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THE AUSTRALIAN Church Record

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The Harbinger of Peace

✠

CALM,
IMPASSIVE,
THE DOME
AND
PINNACLES
OF
ST. PAUL'S
CATHEDRAL

✠



✠

WATCH THE
WRECKAGE
OF OLD
LONDON
BUILDINGS
BEING
CLEARED
AWAY.

✠

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The wrath of sinful man restrain, give peace, O God, give peace again.

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Our Christmas Wish

"May the God of Hope fill
you with all Joy and Peace in
your believing, that ye may abound
in Hope through the power of the
Holy Ghost."

We pray that Christ may dwell
in your hearts by Faith, and that
in the midst of the uncertainties,
stresses and distresses of life you
may realise His Nearness and
His Love.

In the midst of all the tragedy
of this World War with its gross
horrors, the Christmas Season
reminds us again that He—the
Lord's Christ—came, as He was
sent—

"To heal the broken-hearted,
To preach deliverance to the
captives,

To comfort all that mourn,

To give unto them the oil of
joy for mourning,

The garment of praise for the
spirit of heaviness."

We wish you all a Joyful
and Holy Christmas and
a Truly Prosperous New
Year

Notes and Comments.

Another Christmas, more shad-
owed than usual for Australians,
is with us, and many
Christmas homes will be doing
Day. without the festivity

that is usually associ-
ated with the season, while others
to keep away thoughts that
would disturb, will probably
plunge into all the gaiety that is
possible for them. But the true
way of regarding Christmas is to
face bravely all life's trials and
forebodings, and find comfort in
the fact of Christ the Saviour, the
Man of Sorrows, and acquainted
with grief, but the Christ Who
is the Risen and Living Saviour
of His people. As our front page
picture indicates—the regnant
Christ stands supreme over all
the vagaries of this world of man
and in the midst of all the storms
of life, with their baffling waves,
He can still bid the angry waves
"Peace, be still!" He it is Who
alone can provide for His people
the "Peace" which the angels
heralded on that first Christmas
morn—a peace which the world
can neither give nor take away.
The perfect sympathy and power
of the Christ of Christmas is for
us the assurance of His presence
and help in spite of all the fright-
fulness of a world at war.

For "He shall reign."

Practically the whole world is
at war. Japan's entrance into
the arena has pro-
duced a wonderful ex-
pression of unanimity
"The Darkness Deepens." amongst the democra-
cies who understand
this increasing threat to that free-
dom for which they stand and
which they have so long enjoyed.
Even the sore news that has come
of the loss of some of our great-
est war ships has only served to
tighten the cords of confidence
and regard which bind those

democracies together in their
common purpose.

Naturally, perhaps, all the time
the scene of battle was on the
other side of the world we hardly
realised what some of the set-
backs meant for the Motherland
and those peoples who were un-
der domination. With greater
sympathy now we can enter into
their feelings and sorrow. The
war is now very near to us, and
these losses that have marked the
initial stage of Japan's entrance
into the war cause a natural
tremor of heart as we realise how
dependent we are, humanly
speaking, upon our Navies. It
is well for us if the impending
shadows cause us to bethink our-
selves, seriously, of our need of
God and our need as a people for
a return to God from the hard-
ened neglect of Him which is so
sadly patent in our social life.

The amount of practical unbel-
ief is a sufficient reason for down-
heartedness, because our lesson
has to be learned if we as a
people are to have any justifica-
tion for prayer to God for victory.

It is of interest to note the re-
action of men to the tragedies of
this terrible war.

The Real Cause of our Troubles. Most thinking people
see that all is not so
well with the world
of man as we have

been so often pressed to believe.
A large section of these, unable
to rid themselves altogether of
the chains of materialistic phil-
osophies, urge the necessity of
getting ready plans for a com-
pletely new order in expectation
of speedy victory; or is there, in
the minds of some of them, a
lurking desire to exhibit contri-
tion for evils in our social systems
too often condoned in days of
ease and compromise. Others,
looking more deeply into the
causes lying beneath these symp-
toms of spiritual and moral
disease, are leading a revolt from
the suicidal humanism that, like
the enemy of the Psalmist's day,
came in like a flood. As a Can-
adian bishop recently said:

"(1) During the last half century
the whole question of sin and man's
moral depravity has either been chal-
lenged or largely ignored?

"(2) That there has been a strange weakening on the part of the Church in dealing with the inherent weakness of human nature?"

These are wiser counsellors in warning us that New Orders require new men, and new men are the men who have faced up to personal faults and have let the Saviour deal with their sins in the light of His Sacrifice on the Cross.

It was an English bishop, we think, who on the last Empire "Day of Prayer," spoke out very plainly on this whole subject. He said:

"It used to be said that the modern man is 'not bothering about his sins.' Well, it is high time that he began to bother seriously about them now. For our generation has seen in the Nazi system the inrush upon the world's life of a power of evil on a vaster scale than perhaps has ever been known in human history. We have seen multitudes of a highly gifted and educated nation yielding to it, nay, boasting of it, multitudes of their youth trained to say to this evil 'Be thou my good.' A catastrophe has fallen upon the world which has shattered the old comfortable belief in the natural progress of mankind. In this fearful manifestation of the demoniac power of evil must we not see with a new intensity what evil is in our nation and in our own hearts? Thus the deepest need of man is not vindication of his rights but redemption from his sins. It is only the Christian Gospel that holds out the hope of redemption. To use terms which may seem to some of you old-fashioned, but which nevertheless express the very heart of that Gospel, Jesus Christ, Son of God and Son of Man, has by His sacrifice upon the Cross made atonement for the guilt of sin, and by the gift to men, if they will receive it, of His own life through His Spirit He overcomes its power.

"In these days when so much is said, and rightly said, about Christian civilization, we have need to recover the truth that Christ is not only Leader of the good life for men, but also Saviour from their sins. On this Day of Prayer let there rise one prayer, old yet never new in its need—let it rise on behalf of a humanity stricken now by a terrible calamity—O Saviour of the world, who by Thy cross and precious blood hast redeemed us, save us and help us we humbly beseech Thee, O Lord."

An interesting letter has appeared from a "Layman" in a recent number of the "Canadian Churchman." It reads as follows:—

OUR LORD'S TITLE.

Sir,—I am a layman and I know nothing about theology, but there is one matter that always strikes me when I listen to sermons or read religious articles.

Some preachers and writers always give our Lord His title of "The Lord Jesus Christ" or "Our Lord," others say "Jesus."

If we read the New Testament from the time Our Lord ascended to heaven, you will find not a single instance of His being called "Jesus," St. Paul, St. John, St. Peter always say "Our Lord," "The Lord Jesus," "The Lord Jesus Christ" with the greatest reverence.

If you heard a man say "George is at Balmoral, George has returned to Windsor," you would say "that man should not speak of the king in that disrespectful way. He should say 'King George' or 'His Majesty.'" How much more with the King of Kings and the Lord of Lords.

When the Lord was a poor carpenter's son in Palestine, His disciples and followers never spoke of Him as Jesus, always Master, Rabbi, The Lord.

"The Lord hath need of him."

The Anglican Prayer Book always speaks of Him with every reverence.

The writer of this letter has had this unwholesome custom impressed on his notice. It is long since this modernistic way of referring to our blessed Lord has been popular in certain circles of thought. "Modernism" tends to Unitarianism, and so naturally is shy of using such a description as would practically prejudice questions relating to our Lord's personality. The exaggerated tendency to "humanise" the Lord Jesus has been responsible for this lack of reverence "Layman" complains of, and it is closely related to the difficulty stated in our previous note concerning men's attitude to sin. The Person of Christ Jesus is evacuated of its major significance when the deep need of the atonement because of human sin is challenged.

The Province of Queensland, at the recent meeting of Provincial Synod, has decided to explore the possibilities and benefits to the Church of Queensland is going forward, separately from the rest of the Church in the Commonwealth, to autonomy. The conspiracy within the Church to put aside the recently drawn up Constitution has borne fruit, and Queensland has an idea of

leading the Church piecemeal into autonomy. The Metropolitan rejoices in the arousing of a "Provincial Spirit," which is only "a parochial spirit" writ large, which seems to us rather a doubtful virtue from a catholic point of view.

A CHRISTMAS CARD.

In 1801, William Wilberforce, the great Philanthropist, said:—

"I dare not marry — the future is so unsettled."

In 1806, the great William Pitt said:—

"There is scarcely any thing round us but ruin and despair."

In 1840, the great Dr. Arnold, of Rugby, wrote to Justice Coleridge:—

"The state of the times is so grievous, that it really pierces through all private happiness and haunts me daily like a personal calamity."

In 1848, Lord Shaftesbury said: "Nothing can save the British Empire from shipwreck."

In 1849, Earl Disraeli said:— "In Industry, Commerce and Agriculture there is no hope."

In 1852, the dying Duke of Wellington said:—

"I thank God I shall be spared from seeing the consummation of ruin that is gathering about us."

So we can still wish you a Merry Christmas and a Happy New Year.

ACKNOWLEDGMENT.

We beg to acknowledge with grateful thanks the courtesy of the Dept. of Information, in supplying us with the photographs of The Service on H.M.A.S. Prince of Wales, St. Paul's Cathedral amidst the Ruins, and Mr. Churchill Stroking the Cat.

TO OUR SUBSCRIBERS.

The next issue of "The Church Record" will be published on 15th January, 1942.

QUIET MOMENTS

The "Forthshining" of His Glory

A remarkable similarity is found between the aged saint and leader of Old Testament times and an aged saint and apostle and leader of the times of the New Testament.

Faced with the tremendous task of leading the people of Israel from Egypt to the Land of Promise, Moses sought for confirmation of the vision by which God had spoken to him. Even after God had given him assurance of His presence to uphold him in his difficult task, Moses said to God, "I beseech Thee, show me Thy glory." And we read that in response to his prayer the Lord passed by before him and proclaimed, "The Lord, the Lord God, merciful and gracious, long suffering and abundant in goodness and truth." It was a proclamation, not a demonstration, of God's Excellences, His glory.

On the other hand the aged St. John, looking back over the years of his Christian life and his intercourse with Christ, wrote, "The Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth."

And as you read the Story of Christ in St. John's Gospel, you see the record of Christ's unveiling of the Father. The graciousness and love of God is seen in the every-day life of the Christ of God. It is a demonstration rather than a proclamation of God's glory.

The same is seen in the description of Christ given by the writer of the Epistle to the Hebrews. He is the Son, the effulgence or forthshining of God's glory. As the ray of sunlight reveals the sun's glory, so Christ reveals God's glory. The ray of light, split up into its component rays by means of a prism of glass provides a spectrum of colours by which the analytical chemist can tell the very nature of the sun, so in the human life

of the Lord Jesus you find displayed the various characteristics of the Being of God.

"Jesus Christ is God spelling Himself out in terms of human life," so manifesting the glory of God that St. John can say "We have seen His glory."

In fact that seems to have been the burthen of the Gospel according to St. John, for he relates those incidents in our Lord's life that reveal God's graciousness, His sympathy and care for those in need, His power over nature's forces, His sympathy and help in human sorrow, His long-suffering and patience with sinners; His power over death itself. These are various facets that go to the make up of the character of God.

