WORLD SOWING.

The Bible Society is committed to the task of providing the Scriptures for the world. Although the records for the past twelve months are incomplete, and the annual circulation is not as great as in pre-war days, yet certain achievements can be noted. Now that the tide of war has swept away from Northern Africa, our colporteurs will once again operate in the coastal areas. Far removed from the fighting zones our agents in the Cape Province and Natal, in Central South Africa, Equatorial, and the Rhodesias, have done splendid service. Abyssinia, after being in the hands of the Italians for a number of years, has been restored to the Emperor, and there is every prospect that Addis Ababa will once again be the centre for the distribution of the Scriptures to the Ethiopian people. Egypt, threatened by the clouds of war, has carried forward the work steadily and expectantly. South America has been less affected by the war than any other part of the world. During the past year, the Bible Society has been able, in spite of shipping difficulties, to send forward considerable supplies of Scriptures. Chile and Bolivia distributed 181,000 volumes; Peru, Ecuador and Colombia 81,000; Argentina and Paraguay 67,000; Venezuela 24,000; while in Brazil, in conjunction with the American Bible Society, the astonishing circulation of 808,000 volumes was achieved. In spite of the troubled atmosphere in India, the representatives of the Bible Society have gone forward, and the total circulation shows an advance of 225,000 over the previous year. One hopeful feature in the Indian situation is the increased percentage of people who can read and write. This must always be a dominant factor in Bible Society distribution.

The Bible in Europe.

The circulation of the Word of God in Europe by the Bible Society has had the definite aim of strengthening the Church of Jesus Christ in her day of testing. In days gone by the Norwegian Bible Society has sowed the good seed in Norway, and to-day the British and Foreign Bible Society is providing the Scriptures for Norwegians in Britain. Recently the Minister for Church Affairs escaped from Norway, and told of threats and physical punishment being applied to Lutheran ministers to turn them from their spiritual principles. Quisling attempted to displace the bishops and they unitedly resigned their State appointments, but not their spiritual office and authority. In a pastoral letter read in over 1000 churches on Easter morning, they said: "We proclaim the freedom of the Word of God and we are bound by that Word of God. Every priest must be true to his priestly oath and obey God rather than man." Further, they said: "It is our highest duty to God and to man to preach God's Word entire and unchanged for guidance in life and for our salvation after death." The Nazi storm has broken on the head of Bishop Berggrav, Bishop of Oslo. He was thrust into prison. "I see him confined in a small remote hut," wrote a friend. "There is barbed wire outside. A guard of men with rifles, pistols and truncheons mounts guard

over the dangerous prisoner who prays for his people and strengthens his spirit with the Word of Life."

Yet again we can picture 1,500,000 French exiles in Germany scattered in prison camps. Among the groups tides of spiritual life move, fostered by the Word of God sent by the Bible Societies. One man wrote: "Captivity has been a grace for us all. We have realised we are not simply a collection of individual believers from all parts of France, but the Church in a war prison camp."

To Christians in Germany Nazi domination has brought deprivations, trials and loss, but there has been an amazing discovery of the deeper meanings of the Christian faith. It is said that after the war German Christians will speak in accents hewn from the depths of travail and testing unknown to fellow Christians beyond the borders of Nazi domination.

It is this vital capacity of the Bible to give strength to the human heart in its day of need that makes the work of the Bible Society to-day so essential. When one reads of American airmen afloat on a raft for several weeks finding their hope and strength in the Word of God, one can appreciate the action of the Bible Society in placing Bibles in life-boats and merchant vessels. They are enclosed in water-proof containers and are available for distressed seamen who take to the boats. British prisoners of war in Germany are provided with Bibles and New Testaments by the Society, and Russian and other European captives are supplied through Geneva.

Perhaps, however, the outstanding opportunity to-day for the Bible Society lies in the readiness of men and women on active service to receive the New Testaments provided for their use. Hardly a day passes without a request from a Chaplain, a Welfare Officer, or a Christian worker for copies to hand to men and women in the Fighting Forces. In such a day as this there is often a deep heart hunger, previously unnoticed, which can only be met by the Christ of the New Testament. This is one great opportunity of the Bible Society to-day, and we must accept every occasion that offers.

SPECIAL PSALMS AND LESSONS.

November 28, 1st Sunday in Advent.

M.: Isa. i 1-20; John iii 1-21 or I Thes. iv 13-v 11; Psalms 1, 7.

E.: Isa. ii or i 18; Matt. xxiv 1-28 or Revel. xiv 13-xv 4; Psalms 46, 48.

December 5, 2nd Sunday in Advent.

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

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

December 12, 3rd Sunday in Advent.

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

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

NEW BISHOP OF RIVERINA.

Canon Charles Herbert Murray, of Christ Church, South Yarra, Melbourne, has been selected as the new Bishop of Riverina. At 44 he will be one of the youngest bishops in Australia.

Canon Murray will fill the vacancy caused by the election of Most Rev. R. C. Halse as Archbishop of Brisbane.

A graduate of the University of Melbourne, Canon Murray entered Christ Church, Oxford, and graduated in Arts and literature between 1926 and 1930. He was ordained to the priesthood in 1923. Between 1928 and 1933 he was secretary to the Board of Education and Director of Sunday Schools of the Diocese of Melbourne.

