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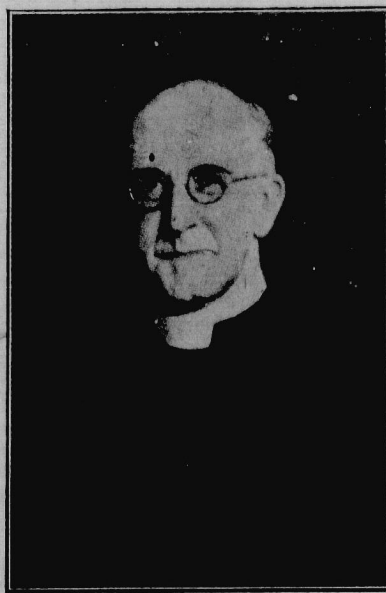
Vol. 9

JANUARY 11, 1945

No. 1

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

The New
Archbishop of Canterbury.



The Most Reverend and Right Honourable
Geoffrey Francis Fisher, D.D., O.B.E.

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NOTES AND COMMENTS.

The New Year has opened and with it has come stronger hopes of Victory. The German and Japanese forces are being steadily driven back to defend their own lands and the countries that have suffered such unspeakable atrocities are beginning to enjoy their restored freedom. For the first time in warfare between so-called civilised people, a due reward of punishment is to be meted out to the wrong-doers, and many have already suffered at the hands of the Allied Nations for cruelty and perfidy. This necessary procedure, of course, will prolong the war, because the war criminals have come to realise that they will have to face trial for their crimes and are naturally bound to avert what they will regard as the evil day. There is no likelihood of willingness on their part to surrender, and so the war must go on to an absolute defeat of the opposing forces. The long preparation of the war and the infiltration of their emissaries into all the Allied Countries have made the going hard even when as in the case of Greece the foe has been driven out. Quislings of various disguises still abound and they will make for unsettlement for many months to come. We need to recognise this difficult state in the released lands in order not to lose heart over an otherwise puzzling delay of peace and quiet. We have got to unceasingly "carry on."

Some time ago a book entitled "Christ's Strange Work," urged upon the ministry the need of stressing the will of God as declared in the Decalogue. The modern craze for abbreviated worship has deprived growing generations of that constant re-iteration of those "Ten Words" which are at the very basis of our moral law. In a recent number of one of the New Zealand diocesan papers a letter appears deploring this grave omission. The writer says: "In the Holy Communion Service the Ten Commandments are not read, but two other short sentences instead. I am at a loss to understand this, for in these days when the nation needs so much to be reminded of them it is hardly the time for the Church to refrain from using them. The children, too, who do not hear them at school, are not hearing them at Church either."

It is indeed regrettable that such a

protest is justifiable. The whole question of this interference with the due order of our Church needs careful review, especially in these days when Bible reading in the home is conspicuous by its neglect. "Where there is no vision the people perish." Only "The entrance of Thy Word giveth light." It has been truly said, "the real panderers to sin are those who seek to obliterate from the minds of men and women the sacred obligations of God's law. There is no check on evil living like the sense of responsibility to God."

If only they were Daniels! Men true to the meaning of the name—"God is my judge"—men who live constantly in the "Come to deep-down conviction of Judgment. God's presence, and that "He is a God that seeth."

It is because "God is not in all their thoughts," that men make egregious mistakes in their lives as well as in their judgment. We are referring to the ignorant criticism of the Church that was started by one of the proprietors of the "Sydney Morning Herald." Dear old Grannie often blunders because she has not got the courage of any real conviction of God. If only it could be written of her, as of one of the great Saints that "He feared man so little because he feared God so much"! But there is the trouble. It has been written by a wise man of the long past, "Righteousness exalteth a nation, but sin is a reproach to any people," and "Where there is no vision the people perish."

Now what does the "Sydney Morning Herald" and its kindred associates of the Press, to implement this righteousness which exalts a nation and antagonises the sin which degrades a people? How does the Press measure up to the square-footed dealing of man with man, that alone makes possible peaceable living. What is the attitude of the Press toward the evil drink traffic that ruins man body and soul? How about the gambling vice that fosters a cruel self-interest in the hearts of our people! How about the harlotry that stalks openly in our midst! How about the corruption of our commercial life and the silence of the Press in the face of certain social perils. They fear man so much and they regard filthy lucre so highly that they prostitute what should be a powerful organ for the promotion of righteousness and purity to commercial ends and have lost in the minds of all true citizens all claim to be listened to as exponents of high ideals.

And then they have the effrontery to lecture the Churches, whose task is always naturally difficult, for a state of social disorder and a moral debacle for which they themselves are largely responsible.

And now, like the people condemned by the prophet of old, having forsaken the Fountain of Living Water they are for building cisterns that can hold no water, and they expect the Churches to follow with them. To change the metaphor—they are for building on foundations of sand—the shifting sands of humanism. Whereas the Churches know that other foundation can no man lay than that which is laid, even "Jesus Christ." He proclaims with an authority that is final, "I am the Way, the Truth and the Life, no man cometh to the Father except by Me."

The Churches, in spite of all their weakness and distress, know that Christ, crucified, risen, ascended and coming is the only panacea of the world's sin, sadness and ills.

Since the writing of the above note there has been a continuance of correspondence in the "S.M. Herald"—but relentlessly censored—so that in a last week's issue Mr. Fairfax returns to the attack and actually claims support for the condemnation he has published against the Church. But unfortunately for his case he has now given more open evidence to justify a statement in one of the evening papers, "Mr. Fairfax seems to have lost his faith." In suggesting that national moral regeneration is possible apart from Christianity, our critic indicates an incorrigible humanism that is blind to the history of the race; and also shows that Christianity itself is the real object of his destructive criticism. To accuse the Church of failure to be true to its high calling is one thing and maybe justified; but to accuse Christianity of failure, especially on the part of one who formerly professed adherence, is perilously akin to blasphemy. We are not out to defend Christianity against a criticism of such a kind, for Christianity in a very real sense is Christ. He is the stone "rejected indeed of the builders Who has become the Head of the corner." Neither is there salvation in any other; "for there is none other Name under heaven given among men, whereby we must be saved." For He Himself has said, "No man cometh unto the Father except by Me."

To turn aside from Him is indicative of grave moral fault by His own dictum of authority.

The grim inconsistencies of policy and regulations in relation to our war effort are doubtless in some sort the result of commercialism and the price it is willing to pay. Two notorious offenders against public taste and war efficiency are the Liquor Traffic and the Racing industry. Their conjoint effect upon national fitness is so apparent that it is hard to understand the complacency, to speak lightly, with which they are tolerated. It is with the greatest interest that we have read the following news item from the United States:—

WASHINGTON, December 24. (A.A.P.) All horse and dog racing in the United States is to cease until the war outlook improves.

The managements of courses throughout the country have been asked to close their tracks by January 3, and most have agreed.

This is part of a nation-wide attempt to reduce the strain on transport and critical materials, and to release more workers for war factories.

Under new regulations, less essential establishments and services will lose their priority rights if they fail to comply with the War Manpower Commission's ceilings and hiring regulations.

The ban on racing has been imposed with Presidential approval, by the Administrator of the Office of War Mobilisation, Mr. James F. Byrnes.

Mr. Byrnes said he was confident compulsion would not be necessary, but the War Manpower Commission and the Office of Defence Transportation would be asked to act if necessary.

Attendances and betting at racecourses were both a record in the United States in 1944.

In 17 States, \$1,126,308,645 (\$A351,971,515) were invested on the totalisator, of which \$55,971,232 (\$A27,491,007) was paid out in taxation.

In New York, the tracks 17 times had a turnover exceeding \$3,000,000.

This is definitely a real step in advance in the way of "girding up their loins" for the fray. Things had commenced to slacken, according to press items, in U.S.A. and there were cries of shortage in supplies from the American front. This shortage, coupled with what appears now to be "a regrettable incident" in connection with the present German offensive, seems to have borne fruit in a rigid determination of a really "all in" effort for the successful prosecution of the war. What a tragedy it is that those who are in responsible office in Australia cannot rise to the same level of statesmanship!

The position in Greece and Poland indicates the presence of disintegrating influences in the Allied nations. Mr. Churchill's visit to Athens at so great risk will have done much to help in making men of good-will understand the real issues. The plots against our British H.Q. in Athens and the attempt on Mr. Churchill's life make very apparent the underlying influence of Nazi infiltration. It will probably be revealed that the fresh attempt to sow discord between Great Britain and America over the present campaign is due to the same influences. We have always had to put up with ignorant and hostile criticisms of Great Britain, but thank God the leaders refused to be influenced by the propaganda put forth, and more and more it is being realised how much John Bull has been and is doing in the prosecution of the war. The publication of figures last week in America, for the Western front, does not give a true view of the British contribution. We are thankful to say that other voices are being raised in America indicating the great things our British nation has done and is doing.

Nazi Propaganda.

Lawrence Hunt, New York lawyer, speaking in Montreal, Oct. 16, stated: "The grandest thing we have seen in these years of war was the lonely fight of Great Britain before Russia and the United States were attacked. No people ever rose to such heights of spiritual glory as did the British people when they alone defended and alone saved the freedom of mankind. They are still doing not only their share but, in proportion to their resources, more than their share. In this, as in the last war, Britain fought both for life and the sacred cause of liberty."

It is a characteristic of the British race that it keeps its head and a still tongue in face of false propaganda, and keeps pegging away.

THERE'LL ALWAYS BE AN ENGLAND.—All right! All right . . . I know the show at Singapore was not so good. Yes, I know about the complacency. Yes, I know the British didn't follow a scorched-earth policy . . . just the same, I can't understand the cackling.

WE talked a year and a half—about whether this was our war. The British supported US in the Far East, not we the British.

The British didn't have to have a war with Japan, and they didn't have

to have a war with Hitler! They could have tossed the Continent to the winds and made a deal with both our enemies against us.

All they had to do was to agree about spheres of influence in the Western Hemisphere and the East. Hitler's still moaning they didn't do it.