How the simple wedding at Cana reveals the graciousness of the Lord Jesus: His very presence in the humble home and His quick response to the needs of the occasion.

Again see His revelation of God's quick response to human need in the incident of the feeding of the 5000. His sensing of their hunger and plans for their relief: His taking into partnership the little lad from a very poor little home, and the calling of the disciples to His assistance in the work of taking round the food.

We see Him again in quick response to the disciples in their fear upon the lake because of the storm. And again in the scene outside Bethany where He mingled His tears with those who wept and brought comfort and joy anew into their hearts and home.

See how tenderly He restored the erring Peter—His threefold question evidencing the disciple's self-distrust—a new experience for Peter, and his restoration of Peter to the fulness of Apostleship.

What a revelation of the Divine Glory!

His graciousness, His long-suffering, His perfect sympathy, His loving condescension, His freedom of forgiveness and His trust!

This is how Jesus shows us God and thus reveals to man the very heart of God.

Oh! how He loves!

Personal.

The Rev. E. M. Cutcliffe has been called up for Chaplaincy duty for the duration, and has resigned the parish of Bombala, N.S.W.

The Rev. B. D. C. Simpson, rector of Adelong, with the approval of the Goulburn Presentation Board, has been appointed to Bombala as from February 1, 1942.

The Bishop of Bendigo, who has been with the A.I.F. in the Middle East for over a year, reached Melbourne on November 28 on his return. He spoke highly of the morale of the troops, but said that they needed full support and a constant supply of reinforcements. Bishop Riley has now returned to Bendigo to take over his diocesan duties. His place in the Middle East has been taken by the Bishop of Geelong.

We regret to record Archdeacon W. L. Langley's sudden illness. He is at present in St. Luke's Hospital, Darlinghurst, N.S.W. His many friends in Victoria and New South Wales will be sorry to hear of the Archdeacon's illness.

Rev. F. A. J. Eglington, who is at present connected with St. Paul's, Chatswood (N.S.W.) has been appointed to succeed Rev. R. A. Wotton at Manly.

Canon Edwards, of the Canberra Grammar School, has been invited to be the special preacher at the Ordination service at Goulburn on December 21, when one of the ordinands will be Rev. H. P. Reynolds.

Rev. N. A. Pullin has been appointed to the charge of Clarence Town (N.S.W.) and will commence his new duties on March 1 next. Mr. Pullin is at present assistant priest at St. Andrew's, Mayfield.

Rev. Harold Scott, of Swan Parish, Victoria, has been elected vicar of Linton by the Patronage Board of the Diocese of Ballarat. Mr. Scott, however, will not leave for Linton for at least two or three months.

Rev. C. T. Hulley, Th.L., of Haberfield, N.S.W., has been elected chairman of the N.S.W. Council of the C.E.M.S.

Mrs. Elizabeth P. Mirams, first lady superintendent of the Queen Victoria School for Maori girls, died at Remuera on October 9. "The service she rendered to the Maori people and the cause of Christian education are still gratefully remembered."

The Right Rev. J. B. Simpson, D.D., has resigned the Bishopric of Kobe as from September 29, 1941. There are now no foreign bishops in the Japanese Church.

Rev. Brian S. Kugelman, B.A., who has been working in the Diocese of Goulburn, N.S.W., has been appointed assistant curate at St. Peter's, Melbourne.

Rev. H. Marshall, Precentor of St. Saviour's Cathedral, Goulburn, will leave at the end of the year to take up duties at the Newcastle Cathedral.

Ten bishops took part in the act of consecration at the dedication of Canon Robin as Bishop of Adelaide.

It is announced that Mr. William Neil McKie, now in the Royal Air Force, has been appointed organist and Master of the Choristers at Westminster Abbey. This appointment marks the return of Mr. McKie to the London world of music; for 20 years ago he was organist at St. Agnes, Kennington, even before he won an organ scholarship at Worcester College, Oxford. Born in Melbourne, he went to England with a Clarke scholarship, and has long been regarded as one of the most brilliant organists in Europe (says a London Star correspondent). In recent years he has been successively organist of Magdalene College, Oxford, famous for its choir, and of the Sheldonian Theatre.

Mrs. W. M. Buntine, of Caulfield, Victoria, has been made a Life Member of the C.M.S.

The Bishop of Tanganyika will be in Gippsland from December 20 to 22. At Upwey on December 26, C.E.B.S. Camp, Mornington, on 30th; Summer School January 9, and will leave for Sydney on January 15. He is to broadcast from St. Paul's Cathedral, Melbourne, at 7 p.m. on Sunday, December 28.

The Bishop of Nelson and Mrs. P. W. Stephenson are in Sydney. The bishop preached in St. Andrew's Cathedral recently.

Rev. E. L. Langston has been appointed chairman of the Keswick Convention Trustees, in succession to the Rev. W. H. Aldis.

Rev. P. W. Robinson, chairman of the Church of England Boys' Society, has announced that because of the grave war situation it has been decided to cancel the three camps being planned for senior and junior members of the society in the Melbourne Diocese.

A.B.M. CHAIRMAN.

The Bishop of Gippsland (the Right Rev. G. H. Cranswick, D.D.) has been unanimously invited to accept the position of Chairman of the Australian Board of Missions, in succession to Canon Needham, whose resignation will take effect on March 31, 1942, and has notified his acceptance of it. It would be difficult to think of a better appointment. Himself a missionary in his early ministry, he knows the problems of the mission field from the inside; his association with both A.B.M. and C.M.S. will serve to increase the growing sense of unity existing between the two bodies, and his twenty-four years as Bishop of Gippsland have shown him to possess a capacity for leadership which will serve his new office well. In addition, the ten years which the Bishop served as National President of the Church of England Men's Society brought him into vital touch with the leading laymen of the Church, who will, we are sure, accept the responsibility which his new office will put before them.

He hopes to commence his new duties on June 1.

THE CAKEBREAD MEMORIAL READING PRIZE.

For many years the late Canon Cakebread was a great friend and helper of Moore Theological College. The Old Students' Union feel that in some practical way his name should be remembered at the College and have decided to perpetuate his name by establishing for all time The Cakebread Memorial Reading Prize to be competed for annually. To do this an amount of not less than £25 is needed. At present £19 has been donated and it is hoped that old students, who have not already assisted and who treasure his memory, will help to make this fitting memorial possible. Donations may be sent to Rev. R. P. Gee, the Rectory, Grassmere Rd., Cremorne, N.S.W.

THE BLESSING OF PEACE.

The world is longing for peace. Even the German troops who attack and defend so fiercely, and obey the orders of their Fuehrer so blindly, must wish for the time when they can leave the ice-bound plains of Russia, the horrors of shot and shell, and return to their families in the Fatherland. No less do the Allied soldiers, now striving so bravely for the freedom of nations and the downfall of tyranny, look forward to home once more, and all that home means. And the citizens in the great spaces of the Empire, how they must long for a return to the world of yesterday, when the seven seas were open to the fleets of all nations, the skies free for airplanes of commerce and travel, the cities without dread of the terror that flith in darkness. How intensely the Russians and the Chinese must desire the renewal of their former national life. And the people of the States of Europe, now under the heel of Nazi aggressors, starving and enslaved, yet once industrious, prosperous and free, how they must sigh for the blessing of peace and a return to their former independence and prosperity. How they must miss the days when their borders were open to all peaceable travellers, tourists or artists, who then could pass freely from end to end of Europe, Africa or Asia without let or hindrance. Those were the days when it seemed as if the world promised to become one vast family—the comity of nations—days when goodwill overcame the lesser powers of greed and hatred. But we firmly believe that even now the day of peace is dawning; and the happy Christmas season, so near, not only gives us an assurance for the future, but also bids us make our human efforts to prepare for the fulfilment of the Divine will.

The Saviour of mankind—the Prince of Peace—born in an age of peace—sent forth His disciples in a period when the then known world was free from the menace and horrors of war. It was the fulness of time, an age, when the Temple of Janus was closed—the age of Augustus and Tiberius. So

New Year's Eve

"Welcome! Ring in the New."

The New Year stands at the Old Year's gates,

Waiting the stroke of the midnight hour;

How shall we greet this Stranger who waits?

As a friend, or a foe, with his unknown power?

By all the good we have known in the past,

By our hope of a Victory, final and vast,

By our trust in a Love that is strong to last,

Let us open the gates with a word of cheer,

And greet with gladness the Coming Year,

"Pass, Friend!"

—A.R.G.

the twelve Apostles could go out into the whole world and preach the gospel without let or hindrance; and St. Paul the Apostle could traverse the roads of the Empire or take passage in a Roman ship free from danger of warlike enemy, robber or pirate.

And Christmas comes year by year with the gracious message of peace on earth, goodwill among men in whom God is well pleased. The shepherds were told by the Heavenly Host that the glorious promise was to be one of great joy to all people. It so delighted these lowly men that they ran with great haste to see for themselves the Heavenly Babe. The Christmas season has repeated the good tidings year by year through the centuries, and the words have always been received with faith, for men have known that God has never spoken in vain. And this, our Christmas season, reminds us of His promise; but we must never forget that it is conditional. If we wish for peace, long and pray for it, as we all should do, we must help

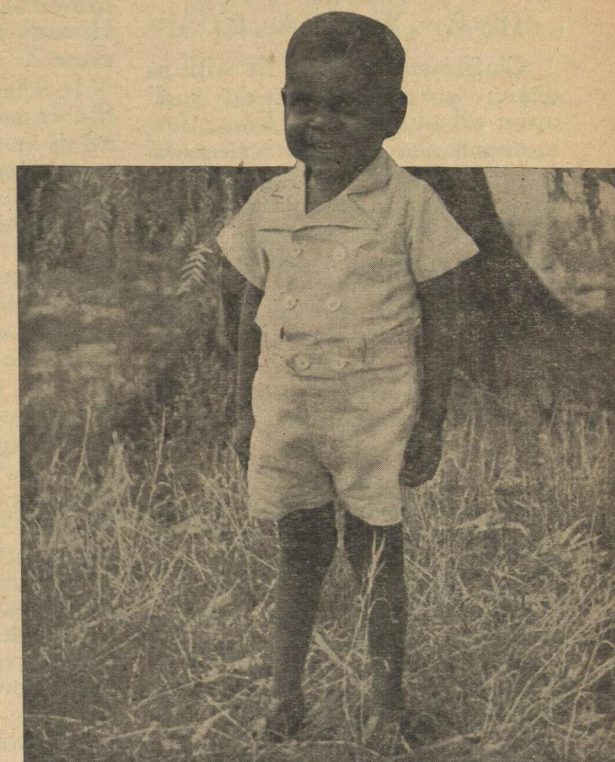
to build up the New Order—an order of truth, justice and goodwill.

Notwithstanding the present war, which has originated in the greed, pride and arrogance of two particular nations, while a third is just waiting to see what happens, the world as a whole is in a better, safer, more just, more kindly position than in former ages. And this upward progress augurs well for the future when the present calamity shall be overpast. So let us lift up our hearts, seek peace and ensue it, have courage for the present and faith for the future. Let the Christmas message strengthen in all of us the resolution to so order our lives as to be well-pleasing in the sight of our Father in Heaven—and yet, on earth.—From the Auckland Gazette.