He was appointed vicar of Christ Church in 1938, when he was rector of Christ Church, Adelaide. Previous appointments were: St. John's, Camberwell; St. John's, East Malvern; Christ Church, Brunswick; and St. Paul's, Kingsville. He was elected a canon of St. Paul's Cathedral, Melbourne, in 1940, and in the same year examining chaplain to the Archbishop of Melbourne. He is also a R.A.A.F. chaplain, and chaplain to Sir Winston Dugan, Governor of Victoria.

Mrs. Murray is the only daughter of Canon and Mrs. Wheeler, of Geelong.

"THE PARSONIC VOICE."

The Editor: Recently a writer referred to "the parsonic voice." Many concert pianists and singers go to music teachers periodically for a check-up. It is a pity some such idea cannot be arranged for clergy. Most of them render services sincerely, reverently, but are so "surrounded by their own environment" they have little opportunity of realising their occasional or habitual lapses.

Clergymen who cannot sing the service comfortably and correctly, and maintain pitch, should not attempt it. It is better to say the words and let the choir sing the responses.

Another bad habit is to start reading the Lessons before the congregation are seated and attentive.

In the Communion Service, the opening Lord's Prayer should not be mumbled—nor commenced until the congregation have become settled and quiet is obtained.

Some pronounce the sermon Invocation with proper dignity, others rattle it off and give out their text almost before the congregation is seated. The Ascription should be said with a proper realisation of its nobility, not as though the preacher was glad the sermon was over.

Why some parsons use a "Sermon pronunciation" is beyond me. Great orators pronounce their words simply; as witness President Roosevelt.—Peduno, in the Canadian Churchman.

A MANIFESTO.

A joint statement has been issued quite recently by South Australian Church leaders. The signatories are the Bishop of Adelaide, the R.C. Archbishop of Adelaide and the President of the Council of Churches.

On December 2nd a public meeting is to be held in the Adelaide Town Hall in furtherance of the aims of this joint statement, when the signatories of the manifesto, together with the Moderator of the Presbyterian Church, will be the speakers.

Included in the manifesto are the following statements:—

The crisis which confronts the world transcends all political, economic, and military considerations; it is essentially moral and spiritual. What is at stake is nothing less than the maintenance or destruction of the fundamental principles of Christianity as controlling ideals in the lives of people and nations.

Therefore, without compromise of anything distinctive in our respective doctrines, we are in full agreement regarding the necessity of stating and applying the principles of Christianity in such a way as to secure their effective influence in the handling of social, economic, and civil problems both now and in the critical post-war period.

We are convinced that the war ought not to be regarded as an isolated evil. Rather is it one symptom of a deep-seated malady reaching to the very souls of men and societies. This malady may be briefly diagnosed as a wide-spread and growing loss of faith in the reality and character of God and the true nature and destiny of man.

CHRISTIAN PRINCIPLES.

We begin, therefore, with a summary statement of these Christian principles:—

God is the Creator and Sustainer of all things; He is also the universal Father and Lord. All men are His children and under obligation to love and obey Him. It therefore follows that—

- (1) The primary relationship of human life is to God.
- (2) The primary purpose of human life is that for which God made it.
- (3) The primary law of human life is that laid down by God.

We therefore declare that no social structure can endure, and no new order can be effective, which is not consciously based on and continually related to these three facts.

The relation of man to God can be maintained only by the fulfilment of a twofold obligation—

- (a) Adoration, praise and reverence for God.
- (b) Obedience to the purpose and law of God.

Since men are children of God, and, therefore, brothers one of another, this obligation of worship and obedience requires both individual and corporate expression. The social expression of religion in worship is the essential basis of the social relationships of life. Since this obligation transcends all other loyalties, the State, in the interest of its own stability, must encourage and pro-

tect its citizens in their fulfilment of the first law and right of human life. It must recognise that religious freedom is the foundation of all freedom.

THE PURPOSE AND LAW OF GOD.

From this primary relationship of man to God arise the three relationships of man to his fellows:—

- (a) As a member of the family.
- (b) As a member of the State.
- (c) As a member of the whole family of nations.

In all these relationships God's purpose for the world is the uniting of all mankind into one organic Body in the unity of His Spirit. This purpose is achieved only when all social relationships are controlled by the law of God contained in the Scriptures and set forth in the Ten Commandments and, above all, in the life and teaching of our Lord Jesus Christ the Son of God. To this law the conscience of man bears witness. This law is the ultimate criterion of what is good or bad. By it, citizens and rulers, and the State itself, must be judged.

THE LAW FOR MAN.

From the principles already stated certain social obligations inevitably arise. The individual has obligations as parent and child, as a citizen of the State and as a member of the larger family of mankind. He is bound to respect the life, person and property of his fellow men of every social position in every race and nation, to be honest and truthful in all his dealings, to give a just return in work or goods or money for value received, to control his appetites in respect of food and drink, to use his sexual powers and impulses only within the bond of marriage, to obey justly constituted authority and to exert his influence in favour of honest administration and the attainment of social justice.

THE LAW FOR STATES.

We reject the doctrine that the State can be above the moral law or exempted from moral judgments.

Man has an inherent right to freedom. He has a right also to hold such private property as may contribute to the fulness of his personal and social life without impairing the rights of other men.

