

QUEENSLAND.

Diocese of Brisbane.

THE PREMIER ON RECONSTRUCTION.

Speaking recently at St. Andrew's Church, South Brisbane, the Premier (Mr. Cooper) said that the new order after the war could not succeed unless it was based on righteousness, truth and justice, and in this reconstruction the Church must play an important part.

If we come out of the war, he continued, with nothing more than the opportunity to rebuild the world, it would be enough, but it was necessary to hold intact all the things needed for that purpose, including those represented by the Church.

CHRISTIAN COUNCIL OF SOCIAL MORALITY.

Archbishop Wand presided at a meeting of the newly-formed Christian Council of Social Morality, held in the Church of England Rest Room, Ann Street, Brisbane, on December 1. Representatives were present from the Anglican, Presbyterian, Methodist, Congregational, and Baptist Churches, the Associated Churches of Christ, W.C.T.U., Y.M.C.A., Y.W.C.A., National Council of Women, National Council of Religious Education, Evangelization Society, and Christian Men's Club. An apology was received from the representatives of the Salvation Army. The chief business dealt with was the election of officers and the appointment of committees.

NEW ZEALAND.

Diocese of Nelson.

"Mr. A. N. L. Woods in the Wellington Diocese at Moore College, Sydney coming to us shortly, ordain him deacon in on St. Thomas' Day, Monday 21, at 10.30 a.m. will be preached by Canon hope as many as possible point of being present on an occasion.

"The news of Sister M that came to hand lately cheer—the first definite news of her since Hong Kong fell to the Japanese. We know now that she was well in July last, and was carrying on her work of nursing. We rejoice with Mr. and Mrs. North and their family on

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this good news, and we join our thanksgiving to theirs as they remember God's gracious care to her. Mrs. Stephenson and I feel that Miss North is part of our family. When she was training in Melbourne she was frequently in our home, and we were always glad to have her with us.

"Our sympathy goes out to all who have long awaited news of members of their families, notably the Dean, who has not heard of his son since the fall of Singapore. We remember them in our prayers, and hope that soon good news will reach them."—From the

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ST. A

erence has already been made in our columns to this forward step. We understand from Karachi that there is still a slight hitch in the transactions but a monster petition has been presented to the Bishop of Lahore praying that the scheme may not be held up.

Meanwhile another link is being forged between the Sindh and New Zealand: Archdeacon Kimberley, of Nelson is providing for the building of a village church in memory of his son, an R.A.A.F. pilot who lost his life when

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

THE AUSTRALIAN Church Record

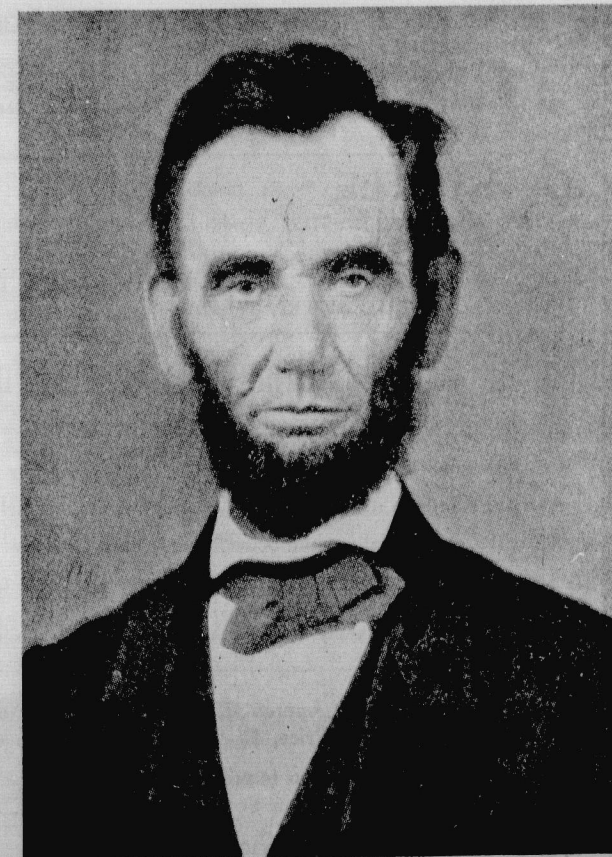
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FEBRUARY 4, 1943.

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Editorial Matter to be sent to The
Editor, Diocesan Church House, George
Street, Sydney.

Advertising and Business Com-
munications to be addressed to the
Secretary, Diocesan Church House,
George Street, Sydney, N.S.W.

Victoria.—Melbourne: Rev. A. Law,
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2, Victoria.

Tasmania.—Hobart: T. A. Hurst,
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Launceston East: Mr. C. H. Rose, 11
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Issued Fortnightly

Subscription: 8/- per year, post free.
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Telephone: MA 2975.

NOTES & COMMENTS.