Did you ever look at the map? There are seventy-odd million Anglo-Saxon members of the English-speaking world outside the United States, and they are scattered from Land's End to Hell and Gone.

Not quite two years ago they had the Germans at the channel. And there weren't any anti-aircraft guns in Britain, either. Forty-seven million people on a little island, and they could starve in a fortnight. And for a year and a half they held the world at bay alone.

That doesn't make any impression on you? Fifty thousand of them died right in England.

I can't remember that anybody (in Britain) murmured when the King of Belgium made a separate peace. Listen to the Vichyites in New York—"England let us down!" Not one mumbling word from Britain about the France that handed everything over to Hitler.

You don't think much of Britain?

Well, brother, if Britain goes, write finis over western civilisation. England is very tired, and England is old. Yet, though it slay me, I tell you this England is the last refuge of the civilised soul.

Did the British rush into print to talk about Pearl Harbour? They did rush into print to talk of our smugness and complacency!

In the hour of her greatest distress, her greatest disaster, I, an American, say to England in spite of Singapore—

I sing with you, "LAND OF HOPE AND GLORY, MOTHER OF THE FREE."

And I sing with you, "THERE'LL ALWAYS BE AN ENGLAND, AND ENGLAND WILL BE FREE."—Dorothy Thompson.

2CH MORNING DEVOTIONS.

The following Church of England clergy will conduct morning devotions on Station 2CH at 10.30 a.m.:—

Tues., Jan. 16, Rev. R. N. Langshaw, of Cabramatta; Mon., Jan. 22, Rev. B. G. Judd, of Flemington.

QUIET MOMENTS.

A MESSAGE FOR THE NEW YEAR.

"Be Strong"—1 Cor. 16:13.

We are living in days when there is urgent need for every true Christian to heed the above exhortation, not only those who may be looked upon as the ordinary rank and file, but also those who are esteemed as leaders amongst us. The Lord Himself realised this, for to such outstanding characters as Joshua, Daniel and Zerubbabel, He sends His clarion word, "Be strong." David also in exhorting his son Solomon, and Paul in charging young Timothy, both sound the same call. As the conflict in these latter times becomes more intense, the opposing forces more determined, and whilst there are those who capitulate and fall by the way, the challenge comes afresh to us all. "Be vigilant; stand fast . . . ; quit yourselves like men; be strong." We do well to note, however, that this is not merely a question of physical strength or prowess, or because of abundant material supplies, but of being made powerful inwardly—"in the inner man"—to be able joyfully to say, "If indeed our outward man is consumed, yet the inward is renewed day by day."—2 Cor. 9:16.

We are to be strong in the Lord (Eph. 11:10). It is indeed the Lord Himself Who is our strength. Even in seasons when everything seems hopeless, and we acknowledge "my flesh and my heart faileth," we can triumphantly add, "God is the rock (strength) of my heart and my portion for ever." It is in the might of His strength we can be strong, and though forces or arms shall stand on the part of the evil one, it shall be true, "The people that know their God shall be strong and shall act" (Daniel 11:32).

A further source or ground of strength is put forward by Paul in writing to Timothy when he says, "Be strong in the grace which is in Christ Jesus" (2 Tim. 2:1). That old warrior has heard the Lord saying to him, "My grace suffices thee, for My power is perfected in weakness," and he responds, "When I am weak, then I am powerful" (2 Cor. 12:9, 10). In this connection it is well to heed his additional word of testimony: "The grace of our Lord surpassingly overabounded with faith and love which is in Christ Jesus" (1 Tim. 1:14), and

"Christ Jesus our Lord who hath given me power" (v. 12).

Again, we are "strengthened with power by His Spirit" (Eph. 3:16), and note that it is "not by might, nor by power, but by My Spirit, saith Jehovah of hosts" (Zech. 4:6). Is not this one of our greatest needs today, the Spirit of the Lord coming mightily upon us, clothing Himself with us?

Such an experience and attitude is to be realised and maintained by faith, and we may—nay, should—be strong in faith. The one of whom it is said he "found strength in faith" (Rom. 4:2) was faced with a position that might easily have created serious doubt, yet he "hesitated not at the promise of God through unbelief." And there is but one way to ensure strength when all around us tends to dishearten and weaken—"In quietness and confidence shall be your strength" (Isaiah 30:18). So will we say to one another, "Be of good courage, men, for I believe God, that thus it shall be, as it has been said to me" (Acts 27:25).

The result of such an experience will be manifested in our being "strengthened . . . unto all endurance and long suffering with joy," and this "with all power according to the might of His glory" (Col. 1:2). There will be calls for patience and forbearance, yea, and for suffering; but being thus made powerful we shall meet such calls with joy, and that very joy of the Lord shall be our strength.

What "strong encouragement" (Heb. 6:18) we have in the unchangeable assurance that it is "impossible that God should lie." With such confidence Jonathan goes forth and strengthens David's hand in God, and we may say to each other as we face a new year with all its tremendous possibilities: "Be strong, and let your heart take courage, all ye that hope in Jehovah" (Psalm 31:34). "Quit yourselves like men: be strong."—W.J.E.

A PRAYER FOR MISSIONARIES.

O Divine Wayfarer, Whose first shelter was a stable, Whose first journey was a flight for life, and Who travelling oft hadst not where to lay Thy head: Be to those who carry Thy message a sure Guide and unfailing rest. Clothe them in the garment of charity which is strange to no man, and teach them the language of sympathy which is understood by all, that, whilst strangers in every land, they may yet be welcomed as citizens of the soul of man and as brothers of the human heart, for Thy kingdom's sake. Amen.

THE NEW ARCHBISHOP OF CANTERBURY.

The appointment of the present Bishop of London to succeed the late Archbishop Temple, will receive a great welcome. Dr. Fisher has had a distinguished career, as the following extract from Crookford indicates:—

London.—Rt. Rev. and Rt. Hon. Geoffrey Francis Fisher, Lord Bishop of London, late Schol. of Ex. Coll. Ox., 1st Cl. Mods. 1908, B.A. (1st Cl. Lit. Hum.) 1910, Liddon Sch. 1911, 1st Cl. Th. 1911, M.A. 1913, Hon. D.D. 1933, Hon. Fell. 1940, d. 1912, p. 1913, Sarum, Asst. Chap. Marl. Coll. 1912-14, Select Pr. Oxford 1925-27, Hd. Master Repton Sch. 1914-32; L. Pr. Dio. Southwark, 1924-32, Cons. Ld. Bp. of Chester in York Minster, 21 Sept., 1932, by Archbp. of York; Bps. of Brad., Derby, Man, Rip., Sheff., Wakefd.; Bps. Suffragan of Barrow, F.; Burnley, Whitby, Warrington and Pontefract. Transld. to London, 1939. His Lordship is Dean of the Chapels Royal and Pre-late of O.B.E., from 1939.

The new Archbishop has had a difficult part to play in following Dr. Winnington Ingram in London, especially during the years of war, but seems to have come through with a fairly general approval on the part of Christian people and Churchmen in particular. The years that lie ahead will be fraught with great importance not only for the Church and the Empire, but for the nations of the world, and a wise and strong leadership on the part of the Christian Church is demanded. We may well pray that our new leader may be filled with the Spirit of Wisdom, power and love as he faces this new challenge.

RUSSIA BUTTON DAY.

The far-flung battle line of Russia's great offensive creates a great demand for medical equipment and comforts. 5,300,000 Russian troops have been killed in three years and as the ratio of killed to wounded is usually well over two to one, approximately 11,000,000 have been wounded.

It is to relieve their suffering, that we are asking you to support the next "Russia Button Day" which is being held on Friday, January 19th, 1945. This day will be a State-wide appeal. Since July, 1941, nearly £150,000 worth of goods have been despatched from the Russian Medical Aid and Comforts Committee to the Soviet Union. Details of everything sent from Australia is broadcast throughout the Soviet Union, whose people are greatly heartened by our sympathy and support.

Your support is needed to make this day a great success! Will you help organise a Button Day in your own district? All women are asked to make every effort to be available for some time on January 19th to sell buttons. Even one hour will be greatly appreciated.

Russia Button Day must be a success, for it is days such as these that help us to express our admiration and gratitude for the Allied forces who are to-day taking part in the great Allies offensive against Fascism in Europe.—From the Organiser.

PERSONAL.

Any information from returned P.O.W. re NX 55420, Cpl. (or Pte.) Len Pollard, 2/30th Batt., P.O.W. Thai Camp, would be greatly appreciated by his mother, Mrs. E. J. Pollard, 6 Thompson St., Drummoyne, N.S.W.

The Right Reverend Bishop Wilton is a patient in St. Luke's Hospital, Sydney. We understand that his condition is improving.

The Bishop of Armidale is to spend a holiday in Balgowlah from January 21 to February 5. He is to preach once each Sunday in St. Matthew's Church, Manly, N.S.W.

Rev. F. C. Dixon, Assistant Chaplain to the Missions to Seamen, Perth, has been appointed to the Chaplaincy at Port Melbourne.

Mr. R. C. Wardle, F.A.I.S., has been appointed by the Archbishop of Melbourne, Registrar of the Diocese of Melbourne.

The death is announced of the Rev. M. T. Jones, of Christ Church, Brunswick, Victoria. Mrs. Jones is the daughter of the late Bishop Hay, of Tasmania.

Miss Maude Royden, C.H., was married on October 2 at the Weald Parish Church, England, to Rev. C. H. Hudson Shaw, formerly rector of St. Botolph's, Bishopsgate.

Rev. L. G. B. Rose, rector of Bethangra, Vic., has been appointed rector of St. George's Church, Numurka cum Cobram, Victoria.

The Rev. B. Beresford Richard, who is acting as locum tenens in the parish of Castlemaine, has been appointed Assistant Secretary of the Australian Board of Missions in Victoria, in the place of Mr. A. J. Batchelor, who is on his way to England. Mr. Richard received his training for ordination at St. Augustine's College, Canterbury, and was ordained in the diocese of Grahamstown, South Africa, where he held the post of Chaplain and House Master at St. Matthew's Native College. He will take up his duties with A.B.M. early next year.