It is therefore the duty of the State to respect and defend the freedom and right of the individual to live in accordance with the law of God in relationship with his fellow-men and to control and restrain him only where he is in danger of infringing the same rights in his fellow-men.

It is the duty of the State to take measures to abolish grave inequalities in wealth, to provide equal opportunities of moral, mental and physical education for every child and to assist in securing, subject to the rights of conscientious objectors, that all education shall be based on its only true foundation, the Christian religion.

It is the duty of the State to safeguard the family, which is the divinely ordained basis of human society, to uphold the sacredness and permanence of the marriage bond and to encourage the raising of large families under conditions of economic security.

It is the duty of the State so to regulate private enterprise and the conditions of commerce and industry as to maintain the dig-

nity of labour, whether mental or manual, to ensure its just reward and also that conditions of labour shall not be detrimental to physical, mental and moral health.

It is the duty of the State to recognise that the natural resources of the State are God's provision for the needs of the whole community and to see that these resources are developed, but not abused or destroyed.

The law of God is broken if—

- (a) The State infringes man's right to worship God.
- (b) The State wholly subordinates the individual or the family to the State.
- (c) The State allows individuals or groups to exercise power to the detriment of individual or common rights.

THE LAW AS BETWEEN THE NATIONS.

No permanent peace is possible between nations unless the principles of the Christian religion are made the foundation of international relations as well as of social life.

We accept the five points of Pope Pius XII as carrying out these principles.

THE LAW FOR AUSTRALIA.

The principles we have stated have a special application to our own country. We regard the tenure of this country by our race as a stewardship from God which requires its full use and development.

We believe our continued tenure of it to be wholly dependent upon our fulfilling of this stewardship.

To this end we regard it as the responsibility of the Government to encourage a very large increase in the population—

- (a) By providing economic security for large families by such means as a graduated family wage and ownership of the family home;
- (b) By developing through reforms in the educational system a mental outlook favourable to the raising of large families;
- (c) By encouraging planned immigration.

The Government should make every effort to mitigate the excessive drift from country to town—

- (a) By using all available means to develop the rural areas and to provide every kind of social and educational amenity for a rural population;
- (b) By vigorous action to prevent the wastage or destruction of our natural resources through the greed, folly or irresponsibility of individuals or institutions.

Complex as these problems are, we believe that the solution of them is within the reach of men of capacity and goodwill. But their solution is possible on one basis only. The civilisation which we have inherited rose upon the foundation of those Christian principles which we have here affirmed. When they were disregarded, it began to decay. If they are not now implemented it must perish.

Even Christian principles however are not in themselves sufficient. No new social order is possible unless the hearts of individuals and communities are moved by the Spirit of God first to desire and then unselfishly to work towards the Christian ideal in personal and social life.

To this end we, with all Christian people, will steadfastly work and pray.

"THE LIGHT WITHIN."

By William L. Stidger.

(Reprinted by courtesy of "The Link," U.S.A.)

"I found my way to God through trial and trouble, but when I found Him I was filled with great peace and strength." So spoke Generalissimo Chiang Kai-Shek to a missionary friend of mine recently.

I have read and heard a good deal about the Generalissimo's religious life, but never anything so revealing and intimate as this humble missionary poured out to me at a luncheon table a few weeks ago in Boston.

Madame Chiang was in Boston to address the student body at her old alma mater, Wellesley. My friend was among her retinue for that event, and thus I was privileged to meet him again.

"I know of one special incident, never told in America before," he said as we sat together in the University Club, "which illustrates a certain child-like simplicity in the Generalissimo's religious faith—a faith that is, to my way of thinking, at the very heart of his great strength and popularity as China's leader."

"I was privileged to live in his home for several months while I was on a special mission of service to China. One morning Madame Chiang arose and went to the Generalissimo's room to call him to the breakfast they usually ate together, consisting of fruit, rolls and milk."

"The Generalissimo usually arose at five o'clock, but Madame slept two hours later. However, the Generalissimo always waited breakfast for her."

"As she approached his room, she heard him pacing up and down, and apparently talking to himself. Because of that, she knocked before entering, a procedure she did not normally follow. Bidden to enter, she said, half in fun: 'Did I catch you talking to yourself?'"

"No," replied the Generalissimo, "I was just memorising one of the Psalms."

"But why were you spending time doing that? You will always have a Bible with you wherever you go?"

"The great leader of the Chinese hesitated a moment before replying, and then said, giving her one of his warming smiles, a smile which always wins everybody to him: 'Why, I just want to have the Bible inside me, my dear! I want it inside me, so that when I am in an airplane, in a camp, up in the mountains, or on a tramp with my men and have no Bible available, I can repeat the Scriptures over and over to myself.'"

"I think I know what the Generalissimo meant," I replied.

"What do you mean, you know what the Generalissimo meant?" he came back at me with a look of surprise.

"Well, the other day a Boston advertising man was caught downtown during a blackout. When the all-clear had sounded, he took a train for his suburban home. As he approached his house, he noticed a light shining from beneath the blackout blinds. The light held a warm glow, as if to welcome him to the peace and comfort of his home. He paused a moment before entering and a phrase came to him: 'The Light Within.'"