Mr. and Mrs. Constable and Sydney James in their prayers that they may be guided and blessed as they seek to teach this small black child of God something of His Father in Heaven.

—Real Australian.

THE B.C.A. BABY.



SYDNEY JAMES COOK.

Sydney James is now four years old. It does not seem long since the tiny black mite was picked up on the Nullabor Plain only a few hours old. Since that day he has been carefully and lovingly brought up at Penong Hospital by B.C.A. staff. This has been no easy task, especially when Sydney James learned to walk. Like most children he is full of life and mischief, and to keep an eye on him and look after sick patients is sometimes a trying experience.

We therefore felt that he was becoming somewhat of a problem, and some suggested that he be adopted by one of the aboriginal families.

However, we felt that God had given him to us for some special purpose and that in due time a solution would present itself. That solution duly came when one day recently the O.M. received a letter from the Rev. and Mrs. Constable, sometime B.C.A. workers at Penong, and now at Magill in South Australia. These friends of B.C.A. wrote saying that after due consideration and prayer they had decided to offer to provide a home for Sydney James until he was old enough to go to school. This was just the solution needed and is a very big piece of service for the Kingdom of God. We therefore ask our friends to remember

(Concluded column 2.)

THOUGHTS FOR CHRISTMAS

(By Rev. W. F. Pyke, B.D.)

Christmas will soon be with us again, working its magic spell upon all our hearts. For a few moments the strain and stress of a weary war-stricken world will be slackened, and during the Christmas season we shall lift up our hearts to listen again to the Story of the little city of Bethlehem, crowded with people and only a rough shelter for the weary travellers arriving late. The open countryside, where simple shepherds keep watch; the light, the voice, the carol—how well we know it all.

Our eyes by faith will rest upon the sweet sight of the Virgin Mother and the Babe laid in a manger amid the cattle of the inn. We feel the spirit astir that has sustained for centuries man's undying belief in the Love of God and the peace and joy made ours at Bethlehem.

Christmas holds for most of us some of the dearest and most sacred memories of life. Memories of our own childhood, our homes and the dear old family circle. At the back of all these memories is the Christmas Message which made Christmas so real to us in years gone by, and I trust makes it more real to us to-day.

We love to sing the Christmas hymns, because we sang them then with those who are now learning the New Song within the veil. The Christmas Message so real to us then when we have stood true to it, has never failed us throughout the years. We have failed, but God has not failed us.

And what is the Christmas Message which the story brings? It is the assurance that God is with us. That He sent His only begotten Son into the world. Jesus Christ was not simply born; He came. He was in existence before Bethlehem. He lived in glory

with His Father. He came because He loved us. "He humbled Himself even to the death of the cross."

In His coming He fulfilled all the expectation of the prophets all down the ages. The Old Testament is full of the promise of the coming of the Messiah. "Unto us a Child is born, a Son is given." The Old Testament is a record of how men waited for Him. They were trained in the habit of looking forward. It was the master instinct of the Prophets.

In the New Testament we have the historic record of His Birth. The Gospels of St. Matthew and St. Luke both describe the circumstances in no uncertain way. The fact that this story is told in the gospels, especially when its subject is of such vast importance as the birth of the Son of God, is enough to convince any honest-minded reader of its truth. The two accounts do not anywhere tell the same story, yet they are consistent with one another. More than that, they explain one another. If we had not got the account in St. Matthew, the point of view of St. Joseph would be unknown. If we had not St. Luke's account, we should not understand how the Holy Family came to be at Bethlehem at all. Both accounts bear the unmistakable stamp of truth, if we compare them with the ludicrous legends which grew up after the four gospels were written. The reason why neither St. Mark nor St. John give us an account of our Lord's infancy is that it was outside the plan of their writings.

But Christmas cannot be quite the same to us this year as in the days of peace. Many members of the family will be separated which would normally have gathered together in the family circle. The world is at war. Armies are on the march, death has fallen from the sky, or come up from the deep. In many peaceful homes in England and elsewhere, they have looked death in the

face. It is not sufficient that Christmas should be a time of light-hearted sentimentality and nothing more.

Why does Christmas halt everything? Because 1940 years ago there was born One Who brought new powers so wonderful that we see in Him the revelation of God. He was God and shared our manhood.

Jesus Christ was born in a barn with only a mother's love to welcome Him. He was brought up in a cottage and wore workman's clothes and laboured with His hands; by the sweat of His brow He earned His daily bread.

When He left this world, He left behind Him His Church, a band of men and women who trusted Him and believed in His love. So at Christmas time we gather together as Christians and make our avowal of the faith we hold. We acknowledge Him as "Very GOD of Very GOD, Who for us men and for our salvation came down from heaven." And in the Christmas Eucharist He still comes to us in the Broken Bread and the Poured-out Wine. Let us make our Church a Bethlehem, which means "A House of Bread."

To know the fulness of the Incarnation, we must believe not only that Christ was born in Bethlehem, He must also be born in us. "My little children for whom I travail in birth till Christ be formed in you," says St. Paul. This is the inwardness of the Gospel of the Nativity of our Lord. May we find Him afresh in the Worship of our Church, in the happy reunion of the family circle and in the laughter of the little children.

"O God, in knowledge of whom standeth our eternal life, whose Service is perfect freedom; Defend us Thy servants in all assaults of our enemies; that we, surely trusting in Thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord." Amen.

CHRISTMAS

Once again we are approaching the great Festival of Christmas. Over a broken, battered world the angel's words will once more sound: "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born in the city of David a Saviour which is Christ the Lord."

How much the world needs that message! How inexpressibly sad it is that 1900 years after this message was given to the world, the world would seem to be as far from the Kingdom of God as ever! For the cruel fact is that in this year of our Lord 1941, Christmas Day will dawn on a world torn with hatred and strife, a world which is busy destroying with bomb and fire the Cathedrals and churches built in honour of Him Whose birth into the world was heralded by the angelic song: "Glory to God in the highest, and on earth peace, goodwill toward men."

These things are, I say, sad beyond words. But we must learn a lesson from the Christians who, fifteen hundred years ago, experienced similar devastating happenings to those which afflict the world to-day. Then the pagan hordes were sweeping over Europe like a pestilence, destroying everything that came in their way. But amid those dread happenings there were true Christians whose love for and faith in our Lord remained unshaken while everything tottered to ruins around them. Knowing this, St. Augustine wrote his great book called "The City of God." He saw that while the forces of evil were ravaging Europe and destroying its cities, God was building in these faithful hearts a city

which could not be destroyed. This is as true to-day as it was then. We need not fear for the future if we have in our hearts a like faith in and love for our Lord, and if we unite to seek His help to make the Christian Gospel an effective force in our nation and throughout the world. But this lesson we must learn: it is of little use for us to arrange an ecclesiastical ground-plan for the Kingdom of God and expect the Spirit to work in accordance with our plan. We must hold ourselves at the disposal of the Holy Spirit and be ready for His working in unexpected ways. We can be sure that if the Church responds to the leading of the Holy Spirit, unexpected developments will occur. . . .

In spite of the tumult and fury raging in the world, may the peace and happiness of Christmas be in your hearts; may our Lord, Whose coming to us we celebrate at this sacred season, give His blessing to your homes, and in the Christmas Communion may He give you a sense of your union with Him, and a consciousness of your oneness with your loved ones who are parted from you.—From Bishop of Ballarat's Letter.

A DEDICATION.

(Written by Sir Cecil Spring Rice, one-time British Ambassador at Washington, after his son had been killed in the war.)

I vow to thee my country—all earthly things above—
Entire and whole and perfect, the service of my love,
The love that asks no question: the love that stands the test,
That lays upon the altar the dearest and the best:

The love that never falters, the love that pays the price,
The love that makes undaunted the final sacrifice.

And there's another country, I've heard of long ago—
Most dear to them that love her, most great to them that know.
We may not count her armies: we may not see her King—
Her fortress is a faithful heart, her pride is suffering—
And soul by soul and silently her shining bounds increase,
And her ways are ways of gentleness and all her paths are Peace.

NIEMOELLER.

The spirit of God is still the same
Throughout the ages, whether it inspire
Peter and John, that, touched with holy fire,
Obedience to God, not man, they claim;
Or whether it with fervid zeal inflame
A Luther to stand forth 'midst perils dire,
Braving both Kaiser and the Papal ire
For love of truth and in his Saviour's Name.
And now the martyr spirit burneth still
In Niemoeller and all his faithful band,
Who, strong to act or suffer, with him stand,
Careful alone to do the Father's will;
True free men they, whose souls cannot be bent,
Although the body be in prison pent.
J.E.M.

THE CHURCH OF ENGLAND IN SOUTH AFRICA.

A GREAT DAY.

The Rev. S. C. Bradley, writing from Christ Church, Durban, tells the following interesting story about the extension of the work. He says:—
"Sunday was a big day. We had opened a new church at this place and it was to be dedicated. I took out six car-loads of people from Christ Church. For most of them it was a new experience, as, generally speaking, the South Africans are not interested in Missionary work. We all met at a place called (Concluded on page 15.)

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ALEXANDRIA

To Australian Churchmen.

Peace on Earth—I Came Not to Send Peace, but a Sword

Many people think that our modern age has become superficial. Life is hurrying forward at such a rapid rate that except in limited circles there is not time for the patient investigation that characterised the leaders of thought in the 19th century. No doubt scientists who pursue a particular line are not caught by the popular tendency, but it does seem as if what we knew formerly as general culture is not as common amongst the educated classes as previously. The medical man who took up astronomy or the study of Greek as a hobby is not now met with as frequently as before. The tremendous demands on his own study shut him out from these other avenues of knowledge. We are presented frequently with the phenomenon of a highly trained man who is ignorant of the most elementary principles in another branch of study. The result of this is that men are quicker to see contradictions, and less patient in seeking a resolution of them. The spirit of scepticism is thereby widely fostered.

These general observations have been thrust upon us by a consideration of the question of Christmas in relation to the present disturbed condition of the world.

The Christmas Message.

We have commenced our article by placing at its head the message of the angels, given to the shepherds in the fields of Bethlehem—"Peace on earth." How far off it seems. What a strange mockery of this old-time announcement is afforded us by the news that our American friends have at last been directly involved in the war which now embraces the four continents of the world. Ever since the message sounded out there have been wars, and rumours of wars. These have increased in intensity with weapons perfected by all the appliances of modern science. They have flared up in one quarter of the globe, and spread with amaz-

ing rapidity to nation after nation. To-day we have an unsavoury episode in the Balkans; to-morrow we have Europe turned into an armed camp. Can there be any conclusion, says the narrow-minded, but the inevitable conclusion that the message reflects the dream of a few pious individuals, and not the facts of world conditions.

What is Peace?