His Grace the Archbishop of Melbourne has been appointed Visitor to St. Christopher's College, Malvern.

The Very Rev. G. C. Cruickshank, Dean of Dunedin, has been called to the office of Bishop of Waipatu. The new bishop was born in Auckland in 1882 and was educated at Keble College, Oxford. He was ordained deacon at Durham in 1907.

The Rev. C. F. R. Harrison, one of the oldest clergy in the diocese of Auckland, passed to higher service in November.

The diocese of Wellington and the whole Church of New Zealand is the poorer by the death on November 9, of the Venerable William Bullock, Archdeacon of Wellington, formerly vicar of Masterton and later of St. Peter's, Wellington. The Archdeacon was born in 1885 in Derbyshire. He went to New Zealand after the Great War. He was appointed Archdeacon of Wellington in 1940.

The doyen of Sydney Diocesan Lay Readers, and for many years hon. secretary of the Association, Mr. Henry William Hartley, Th.A., was recently called to his rest. He was licensed on May 3, 1889, and so for over 55 years has freely given himself to one of the most useful ministries open to laymen. He was one of the first lay teachers of Religious Instruction in the Public Schools of N.S.W. He died at the ripe age of 87.

Canon A. N. Mukerji, of the Cambridge Delhi Mission, has been appointed assistant Bishop of Lahore.

Rev. R. C. M. Long, rector of Wollongong, N.S.W., has been appointed an examining chaplain to the Archbishop of Sydney.

The Right Rev. Horace Crotty, D.D., Vicar of Hove, has been appointed Prebendary of Chichester Cathedral.

His Majesty the King has extended Sir Leslie Wilson's term as Governor of Queensland for 12 months. Queenslanders are delighted because Sir Leslie has won the confidence and esteem of all sections of the people. He was appointed in 1932.

Canon N. D. Coleman, Lecturer in Theology and Hellenistic Greek at the University of Durham, has been appointed Editorial and Translation Superintendent of the British and Foreign Bible Society, and will take up his new duties shortly. Canon Coleman, who is a well-known figure in scholastic and church circles in the North of England, has held his present position since 1920. In addition to his work at the University he has acted during the war as Precentor of Durham Cathedral, and has taken part in many broadcasts from the cathedral. He is also an examining chaplain to the Bishop of Bradford, and is an honorary Canon of Bradford Cathedral.

The Rev. G. F. Trench, General Superintendent of the Missions to Seamen, has notified his resignation in the summer of this year.

Mr. A. J. Batchelor, lay secretary of A.B.M., Victoria, left recently en route to England to undertake organising work there on behalf of the New Guinea Mission.

Mr. H. W. Edgerton has been appointed as temporary Catechist to St. Thomas', Kingston, Parish of Newtown, N.S.W., as from 3rd December last.

Rev. F. E. Watts, recently Missions to Seamen Chaplain of Freetown, S. Africa, has been appointed to the Chaplaincy at Fremantle, W.A.

PERSECUTION IN SPAIN.

(By Wayfarer.)

We have heard much recently of the persecution of Protestants in Spain. Is there any truth in these statements? Unfortunately they are only too true. A detailed statement concerning them was recently lodged with the British Government and referred to in "The Times." We are dealing with facts which can be easily verified when we say that, in spite of a promise by General Franco to preserve a religious liberty given by the Republic, only about 20 of the 200 Spanish Protestant Churches remain open and all Protestant schools have been closed. The clergy are scattered—some killed, others imprisoned; a few fled to Mexico and South America. Some of the 7000 church members shared the fate of their pastors, others worship God in their houses; a few, overwhelmed by suffering, bow in the house of Rimmon. The experiences of the persecuted form a new and wonderful chapter in the history of the Church; as we write we think of names that are not unworthy to be added to the list given in the eleventh chapter of Hebrews. We have space but for one here—the Rev. Atilano Coco.

Among the Protestant denominations working in Spain is to be found the Spanish Reformed Church—a branch of the Anglican communion. For a number of years they have had no bishop and it became customary for Archbishop Greig, now Primate of Ireland, to visit Spain to ordain and confirm. The liturgy of this interesting church is derived from two sources; firstly, from the Prayer Book of the Church founded in Spain in the early days of Christianity before the Bishop of Rome claimed supremacy over the Western Churches; secondly, from the Prayer Book of the Church of England. The Spanish Reformed Church is intensely evangelical, and yet truly catholic, for it welcomes to its pulpits all ordained ministers and to its communion members of other denominations.

The Rev. Atilano Coco was in charge of a fine Church and flourishing schools at the

great cultural centre of Salamanca. Here is situated the university, one of the oldest in the world, where learned doctors, quoting Scripture, tried to convince Christopher Columbus that a "new" world was an impossibility. They argued that if he sailed far enough west he could fall off the edge of the earth and perish miserably. At the outbreak of the Civil War this great institution was fortunate in having as its rector Dr. Miguel de Unamuno, one of the greatest literary men of modern times. His reputation was world-wide. Shortly before his death, the University of Oxford, in appreciation of his work, made him a Doctor of Literature. Unamuno was a Roman Catholic but this did not prevent him being a lover of the Bible and the Bible Society. He was an easy man to know. In true Spanish fashion he loved to visit his favourite cafe after lunch and there, surrounded by his admirers, talk on many subjects. It was not difficult to obtain admission to the circle. Don Miguel, as he was affectionately called, did all the talking; nobody disputed this monopoly, for the "maestro" had many wise things to say and said them in sublime language.

He did not live long after the capture of the city by the partisans of General Franco. We can imagine how his refined and gentle spirit suffered during the wave of intolerance that swept across the land. He himself was ordered to remove from the University library all books of a "liberal" nature, which he refused to do. In the midst of restrictions of action and limitations of speech, Unamuno shook his giant head and cried, "Why this intolerance? It has nothing to do with true religion. Spain must not go back to the dark ages, but forward, ever forward." Unamuno was not afraid of criticising his own Church when he thought it necessary. After the bloody repression of the rising of the coal-miners in Asturias, stirred to his very depths he cried, "If you (the Church) had preached a Christ, the friend of the poor, instead of the rich; if you had preached a Christ, the friend of the humble and lowly, instead of the powerful and those of high society; if you had preached a Christ, the friend of sinners and criminals, instead of monarchs and nobles; this (rising) would never have taken place. They would have accepted the Christ of the Gospels." But our love for Unamuno and the Spain of his day is carrying us away, let us return to Coco.

Coco was a cultured man—a graduate in Hebrew and Greek of the Madrid United Theological Seminary, thus he was not unworthy to represent the Church at such a centre of learning. He knew Unamuno and was as friendly with him as a young man just

beginning his career could be with an old man just about to lay down his burden. His church was a flourishing one and prospects seemed bright. We often enjoyed his hospitality. As we sat talking with Coco and other Christian workers, almost all of whom had been in prison for the Gospel's sake in earlier days, we little thought that the greatest trial of all was even then hanging over them.

Soon after the occupation of Salamanca by the insurgents, Coco, together with many other intellectuals, was imprisoned and his church and schools closed. One of the charges made against him was that he was a Freemason. We do not know whether he was or not, we never talked on the subject, but he was certainly no politician. In prison he wrote number of letters. We have not got them here but we quote from memory from one he wrote shortly before his death. "I have passed through times of great distress in which I poured out my whole soul in the presence of God, my Heavenly Father. One day I opened my Bible almost at random, it was the 91st Psalm. I read it. All the glory of the Spanish language does not enable me to express the ineffable glory that filled my soul as I realised that God Himself was speaking to me in the pages of His Word." Thus even in his prison cell the heavenly vision filled his heart with joy.

Well, what happened to Coco? Was he one of those who died facing a firing squad or perished in a prison camp? No, his fate was worse than that, he was declared not guilty and released, which in the blood lust of the Spanish Civil War, was almost certain death. You can see his signature in the prison book—the date is October 9, 1936—as he passed out a free man, but, at the door an empty lorry and a number of militia men were waiting. Coco, together with other liberated prisoners, was hustled into the lorry, taken outside the town and his head blown to pieces—just another unidentified body found on the road. Who cared? So many bodies littered the roads during those terrible days that a doctor said he was tired of being called to view them. Was Coco murdered in this cowardly way to save the authorities from responsibility for his death, or was he just the victim of young fanatics? We do not know, we just record the facts. Coco left behind him a young wife and three little children. The Archbishop of Salamanca, in an interview, declared there had been no religious persecution in his diocese. Nevertheless things are as we have stated and not five minutes' walk from His Grace's door stands the closed church—grass has overgrown the porch—it looks abandoned, gloomy and desolate.

"CAIRO" BRADLEY.

The news of the death of Mr. William Bradley, of Haberfield, N.S.W., will be received with a great wave of sympathetic interest throughout New South Wales for he was widely known by means of the Broadcasting System, as one of the founders of the Open Air Campaigners and with Archdeacon R. B. Hammond, of the great United Intercession Service in Sydney—described by the late Bishop Taylor Smith as the greatest prayer meeting in the world. The late Mr. Bradley had a striking conversion at a Keswick Convention in England in the year 1895, the outcome of it was the foundation of the Egypt General Mission by a team of six young Christians who shared with him in that transformation of life. It was because of his service in Egypt that he became known later in Sydney as "Cairo" Bradley, where he became well-known as a missionary-hearted Evangelist. During the great war of 1914-18, he was in Egypt and Palestine and did great service with the troops. He had the high privilege of being attached to the entourage of General Allenby when he entered the gates of Jerusalem, "bare-headed," after its capitulation in 1917. He subsequently married Sister Harrison, a like-minded Missionary of the N.S.W. C.M.S., at Gaza in Palestine, who had received her training at the Royal Prince Alfred Hospital, Newtown. Some 24 years ago he came to Sydney, where his Evangelistic zeal and leadership founded the Sydney Men's Bible Class and a Bible Class for Business Girls carried on for many years by Mrs. H. S. Begbie. To his widow and children, including the Rev. Stephen Bradley, we tender our sincere sympathy.