"Those three simple words stuck in his mind, and when he had finished his dinner he sat down before his hearth-fire and wrote four lines which have already gone around the world. These are the lines:

When evening comes and shadows fall,
And darkness hovers over all;
When dimmed-out, dreary hours begin,
Thank God, we've still THE LIGHT
WITHIN."

Then my missionary friend said, quietly: "That's exactly what the Generalissimo meant. When he explained to Madame Chiang why he was memorising the Psalms, he was telling her that he wanted 'The Light Within.' He wanted those great, comforting truths of the Bible to be a part of him—and they are!"

"What are Chiang Kai-shek's favourite Scripture readings?" I asked.

"The 23rd Psalm is his favourite. He memorised that first because, as he explained, its great affirmations of Christian faith gave him great comfort in trying war times. As you know, and all the world knows, he has often gone down into the valley of the shadow of death, but he has learned to fear no evil for 'Thy rod and Thy staff they comfort me.'"

"As a special instance, take that time he was captured by his own recalcitrant officers, when it seemed to him that death at the hands of his captors might come at any moment.

"He has told me again and again that in that valley of the shadow the great Psalm kept running through his mind, night and day, until finally he actually came to know that he would escape with his life.

"It was the Psalm which sustained me in that experience, he has told me often."

"But," added the missionary, "the Generalissimo also likes the Sermon on the Mount, and has often said that if the whole of society could be based on its sublime principles, everything would be well with the world. If only the principles enunciated in the Sermon were adopted as the foundation of all our social and international relationships, he firmly believes, universal brotherhood and peace would follow as day follows night.

"In fact, almost every utterance Chiang makes is based on the words of Jesus in the Sermon on the Mount."

"Now, while we are talking about the intimate religious life of this Chinese Christian," I said, "tell me: what is his favourite hymn?"

"I am not certain that I could give you his favourite, but I could give you several hymns which he requests more often in his daily family worship than any others. You know, I suppose, that these daily devotions are a regular morning observance with the Generalissimo. At such times he calls frequently for the hymn, 'O God, Our Help in Ages Past.'

"Another which he often asks to have sung is 'Nearer, My God, to Thee,' and a special favourite is 'Rock of Ages.' This one he sings in Chinese, for it was one of the first of all the Christian hymns to be translated, and it was also a favourite of his Christian mother-in-law, Madame Soong. It was she, you remember, who insisted that he become a Christian before giving her consent to his marrying her daughter."

"Did the Generalissimo actually take part in family worship, when you were present?" I asked the missionary.

"Yes, he always takes part. Sometimes he reads the Scriptures himself and sometimes he offers the prayer, but he always takes some part. In fact, he leads the family worship just as he always leads worship with his soldiers when he is with them on the field of battle.

"I have been in air-raid shelters with him dozens of times. Frequently, when the prospects are for a long raid, he takes state papers with him—but always, no matter what else he packs along, he carries a small Bible. And invariably, before the raid is over he will take the Bible out of his pocket and unostentatiously open it and read a chapter or two.

"Often he would call me over to where he was sitting and read me a few lines, usually some of what he calls 'the comfort verses,' and then would add: 'This Bible seems to fit into our needs now as much as it did into the life of the Hebrews when they were in exile and sang the songs of their Lord in a captive land.'"

I next ventured an almost impertinent question:

"Do you think it might be that the Generalissimo has adopted religion, as so many leaders do, just as a sort of a wartime superstitious gesture toward God, or perhaps, as a practical gesture toward the Christian nations from whom he gets most of his help? Even our own leaders, you know, are sometimes accused of tacking on Christian climaxes to their addresses just to appease the people or to curry favour with Christian followers?"

I didn't know that a missionary could develop so much righteous wrath in so brief a minute as that quiet, ordinarily calm man did at the insinuation behind my question.

That fact is, I confess, I posed the question just to see how my friend would react.

I have never myself doubted the sincerity of the Generalissimo. Here's his reply, spoken with a good deal of warmth:

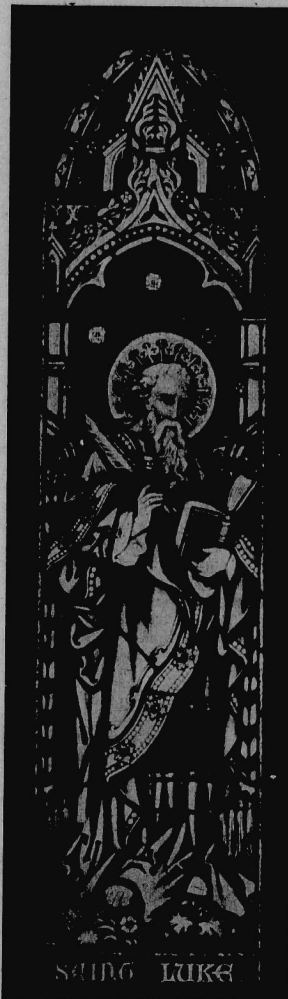
"I'll say his religion isn't assumed! That man is **real all through**, and his religion is as real as the 'Good Earth' on which he was born. Every religious word, prayer and hymn Chiang Kai-shek utters is as sincere as sunlight. I have seen that man go through the very fires of hell for his faith. If any great statesman on earth has a religion that really is **real**, it is Chiang Kai-shek."

THEN AND NOW.