Perhaps we may get nearer to a solution of our problem if we ask the question whether peace as proclaimed by the angels is peace as we understand it. So many people regard peace on earth as nothing more than the arrangement of circumstances so that they may fulfil their particular propensities without hindrance from others. The burglar thinks of peace in the terms of the undisturbed slumbers of the owner of the house. To him, an unwonted noise which may hinder his operations is the most irritating feature in his little world. We may smile at the illustration, but does our conception of peace go very much further? The Roman peace which prevailed when our Lord appeared on earth had very much this character. People did not rebel against central authority, not because they wished to remain in subjection, but because they feared the consequences of revolt. So many would like God to introduce a similar condition in the world. They would wish Him to hold men back by thunderbolts of wrath from that which disturbed their serenity. They are not so anxious that the same power should be invoked to check their proclivities.

The Corresponding Warning.

The Master, Whose advent was proclaimed as the inauguration of peace, Himself declared, "I came not to send peace, but a sword." Again the superficial can find nothing but an absolute contradiction between these two statements. To them a book that tells us that peace is being instituted, and that the method by which it

is attained is to accentuate division and trouble seems unworthy of all credence. And yet life itself is a paradox of this kind. Through effort we attain rest, and rest is a condition for further effort. Can any way be found by which these two conflicting statements may be brought into harmony, and a deeper truth emerge from their apparent conflict? Again we ask the question, What is peace? And this time we suggest to ourselves a somewhat different answer to that which occupies the minds of the great mass of people.

The Conditions of Peace.

As we study the Old and New Testament we find that God, if one may so express it, is more intent on character than on circumstance. An accidental collection of events may produce a result that seems on the surface to be highly satisfactory. When this war is over, and Britain and America emerge triumphant with powerful fleets in being, and the sea lines under their absolute control, we will have a world free from war for some little time. In 1919 the same condition resulted. The nations were war-weary. They had neither the material resources nor the truculent spirits that would plunge them into another conflict. But it was only a matter of time. Accidental collections disappear as quickly as they form. We want something more permanent, and it is that something which the Gospel brings. It is the change of heart in nations and individuals that will secure permanently those conditions that make for a righteous and a lasting peace, but we are warned by the words of our Master that this is a slow process. When the new wine of the Gospel is poured into old bottles the bottles are burst. This particular conception manifests itself in many ways.

Hindrances to Peace.

We have to struggle with old conventions that are not easily displaced. In a limited and narrow way we can see illustrations of this even in those sections of society that have been most powerfully influenced by the Gospel message, that is, in so-called Christian lands. The individual conscience is often either in ad-

vance of or behind the times. The dead level of social regulations acts as a curb on the adventurous spirit that would go further in enterprise for God. The old devotion to the Jewish order, so valuable as a preparation for the coming of Christ, became a deadly menace to the new development. Families found themselves divided. One of the number, it may be, caught the new spirit and yielded obedience to the Son of God. The others, unaware of this new inspiration, regarded that particular member as an enemy to stability and a foe to righteousness. Peace had come to a soul; division had come to the family. And we can illustrate this equally in the progress of nations. It is the few, the martyrs of one age, who are the pioneers of a progress which is lauded in the age to come. Our Lord, with one of those rare touches of humour so seldom perceived by the readers of the New Testament, forcibly expressed this when He said: "Ye build the sepulchres of the prophets, and your fathers killed them." (Luke 11: 47.) In adorning the tombs of the dead they forgot to repent for the rancour with which they were visited when living.

The Conclusion.

If we pursue this line of thought to its logical issue, we discover that there is a harmony between the two statements which has a direct message for us. Peace can be simulated, and a false peace is a more deadly danger than even its disturbance. In the history of the nations this, too, has been illustrated. War, with all its horrors, has produced a resoluteness and determination which are the conditions of successful progress. Peace, where it has not been accomplished with righteousness, has been enervating, and led people to degenerate into licentious luxury, thereby inviting the more stalwart peoples to wrest their ill-used possessions from them, and so preparing the way for further war. Peace, then, has its dangers, and it is these very dangers that cause the uprisings which we have to deplore in tears and blood.

The Master tells us that the Christmas message is no message of mere quietude. It is a message that has for its inner purport the regeneration of man. "Unto you is born a Saviour." We would like sometimes to have the result without the condition, and it is for that reason, amongst others, that the result evades us. Surely we need to learn in these days of increasing anxiety, that the purpose of God is to save the world, and that such salvation can only be achieved by a thorough renewal of heart and life.

Sometimes we are tempted to place in contrast an individual salvation and a communal salvation. It is one of these glib antitheses that is destructive of true thought. It is an antinomy at heart, like the antinomy of the texts with which we have commenced this article. The individual is part of a great whole. He reacts to the life round about him, is influenced by the community, and in turn influences it. When a growing sense of spiritual destitution comes upon individuals, and they seek in large numbers the salvation which is offered through personal faith in Christ our Lord, then the temper of the community changes. Things that were previously relegated to a subordinate place, if they were not wholly ignored, assume their true proportion. The contrast between the things that are seen, and the things which are unseen, becomes vital and dominant. Evils that hinder the progress of the individual, and bite deep into the very constitution of the community are recognised in their true character. God is enthroned, and Satan renounced. There have been periods in the world's history when this was partially and temporarily realised. Under the magnetic influence of Savonarola Florence once thought that it had crowned Jesus Christ as Lord of the city. It was a great gesture productive of incalculable good, but it faded into oblivion because it was not wholly true.

There is a long travail for the sons of men. But nevertheless, as we look again to the manger at Bethlehem we have the assurance that this long travail will not

be in vain. God is not slack concerning His promise. It is our duty in the meantime to proclaim with full earnestness that the solution of the world's sorrow is found in the recognition of the world's Saviour. Let us do it ourselves in our own hearts, and strive that others may realise the same blessing. Thus, and thus only, will we have peace on earth, even though it is heralded by that sword of which the Master spoke.

A TRAGIC LOSS.

IN MEMORIAM.

The address given by the Archbishop of Sydney at a Memorial Service for officers and men of H.M.A.S. Sydney and H.M.A.S. Parramatta, in St. Andrew's Cathedral, on December 4, 1941:—

We have gathered here to-day in proud and grateful remembrance of the Sydney and the Parramatta and of the gallant officers and men who sailed in them. The loss of these two vessels bearing names destined to be outstanding both in Australian history and tradition brings into prominence the charmed lives which Australian naval surface vessels have hitherto led.

Notwithstanding the fact that Australian vessels of war were serving in every theatre of the Great War from 1914-1918, two submarines only were lost, AE 1 in mysterious circumstances still only conjectured, in New Guinea in 1914; and AE 2 chased ashore after her heroic pioneer penetration of the Dardanelles minefield in April, 1915. To date, after six to seven years of (combined) war service in the seven seas, of facing normal perils of the sea intensified by bomb, torpedo, mine and gun attack, no surface ship had met the fate of so many fine units of the fleets in which Australian ships had shared so many dangers.

Now, within a few days we have heard that both the Sydney and the Parramatta have gone, with so few survivors. Of the fighting exploits of the two vessels bearing the noble name of H.M.A.S. Sydney in recent years we are well aware.

At this sad time let us remember the services to humanity by which these vessels will be remembered.

By the destruction of the German raiding cruiser Emden, H.M.A.S. Sydney removed the terror of the Eastern seas which had been successful in sinking weakly armed, almost defenceless merchant vessels employed in transporting the necessities of life itself to Britain's beleaguered millions. To-day we mourn the loss of her successor. That a tale of chivalry will attend the full story of the loss of H.M.A.S. Sydney we may confidently hope. We know that she sank another vessel carrying on the

functions of a pirate. The mission of this vessel was to sink at sight weakly armed, almost defenceless merchant vessels found in the open wastes of the outer seas.

Last year, when the Sydney fought the Bartolomeo Colleoni and her sister ship in the brilliant engagement in the Mediterranean, Captain Collins reported of his ship's company, "They carried on so coolly that one would have thought it was a training exercise off the Australian coast."

We can be sure that at dusk on November 19, when the ship was mortally hit and already on fire that the same spirit animated officers and men when, regardless of their own safety, they thought only of their duty and closed in and sank the raider.

As the Sydney was seen to disappear over the horizon on fire, she had surrounded herself with an immortal halo of glory.

The loss of the Sydney's little sister—the H.M.A.S. Parramatta—the second ship to bear that name—with a large majority of her ship's company is also now announced.

She too had survived months of attack from bomb, torpedo and shell in a war-torn area of the Mediterranean, closely adjacent to that Adriatic Sea where her predecessor, the destroyer Parramatta, under Commander W. H. Warren, sank an Austrian submarine in 1916.

The Prime Minister's statement on Tuesday told of her amazing and arduous career which has justly earned the tribute of the Commander in Chief of the Fleet "the record of achievement established by His Majesty's Australian ships has been fully upheld by this fine little vessel."

She has been lost with all her officers and the majority of her men but the important convoy she was escorting when attacked arrived safely at its destination.

"Parramatta" will be a great name in Australian Naval History.

When Mrs. Asquith—now Lady Oxford—on a cold February morning in 1910 launched a certain small vessel in Scotland she said, "First-born of the Commonwealth Navy, I name you the 'Parramatta.' God bless you and those who sail in you, and may you uphold the glorious traditions of the British Navy in the Dominions of the Seas." Worthily have the Parramattas carried out this injunction.

Bad news never depresses the British character nor shakes its morale. Rather it braces us to fresh endeavour and increases our determination to see the job through at whatever cost. The loss of the Sydney and the Parramatta coming at this time will be a clarion call to all men with British blood in their veins to make every sacrifice so that the cause of freedom may triumph. Citizens of Sydney are proud that their Lord Mayor has at once opened a fund so that another Sydney may be built without delay by voluntary gifts. I

am sure his appeal will meet with a speedy response and generous support.

But the loss of so many valuable lives is a much greater one. We can show our sympathy with those brave women who have spared their menfolk and now have been bereft of their support by subscribing liberally through the Commodore to the Royal Australian Naval Relief Fund. The calls which have to be met by this fund are immediate and very great indeed. Let us all do what we can so that none of the dependents may suffer in material ways.

May this service, held in this sacred place, bring comfort to them and give them fresh courage to carry on bravely as their loved ones would have wished. This service reminds us of the great hope of immortality assured to us in the death and resurrection of our blessed Lord. Christ died for us and the third day rose again. No fact of history is better attested than this. He came back from the portals of death, and demonstrated for all time that death is not the end of man's personality. The body may perish but the soul survives. The hope of immortal life is not wishful thinking but is bound up with a true knowledge of man's nature and God's existence.

Just as the risen Christ was recognised, so too in the life after this we shall recognise one another. Death makes no difference to identity, memory and affection.

I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us, wrote the Apostle Paul, when, after being stoned and left as dead, he saw, whether in the body or out of the body he could not tell, glories which could not be defined by words.

Christ is the Life of that World and of this. Let us leave our beloved in His loving care. They watch us, as we run the race that is set before us. Let us look to our Divine Redeemer and theirs. For Christ can (as no other) give comfort and peace and strength, and the Peace of God which passeth all understanding keep your hearts and minds through Jesus Christ.

BETHLEHEM.

When in the pathway of God's will

Thou seemest at a stand,
Longing for wings to scale the hill

And tired of foot and hand,
At blessed Bethlehem leave the gloom,

There learn Divine content,
By manger, workshop, cross and tomb

Thy Lord to triumph went.
—H. C. G. Moule, late Bp. of Durham.