Rev. W. G. Bennett will be inducted to the rectory of Narrandera on February 2.

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W. S. LESLIE, M.A., Headmaster.



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ALEXANDRIA

TO AUSTRALIAN CHURCHMEN

THE PRESS AND THE PULPIT

Periodically an attack is made on what is popularly called "the Church." By "the Church" is really meant the Clergy. This is one of the most common fallacies and it is hard to kill.

The attitude of aloofness to personal responsibility in the matter of Christian ethics is a startling feature of the present time. It is so easy to say we are perishing and that the Church must do something. It is so easy to cast aspersions on the clergy. They are supposed to cultivate the grace of Christian charity and so they are fair game. If they retort and say "What are you doing?" it is possible to say—"What singular conduct from a professing follower of the meek and lowly Jesus."

And then there is the interest created by an attack on "the Church." Everyone will respond. Hysterical young women will write and say that they get no "message" from the Church. Social reformers will wax eloquent about slums and the easy lives of the clergy who are, of course, wallowing in riches and intent only on increasing their worldly wealth. That is, to be sure, with the exception of those who write to the newspapers about social questions. They get the same salaries and yet they are different. Rationalists, that is the people who think they have a monopoly of rationality, wax eloquent over the hold that ancient myths have over the common herd. And they all buy the papers to see their own letters and the letters of other people and the really wonderful articles by wonderful journalists that put "the Church" in its place. It is all very natural and very amusing also.

The Usual Charge.

The Press is not afraid of outworn formulae. It tells us that "the Church" is out of touch with the modern conditions. It tells us that congregations are thin and that the science of to-day demands a new message which the Church is unable to give. It points to serious deficiencies in the circumstances of life. It tells us it is the business of the Church to give a lead and that the lead is not given. As a consequence we are all wandering aimlessly on a hitherto untrodden path. It seems a strange thing that the monotony of this refrain does not strike

the purveyors of the Press. We venture to assert that if the files of "The Sydney Morning Herald" were searched for the last fifty years, it would be found that the same old tune has been played for the public at decent intervals. Criminal investigators tell us that criminals display little originality. They follow one line of crime to the bitter end. A sneak thief never becomes a forger, and a company promoter or a fire-bug never becomes a burglar, and so on. We are forcibly reminded of this when we read articles on "The Church." Other people beside criminals display little originality.

An Examination of the Charge.

Is the Church out of touch with modern conditions? We apologise to our readers for adopting the vulgar identification of the Church with the ministry. Why should ministers be out of touch with ordinary life? Every minister has lived for 23 years at least in this humdrum world before he entered on his sacred calling. If, for example, we were to make an analysis of the Church of England clergyman in the Diocese of Sydney, to confine ourselves to them, what would we find? Now in certain quarters the Sydney clergymen are supposed to be in a hopeless backwash. A few of them have managed to escape the awful suction of obscurantism, but only a few. Let us ask what kind of men are they who are so hopelessly out of touch with life. Primary and Secondary School teachers are in the number. Practical analytic chemists, students of law, psychology, geology, history, trained electrical artificers, workers on the land and former students of Hawkesbury Agricultural College, bank clerks, shipping clerks, invoice clerks, chartered accountants, University graduates, some of them with high honours, members of the practical building trades, architects. Does it not rather strain our credulity to suggest that with such a variety of interests represented "the Church" is out of touch with modern conditions? Let it be said in a chilly whisper that there are even journalists among them, and hanging precariously on the fringe there is a radio announcer, in fact two!!

The Congregations.

We are told congregations are thin

and it is assumed that the incapacity of the ministry is the sole cause. That does not seem very scientific. "The Church" may be telling the truth and the people may be unwilling to hear. To alter the message in these circumstances would be to do violence to truth. This is not an imaginary case. It has happened more than once in the history of the world. When our Lord Jesus Christ came into the world He had a fleeting popularity. Crowds followed Him, but when He began to teach certain truths we read that from that time His disciples turned back and walked no more with Him. Only twelve were left. If the crowd had "The Sydney Morning Herald" and a Mr. Warwick Fairfax they could have rested easy. They could read with their feet on the mantelpiece that "the Church" had no message suitable to the demands of the day. It may be, of course, that there is a fault in "The Church's" presentation, but the fact that congregations are thin does not prove it. When Paul went to Athens the pundits called him a "base fellow." The word is appropriate. It meant an empty talker, a man who picked up fragments of pretended knowledge and made the most of them. Paul had a thin congregation. But the future lay with Paul and not with his critics. To take a big leap forward, in the eighteenth century there were not above forty communicants in St. Paul's Cathedral on Easter Day. That may have been the fault of the clergy to some extent, but it was "the Church" that delivered England from her vicious and aimless life. To turn back to the Middle Ages, at the very time when stately cathedrals were being built, the Churches were often almost denuded of congregations. "The Church" revived again and from its pulpits the new message of hope sound out. We are always ready to hear sane criticism, but this mouthing of mere phrases carries us nowhere.

The Last Charge.

But we shall be told we are forgetting "science." The real trouble, it is said, is that "the Church" is not alive to the immense strides that have been made in knowledge, and, as a consequence, is losing the educated people of to-day. We could point out that "the Church" is accused on the one hand of being out of touch with the masses and on the other hand with not catering for the delicate appetites of those who have been surfeited with knowledge. But we let that pass. The truth is "the Church" has been too

sensitive to the advances in modern knowledge. It may turn out on close enquiry that the attempt to meet the ever-increasing stream of secular information has sometimes rendered her spokesmen insensible to the great value of their own particular message. But here we are content to turn the tables. Journalism, particularly in its baser forms, has been a far more deadly foe to intellectual progress than "the Church." Some years ago the theory of spontaneous generation received a great impetus by the ill-considered articles which appeared in certain London journals. The harassed Cambridge scientists who had the misfortune to have their names banded about very widely were compelled in sheer self-defence to disclaim responsibility for the flamboyant utterances which stirred the popular imagination. J. M. Barrie says somewhere that a journalist is a man who is prepared to write a short paragraph on anything under the sun. It is these short paragraphs with scare headlines that are dissipating the intellectual energy of the community at large. The store is so small at best that any dissipation is deadly. The press pontificates with a solemnity that throws the Pope into the shade. We are all now bidden to fall down and say "These be thy gods, O Israel."

And for the most part the Press has lost its sense of a lofty mission. The great syndicates are pouring out news not to enlighten but to entertain. Dean Inge poked fun at pater familias who thought it a solemn duty to read through columns of "The Times" recording the speeches of members of Parliament. Our modern press saves him that trouble. It does not print the speeches. Even Mr. Churchill is lucky if he gets more than a column. But the betting news gets a very full quota, and so do the sporting fixtures. Some years ago an English newspaper of a religious type, "The Christian World," waxed furiously indignant over a correspondent who asked "And who was Herbert Spencer?" "If," said the irate editor, "Spencer had kicked a few goals more than anyone else, everyone would know him." With that criticism in mind look at "The Sydney Morning Herald" and then read its piteous plea about the failure of "the Church" to keep abreast of our ever-growing knowledge.

The trouble is that replies to newspaper strictures are in the power of the newspaper. It can only publish a selection and it makes the selection it publishes. We conclude this article by appending a letter which was sent

recently to "The Sydney Morning Herald" and did not appear. "One side is good till the other is told."

RE MORALITY AND LIFE.

To Warwick Fairfax, Esq.,
Proprietor,
"Sydney Morning Herald."
Dear Sir,—

I am quite of your mind re the stagnation of life in the Christian Churches. We dare not leave the proclamation of the Gospel to the preachers for they have not the ear of the people.

But what about the Press? Even though it calls itself Secular, has it no responsibility? Next to the Talks and the Radio is the influence throughout N.S.W. of your own paper, "The Sydney Morning Herald." It speaks daily to ten times the number of people that the ministers do once a week.

In an individual effort to use this, I obtained space some years ago on Saturdays at the usual advertising rates. The amount allotted me has been gradually reduced until a few months ago the little article, though set up and approved of, has been indefinitely shut out. So much for your paper's interest in the Gospel message!

"The Herald," with all its influence, has not used it on the side of the Christianity it professes. That, sir, is not an individual opinion but is, I venture to say, the considered opinion of the Protestant section of the Christian public. With the Roman Catholic point of view I am not acquainted.

I realise that I am making a very serious accusation, and one you certainly would not like to see published, but of all the great dailies of the English speaking peoples, which are not actually atheistic, "The Herald," I think, pays least attention to the great foundation of all Morality, the Revelation given by God through the Jewish nation, and latterly and finally in His Son our Lord Jesus Christ.

"Those who live in glass houses should not throw stones."

Yours sincerely,

A READER OF 60 YEARS' STANDING.

SPECIAL PSALMS AND LESSONS.

Jan. 14, 2nd Sunday after Epiphany.

M.: Isa. xlix 1-13; Luke iv 16-30 or James i; Psalms 27, 36.

E.: Isa. xlix 14 or I 4-10; John xii 20 or I Thes. i 1-ii 12; Psalm 68.

Jan. 21, 3rd Sunday after Epiphany.

M.: Hosea xi 1-xii 6; John ii or James ii; Psalms 42, 43.

E.: Hosea xiv or Joel ii 15; John vi 22-40 or Gal. i; Psalms 33, 34.

Jan. 28, Septuagesima.

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

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

LONGER THEOLOGICAL COURSE.

EXTENSION OF MOORE THEOLOGICAL COLLEGE.

Moore Theological College is not only the oldest, but also the largest Church of England Theological College in Australia, and its sole function is the training of students for the Ministry. It has had a long and distinguished past history, being now over 88 years old, but is not living in the past. It is more vigorous to-day than it has been at any time during the past, but a passing reference may be made to the fact that over 540 men have been ordained after receiving their theological training at Moore College, amongst whom are 5 bishops and many other church dignitaries.

OUTSTANDING SUCCESS IN EXAMINATIONS

The lists of the Australian College of Theology, during recent years, indicate that Moore College is training more successful candidates for the Licentiate in Theology (Th.L.) than any other college, and that its students have an extraordinarily low number of failures. In the latest results (1943) Moore College students had no failures, while three out of the six Honours students were from Moore College. One Moore College student took top place for Th.L., while others who had completed half of the course took first and second places in Part I.