Scarcely seventy years ago H. M. Stanley, the great explorer, passed through Uganda. He was impressed with the intelligence of the people. But Uganda was one of the dark places of the earth wherein were habitations of cruelty and dark superstition. It was the request of the King for teachers, made known to English Christians by Stanley, that led to that epoch-making expedition which included Alexander Mackay, a young Scottish engineer. That was the beginning of a new era in Uganda. To-day all is changed. "The entrance of Thy Word giveth light." The old-time prophetic utterance has proved true in Uganda's history. Last November a new King was crowned—a young Christian King. It was a time of great rejoicing.

On the first day of the ceremonies, drums

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beat at 3 a.m. to announce that the Prince had reached his majority. At 9 a.m. some 3000 people, British, African and Asian, filled the cathedral for a birthday service; a band of the King's African Rifles led the praise while a procession of eighty African and European clergy entered the church singing, "All hail the power of Jesus name"; and the bishop preached from the text, "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." On the following day the young King, Bible in his hands, reaffirmed his oath of allegiance and his promise to administer justice, and a fez-shaped crown was placed on his head with the prayer—

"O God, the Crown of the faithful, bless, we beseech Thee, and sanctify this Thy servant Edward our Kabaka, and as Thou dost this day set a circlet of pure gold upon his head, so enrich him with Thine abundant grace and crown him with all princely virtues, though the King Eternal, Jesus Christ our Lord. Amen."

Then, in the chapel, the King, with a few members of his family, partook of the Holy Communion. Surely something had happened in Uganda during the last 70 years!

A CHRISTIAN BASIS FOR RE-CONSTRUCTION.

A statement by the Churches' Peace Aims Group, signed by the Archbishops of Canterbury and York, the Bishop of Chichester, the Moderator of the Church of Scotland, the Moderator of the Free Church and Baptist Council, the Secretaries of the Congregational and Baptist Unions, the Rev. W. J. Noble (ex-President of the Methodist Conference), the Very Rev. J. Hutchison Cockburn, the Master of Balliol, Sir Richard Livingstone, D. William Paton, Sir J. Hope Simpson, and Mr. R. H. Tawney, has been sent to the Federal Council of Churches of America in reply to its "Bases of a Just and a Durable Peace."

The statement says that "We welcome unreservedly the statement on 'The Bases of a Just and Durable Peace,' and believe that the main principles are such as to commend themselves to Christian minds in this country.

"Christians must recognise that there is need to hold the selfish desires of men in check and to subordinate force to law, while also seeking to secure that the law is just. The lawless use of power for selfish ends will wreck all hopes of justice, fellowship and peace. . . . Real victory depends on the clarity of our aims beyond the military defeat of the enemy, and on the completeness and sincerity of our dedication to those aims.

"We agree that 'the peace must provide the political framework for a continuing collaboration of the United Nations, and in due course of neutral and enemy nations.' We hold also that the achievement of such a world political organisation will only be possible if it is the expression of a unity of action wrought out in facing the complex problems of world reconstruction. . . . It is not part of our task as Christians to say how this should be realised, but to insist on its primary importance.

"We agree that 'this peace must make provision for bringing within the scope of international agreement those economic and financial acts of national government which have widespread international repercussions.' We would go much further, and consider that a permanent aim of the nations of the



Lord Wakehurst laying the Foundation Stone of the New Wing of Moore College, Sydney, October, 29.

* "AN INVOCATION."

Lord God of Hosts, whose Mighty Power
Hath blessed our Austral Land.
We ask Thy aid in this dread hour—
As suppliants we stand.

Our sons have fought, and bled, and died,
Each for the Empire's weal,
We sent them forth in love and pride
To meet the foemen's steel.

Right nobly they have borne their part,
To duty reconciled,
The tears forgot—the aching heart
Of parent, wife and child.

Grant that no feet of alien horde
These wave-washed shores may tread;
Nor waste our land with fire and sword,
Or pile our streets with dead.

The awful crime of needless Wars,
The sorrow spreading wide;
From these protect our sunlit shores,
Let Peace and Love abide.

But if, O Lord, for reasons just
The din of War must rise,
Then firm in Thee we put our trust,
For Thy Decrees are wise.

O Bid our sons in stern array,
Strike in their country's name;
And, like their comrades far away,
Achieve still worthier fame.

F. Walker.

26 Albert Avenue, Chatswood,
October, 1943.

"It was cheap for a pound," said Mrs. Jones, viewing her new mauve hat in the glass.

Mr. Jones surveyed it critically. "Yes," he said, "It's a nice hat. But I suppose you know that you blinded four Africans because of it."

"How absurd you are," laughed his wife. "It's a lovely shade."

"Yes, my dear, but remember that you can save an African's eye-sight for five shillings. That's why I have stopped getting the evening paper, so that I can put a shilling a week in the missionary half of our C.M.S. Duplicate Envelope."

world should be to develop and to mobilize the resources of the earth with a view to achieving for all peoples freedom from want. By restoring this sense of purpose . . . Britain and America will find the best hope of eliminating unemployment within their own territories.

"To undertake this task would inevitably promote fellowship and goodwill.

"We agree on the need 'to adopt this treaty structure of the world to changing conditions.' We doubt the feasibility of establishing a special mechanism for the revision of treaties, but we hope that a continuing co-operation in economic tasks and in the maintenance of world order may create a readiness to negotiate together such as would enable the world structure to be responsive to the need for change.