INDIA AND INDIA'S WAR EFFORT.

Notes from Daily Papers, etc., Culled by a Missionary in Palampur.

Imports of cotton piece goods from India into Egypt increased nine times in value and jute two and a half times during the quarter April-June, 1940, as compared with the corresponding quarter in 1939.

There are only 34 towns in India with a population of 100,000 and over and nearly three-quarters of the population is agriculture, living in about 750,000 villages.

India possesses the largest cattle population in the world, nearly one-third of the world's total cattle population.

Boots for Imperial Forces are being sent to England at the rate of 125,000 pairs a month. The whole woollen industry has been taken over for uniforms, blankets, etc.

The country is one of the world's great producers of oil-seeds from which essential war materials (oils and fats) are extracted.

The Metal Box Company of India's factories are producing literally tons of war material daily. They include ration tins, baking tins, mess tins, water bottles, webbing equipment, snap fasteners, gas mask components, tobacco and cigarette tins, anti-gas ointment tins, gas warning signs, and paint containers for the Defence Department. Also land mine containers, bomb and shell components.

India is the only important source of the supply of shellac to the United States. As many new uses are found for lac the demand will probably increase.

The American leather industry relies largely upon India for myrobalans (vegetable materials used in tanning hides and skins). India is the sole supplier of this commodity.

Orders for several hundred tanks, filters and pumps for water tank lorries have been received by the Supply Department. These will be produced at the rate of several dozens per month.

The output of lorry bodies has now reached 450 per week. Plans are nearing completion for the extension of munition factories.

To meet Army requirements India can manufacture all the khaki and greyish blue dyes required. Rapid strides are being made by scientific and industrial research to make India produce vegetable dyes particularly useful at this time.

India is now seventh in importance as a source of imports into the United States, says the Indian Government Trade Commissioner. Among the imports are the following: jute, cotton, wool, kid skins for shoes, mica, lac, tea, cachew nuts, rubber, spices, herbs, hemp, rugs, carpets, coir matting, cof-

fee, chutney, cocoanut, castor oil, precious and semi-precious stones, etc.

An instance of American dependence upon India as a supplier of certain raw materials is that of goatskins. The U.S.A. provides a market for more than half of India's total exports of goatskins. These are used as linings for shoes and for shoe uppers. Kid skins are used for gloves, bags, etc.—Canadian Churchman.

"YOUR FINEST HOUR."

(By Rev. Paul Guinness, C.F.)

Britons arise, in this your finest hour,
Fight with a faith might cannot over-

power,
In freedom's name, you gladly pay the price,
Toil, tears and sweat, the utmost sacrifice.

Then, victory won,
Say not, the battle's done,
Fight on, in this your Empire's finest hour!

Nations acclaim the hour that brings release!

You rise again, a wiser world at peace.
Lift up your hearts! The suffering and the strife

Are but the paths to higher ways of life.

Night soon is past,
The dawn shall break at last:
The glorious day that brings mankind release.

God shall arise and set the nations free;

Proclaim the day of love and liberty,
Christ crucified shall then be crowned as Lord,

By millions recognised, enthroned, adored.

Earth shall rejoice,
When nations heed His voice,
And serve the God Who died to set men free.

IT IS THE BOOK.

All other books have man only as authors; this book is God's Book. It is the most read, the most loved, and the most hated book in the world. Though it is one of the oldest books in the world, it is by far the most modern, anticipating the future, revealing things yet to come. It is the only Book in the world having true prophecies and true types. It reveals a unique plan of salvation, in which the Creator Himself suffered for the sins of His creatures and then offers eternal life free to all who will accept His Son. It has the only reasonable cosmogony, gives the only true philosophy of life, reveals man and sin as they are, without fear or favour, and gives the only true picture of God to be found anywhere.—"Christian Vic-

THE WAR-TIME MISSIONARY.

While there are those whose ordinary missionary activities have not been greatly affected by the war, I happen to be one whose work has been profoundly changed even though still doing the job of a missionary, and it has occurred to me that a few notes about these new conditions may be of interest to you. In the first place, my main responsibility in the school and its dependent village school system is war relief work in "orphaned" German missions. It brings many unusual and at times difficult situations because of the background, but I find there is a new spirit of confident co-operation among staff and boys and also teachers in outstations. They are looking to us for a fellowship and understanding of which in recent years they have too often been starved. The Information Office sends us each week a splendid selection of pictures and magazines of an informative and constructive type, including a really excellent little Christian paper called "Listen," got up specially for English-speaking Africans. A few days ago we had a visit from the Provincial Commissioner, in whose honour the Union Jack was flying for the first time from the main school building, and he gave an inspiring talk to the whole school.

Before the war the school had a permanent European staff of three, but now I have, in addition, the supervision of some 20 village schools with about 100 teachers and over 3000 children, stretching from the Arusha district 75 miles south-west, to the Pare mountains about 100 miles south-east, and this means frequent "safaris" of inspection whenever I can fit them in. It is all intensely interesting work, and of considerable importance, as these people are beyond doubt the most advanced in the Territory, and future leadership will be largely in their hands.

Chaplaincy Work.

Then there is the European chaplaincy in Moshi township, where I hold regular services on the first and third Sundays of each month and several outlying centres. It is sometimes hard to get the people to church, but it is a vital and most worth-while ministry which must be maintained now above all other times. On several occasions recently, people have thanked me for the services and said, "We need more of these services these days." Yesterday I had an urgent appeal from a district 30 miles from Moshi where they hadn't had a service for nearly a year. They said, "It's very hard, these days, to have no services." I have promised to go next month. Officers and men from the local military Cantonment attend the services in Moshi; there aren't many of them and they don't all come, but it's worth it for those who do. These European officers and N.C.O.s are in charge of large African forces, and a few weeks ago the O.C. asked me to give the running commentary in Swahili at a "welfare film" shown to the native troops dealing with

the dangers of disease. It was an excellent film and a splendid opportunity; I sat at the back and talked through the microphone, the loud speaker in front doing the hard work for me. Headquarters in Nairobi are alarmed at the breakdown in moral standards among the African troops—away from their homes, caught up in a terrible European war, the temptations they are exposed to are terrific. What a call to the Christian Church for Chaplains and Welfare Officers! I came away feeling strong within me the urge to go up with these men. We have a canteen in the Moshi camp, under the supervision of Mr. Wynn Jones, now an Honorary Chaplain to the forces, who comes over from Arusha now and again to see to things. We also have an African padre working in the camp; he has an average—but I mustn't mention numbers!—large congregation there and also a small church in the town. There has been some trouble in the town since I came to Moshi, so yesterday I called a special meeting of the Church Council and after a helpful two hours we parted the best of friends.

It is hard for all these people to realise that owing to war time conditions we are not able to give them the time or attention they now realise they need so much. Our own staff is so small, and I must confess that the strain of travelling and constantly switching from one kind of work to another, always being behind and feeling there is so much to do, is tiring. But what glorious possibilities there are! And how urgent is the need for a faithful, clear proclaiming of the Gospel. We need prayer that this ministry should not fail by becoming a mere round of doing jobs; that the preaching of the Word should be in the power of the Holy Spirit.

Another side of a happy war-time ministry is looking after friends from the forces who came to us for 10 days' leave. It is always a joy to have them, and I think the beauty of this place, with the snowy dome of Kilimanjaro pointing up above the world to God's own peace in the heavens, is a rest and help to them. Marangu is near enough to Nairobi for them to come for short leaves when they couldn't go further away.

So I could go on, for life is full and varied, with constant challenges, but perhaps these glimpses will help you to see something of the life we have now. It is not easy, but it is a privilege we would not exchange with anyone. Compared with some, among whom I would place Mr. Wynn Jones, my work is easy. We need recruits; Government have urged the appointment of an assistant master here next year and will provide the grant for his salary. More help is needed in Arusha. This is not only war work, it is work for the eternal Kingdom of the Prince of Peace. Then by the grace of God let us build a house that will stand even in fire.

NEVILLE LANGFORD-SMITH,
—Teachers' Training School, Marangu Mission, Moshi, Tanganyika, October 26 1941.

Correspondence.

"THE SWORD OF THE SPIRIT"
MOVEMENT.

(To the Editor, "Church Record.")
Sir,

In your Reformation issue, page 1, re this "Sword of the Spirit" Movement. It is a subtly clever stroke of the Jesuits to cut off criticism and muzzle those unthinking people who are supporting it. It is a recruiting slogan to get people to march with the Jesuits. Some people view it as a privilege to be allowed to fraternise with the Jesuits on any terms. To sit on a platform with Father Lockjaw, S.J., they regard as a forward movement to unity. So it is—to unity with Rome. They are helping Rome extend her influence, uniting themselves with her aim, which is, to Papalise the world. "Co-operation with the leadership of the Pope" means papalising Christianity. It cannot have any other meaning in plain English. You say "There is a disposition on the part of many to ask if what is being done has the imprimatur of the Pope." The S.J.s don't have to wait for the imprimatur of the Pope, for all they go all out for. They are the dare-alls of the Papacy, its free-lances, and have carte-blanc to practise their guiding rule, "The end justifies the means."

The following true story is illuminating: Some years ago, in England, a young woman was about to leave her home to become a nun. She wished to give a little family party of farewell the evening before. Unfortunately for the feast, the day was a Friday. She therefore went to her usual confessor, who had nothing to do with her becoming a nun (that resulted from a Retreat where the Retreat Master was an S.J.). She asked this parish priest if she might have a dispensation from the Friday fast for this special occasion, in order that she might provide meat and that she and her sister (the only R.C.s) might partake of it. This priest was a convert to Rome from Anglo-Catholicism (he told his penitent once when in confidential mood that he was a lone hand and not popular with the other priests when he had to meet them, and when asked he replied that he did not think any English priests were). When asked for this dispensation, he refused it and spoke very sternly and sharply to the nun-to-be about obeying the Church's laws and not seeking to evade them. He was really angry about it, especially as the request came from one about to be a "religious." Much dejected, she went home and told her sister, who, to her astonishment, simply said, "I'll soon see about that. I'll see my director about that. Yours has failed you. Mine won't me. You should do as I do and keep to the S.J.s."

Sure enough she got the permission and came home triumphant. "Go

ahead with your roast duck. I've our Friday's dispensation all right." "How did you get it?" exclaimed the would-be nun, remembering the stupendous array of canon laws and papal edicts about fasting that had been hurled at her by the ex-Anglo, Rom-anglo Romanist priest. "Haven't I told you all along to stick to the S.J.s," said the one convert to the other. "They will give you anything, anything whatever, to the bended knee. Kneel to them, and have whatever you want." A long acquaintance with them proved the truth of that.

Page 1, your article, "Two English Archbishops, and other Bishops, backed up by leaders of other Non-Conformist Churches"—these people all want what Mr. Poynter calls "a serene headship guiding the world into happiness." The S.J.s (that is what the R.C.s call the Jesuits) are ready to promise them that—provided they "make a leg" as Shakespeare says, make their bow, the first "movement" towards "meekly kneeling upon their knees," to mortal men, and falling into line behind "one will over all wills, one conscience over all consciences," which saying of Cardinal Mercier, of Belgium, as you may remember, closed the abortive Malines Conversations.