While credit should go to these successful students for their industry and ability, which should bear fruit in their future ministry, there is no doubt that much of the success is due to the outstanding ability of the Principal, Canon T. C. Hammond, M.A., Th.Soc., and his staff. Moore College is very fortunate to have such a brilliant theologian, who is widely known, both in England and in Australia, as the author of various books on theological subjects.

BUILDING EXTENSIONS.

With the increase in the number of students during recent years it was found impossible to accommodate them all, and early this year a new wing providing an additional 14 students' rooms was built and opened. A further extension incorporating 18 students' rooms, together with a large lecture-hall and library, is planned for the immediate future to cope with the large number of applications now being received. This building extension is part of a complete scheme for the construction of a block of College buildings consistent with the standing of Moore College and to include a very fine chapel—the John Francis Cash Memorial Chapel.

EFFECT OF THE WAR.

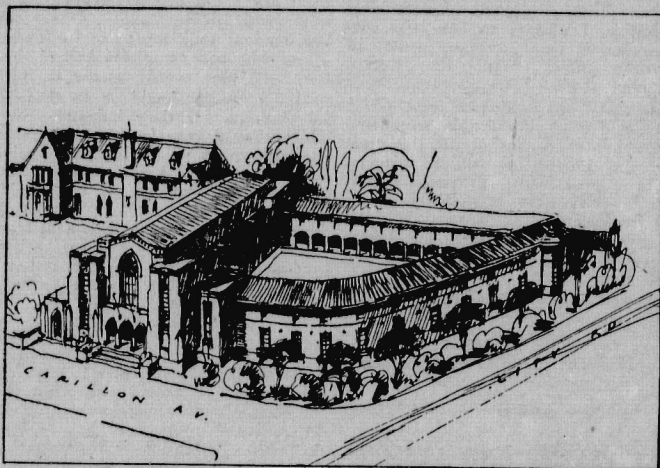
Although it was anticipated that war conditions would reduce the number of men in College, the Committee decided, early in the war, that no obstacles would be placed in the way of students who wished to enlist before completing the course, while new applicants for admission who were of military age were advised to enlist and to have some experience in the Army before commencing the course. Time has proved the wisdom of this decision, and there are now 18 men, who have served in the forces, taking their theological course, while several others are awaiting release or have applied for inform-

ation. In addition to the Vice-Principal and Registrar, over 50 full-time chaplains have been supplied from the ranks of Moore College students.

STANDARD OF ENTRANCE.

The Standard of Entrance was raised several years ago to University Matriculation, although in approved cases an alternative one year's course and examination was accepted as a substitute. Recently this was tightened up, all candidates being encouraged or assisted to study for matriculation. This was done deliberately, and candidates who have failed to matriculate have been refused admission, so as to improve the academic standards of the clergy, and with a view to enabling students to take a University Degree, either during their College course, or subsequently. It is realised that there may be occasional cases when exemption from this rule may be granted, all such cases being considered on their merits.

Would-be students are encouraged to prepare themselves in Bible, Prayer-Book, and elementary theological knowledge before commencing the Moore College course, and with this end in view the Sydney Preliminary Theological Certificate was initiated, with lectures one evening per week during term, and examinations at the end of each term during the first and the second years.



EXTENSION OF COURSE TO FOUR YEARS.

Even with this foundation knowledge, it was realised that the existing College course was too short to enable the men to receive training appropriate to their needs in the world to-day. For some time past the College course has covered a period of three years, two years for the Th.L., and one year (part-time) after ordination, for the Moore College Diploma and Hood. Consequently the course was increased, at the commencement of 1944, by an additional year, preliminary to the Th.L. The total length of the College course (apart from time taken for a degree) is now four years.

By means of the training before commencing the College course, the normal insistence upon matriculation, and the lengthening of the College course, it is expected that the standard of training of the future clergy will be substantially improved, to the glory of God and the extension of His Kingdom.

UNIVERSITY TRAINING.

During recent years there has been a pleasing increase in the number of Moore College students who have taken University Degrees. Since 1940 six Graduates have been ordained, while there are now 8 undergraduates who are continuing their University training in anticipation of taking a Degree. This is most gratifying in view of the increasing importance of academic training.

NEED FOR CLERGY.

The need for more clergy is very great, and inquiries are invited from young men desirous of being trained for the Ministry. These should be addressed to the Principal Moore Theological College, Newtown, N.S.W. Rectors and Sunday-School Superintendents and others are urged to keep an eye open for likely young men, and to suggest to them that they consider whether or not God had called them to full-time service for Him.

THE NEED FOR FINANCIAL ASSISTANCE.

The financial needs of Moore College are very great, and the whole future of the Church of England in Australia is dependent upon the receipt of greatly increased gifts and benefactions. Large sums of money will be required to cover the cost of build-

ing, extension and furnishing, but an even greater need is to provide for the increased cost of an expanded teaching staff and for financial assistance to students. Experience has shown that most of the students are unable to maintain themselves and to pay the College fees, even though the latter are well below the present cost of board and tuition. Unless these hopeful, but impecunious, students are assisted financially, it will be impossible to build up the number of students in the College. Assistance is provided, where necessary, by a bursary to cover part of the fees, while many of the students take positions as catechists in parishes to enlarge their incomes. The funds at present available to provide these bursaries are severely limited, and quite incapable of meeting the requirements of an increased number of students with an increased length of course. It is hoped that those who are able to give financial assistance will do so, to enable these students to undergo the training for the sacred ministry. — (Communicated.)

CORRESPONDENCE.

A GREAT LOSS.

(To the Editor, "Church Record.")

Dear Sir,—

On Sunday last, Kurrajong was devastated by bush fires and St. John's Church, Comleroy, was totally destroyed, with all its church fittings and furniture.

The Church was insured and we intend building again. If any of the other churches of the diocese could help us in re-furnishing the Church our people would be grateful. The Communion linen, kept by a neighbouring parishioner, was also burnt when that home was destroyed.

Thanking you for the privilege of using the "Record" to further the appeal,

Yours sincerely,

L. DANIELS,

Rector of Kurrajong.

The Rectory, Kurrajong.
December 13, 1944.

(To the Editor, "Church Record.")

Dear Sir,

In the "Sydney Morning Herald" of today's date there is a letter from the Rev. E. J. Davidson, in which he says, "We are also aware of the peril of making the ecclesiastical creeds of the patristic age intellectual norms for the present day. Like all succinct statements they have distinct value, but when the forms of their thinking have been overtaken or overpassed then insistence on them can actually become a stumbling-block to faith."

It is time that the members of our Church were informed plainly where the clergy stand in relation to the Faith of the Church, to which they have solemnly declared their assent at ordination. I therefore challenge Mr. Davidson to declare plainly in relation to the three Creeds used in the Church of England, which of the "forms of their thinking" have, in his opinion, been "overtaken or overpassed."

Mr. Davidson also referred to what he called "our refusal to accept the naive belief that all parts of the Bible are of equal credibility . . ." Will Mr. Davidson indicate which parts are, in his opinion, of less credibility than others? For instance, does he regard our Lord's words in John 5: 39-47 as being equally credible with those in the Sermon on the Mount, or does he regard all the words of that Sermon as recorded in Matthew's Gospel as being equally credible? Or will he tell us whether he regards the closing words of the Parable of the Rich Man and Lazarus ("And he said unto them, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead") as of equal credibility with those of the Parable of the Good Samaritan? Will Mr. Davidson tell us if he regards our Lord's words to the Jews, "and the scripture cannot be broken" (John 10: 35), as being equally credible with the words of St. John, "God is Love" in 1 John 4: 8?

When Mr. Davidson was ordained a deacon he was asked by the Bishop, "Do you unfeignedly believe all the canonical scriptures of the Old and New Testament?" To which we are entitled to presume that he answered, "I do believe them." The canonical books of the Old and New Testament, "of whose

authority was never any doubt in the Church," are clearly designated in the VIth and VIIth Articles of Religion. When Mr. Davidson was ordained he signed his assent to the Articles. He therefore assented to the statement, "The Three Creeds—ought thoroughly to be received and believed."

Yours faithfully,

J. R. L. JOHNSTONE.

The Rectory, Beecroft,
December 30, 1944.

THE LATE MR. HARRY HIBBLE.

A great loss has been sustained through the passing of Mr. Harry Hibble, who died suddenly at his residence at Bellevue Hill, on December 30, 1944.

A short service was conducted at the chapel of the Northern Suburbs Crematorium by the Rev. Canon H. W. A. Barder.

Mr. Hibble served the Diocese of Sydney as a representative to the Synod under the XIVth Constitutions and sat on many important committees of the Synod and was ever ready to place at the disposal of the Church his expert and practical knowledge of real estate. He also served as a member of the Parish Council of St. Mark's, Darling Point.

He was well known and respected in Government, municipal and the commercial world, having practised in real estate for the past 34 years.

Perhaps the greatest service he rendered was the manner in which he managed the St. Philip's Glebe Trust at The Glebe. From the time the first portion came into the hands of the Church in 1920 until his passing, he devoted his skill and energy in making the estate a property worthy of the Church. It can truly be said that this estate stands as a monument to his efficient management. By his sympathetic understanding he won the respect and affection of all the tenants on the estate.

He also took an active part in social service work, and will be remembered by his practical contributions in this regard. He received the King's Jubilee Medal as a recognition of these services. Mr. Hibble was a man of sterling Christian character, always living to the highest ethics of his religion, and of his profession, full of energy and vitality, ever ready to serve the Church and the community. His sound advice was greatly valued and respected.

We extend our sympathy to his widow and four sons, Winston (R.A.A.F.), Everard (A.I.F.), Myles and Neal (R.A.F.).

A DAY OF REMEMBRANCE FOR THE ABORIGINES.