"We agree that not only good government but self-government, should be the goal for all men. . . . We welcome the idea of an international colonial commission . . . to supervise the application of pooled international resources in carrying forward economic and social development, and to watch over the development of self-government.

"There must be an adequate control of armed power, and we hope that the present association of the United Nations may develop into a world political organisation in which would be vested armed power sufficient to prevent renewed aggression and the preparation of future wars. . . . The vanquished enemies must be disarmed, but at the same time there must be open to their citizens the same opportunities as other people enjoy to an equal share in all that conduces to the good life, so soon as and so long as their status behave as good neighbours.

"We wholly agree upon securing to individuals everywhere the right to religious and intellectual liberty. Not only the rights of conscience, of individuals, but the proper freedom of churches ought to be respected and preserved, with academic freedom to universities. No world settlement which does not give reasonable security and freedom to religious, cultural and other minorities, and especially to the Jewish people, can be said to have succeeded.

"Above all else is needed the recognition of clear moral standards which the nations and the citizens accept, in other words, the law and purpose of God, as a standard for our conduct and a law to obey." — The Record.

which their parents lived, and to substitute a 'new order' which they do not themselves envisage at all clearly.

This restlessness will die down in time, but it will survive Hitler and Mussolini.

The old cannot expect to understand it; I certainly do not. But in Germany, until it was captured and perverted by the Nazis, it was not ignoble.

How ought an old man to spend the evening of his days?

Are his "counsels" no longer of any use?

Must he be content to sit in his chimney corner, living in the past, thinking, meditating and praying, and preparing for a not unwelcome call to rest?

It is a strange experience to outlive one's contemporaries and their ideals. "Tempora, mutantur; nos non mutamur in illis."

What has become of the virtues of the good citizen, as believed in and practised by the Victorians?

Is Liberalism really dead and buried? Is war, as we believed, an abomination? What is left of the religion in which we were brought up? Are all our traditions discredited?

Well, those who can remember happier times have something to say. No revolutionary era has ever reached year thirty. All this violence and unrest is mainly the result of war; the pendulum will swing back. Already some of the fetishes which we refused to worship are lying broken at the foot of their pedestals.

"You may expel Nature with a pitchfork," says the old proverb; "she will always come back."

Western civilisation is too sturdy a tree to be uprooted by a sudden storm.

As Christopher Dawson says, though we have lost faith in the ship's officers we shall not entrust the navigation to people who believe in wrecks as a principle or make a business of piracy.

But the old must live a great deal alone, and in the past. What a strange, mist-covered tract it is, with queer little peaks rising here and there, quite clear and often quite unimportant.

Retrospect cannot be happy. We recall hundreds of things which we are very sorry for and deeply ashamed of, and how little on which we can congratulate ourselves!

Want of gratitude to those who have loved us hurts most; next, I fear, little follies and gaucheries which hardly rise to the dignity of sins.

But can we not say with the aged philosopher, Richard Rothe, "A retrospect of my whole life, from the earliest period of my recollection down to the present hour, leaves me with this impression, that I have been and am being guided by a gracious and mighty hand, which has made and is making that possible to me which otherwise would have been impossible. O that I had always trusted and yielded myself to its guidance?"

If we can say this, and I think most of us could say it, it is a really valuable testimony, which an old "back number" may hope will be listened to.

I am not thinking of what are called special providences, and I cannot say that the discipline has always been gentle.

We may have inherited faults of temperament which have made our lives anything but smooth.

But if we can say honestly, "Hitherto hath the Lord helped me," at the end of a long life, that is something.

Should I be wrong if I said that most agnostics, if they live to be seventy, end by believing in God, though they may not be orthodox Christians?

I do not agree with Rabbi ben Ezra that old age is the best part of life, but it is extraordinarily peaceful.

The world, the flesh, and the devil have ceased to trouble us, and though we are painfully conscious of waning mental powers, I think we can feel that "though the outward man perish, the inward man is renewed day by day."

Sir Thomas Overbury says that "the good man feels old age more by the strength of his soul than by the weakness of his body."

That is more than most of us would dare to say; but perhaps the "eternal things that are not seen" are more real to us than when most of our time was taken up with the cares and duties and pleasures of this life.

And if the present state of the world makes us very unhappy, there is a quaint story of Bulstrode Whitelocke, our ambassador at The Hague in Cromwell's time. He was tossing about on his bed when his servant, in the same room, said, "Sir, may I ask you a question? Do you believe that God governed the world before you came into it? And that He will govern it well after you leave it? Then, sir, cannot you trust Him to do so now?"

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

MISSIONARY INTERCESSION.

A united service of intercession for missions, arranged by the National Missionary Council, will be held at St. Andrew's Cathedral, Sydney, on November 29, at 7.45. The service will be conducted by His Grace the Archbishop, who will be assisted by representatives of all the Churches and leaders of the principal Missionary Societies.

UNITED CAMPAIGN IN EASTERN SUBURBS.