On Sunday next, February 7,
we commemorate the First Chris-
tian Service ever
The Sacring held in Australia.
of Australia. On that day we love

to remember Rich-
ard Johnson under a great tree in
Sydney Cove holding a Service
of Thanksgiving for the journey-
ing mercies vouchsafed to the
fleet, and the completion of a
long, tedious and dangerous voy-
age. It was a Service of Praise,
but also one of Benediction and
Hope as those present faced a
new life in a new land. No doubt
it was a mixed congregation that
was there assembled; but there
were some there for whom life
was beginning afresh and who
were to play no unimportant part
in the foundation-laying of a new
nation.

To-day we are facing a foe
who challenges our national life.
May we combine to face this issue
in the spirit of that great man
who sought God's blessing on the
new enterprise. May we ever
bear in mind that that blessing
gives the only true hope of con-
tinuance and real welfare.

Two world-wide Broadcasts
were put over the air on Anni-
versary Day. The
first was "To the
World" (1) by the
Prime Minister of
the Commonwealth

An
Interesting
Contrast.

—a sorry flamboyant production
that must have stirred up varied
feelings in the minds of Aus-
tralian listeners, and will not have
enhanced Australia's reputation
in the outside world. Thank God
our people are standing up, on
the whole, to the responsibilities
the War has thrust upon us, but
in view of the hardness and sac-
rifice of our Motherland we have
no reason to boast nor to be-
litttle the splendour of the work
that Britain has done and is doing
in the generous contribution she
is making in armaments and mun-
itions as well as in man-power
for the conduct of the War. Mr.
Curtin's feverish appeal for help
in the Pacific sphere of the War
is curiously inconsistent with the
blatant demand from our "Aid to
Russia" friends for "A Second
Front at once." Is it likely that
our cry for help "to the world"
is going to speed up all that our
Allies have in their mind for the
prosecution of the War in our
corner of the world?

Far more dignified and Aus-
tralian-spirited was Mr. Bruce's
broadcast to Australia that fol-
lowed Mr. Curtin's speech. There
was his usual able review of the
War and its present situation fol-
lowed by words of optimistic
monition. Mr. Bruce is an Aus-
tralian representing us well at the
heart of the Empire. His love
for Australia makes him share
our national exultations over the
fighting qualities of our soldiers,
but he knows that in the midst
of Allies who are displaying her-
oism and enterprise, and enduring
great hardness, there is no room
for boasting to the world over
the prowess of our own men.

The prevailing and growing
disregard for Sunday as The Day
of the Lord must be
plain to all, and a
cause of grief to all
Christians.

Home Guardsmen are exer-
cised almost regularly on Sunday
mornings with some consequent
co-operation of the armed Forces
proper. Civil Defence Services
practise on Sundays. The "ex-
cuse" of all is the same—that
they cannot get their men at any
other time.

It must be obvious to all who
read the Bible that so long as the
Nation generally continues to ig-
nore God and His Command-
ments, we have no right to expect
Him to give us the victory.

If our cause is the just one—
and no one doubts that it is—
we are not hastening our victory
by Sunday parades, practices and
amusements. We are actually
retarding it.

As a primary step towards
amending the situation cannot the
Government pass into Law a Bill
making it compulsory for all
workers in every occupation to
have their weekly half day on
(say) Saturdays? Personnel
would thus become available for
their day-time weekly war ser-
vice on that day from 2 or 3
p.m. Thus as much or even more
time could be spent on practice
than is available on Sunday morn-
ings. But Sunday would be left
free for spiritual refreshment and
physical rest according to the
Commandment. There can be
no doubt in the minds of anyone
with Biblical knowledge that such
action would result in untold bles-
sing.

So much for services, but what
about Sunday amusements? If
promoters and the public who
support them would but go back
to the Bible they would certainly
realise that they are largely re-
sponsible for delaying the end of
the war by their present activi-
ties. Their argument that old-
fashioned ways are obsolete in a
modern world is futile. "God is
the same yesterday, to-day and
for ever." His Commandments
never having been cancelled still
stand.

We are all anxious for the re-
turn of peace. Why does not the
public insist on taking the short-
est and quickest route to it?—
by a national repentance, and
turning to God.

At present we dare to claim
that sooner or later victory must
be ours. This claim is false, be-
cause God does not always give
the victory to the force superior
in quantity or quality either of
men or material. Rather does
He give it to the Nation which
repents of its negligence and

wrong, and genuinely turns to Him.

Is it too much to hope that a Christian Government will lead the Nation to a deeper respect for Almighty God, and for His Word, and His Day? They are given to us for our edification, so let us use them.

Such action would become the most powerful asset in our National armament—From an English Exchange.