The National Missionary Council of Australia, representing in its membership fifteen missionary bodies, invites the clergy of all denominations to join with it in using the Sunday after Australia Day (28th Jan., 1945) or the nearest convenient Sunday, to place the needs and claims of the aborigines before the members of their congregations. It is fitting that in connection with the celebration of our Foundation Day special references should be made

at all services to the responsibility of the nation and of the Christian Church for these fellow Australians who so urgently need our intelligent sympathy and practical help.

The Commonwealth Government has in recent years made a vigorous and enlightened approach to the administration of the aboriginal work in the Northern Territory and other spheres.

The Churches desire to give every possible support in this new programme. They welcome the new spirit shown by the Government, and are especially glad for the vision and the wisdom of this new policy. Whether or not the natives will be fully absorbed into our ordinary social life or whether they will grow into a new self-controlled native state in years to come is at present impossible to tell. But in the meantime we have a Christian duty to train them and to educate them, and to build both these things upon the foundation of those spiritual values which are found in the Gospel of Our Lord and Saviour Jesus Christ. We must give to the natives proper attention. They must receive an adequate education, they must be given a sense of their own values so that they realise that they are precious in the sight of God and that they, too, have a contribution to make to the unfolding of the purpose of God.

THE KATOOMBA CONVENTION.

(Contributed.)

The Annual Katoomba Convention for the deepening of the spiritual life was held in the new Convention Grounds near Echo Point from December 28th to January 7th.

The attendances at the meetings were large and the number of young people present was an encouraging feature. Many house parties had been arranged where fellowship and goodwill were seen, and where not a few of the young people found counsel and guidance in the Christian life. Bush fires on several occasions came uncomfortably close to where many convention folk were staying, and on one occasion many were up most of the night fighting the fires and removing goods from the houses threatened with danger. Fortunately no harm came to the Convention tent, although once or twice there were anxious moments.

The speakers consisted of the Archbishop of Sydney, Revs. Hugh Paton, R. Finagan, L. M. Thompson, M. L. Loane, Principal Morling, Canon D. J. Knox, and on the last week-end Bishop Houghton, of China.

It is impossible in this short space to give details of the addresses, but it can be said that the speakers brought us face to face with deep Bible truths and the things of God, and many, it is believed, have gone down from the mountain top with fresh experiences of God's blessing and equipped with the Power of the Holy Spirit for their tasks in their various spheres. The Chairman, Archdeacon Begbie, was called away before the close of the Convention to conduct the funeral of his friend, Mr. William Bradley, the well-known Evangelist. Canon Robinson acted as Chairman in his place.

Missionary Day, as usual, was a feature of the gatherings. The Archbishop of Syd-

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ney presided and the missionaries from various countries gave impressive accounts of their work.

Bishop Houghton, the General Director of the China Inland Mission, and Mr. Norman Deck, of the Solomon Islands, made effective challenges for prayer and service in the closing addresses of the two respective sessions.

Katomba Convention has been carried on annually for some forty years and this year's gatherings found again many people on the mountain top finding renewed strength for the Spiritual Witness.

BOOKS.

The following four publications have been received from S. John Bacon, of Melbourne, a N.Z. representative for Marshall, Morgan and Scott, Ltd., London, "Arrows in the Air," 2/6; "St. John in Current English," 1/-; "The Lord's Prayer," 2/-; and "Morning Watch," 9d.

Arrows in the Air, a selection of broadcasts by The Watchman (E. A. Mann), 110 pp., with art board cover. A great testimony was given to The Watchman by an officer of the A.B.C., in Adelaide, which will form a good introduction to any review. He says, referring to the early war conditions, "The Watchman has made this tremendous and desperate emergency the occasion, not for despair, but as constituting a challenge to the inherent strength of the forces at our command. He has steadied and directed the morale of the community towards definite ends." Readers will find here plain spoken common sense, based upon the rock foundation of Truth, Liberty and Righteousness. The Watchman is a man who is deeply convinced of God and His revelation of Himself in Christ and knows that "the Spirit of Christianity is the mainstay of our civilisation." If only men would heed this great broadcaster in his appeal to spiritual principles and his outspoken condemnation of all that contradicts the righteousness that alone exalts a nation there might be some stay in the present moral debacle. We hope that there will be a generous circulation of this booklet so elegant in appearance as to make a nice gift.

St. John in Current English, by Mary L. Matheson, M.A. A second Gospel done into current English by this gifted lady. St. Mark appeared some time ago and a pathetic dedication of the present booklet, "In memory of my dear husband, Commander Charles Davy Matheson, R.D., R.N.R., who on the night of March 2, 1943, 'was not, for God took him,'" indicates the great sorrow through which the translator has since passed. We are sure that this special 'Gospel' has been of comfort to her and that comfort will pass on to others. With new meaning these words of Christ come to us, "My Father's house is home to every one of all His children . . . surely I will come back for you myself and take you to be with Me wherever I am." Readers will notice a re-arrangement of Chapters 5-9 in accordance with a theory of dislocations in the text—the re-arrangement being thought "to make for better continuity and for a reasonable agreement with the order of events as given by the other evangelists." But, of course, this theory is far from being proven. The translator's aim has been to give the Gospel by St. John, first written in the language of or-

inary people, to the ordinary men and women of the present day; and, speaking generally, she has well accomplished her aim and the translation is bound to prove helpful to such people.

The Lord's Prayer.—Its implication and confessional value, by J. Heyer, M.A., with a foreword by the Rev. Professor John Gillies, M.A., B.D. Professor Gillies thus sums up the intention and aim of this brochure of 62 pp. "The intention is to evoke reflections on what familiarity tends to hide from us—the scope and meaning of what we commit ourselves to in the Lord's Prayer. It shall refresh the spirit and deepen the understanding of all who lay to heart its summons and its comforts." The writer himself indicates the depths of meaning he has found in the old familiar words, "Every petition becomes a stepping stone to the world, unseen, to Him whose Throne is there eternally." Mr. Heyer has given us a fresh view of the Prayer as credal in value, and a treatment of the petitions which will intrigue and refresh the careful reader. What a wealth of thought and comfort is displayed in the statement that in this Prayer "We have direct testimony from our Lord as to the needs of life in God's sight."

CHURCHMAN'S REMINDER.

January.

- 14—2nd Sunday after Epiphany. This day teaches us of Divine government of the world, which is much doubted because matters do not go just as we like. One of God's gifts to man is free-will, and God still would direct the world through human will to serve Him. Failing this, man will be forced to obey, as by a rod of iron.
- 21—3rd Sunday after Epiphany. God's protection is here prayed for. We are taught the need of prayer amid our difficulties, that He will stretch forth the right hand of His majesty, as the Collect of 3rd Sunday in Lent translates the same word.
- 29—Septuagesima Sunday. These three days of merely numeral heading are important as preparation for Lent, which soon arrives and needs some preparatory thought and prayer.

Australian Church News.

Diocese of Sydney. A FORWARD MOVE.

The Council of the H.M.S. is to be congratulated upon a fresh enterprise in furtherance of youth work. A very fine property has been acquired at Port Hacking, consisting of a large house and lodge with 11 acres of land, including a swimming pool. There are great opportunities for camping parties and boating facilities. It is to be an Anglican Youth Centre and will be available for conferences and other Church occasions. The official opening is arranged for February 24 by the Archbishop. The property has cost £4000, of which half is still to be raised. We earnestly commend this laudable object to the generosity of our church people.

ALL SAINTS', PETERSHAM.

The Ven. Archdeacon North Ash (Home Secretary of A.B.M.) was the occasional preacher at All Saints', Petersham, on Advent Sunday evening, when the second hundred was offered for reconstruction and advance in New Guinea. Last year the parish (which supports both A.B.M. and C.M.S.) offered £106 for this purpose; this year the offerings amounted to £110/17/-.

On December 20, at a Christmas party organised by the Women's Guild of All Saints', Petersham, Mr. E. C. King (Rector's Warden), on behalf of the parishioners, presented the Rector, Rev. C. E. Adams, with a cheque to mark the commencement of the fourteenth year of his incumbency and in appreciation of his past thirteen years' ministry. Miss Adams, President of the Guild, was also honoured in receiving a beautiful floral tribute from the members. The Rector, in responding, drew attention to the fact that St. Thomas' Day was the anniversary of his ordination, and that of 23 years' ministry more than half of them had been happily spent at All Saints', Petersham.

ST. JOHN'S, ROCKDALE.

During the absence of the rector (Rev. T. Knox) and his wife and family on holidays, Chaplain Craven-Sands, R.A.N., will take the services on the first three Sundays in January, and attend to any urgent calls.

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On Saturday, December 30, the Rev. W. K. Deasey, rector of Belmore, assisted by the rector (Rev. T. Knox) performed the marriage of his brother, Mr. J. L. Deasey, B.A., to Miss Edna Partridge, daughter of Mr. and Mrs. D. Partridge, of Rockdale. Mr. J. L. Deasey has been churchwarden and secretary of the parish for a number of years. Mr. Deasey took a very keen interest in the "Church Record," as he personally supervised the bulk distribution to the parochial subscribers. The rector presented him at his wedding with a cheque as a small token of respect and esteem from the parishioners.

CHRISTMAS SERVICES.

From the daily press we learn that the Christmas services were well attended throughout the diocese. The Cathedral services were crowded with worshippers and there were many hundreds of communicants. St. Matthew's, Manly, had 1500 communicants for the day. St. Jude's, Randwick, 1200, Hornsby 350, Willoughby 800.

The New Year's services were also well attended. Crowded congregations are reported and the midnight service on December 31 at the Cathedral was a record.

PARISH NEWS.

St. Alban's, Belmore.—After the evening service on December 31, members of the congregation assembled in the Parish Hall to await the Watchnight Service of Holy Communion at 11.15 p.m. Supper was served and there was a Bible reading.

The Misses Clarice Shaw and Gwen Raindle, and Messrs David Morrow and Leslie May, all Bible Class students, have begun their work as teachers in the Sunday School.

St. Philip's, Eastwood.—News has come to hand that Corporal Jean Pynor is serving in a large hospital somewhere in New Guinea. She is the first member of the Sunday School staff, amongst the women, to serve overseas.