The Churches whose districts are adjacent to New South Head Road, from Darling Point to Watson's Bay, are to take part in a United Forward Movement, lasting for eight days from Sunday, November 28, to Sunday, December 5. The Anglican Churches participating are St. Mark's, Darling Point, All Saints', Woollahra, St. Paul's, Rose Bay and North Bondi, St. Michael's, Vaucluse, and St. Peter's, Watson's Bay. Other Churches are St. Columba Presbyterian Church, Woollahra, St. Andrew's Scotch Church, Rose Bay; the Methodist Church, Rose Bay, and the Congregational Church, Vaucluse. The campaign has been organised by the Rose Bay-Vaucluse Ministers' Fraternal. There will be a number of visiting missionaries, including Bishop Pilcher, Bishop Hilliard, Rev. R. H. Williams, Rev. Graham Delbridge, Rev. George Rees, Rev. W. Deane, Rev. G. A. Wheen, and Rev. R. Grayson. The mission has been preceded by an United Inaugural Service, held on Sunday last at the Presbyterian Church, Rose Bay. Heads of the denominations or their representatives gave commendatory messages.



Children Loved Him

Up on the high promontory, surrounded by happy children, he'd relate absorbing tales of the sea. And he'd show the little audience his treasured books filled with pictures of ancient sailing ships. The children still await him, but he doesn't go to the cliff-top now. . . Yet sometimes when I look out of my window I fancy I see him there.

Inevitably the time of parting brings sorrow. But I feel a sense of abiding peace in the realization that our sad farewell was accompanied by the true fulfilment of my wishes, through the sympathetic and beautifully conducted services of Australia's premier funeral directors.



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Chapels in all Suburbs

MOTHERS' UNION.

A Christmas Musicale by the Mothers' Union Choir will be given in the Chapter House, Sydney, on Friday, December 3rd, 1943, at 2.15 p.m. Subscription 1/-, Xmas Carols, Part Songs, Instrumental Music. Proceeds for the work of the Mothers' Union.

DAY OF PRAYER FOR MISSIONS.

A Day of Prayer for Missions will be held on Monday, November 29, 1943, at St. Andrew's Cathedral, Sydney. 10.30 a.m., Holy Communion with special intercessions; 11.15 to 11.45 a.m., Aborigines, Archdeacon Stanner; 11.45 a.m. to 12.15 p.m., Melanesia and Polynesia, Rev. G. A. Sanders; 12.15 to 12.45 p.m., New Guinea, Bishop Cranswick; 12.45 to 1.15 p.m., West Asia and Devastated Dioceses, Rev. J. Bell; 1.15 to 1.45 p.m., the Most Rev. the Archbishop; 1.45 to 2.15 p.m., Aborigines and N.E.L.; Rev. Dr. A. Capell; 2.15 to 2.45 p.m., Africa and Tanganyika, Rev. R. J. Hewett; 2.45 to 3.15 p.m., India and the Middle East, Rev. L. S. Dudley; 3.15 to 3.45 p.m., China and Japan, Rev. G. A. Hook; 3.45 p.m., Evening Prayer (Choral), with special intercessions; 7.45 p.m., special gathering for United Prayer in connection with the National Missionary Council.

PARRAMATTA RURAL DEANERY.

"The Church and Juvenile Delinquency" was the subject of an address given at the 125th quarterly conference of the Sunday School Teachers' Association.

"Church halls should be used more as activity centres, and provided with libraries and trained personnel to supervise wholesome and creative recreation and craftsmanship. . .

"Where Kindergarten Schools and playing areas for older children, under proper leadership, were provided in slum and congested areas, marked decline in juvenile delinquency was evident." These remarks were made by the Rev. Gordon H. Smee

(Chaplain at Children's Court, Sydney), in the course of the address, which was given at the conference, held at St. Thomas', Auburn, on November 15.

Rev. C. W. Clarke, of St. Mark's, Granville, presided at the conference in the unavoidable absence of the rector, Rev. P. R. Westley. Mr. Clarke also gave a devotional address at the Teachers' Service which he conducted prior to the meetings. The teaching staff of St. Thomas', under the leadership of Mr. J. Tetlow, superintendent, welcomed and entertained the visiting clergy, officers and teachers at tea.

The Rev. W. G. Coughlan, Director of the Christian Service Order Movement, was among the special guests of the evening.

In furtherance to his address, Mr. Smee said that co-operation of Church and Civic authorities in setting up a battery of services catering for the vital needs of others, would do much to check and reduce the scourge of social evils prevailing to-day.

The problem of uncontrollable, neglected and delinquent children could be largely solved through parent and sex education, proper public administration fully alive to the urgent needs of the day, and activities of Church, Sunday Schools, and Youth Movements designed to inculcate a spiritual and moral sense of responsibility in the life of the child, and their relationship to God and the community.

The Church, to be effective in its witness and as an agent for Christian service, must be united and have a real enthusiastic leadership with trained personnel alive to the needs of youth, if it is to win the child for the Kingdom of God.

MORE CHURCHES.

The Diocesan Synod approved as an urgent and immediate need erection of more churches in industrial areas around Sydney where there have been large increases in population.

The Rev. C. E. Hulley (St. Oswald's, Haberfield) said new industrial areas were now being planned and sites for schools were being chosen. The Church should be prepared to take advantage of sites for church buildings when districts were being planned as community centres.

Already under the "More Churches Fund" nine new churches had been erected, four were being constructed, and two were in the preliminary stages. The Federal Government had given permission for erection of seven additional church buildings.

JOTTINGS FROM OUR PARISHES.