Yours, etc.,

"Hier stand ich. Ich kann nicht, anders. Gott hilfe mich."

BOOKS.

Year Book 1940-41, Diocese of Perth.—This Year Book contains necessary information concerning the organisations and activities of the Church in the Diocese, with a list of the clergy. It is exceptionally well printed on good paper. The frontispiece is an excellent photo of Mr. Ernest Tindal, Diocesan Trustee, Diocesan Councillor and Fellow of the C. of E. Schools—one of the pillars of the Church in Perth.

Christian Discipline and Democracy, by Dr. Kurt Schechner, with the co-operation of the A.S.C.M. Executive. Published by the A.S.C.M. Corporation, Melbourne. Price 1/-. Our copy from the publishers.

This book has been specially written for use at the Student Christian Movement Conference to be held at Mittagong, N.S.W., next month, and comprises a study of the essentials of Christianity and their application to Democracy.

There are five studies together with a useful note on the historical evidences of the Resurrection. The writer leaves his readers in no doubt as to his attitude to the Bible, for he says in relation to the evidences of the Resurrection, "There is no doubt, then (1) that the Apostles and reporters of the Resurrection believed what they recorded, and (2) that they were reliable, scrupulous and responsible men." And in his Foreword he writes "Ulti-

mately our conferences should contribute to a deeper understanding of the part the Bible has again to play in our life."

The author works through from the conceptions of God in the world that Christ came to, to the Christian revelation of God as "Agape" (Love). He then relates discipleship of Christ to the revelation: "The application of agape means that all our morality, all righteousness, all justice are to be derived from love which seeketh not her own . . . which has the benefit of one's neighbour—in the widest sense—in sight and not the happiness of the lover." He then concludes by the application of this principle to the various elements in Democracy.

The treatment of the subject is fresh and interesting and justifies the author's recommendation "to those who are interested in the deeper understanding of all the questions raised in this study book—first the Bible, second the Bible, third the Bible . . . I have concentrated on the Bible . . ."

Doctor of Tanganyika, by Paul White. Published by G. M. Dash, Chartres House, Sydney. Price 2/6 net. Our copy from the Publisher.

The writer is well known in Sydney and Melbourne Church circles as a medical missionary in Tanganyika. Archdeacon Hammond writes in the Preface, "Doctor of Tanganyika" will also, I am sure, win many friends and supporters for the Church Missionary Society in its great work in other lands.

Dr. White has given a graphic account of his life and work in Tanganyika during his first term of service. His contacts with the people of that country and numerous diseases and patients he has worked amongst are related in a racy manner (perhaps sometimes too vivid!). But he brings home to his readers the tremendous needs of the people and the pathetic shortage of medical aid.

He never misses the main issue of the work to which he has consecrated his life in the winning of the people for Christ.

The booklet is well illustrated and has a characteristic cover, cleverly conceived.

The Moorhouse Lectures.—Australia —The Church and the Future. By the Right Reverend J. S. Moyes. Published by Robert Dey and Son, Sydney. Price 2/6. Our copy from the author.

We referred to these lectures in a note in our last issue, indicating the challenging statements of the opening lecture—a challenge which is characteristic of the whole series. The lecturer fearlessly criticises our educational systems and the weaknesses in our social and communion life.

There is a thought-provoking chapter dealing with Politics and Citizenship, in which is stressed the need of the right valuation of personality. "The principle of morality is that we share labours as persons who are members of a society of persons. In

THE HUMAN TOUCH.



Mr. Winston Churchill, Britain's Unconventional Prime Minister, stopped to stroke the Black Cat of H.M.S. "Prince of Wales" during his famous Atlantic Voyage to a Rendezvous with President Roosevelt.

THE HUMAN TOUCH.

What a remarkable picture! It was well achieved, for the whole situation is so natural, so human. The amused interest of the middies as they watch England's G.O.M. stoop to stroke the ship's pet cat. So human and yet so remarkable. The Great Man on an epoch-making errand in conference with another G.O.M. of the sister Commonwealth of Nations, a conference full of

happy omen for the world's peace, but yet of rare solemnity considering the greatness of the issues at stake and the sacrifice of life and means that would be called for in the attainment of peace. At such a time, borne up by a strong faith in God and his people, Mr. Churchill becomes a centre of interest as with a happy detachment he stoops to stroke the cat. What a sense of confidence he must have caused by that human touch.

practice the main task of each man's moral life is to secure that his own self counts for no more with him than anyone else's self." "Our hope and ideal is to make the person a living fact within the nation. The person is only a person when he contributes his value! And this is not merely fulfilled by exercising a vote."

His final chapter is on "The Church and the nation," in which he stresses the need for re-union of the Churches and "the necessity of the Churches to have a living Gospel." "They dare not fall into the temptation a machine age so subtly brings . . . the Christian message is not of adjustment but of salvation through faith which is in Christ Jesus."

Other chapters deal with "Marriage and Sex," "The Economic Order," and "Money." The book will probably be widely read and provoke a healthy criticism.

THE C. OF E. IN SOUTH AFRICA.
(Continued from page 9.)

Isipingo, about ten miles down the south coast, and then we turned inland on native tracks. I took the lead—to show the way—for which I was truly thankful, as the white dust was a good eight inches deep all along the road for twelve miles. This was one of the occasions when it was far more blessed to give than to receive. We found over 2000 church members waiting for us, besides many visitors and onlookers. The catechists and preachers formed themselves into a choir and I just wish you could have heard the singing. The Zulus are natural singers, like the Welsh. It was grand to see the local Chief taking his place among the preachers on the platform. About 850 people managed to squeeze into the church, the others grouped round the doors and windows. The Vicar-General dedicated the church, with the reading of God's Word and prayer. We left about 5 o'clock, in order to return to Christ Church, but the natives went right on until sunrise in the morning. They tell me that the communion service lasted until 9 p.m.! About 900 took part. Of course, after we left, the four native ministers carried on. The service was a revelation to the white people who went out, and I believe will bear a great deal of fruit. One of those present came to me and said that he and his wife wished to support one of the catechists from now on. From the native point of view, it was a most wonderful experience. Many of these men had come from little cells far out in the country. They had battled against tremendous difficulties. Often they have been discouraged, but meeting together as they did, with other members from all over Natal and even the Transvaal, rekindled their devotion and enthusiasm. The end of the service was a very solemn time, when the senior minister called upon all present to join with them in silence, when each one re-dedicated himself to the Lord Jesus Christ."

A HYMN FOR WAR TIME.

(Tune: 154 H.C.)

God of our fathers, hear our prayer,
Oh, turn us not away.
As Thou hast helped us in the past
So be with us to-day.

Be with us though the way be long,
Give courage to endure,
Through danger, sorrow, toil and strife,
Till victory is sure.

Through all the perils of this war
By land and sea and air,
Uphold and bless our men, O Lord;
We trust them to Thy care.

Beneath the shadow of Thy wings
May their protection be.
Amid temptations keep them pure,
True soldiers, Lord, for Thee.

Help us, O God, to do our part
With a united will,
And in the greatest hour of need
Grant faith to trust Thee still.

God of our fathers, hear our prayer,
Though dark may be the way,
As Thou hast helped us in the past,
So be with us to-day. Amen.
—Miss R. Schleicher.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

UNVEILING A TABLET TO ARCHDEACON JOHNSTONE.

As a general rule people have to wait until they are dead before their names are recorded in the church where they rendered service. A pleasing departure from this almost universal custom was witnessed at St. John's, Parramatta, on Thursday, December 4, when a tablet in grateful memory of Archdeacon Johnstone's twenty-five years' ministry was unveiled by His Grace the Archbishop in the Archdeacon's presence. Mrs. Johnstone was also able to be present, and the Rev. and Mrs. J. R. L. Johnstone.

After shortened Evening Prayer the tablet was unveiled, the service being followed by a social gathering in the Parish Hall.

In preaching on the occasion, the Archbishop referred to a long list of parish activities inaugurated and developed under the fostering care of Archdeacon Johnstone. They were so many and so various as to make recollection difficult, but they sounded both imposing and impressive. Perhaps the thought that remained most fixed in the mind of the listener was the unrelenting concern for the welfare of children and young people that characterised the whole of the Archdeacon's ministry.

In the Parish Hall suitable tributes were paid by the Rev. R. C. Blumer,

a former curate; Mr. Shackleton, on behalf of the Churchwardens, who included Mrs. Johnstone in a speech expressive of the debt the parish owed to the ministry of twenty-five years; and Mr. Gollan, M.L.A., who, speaking for the general public in his public position as the political representative of the electorate, bore testimony to the many times he had become acquainted with the Archdeacon's labours, especially for the young.

In a witty reply, the Archdeacon regretted that after having the privilege of four Archdeacons as rectors the parish had now fallen to the position of being represented only by a Bishop! He bore testimony to the loyalty and co-operation of a great army of workers, and said that he felt the tablet should have been erected to them. The imposing list of names mentioned of those who had served and passed on added point to his remark. The Rev. Colin Burgess, another former curate, was unable to be present, but sent a most appreciative letter regarding his associations with his rector in times gone by.

The members of the League of Honour, one of the many organisations founded by the Archdeacon in 1916, served tea. Bishop Hilliard was at his genial and happy best in controlling the whole ceremony, and many will be grateful for the suggestion that provided such a happy gathering.

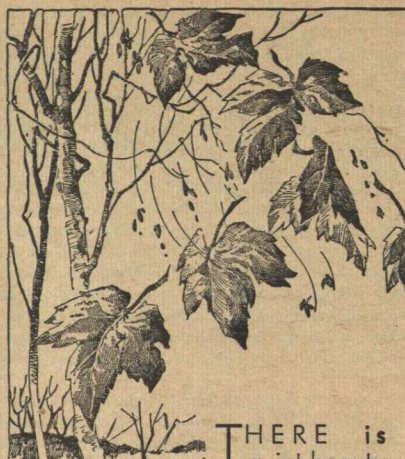
A UNITED INTERCESSORY SERVICE FOR THE RUSSIAN PEOPLE AND ALL ALLIED WAR VICTIMS.

The events of the past ten days has brought nearer to us the grim realities of the fascist war against civilization. Now over one thousand two hundred million people are directly involved in this war whose battlefields embrace almost the whole world.

Our way of life, including our opportunities to improve that way of life—is vitally challenged. Either Fascism, German, Italian and Japanese, is defeated or a period of the blackest barbarism will follow. All that Christian civilization stands for is at stake!

In Britain tens of thousands of people have lost their homes, thousands their lives. In China millions have been killed and wounded in the five-year struggle against the Japanese Fascists. We in Australia have also suffered. In Russia hundreds of thousands have been killed, millions wounded, more millions uprooted from their homes. In the occupied countries the sacrifice of the common people has been even greater. Now the conflict has involved new areas, bringing new sacrifices.

A service calling for divine intervention on behalf of the peoples fighting against the fascist hordes is being organised for Sunday, December 21, the Sunday before Christmas, by the Russian Medical Aid and Comforts Committee. This service is being organised under the auspices of the Archbishop of Sydney, Dr. Mowll, and the heads of the Churches, and will



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be conducted by leading ministers and clergy. The band of the Department of Road Transport, and a large choir will lead the singing and the National Anthems of the Allies. The service will commence at 3 p.m.