St. John's, Darlinghurst.—Recently Dr. C. A. Jarman became organist and choirmaster. In the past he has held important posts at Armidale, Bathurst and Goulburn Cathedrals, at St. Luke's, West Norwood, London, and St. Mark's, Darling Point. He worked under Charles MacPherson at St. Paul's Cathedral, London, in his earlier years, and at the same time conducted two choral societies in that city.

In October, a branch of the Church of England Boys' Society was formed, with three groups according to age: Pages, Esquires and Knights.

St. Paul's, Rose Bay.—The Rev. Graham Delbridge presented the Sunday School prizes to the junior and senior sections of the Sunday School on December 19. Eighty-seven prizes were awarded, a record number.

The parish has lost the extremely valuable services of Mr. W. P. Holtsbaum, who has been promoted in the Postal Service to Trundle. For five years he held the office of minister's warden, and for the past three years was a Synod representative. His work in the parish has earned him the highest praise. Mr. T. L. Pearce has been appointed to fill the vacant office. He is Master of Modern Languages at Sydney Boys' High School.

St. Andrew's, Sans Souci.—The net proceeds of the annual fair, held recently, totalled £271. This constitutes an all time record.

St. Luke's, Clovelly.—Mr. C. R. Topham has proposed and is prepared to manage, a scheme whereby the birthday of each parish-

ioner will be recognised by the receipt of a parish birthday card, with a suitable message.

St. Matthew's, Bondi.—During the year the Guild has raised £54 for the Church funds, and has also assisted the C.M.S., C.E.N.E.F., the L.H.M.U., and the Children's Homes.

St. Chad's, Cremorne.—The death is recorded of the late Mr. A. F. Thompson, who held the offices of parochial councillor, parish representative, sidesman, and N.E.S. Building Warden in connection with the parish. He was a devoted churchman and nothing but serious illness ever kept him from his place in church.

St. Andrew's, Summer Hill.—The death has occurred of Mrs. H. Neil, who as Miss Muriel Barton, was a chorister in the church choir while the late Mr. Charles Ewing was organist. She was a well-known soloist, having sung with the Royal Philharmonic Society of Sydney and other choral societies in Sydney and other States. Her father, the late Robert Barton, was a choirmaster at St. Silas', Waterloo, and at St. Barnabas', George Street West, and Secretary of the Philharmonic Society.

Her only surviving sister, Mrs. S. C. Maxwell, is residing on the Mountains. Mrs. Neil was a sister-in-law to Mr. Tas Lloyd.

St. Anne's, Ryde.—The tenth anniversary of the dedication of the Cross in St. Anne's was marked by a special service on the morning of November 12. Major Ellis, of the 2nd Aust. Army, preached the sermon and his remarks were based on the words from Habakkuk, chapter 2, verse 1: "I will stand upon my watch and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved." The former Colonel in charge of the original battle, Colonel Christie, now Air Commodore Christie, R.A.A.F., read the lesson. Captain Gambling gave an account of the battle of Villers-Bretonneux, whilst former officers and men of the 51st Battalion took up the offertory.

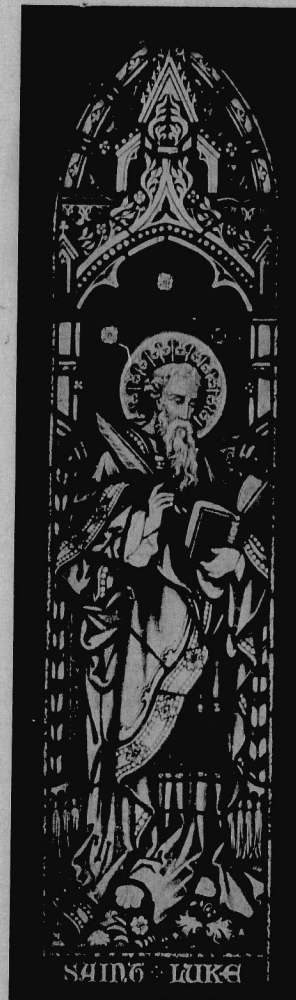
LADIES' HOME MISSION UNION.

The Christmas season, with its message of goodwill, was celebrated in all the various parishes where our Deaconesses are working. Our thanks go out to all those who helped to make this a truly happy time for those less fortunate, by sending in to us gifts of money, groceries, toys. To those who sent in gifts of money we would say "Thank you," and to His Grace the Archbishop for his Christmas cheer.

To the C.F.S., Nowra, toys and groceries; St. Peter's, Neutral Bay, toys; St. John's, Beecroft, Sunday School, toys; St. Barnabas', Mill Hill, toys; G.F.S., St. Andrew's, Summer Hill, groceries and monetary gift; G.F.S., St. Paul's, Chatswood, toys; St. Alban's, Lindfield, Sunday School, toys; St. Peter's, Campbelltown, toys; Putney Sunday School, toys; St. James', Turramurra, Sunday School, toys; St. Mark's, Pennant Hills, Sunday School, toys; Moss Vale, toys; St. Anne's and St. Andrew's, Strathfield, for their party for the mothers at Yarra Bay; St. Paul's, Rose Bay, monetary gift to Waterloo Parish; to several girls from Farmer's Ltd., for their party to the pensioners at Erskineville; for individual gifts, to one and all we would express our thanks.

I am sure that you would all like to know that by this means twelve parishes were able to receive special Christmas relief money for groceries to be distributed to those in need; that 20 parcels of groceries were given

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to invalids and pensioners from the groceries sent in to the office; Christmas trees were held in nine of the industrial parishes, these were supplied by the Home Mission Society and supplemented by toys sent in to us; parcels of toys were also given to individual cases that came under our notice, besides being able to supply books, etc., for a Christmas party to boys at the Boys Home, Yarra Bay, 40 of them.

Mr. Paynter, the rehabilitation officer, was busy seeing that his homeless boys got their share of the Christmas joys, and in order that some of them could enter into the Christmas festivities feeling quite respectable the L.H.M.U. cupboard was raided for trousers, etc.

The customary Christmas tree is not always possible to get in some of our parishes where trees are conspicuous by their absence, but they got over the difficulty by having the room tastefully decorated with the Christmas decorations from L.H.M.U., and with a very nicely decorated chair for Father Christmas to sit on as the children surrounded him. In yet another, some one had been able to get some gum tips and these formed the back ground of the stage where the children gave some very well chosen Christmas carols and three very amusing short plays. In another of the outer suburbs they were fortunate to be able to get the celebrated fir tree, and some one had been able to get those pretty coloured lights which make the tree seem very much more like a Christmas tree to the children. In all these different ways the Christmas festivities were kept up.

To all our many friends we would wish God's blessing in the New Year, and pray that our L.H.M.U. may be used even more in this coming year for the extension of the Kingdom of God in this home-land.—(From the Secretary.)

THE C. OF E. FAMILY SERVICE CENTRE.

As the work of the Church of England Court Chaplaincy organisation grew, the need for other branches of social service became apparent. One aspect of the many-sided work of the Rev. Gordon Smee, the Chaplain of the Children's Court, on which his help was sought, was that which he designated as pre-court work. Parents or other legal guardians were constantly seeking guidance and advice in regard to the difficulties they or the children encountered in the strenuous business of bringing-up or being brought-up. In the majority of cases this advice was not sought until there was revolt against parental authority on the part of the child and the fear of he court loomed before the parent's eyes.

In order to meet this demand as fully as possible the chaplain, decided it was necessary to obtain the full-time services of a trained social worker. An appointment was made, and the development of the section was given into her charge in March of this (1944) year.

The cases that the social worker has been called upon to handle, even as early as the first month, proved the inadvisability of attempting to assign any particular function to this new agency. To have done so would

have only hampered its development and its general usefulness. Throughout its early days the emphasis has been on family problems of all kinds, and this bias decided its name, "The Family Service Centre."

Although the Family Service Centre is approached fairly frequently for placement of children in an institution, this part of its work has not assumed major proportions, and mostly in handling such cases, reconciliation of the parents or reconstruction of the family unit is the objective kept in view. To aid in such work, the Family Service Centre is also where necessary to meet certain material demands by means of a clothing store and a clear-cut social service fund.

The question has been asked if the Family Service Centre is solely for Anglican people. No query in regard to religion is raised; indeed, it is purposely omitted except in those cases where children are being placed in an institution or where a need is clearly defined for the comfort that a Church may give. As the Family Service Centre exists at present, it remains flexible in order to meet any emergency that may arise.—Council of Social Service.

ST. STEPHEN'S, MITTAGONG.

66th Anniversary.

The ladies of the Guild are to be congratulated upon the really splendid tea which, in spite of wartime conditions and a particularly trying day, they provided for our 66th anniversary. Everyone thoroughly enjoyed the evening which included an organ recital and concert. The proceeds amounted to £16/6/-, which was devoted to the reduction of the church debt. Miss De Rego, Miss Kennedy and Miss Margaret Cordell, of Frensham, kindly entertained us with beautiful numbers, while Mr. Hunter conducted the community singing. During the tea interval Mr. H. G. Lee rendered a number of items on the church organ.

The Rev. G. A. Conolly, formerly rector of Mittagong, was the guest speaker and we were very pleased to have both him and his wife with us at these festivities. Mr. Conolly also preached at the special services on the following Sunday when he made reference to those who had previously worked and worshipped in St. Stephen's Church and who had since passed on to their reward. At the evening service, which was especially well attended, the rector announced that £115 had been received during the festivities towards the liquidation of the debt. Since then a few pounds have been received, leaving a balance of approximately £30 to be found. It would be a splendid thing if this amount could be cleared by Christmas.—Parish Paper.

Diocese of Newcastle.

THE CHURCH ARMY TRAINING COLLEGE

The newly acquired premises at Stockton will be opened by Mrs. Cooper, wife of the Premier of Queensland, on Thursday, February 8, at 7.30 p.m. The guest speaker will be the Hon. Frank Cooper, M.L.A., Premier of Queensland.

What better "Peace Memorial" could there be than one which sends forth a steady stream of Officers and Sisters—for Evangelistic and Social work—to practice and preach the 'Gospel of Peace and Goodwill.'