St. Paul's, Cobbyitty.—From the Rector's letter:—Here is an incident which contains both a warning against giving secret information in your letters abroad, and an encouragement to continue in prayer to God: Some time ago a large liner was one of a convoy of liners detailed to carry a Canadian division across the Atlantic to Britain. Strict secrecy of movements was being observed. Somehow the secret got out and "Lord Haw Haw" announced from Berlin that all was known, and announced the names of the ships, none of which, he said, would reach Great Britain. The captain of this ship, who told the story, went to his cabin to pray. The next day the convoy left a sunlit port, and sailed into a heavy fog so dense that no vessel could see another. This fog proved of protective value. U-boats could be heard talking to each other close to the convoy. The fog continued for three days

and nights. Submarines were all around. The weather cleared on the fourth day. Later, another message told of submarines some forty miles ahead. On their approaching that point the fog came on again and continued until they were forty miles beyond the danger point. On the following day 170 enemy aeroplanes were reported to be searching for the convoy but they failed to find it. That evening "Lord Haw Haw" announced that every ship in the convoy had been sunk, but about 200 officers and men attended a Thanksgiving Service on that ship and thanked God for keeping them safe. The convoy reached port at 6 a.m. without one casualty to man or vessel on the whole voyage.

St. Stephen's, Penrith.—The 106th anniversary of the laying of the foundation stone of the church were celebrated on Sunday, November 21, with special services at 8 a.m., 11 a.m., and 7.30 p.m. The preacher at the evening service was the Rev. J. F. Chapple.

To our Parents of the Parish.—The following appeared in a recent parish paper. Its message has a wide application:—

Dear Parents, we have 220 children on our roll at Sunday School: we just presented for confirmation 36 young people. During the past three years, over 100 have been confirmed, yet our average congregation, night and morning, is 70-80.

Are you throwing in your weight as active members?

There were 370 in church on confirmation morning. Are you one of those who came that morning and have not been since?

I plead with you—for the sake of your children, for the sake of your generation, for your own soul's sake, come into the House of God, and give your support to the things of God.

Is it not an appalling thing that in this parish, out of approximately 3000 people, some 200 think it worth their while to come into the House of God on God's Day? Think of it, one person in 15; less than 7 per cent! Yet the Roman Catholic church is packed, service after service. The picture shows are packed, the beaches, stadiums, dance halls, all packed with our protestant, Church of England people. And the House of God struggling to maintain itself, longing for the opportunity of welcoming all those who give so much time elsewhere.

To which side do you belong? To the side that has chosen the world with all its attractions, and deserted the Lord and the spiritual life? Is that too severe a judgment? Then what are you doing about it.

I do long to see a live, powerful church here. I do long to see those empty pews filled with people eager to hear the greatest news the world has to offer.

Do accept my warm invitation, and come along. Form part of the great army which is standing for Christ and the things of the Spirit, as against the world.

But you will have to make up your mind. It won't just happen. You will have to say

"I am going to Church"—and mean it, and refuse to allow any obstacle to prevent you. After all, you do it with less important things, why not with this eternally important matter?

A GOLDEN WEDDING.

"The Golden Wedding Anniversary of Archdeacon and Mrs. Begbie on November 24 is of more than ordinary interest. It must almost be a unique record to have given four sons to the ministry. All are clergy of the diocese, and three are now serving as Chaplains. The eldest grandson is a prisoner of war in Malaya. Three of their daughters have married clergy of the diocese and three have been missionaries. All the members of the family are keen church and missionary workers. Mrs. Begbie for many years has conducted a weekly Bible Class for Business Girls in the City, while many have been blessed through the ministry of the Archdeacon. There will be a celebration of Holy Communion in the Cathedral for them and their friends on November 24, at 10 o'clock. We pray that they may be spared many years to us all."—From the Archbishop's Letter.

Diocese of Goulburn.

G.F.S. TOUR.

During the Eight-hour holiday week-end, a party of 33 members of the Girls' Friendly Society in the diocese of Sydney visited Canberra and Queanbeyan. On Saturday the visitors travelled direct to Canberra and inspected the War Memorial, after which they returned to Queanbeyan where they remained during the week-end as the guests of Rev. W. and Mrs. Holliday, G.F.S. members and other parishioners. The girls attended services at Christ Church, Queanbeyan, on Sunday morning and evening. Monday was spent in Canberra, visits being made to Parliament House, St. John's Church, Community Hospital, and Institute of Anatomy. The party was entertained at luncheon by Ven. Archdeacon and Mrs. Robertson and the young Anglicans. The tour was greatly enjoyed by all who took part and it is hoped that similar visits will be arranged in the future.—D.M.M. in "The Southern Churchman."

Diocese of Grafton.

MEMORIAL WINDOW.

The All Souls' Church was packed to capacity when the Bishop of Grafton (Dr. Stevenson) unveiled a window in memory of L.A.C. Guy Edward Saunders.

The window, which is a masterpiece of work, depicts St. Michael overcoming the Dragon of Evil. The R.A.A.F. badge is shown in Gothic while, at the base of the window, is the inscription, "A.M.D.G.: In loving memory of Guy Edward Saunders, eldest son of the Rev. C. and Mrs. Saunders, who died in England while on active service with the R.A.A.F., March 9, 1943."

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