SCOUTS AND GUIDES AT CATHEDRAL.

The Chief Scout of New South Wales (Lord Wakehurst) took the salute at the Boy Scouts and Girl Guides' annual service at St. Andrew's Cathedral on December 7.

The Governor was accompanied by Lady Wakehurst, president of the Girl Guides' Association, and the parade of about 300 was in charge of Mr. Basil Tyler.

Rev. E. H. Parsons, in his address, said that the scout salute was not an empty sign. It was really a sentence made with action instead of words. In the cathedral service they were saluting those members of their movement who had paid the supreme sacrifice in the war.

Lord Halifax, in a speech at Oxford, had pointed out that the present war was a conflict between youth and youth. He did not mean, said Mr. Parsons, that youth had caused the war, but that German youth had been carried away by a passionate devotion to their leader and, at his command, were ready to die, by hundreds and thousands, to set up Nazi domination of the world. The youth of the Democracies could not escape this challenge, and they, on their part, were ready to die, so that the light of freedom might not be extinguished.

GREENWICH POINT.

The first Holy Communion Service in the Church Hall at Greenwich Point, on November 23rd, was very encouraging. The Hall had been prepared so effectively that we had the proper atmosphere, and there was no feeling that we were holding a service in an unusual place. Over thirty people attended. This month there will be an extra Communion service on the 14th, at 9.45 a.m., instead of the family service, as the children will go to St. Giles' for the prize-giving. The parishioners at the Point will have their Christmas Communion on the 28th at 9.15 a.m.

ORDINATION.

An ordination took place in St. Andrew's Cathedral on Sunday last, when the Archbishop ordained four to the priesthood and one to the diaconate. The Rev. R. C. M. Long, B.A., Rector of Wollongong, preached an impressive sermon from the text "I have chosen you." The ordinands were: Deacon, Mr. F. Slater, St. Silas, Waterloo; Priests, Rev. Ian Shevill, B.A., St. Paul's, Burwood; Rev. G. Parker, B.A., Trinity Grammar School; Rev. G. Delbridge, Th.L., St. Andrew's, Summer Hill, and the Rev. V. Evans, B.A., St. John's, Ashfield.

WOMEN'S RALLY.

Appreciative remarks have been received by the Women's Rally held recently in the Chapter House. Mrs. Bragg, who organised the rally, is hopeful that further meetings will be held next year, when informative talks will be given on matters of Church doctrine and procedure. Any who are interested might get into touch with Mrs. Bragg at C.M.S. Rooms, who will be pleased to give any information.

WOMEN'S INTER-CHURCH RALLY.

The fourth annual rally of Inter-Church Women was held in the "City Temple," Church of Christ, on Friday, November 28, at 2.30 p.m. Miss Edna Cox gave an organ recital at 2.30, the National Anthem was sung and followed by praise, Bible reading and prayer.

The retiring president (Mrs. Bowden) enumerated the main activities of the council during the year.

(1) The efforts of W.C.T.U., the Temperance Alliance and other bodies to prevent extended facilities for liquor traffic, had been wholeheartedly supported by the Inter-Church Women's Council.

(2) Definite and helpful action had been taken in support of the Good Film League's efforts to secure better films for children's matinees, and to arouse parents to a sense of their responsibility in this matter.

(3) Patriotic needs had not been overlooked.

(4) Considerable interest had been roused in other States, and Mrs. Bowden expressed the hope that it would not be long before a Women's Inter-

Church Council would be formed in every State.

The incoming president (Mrs. McCallum) was introduced and welcomed to the chair. Acknowledging the honour, Mrs. McCallum spoke of "Women's Contribution to the Church." It is not the prerogative of many women to-day to have the opportunity of wide leadership either in Church or in the Nation, but this fact must not rob either the Church or the Nation of women's contribution to the sum total for good. Woman has learned the value of co-operation in home life, and is desirous of seeing it extended to church life. The desire for this has been expressed in many countries and has been evidenced in youth movements—that cry for wider and more free fields of service. One of the findings of the Madras Conference was "The Unity of the Church can never be fully realised until all members of the Church, women as well as men, share more fully in its task." Women may contribute to closer union by beginning first where they are placed, and showing more tolerance, patience and sympathy with members of other communities. Appreciate the one-ness there is in Christ Jesus, and emphasise the things in which we are agreed, and endeavour to keep the units of the spirit in peace.

The forces of evil can be more easily routed by the unified effort of the Church. It is said "No two institutions need each other so fundamentally as Church and home, and as a Christian homelife does not develop of itself, we, as a united body of Church women, will deal co-operatively with this most important topic. On the 17th April, in the Bible House, Bathurst Street, the Inter-Church Council will hold an all-day conference on "The Home."

Mrs. McCallum appreciatively commented on the work of the various officers of the Council and especially thanked Mrs. Bond, who, after three years' faithful service as hon. secretary, had retired, and asked her acceptance of two books as a token of esteem from her fellow workers. Mrs. Bond assured all that the "spade-work" she had done for the Council had been truly a labour of love, and said she much appreciated their gift.

Mrs. McCallum then introduced Miss Margaret Steel, M.A., S.Th., who gave a most interesting and inspiring talk on "The Treasures of Darkness." Beginning with a marvellous description of a night scene on the Mediterranean, beauty that only darkness could reveal, Miss Steel dealt with the parable of life—man knows so little. He must seek through the darkness, find out the laws of health, physical laws and spiritual laws must all be discovered. Had John Milton not been physically blind, and compelled by that darkness to turn his thoughts forward, and discover himself, we might never have had his thought pictures revealed, and surely the world would be poorer without "Paradise Lost."

Bunyan, too, needed imprisonment to help him to see his wonderful vision, and to give to the world "Pilgrim's Progress." Paul, prevented from visiting his churches, wrote to them, and thus we have his splendid letters.

George Mathison, in his blindness, discovered the ideal love, and gave us that fine hymn "O Love, that will not let me go." Naomi thought nothing but bitterness was left her, and her sorrows and losses proved to be the beginning of wonderful things for her race.

Job discovered God in his darkest hour of tribulation, and so it is in life. "Who bears the yoke best, serves best."

Let us cast out fear, then even in the Valley of the Shadow all will be well, and the darkness will still give of its manifold treasures.

Miss Steel's address will long be remembered for its uplifting message, and Mrs. McCallum thanked her heartily for it. She also thanked Mrs. A. Milne for her delightful solos—"Beside Still Waters" and "Misunderstood"—each of which carried a direct message to the listeners; and Miss Edna Cox, for her able services as organist was also thanked.

As the closing hymn was sung and followed by the Benediction, we felt that it was indeed a helpful beginning for a new year, and augured well for the future of the Inter-Church work.—Communicated.

DEACONESS HOUSE SILVER JUBILEE.

December 6 marked the silver jubilee of the opening and dedication of the present Deaconess House in Carillon Avenue, Newtown. The jubilee was the occasion of unveiling of a photograph of Miss Pallister, a former Head Deaconess, from 1913 to 1930. The Archbishop presided and unveiled the memorial and dedicated an electric clock which has been placed near Miss Pallister's photograph. Miss Norbury, the present Head Deaconess, welcomed a large number of friends to the gathering.

JOTTINGS FROM OUR PARISHES.

St. Matthew's, Bondi.—On Sunday, 30th November, the preacher at both the morning and evening services was the Rev. V. S. Sattianadhan. He and his wife are on their way from Ceylon to Toronto University, Canada, where they both will continue their studies.

Before Lieut. R. F. O. Alldis left the parish for more active service, the Parish Council and Choir farewelled him at a social evening in the Rectory, and a presentation was made. For a number of years he was associated with St. Matthew's Church in the Sunday School, as a member of the Choir, and of the Parish Council, of which he was secretary; and he also assisted the Rector in the reading of the lessons at the church services.

St. Stephen's, Penrith.—Mr. L. G. B. Rose, who for almost three years has held the office of Catechist in the parish, has now left to take up work in the diocese of Wangaratta. Mr. Rose carried out his duties with much acceptance, and he undertook a particularly successful work among the members of the C.E.B.S. branch. A number of presentations were made to him recently, as tokens of the high esteem of the people of the various parts of the district.

St. Andrew's Summer Hill.—The parishioners have learned with much satisfaction and pleasure that subscriptions to the new parish hall building fund have now brought the total to more than £1000. The last shilling to make this total was subscribed by two little children, Noel and Jannice Macdonald, who purchased two bricks at 6d. each.

VICTORIA.

Diocese of Melbourne.

THE ARCHBISHOP'S ACCIDENT.

Everywhere in the diocese there is regret over the accident that happened to the Archbishop on Sunday week. We are glad to hear that he is only temporarily laid aside. Mrs. Head has written the following note of interest to the C.E. Messenger:—

Dear Mr. Editor,

I know that everyone will rejoice and give thanks that the Archbishop is not more seriously injured. One newspaper spoke of others in the car: they can only have been angels in charge of him, for he was alone.

For the present absolute quiet is essential.

It is fairly sure that the Archbishop dozed a moment on a straight, dry stretch of road. He had come back from the Australian Bishops' Conference much refreshed in body and mind, but arrears of work, and the Victorian Bishops' Conference at Bishops Court did trespass on his time of sleep. Saturday found him with preparation to finish for a Communion Breakfast at East Malvern—sermon at Glen Iris—confirmation at Mt. Eliza—broadcast sermon at the Cathedral. Who can wonder that he could not get to bed till after midnight though the alarm was set for 6.15 a.m.?

Is not this the moment for clergy and others, individually and collectively, to face the fact that the Archbishop has not now the gifts of a young man, but rather of age and experience?

I once was at his Parish Council, when an excellent scheme was proposed. But the ancient churchwarden rose slowly, waited, and then snapped out: "I oppose it. I never have beaten a willing horse, and I won't stand by now and see it done."

To ask the Archbishop to do too many things, on the ground that he

can say "No" if he likes, is to ignore what surely has been shown these twelve years, that he hates to say "No," because he is here to give himself to great or small in His Master's service.

The wisest use of the remaining years of his archiepiscopate seems worth more than a casual comment. He has come through life considering himself last, and it is a beautiful habit not easily broken.

I know he would like me to send his love and gratitude for many prayers and kind thoughts, and for all the sympathetic messages which are reaching us both.

Yours sincerely,

EDITH M. HEAD.

Mrs. Head's criticism is well illustrated by the following paragraph from the C.E. Messenger:—

Killing an Archbishop.

This is how they kill our ecclesiastical leaders! Last Sunday morning the Archbishop broadcast in the B.B.C. overseas service from a certain country town. Dr. Temple was then motored to St. Albans for his share in the "Religion and Life Week." Here, at 11 o'clock, he preached in the Congregational Church; at 3 p.m., he addressed 1600 people in a cinema, and at Evensong in St. Alban's Abbey he preached to a huge congregation.

To-morrow the Archbishop is due to preach at the 400th anniversary of the Founding of the Diocese of Chester. From there he goes to Glasgow for a two days' conference on "The Church and Social Order," arranged by the Episcopal Church in Scotland. During the two days Dr. Temple is planned to speak six times! What does Mrs. Temple say to all this?