Diocese of Goulburn.

A CENTENARY.

A commemoration of Bishop Broughton's tour through the diocese in 1845 will be held in February and March. Bishop Broughton consecrated three churches and laid the foundation stone in Bungonia and Cooma one hundred years ago; Goulburn, Canberra and Queanbeyan were the churches consecrated. It is expected that the Archbishop of Sydney, the Archbishop of Melbourne, the Bishop of Riverina, and the Bishop of Goulburn will take part in this interesting commemoration.

ORDINATIONS.

Ordained by the Bishop of Goulburn in St. John's Church, Young, on the Feast of St. Thomas:—

To the Diaconate: Hobson, Douglas Benjamin, B.A. (Sydney). To the Priesthood: Smith, Albert Austin, Hart, Frederick Arthur, Murchison, Laurence Maxwell, B.A. (Sydney). Gospeller: Rev. D. B. Hobson, B.A.; Preacher: Rev. Canon Blanche, Th.Schol. (Yass).

Appointments: Hobson, Rev. D. B., Deacon, Cathedral Parish of St. Saviour, Goulburn; Smith, Rev. A. A., Assistant on the staff of the Canberra Grammar School, Canberra, A.C.T.; Hart, Rev. F. A., Assistant Priest, Parish of Canberra, A.C.T.; Murchison, Rev. L. M., Assistant Priest, Parish of Young.

VICTORIA.

Diocese of Melbourne.

For the last 15 years the Church had done practically nothing in Church extension in the diocese, Archbishop Booth said recently at St. Paul's Cathedral when speaking in support of the Reconstruction Fund. This was due to lack of funds caused by the Church's having handed over its principal assets to the Mission of St. James and St. John so that the mission could carry on its healing work.

Archbishop Booth said that £25,000 was being asked for. Some of the money would be used to buy sites and build new churches. It would probably be found that even more than the amount asked for would be needed for that work.

There would be between 20 and 25 chaplains in the diocese who, after the war, would have to be found positions. Where these men were appointed temporarily as assistants funds would have to be provided to augment their stipends.

Stressing the importance of the ministry, Archbishop Booth said it was the key to the opening of the hearts of men. The minister pointed the way for many to good citizenship and established their feet on a strong foundation. His work was one of serving, which few found easy. It was the ministry of the Church that had kept alive the best things we had in life.

Because there were few parents to-day who could afford the £800 necessary for a

man to be trained for five years at the University for the ministry, church people must be prepared to pay it. Men must be carefully trained for the ministry.

Students desirous of training at the college should communicate as soon as possible with the Principal, Miss Constance Tisdall, 13 Erica Ave., East Malvern.

ORDINATION OF DEACONESSES.

Miss Mary Elizabeth Alfred, Th.L., and Miss Elsie Vera Wells, Th.A., were ordained to the Order of Deaconesses at St. Mark's, Fitzroy, on St. Thomas' Day, December 21, at 10.30 a.m., by the Archbishop, and the Rev. F. A. Ray gave the address.

CHINA'S NEED OF PRAYER.

Bishop Frank Houghton, general director of the China Inland Mission (C.I.M.), preaching recently in the Cathedral, stressed the need of China for less criticism and more prayer. "We should pray that China could hold and roll back the Japanese tide." The bishop went on to say that the China Inland Mission to-day was a company of 1100 merchant adventurers doing business in inland China for the Master, and they had millions to do business with. Never was the time more opportune for spreading the Gospel in China. The unhealed of seven and a half years of war, which had caused 40 million people to move across China, had left them feeling the need for something stable, and they were finding that in the Gospel. The fact that Generalissimo Chiang Kai-Shek constantly read the Scriptures had influenced many thousands to do the same thing. The youth of China was showing a remarkable interest in Christianity. The Generalissimo in September had asked him to convey to Australia his appreciation of the work which the Christian Church had carried out in China.

ST. CHRISTOPHER'S COLLEGE, MALVERN.

Something New for Women.

This college, which is to train specialists in Youth Leadership, will be the first of its kind in the Southern Hemisphere. St. Christopher's is situated at 56 Finch Street, Malvern, and students will go into residence on March 1, 1945.

The Principal, Miss Constance Tisdall, M.A., is a scholar and a leading educationalist with a thorough and sympathetic understanding of adolescents. She is always abreast of modern developments in education, and as a result of the training, students will receive under her leadership, they will be helped to open the eyes of youth to the ideals of the Christian way of life, to catch them up as they "see visions" and enlist them with all their driving power and boundless optimism in the service of their religion.

The General Board of Religious Education has decided to establish this College because students are asking for training. We are appealing for £2000 to enable us to open the college free of debt. Donations should be sent to the General Board of Religious Education, 241 Flinders Lane, Melbourne. £2,793; 1943-44, £3,359.

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107TH ANNIVERSARY.

A service to celebrate the 107th Anniversary of the foundation of the Church of England in Victoria, and to commemorate the faith and courage of the early pioneers, was held at St. James's Old Cathedral, West Melbourne, on Sunday, November 12.

Archbishop Booth, who preached, said he hoped that the church in its present site would remain an abiding memorial to the faithful souls who established the Church in Victoria. The old church was linked with the work and development of the province. To-day that work was not yet complete. The pioneers had passed the task on, and what was needed to-day was the inspiration and encouragement to achieve, which they had possessed.

The funds accruing from the valuable city lands associated with old St. James's Church had been used for Church extension and social service work. From St. James's Church lands, which at one time included the site of the present building of the "Argus" in Elizabeth Street, funds had been obtained which had laid the foundation of the present extensive social service work of the Mission of St. James and St. John.

Archbishop Booth praised the great services of Bishop Perry, who made the old church his cathedral.

WESTERN AUSTRALIA.

Diocese of Perth.

ORDINATION.

In the Cathedral Church of St. George, Perth, Western Australia, on St. Thomas' Day (December 21, 1944), the Archbishop of Perth ordained the following to the priesthood:—

Rev. Warwick Shaw Bastian, Th.L., Priest in Charge of Kununoppin, W.A.; Rev. Alexander Wesley Bateman, Th.L., Priest in Charge of Morawa, W.A.; Rev. Jack Grattan Booty, General License; Rev. William John Northern, Th.L., Assistant Curate, St. Luke's, Cottesloe, W.A.

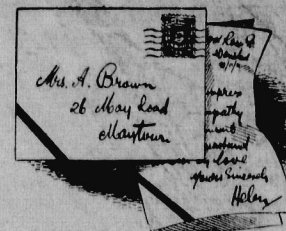
SOUTH AUSTRALIA.

Diocese of Adelaide.

REPORT OF S.A. BRANCH OF C.M.S.

The branch report of C.M.S. has come to hand and its comparative figures for past years show a splendid increase in support of our missionary responsibilities:—

It is as follows:— 1930-40, £1,505; 1940-41, £1,682; 1941-42, £1,887; 1942-43 £2,793; 1943-44, £3,359.



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TASMANIA.

From the Bishop's Letter:—

"I have been here over six months—I have done much travelling, and, in consequence of moving welcomes, am beginning to feel very much more at home, in fact, I was quite glad to get back from the Mainland! Though I was assured of a seat in the plane, I was 'knocked off' with others. Had I known, I could have arranged to return a day or two earlier. This entailed cancelling a Confirmation and an important meeting of the Congregational Union. Three planes left on the Tuesday, and one wonders why the 'authorities' found it impossible to give the Bishop of Tasmania due consideration. This occurrence is all the more disturbing by reason of the rumours current about the cargo."

NEW ZEALAND.

STUDENT CHRISTIAN MOVEMENT. SUMMER CONFERENCE.

The N.Z. Student Christian Movement held its annual summer conference this year in Auckland, from December 28th, 1944, to January 6th, 1945, at the Dilworth School. The study theme was "God's Word in Our World." Discussion was centred round the basis of peace from centre round the basis of peace from the standpoints of education, economics and politics. And an answer was sought to the question: Has the Bible anything relevant to say about the problems of peace, rehabilitation and reconstruction?

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CHRISTIAN FRONT NEWS.

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

In the course of brief references to some of the events of 1944 the Year Book observes: "In the year that is past, spiritual needs arising from the war again dominated in almost all phases of Christian life. The Church of England padres with the forces continued to win golden opinions. D. Day saw them on the beaches in Normandy; later some of them jumped with parachute units; many were with the forces in Burma and the Pacific area. A number lost their lives; others were wounded or taken prisoners. Extensive tours were undertaken in the Mediterranean area by the Bishops of Ripon, Southwark, Litchfield and Portsmouth in order to visit numerous service units. There was a deep appreciation of the spiritual help and counsel which they were able to give to the padres and to the men of all ranks. Several thousands of the younger men in the services were confirmed by them.

"Meanwhile the older parochial clergy carried on at home in increasingly difficult conditions, which included the destruction of more churches and schools—in the early part of the year by ordinary bombing and later by flying bombs. Great service continued to be rendered by the parochial clergy to civilian victims of enemy action and by the Church Army to both troops and suffering civilians.

"The Church of England Waifs and Strays Society announced in September that since the beginning of the war a total of 11,400 children had been received into their care, many of them as a direct result of war conditions. A number of children, victims of flying bombs, who had lost both their homes and their parents, had immediately found safety and new homes under the Society's care.

"As in the earlier years of the war, there were signs of continually increasing public interest in religion. Service chaplains found this in the discussion meetings commonly known as 'The Padre's Hour.' It was again evident in the growing support of such observances as 'Empire Youth Sunday'—of which His Majesty the King is Patron—and, above all, in the national response when on 3rd September His Majesty the King called his peoples to prayer." (From the High Commissioner for the United Kingdom.) 29th December, 1944.

TOO TRUE.

Two business men were discussing a competitor, a former employee of the older of the two men.

"I happen to know that fellow is a sharper and not above lying or stealing when it's to his advantage," remarked the older man. "Do you know him personally?"

"Know him? I taught him everything he knows."

This is what happens too frequently when Christian principles are not allowed to dominate our business practices.

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