This reminds me of a story Bishop Kempthorne, of Lichfield, tells. Accidentally he met his wife at a railway station. He had scarcely seen her for several days. Mrs. Kempthorne asked her husband where he was going. "I am going," he replied, "to speak at a great meeting of the Mothers' Union on the joys of home life!"—C.E. Newspaper.

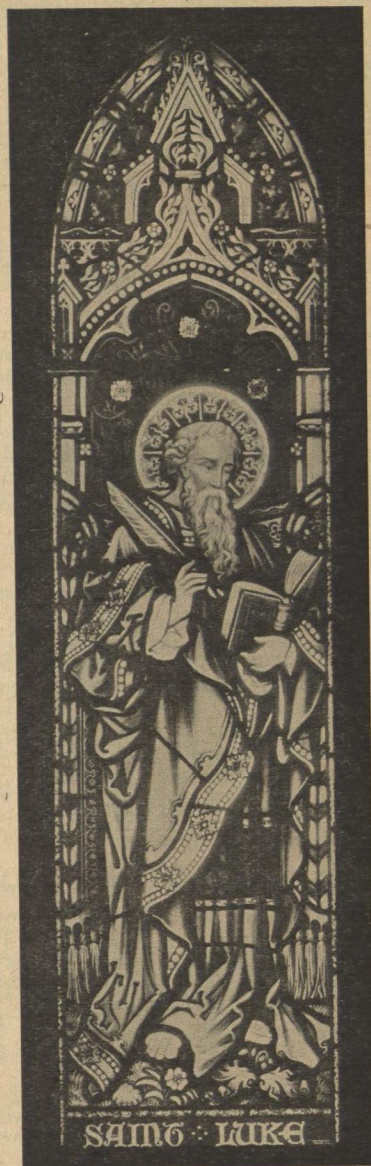
Y.M.C.A. AND A.I.F.

The following interesting letter has been received by the Secretary, National Committee Y.M.C.A., Melbourne, from Rev. J. V. Robinson, C. of E. Chaplain, C.I.F.:—

As I have heard that reflections have been made upon the work of the Y.M.C.A. in the A.I.F., I wish to off-set that statement by this letter of appreciation of the excellent work that I have seen personally:

I was acting as Senior Chaplain on one of the transports bringing soldiers to the Middle East, and I have the greatest admiration for the way in which your representative, Mr. Ayling, very ably supervised the welfare of the troops, by the provision of writing materials and all kinds of indoor games. As a member of the sports committee

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he conducted a table tennis tournament and assisted when able with deck sports. Since I have been in camp I have had every assistance possible from the Y.M.C.A., in the preparation of huts for Holy Communion services, which your representatives have transformed on Saturday nights into chapels complete with altars (sic) ready for me to use on Sunday mornings. For the parade services music is provided by the small portable organ which the chaplains attached to other units and I use alternately. On Sunday evenings we use the central hut for a hymn singing. The chaplains and your representative working in co-operation with the service and addresses. I think your Y.M.C.A. organisation is doing an excellent job over here and the men are receiving wonderful service. As an inter-denominational body, I venture to say that no welfare association is doing better work, and it should be supported fully for the benefit of the men in the A.I.F. serving at home or overseas.

With best wishes,

Diocese of Ballarat.

ORDINATION.

The Bishop, assisted by the Archdeacon of Ballarat, Archdeacon Morgan-Payler, and members of the clergy, will hold an Ordination in Christ Church Cathedral at 10 a.m. on St. Thomas' Day, which will be kept this year on Monday, December 22. The Rev. R. G. Long, B.A., and the Rev. H. Price will be ordained to the Priesthood, and Mr. Edwin K. Robins will be admitted to the Diaconate. In preparation for their Ordination, the ordinands will be in retreat at Bishops Court from Friday, December 19.

QUEENSLAND.

Diocese of Brisbane.

THE BIBLE SOCIETY.

The Second Sunday in Advent, December 7, is Bible Sunday. I hope that the clergy will take this opportunity of commending to their people the work of the British and Foreign Bible Society. It was a favourite saying of my predecessors that the missionary work of the Church could not continue without the aid of this Society. That truth, which he had learnt in his own missionary experience, is universally recognised by the leaders of our church, but it is not always remembered by the rest of us. In addition

to its normal work the War has entailed enormous demands upon this venerable society. In Queensland alone it has distributed over 21,000 New Testaments to members of the Defence Forces. The Bible Society is well worthy of our support and I hope we shall give it all the help we can by our prayers and by our alms. —From the Archbishop's Letter.

I am sure the readers will be interested to know that since 1939, when we entered the war, the Queensland Auxiliary has presented no less than 20,124 members of the Defence Forces with a copy of the New Testament. This has cost our Society over £750. To date we have received only £570 for this special work which seems to all of us such an essential part of war work.

May we urge upon you who read these words the urgency of this work? Our boys who go away from our land to fight for us must have the Book of Books. There is ample evidence that they do appreciate the gift and in some dark and lonely hour ponder its truths. There seems to be no evidence of an early end to this gigantic struggle and this service to our boys will need to be continued. May we suggest a Christmas gift of a New Testament to the boys who soon may be leaving for service overseas?—By the Secretary.

SOUTH AUSTRALIA.

Diocese of Adelaide.

NEW BISHOP ENTHRONED.

St. Peter's Cathedral was thronged on December 2 for a special service in which, with simple, impressive, traditional ceremonial, the Right Rev. B. P. Robin was inducted, installed and enthroned Bishop of Adelaide by the Dean (Very Rev. G. H. Jose).

The service began with the Bishop knocking thrice at the west door, and its opening. The Dean's welcome was followed by the singing of an introit, "My Hand Shall Hold Him Fast," its music composed for the occasion by the Cathedral organist (Rev. H. P. Finnis).

Declarations to maintain the Church's doctrines, sacraments, rights, privileges and liberties having been made by the Bishop, he was installed, enthroned and presented to clergy and people by the Dean.

In his address the Bishop said that the task of the Church of God, the

charted course on which her ship was set, did not vary, for it was founded on the eternal verities. To-day, with skies dark and threatening, seas mountainous and confused came thundering down on a fleet of nations with charts already mislaid, inner moral principles and spiritual convictions already in dangerous flux. Thence arose a state of bewilderment which made men long for almost any sort of stability, and tempted them to run from maddening complexity to the shelter of unreal simplifications.

"Must Keep Her Watch."

"It is a mental relief, for instance," the Bishop proceeded, "to be able to brand all Germans as evil and all Britishers as good, Hitlerism as anti-Christ, and ourselves as the champions of God. It is easy and satisfying, but delusive and false. Amid this surface bewilderment the Church of God must keep her watch. In the name of truth and for the sake of the world she is to serve and save, she must keep her head, guard her heart, and hold her course.

"Our first weapon is the sword of the Spirit, which is the Word of God. We need a daily, living, thinking, praying use of the Bible. A second weapon is the great art and craft of living prayer, a third the great range of sacramental gifts provided by our Lord to uplift and carry His Church and her children through every need and circumstance of life from cradle to grave.

"The last of these weapons of the Christian warfare is that glad and powerful witness of the laity of the Church, which is declared by what they say and do. It is one of those weapons whose use we had almost forgotten. When, as is beginning to happen now, the laity wake up again their priesthood and their witness and have spiritual experience and well-founded knowledge and evangelical zeal of their own, there begins to be set forth before a lost and seeking world that power of an endless life against which no death or disaster can prevail, that Divine constructive fellowship which alone holds the secret and which alone deserves the name of peace."

A Bishop's Work.

"It is with no small sense of privilege and responsibility that I look forward to co-operating with the clergy and laity of the churches and with the staffs of schools and colleges in the preserving and developing of our great heritage. A bishop's work, as I conceive it, will not loom large in the public eye or provide much copy for

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the press. It will lie in the quiet, inner spiritual leadership and inspiration of clergy and people, that through them may be set forward the praise of God and the deep well-being of the whole community."

Before the Blessing, the Te Deum was sung to Stanford's music. After the service, His Excellency the Governor (Sir Malcolm Barclay-Harvey) was introduced to the Bishop on the Cathedral steps by the Dean.

A public welcome was tendered the Bishop on December 3, in the Adelaide Town Hall, and a civic reception by the Lord Mayor (Lt.-Col. A. S. Hawker) followed at noon on Friday.

NEW ZEALAND.

AUCKLAND SYNOD.

Three Important Questions.

Three important questions which vitally concern the diocese at the present time will be brought before the Synod for decision and action. First, that of the man power of the Diocese and the need, for the creation of new districts, in order to relieve the Clergy working there of the insupportable burden which they are attempting to carry and to provide for greater efficiency in ministration to the people living in that area. Secondly, the question of the work of the Church amongst the Maori people. It is not too much to say that this latter work has reached a crisis in its history and that important decisions regarding the future must be made. Thirdly, the question of the proposed new Cathedral. The Synod has the right to expect from me an indication of my view of the relative importance and urgency of these questions and that I should review each question as I see it. I do not think there can be any doubt that the two questions first mentioned must take precedence of the question of the new Cathedral, for the reason that the primary duty of the Church is to teach the people committed to her charge and to bring them to salvation. The true temple of God "is eternal in the heavens"; it is built of living stones; the souls the Church brings into living union with Christ and by so doing, saves. Yet I must issue a word of caution. The task of saving souls has been ours all through our lives, all through the history of the Church in this Diocese. As a Synod, we must be conscious that much we ought to have done, has been left undone. It may be that God has sent us the vision of a new task, the building of the Cathedral, in order to bring us to the realisation that we have not yet carried out fully the tasks previously entrusted to us. We must not arrive at any hasty conclusion and decide that because of the need of evangelistic work among both Maori and Pakeha, the question of the erection of the Cathedral may be indefinitely postponed. The question is whether or not

God, through the circumstances which have brought the Cathedral project before us, is calling us to undertake the task. With these introductory remarks, let us proceed to the consideration of each of these questions in detail.

SELWYN CENTENARY.

The observance of the Selwyn Centenary in 1942 and later will be of interest to the general public. We have, in the great Pioneer Bishop, an example of a man of faith, foresight, skill, courage and personal mana. In our own lesser way we should try to follow in his steps. When the war is over, much re-construction will be needed, much self-denial required, many problems will puzzle the thoughtful. If in any way we can serve Mother Church and work for the good of the Dominion, let the Centenary be to us, not merely a year of historical interest and admiration of the past, but also a call to reconstruction and building up in our own day and generation, for the good of the State.—From the Bishop's Charge to Synod.

PERSONAL.

Many old "Ridleians" will learn with a sense of regret of the passing of the Rev. G. A. Schneider, M.A., sometime Vice-Principal of Ridley Hall, Cambridge, and later Librarian of Gonville and Caius College, Cambridge. He was in his 84th year of age.

* * * *

Miss Norah Dillon, C.M.S. missionary in China, will be facing, no doubt, a difficult situation created by the new phase of the war. Miss Dillon has been teaching in the orphanage at Taipo in the vicinity of which, according to cables, Japanese and Chinese forces are in conflict.

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