It is gratifying to Christian people that many of our leaders in State and War are Another Christian in their outlook. We remember how "Dunkirk" was

unhesitatingly regarded as an illustration of answer to Prayer and of Divine Providence in human affairs. Now another such intervention has been noted by the Minister of Agriculture in a recent broadcast to the nation in reference to the tremendous harvest constituting a marvellous record in the history of England's wheat production. The crop was, generally speaking, some 40 bushels to the acre as against the average thirty-three, and there were some as high as over 80 bushels per acre. Mr. Hudson, the Minister, said:—

"Much hard work and technical skill had played their part in those mighty yields, among the the richest of all times, but he believed we had a Higher Power to thank as well, and from the depth of our heart. Some Power had wrought a miracle in the English harvest fields this summer, in this our year of greatest need."

Acknowledgements such as these send our hopes high in these days of anxiety and conflict.

The recent Convocation of Canterbury has become notable, notorious in some quarters, for its rational attitude towards certain debatable questions. In the Upper House, in dealing with the question of "Exchange of Pulpits" with non-Anglicans, Dr. Woods,

Bishop of Lichfield, said that in view of the need for a united Christian front he thought the Church ought to take exchange of pulpits in its stride.

The Archbishop of Canterbury said no free or frequent interchange between places of worship at the ordinary services of the congregation was contemplated by the motion, but he was convinced that on special occasions the practice had great value, because the mere fact of interchange was in itself a witness to their unity in the faith and enabled them to present a much stronger front to the world outside.

The motion was carried.

Then in the matter of changes in the service of Holy Communion, which had been suggested in the previous session of the Upper House, the Lower House had replied by declaring its opinion that the time was not opportune for further consideration of such changes. At the last session the House of Bishops resolved not to proceed further in the matter. The Archbishop of Canterbury read to the bishops a letter to the Lower House, in which he said: "We have accepted the advice not to proceed further at present. If it is not opportune for the Convocation to take this matter into consideration, it is clearly inopportune that any parish priest should introduce variations into the order of Holy Communion on his own authority. The unity and peace of the Church are gravely impaired if within these services a number of unauthorised variations are in use in different parishes."

We hope that the clergy will take notice of Dr. Temple's reminder, which practically states the mind of the whole of the bishops.

But perhaps the most surprising and interesting of the discussions and decisions of the Upper House of Canterbury was on the subject of Evening Communion. No less a high Churchman than Dr. Underhill, of Bath and Wells, moved

for a consideration of the hours of the celebration of Holy Communion. He said that five years of experience in a country diocese had shown him that large numbers of people engaged in farm work could not communicate in the early morning, and that some of his clergy had declared that Evening Communion ought to be tried on occasion. The motion was discussed most sympathetically by the bishops and carried.

It will be remembered by some of our readers that Evening Communion were first introduced by Dean Hook, a High Churchman of standing, when he was vicar of Leeds. His experience there convinced him of the need. To churchmen who have no special penchant for fasting Communion there will be no difficulty in welcoming a change of attitude indicative of a more reasonable point of view in relation to the Lord's Supper.

We have received, as our Correspondence column will indicate, the Annual Report of the Church Pastoral Aid Society from London. The title is the caption of this note, and a perusal of its contents indicates the aggressive nature of the work of this venerable and most useful society. It corresponds, in its ambit of usefulness to the Sydney Home Mission Society and kindred societies in our Australian Church, except that it is extra-diocesan and supports as widely as possible the work of Christ in definitely evangelical parishes.

In the closing paragraphs of the report we read:—

"Conditions to-day constitute a great challenge to the Church, but in themselves they provide a unique opportunity for a forward evangelistic movement. In fact, the situation could be called 'The Day of Opportunity,' and Evangelicals might well ponder whether they are as ready to meet this need as their forefathers were at the end of the 18th century. . . .

"We might as well learn to-day from our forefathers. They took the old message of the Gospel and the Inspired Word of God and using new and sometimes startling methods in those 'orthodox and conventional days' gave the Gospel to the people. . . .

"We have much cause to thank God for the Reformation and the Evangelical Revival which gave us those qualities of freedom, justice and fair play, which we treasure in our people.

"What will be the future of our race a century hence if we fail to make an equal contribution to its future? That we as a nation have a place in the purposes of God we are convinced. That the nation should be spiritually fit to be His instrument in those purposes is the challenge of the hour."

Yet another surprise has come across the air! The two G.O.M.'s of the English-speaking world have had a 10-day conference at Casablanca, in North Africa, with the Army, Navy and Air Force chiefs, and come to a great decision concerning the execution of the war. The world simply stands aghast with surprise at the tremendously brave leadership which these two great statesmen are manifesting. The conference and its manifesto will have come as a great tonic to all the people of the Allied Nations, and more especially to this southern land, as a timely offset to our own Prime Minister's unfortunate broadcast.

Coming as it does from men who are not prone to boast, this word of determination, deliberate and compelling, will put new heart in the people of those occupied countries who are watching for the dawn of victory.

PRISONERS OF WAR.

A special service of intercession on behalf of prisoners of war was held on Sunday, January 17, at St. Margaret's, Westminster, an ancient church under the shadow of Westminster Abbey, in the parish of which stands the Houses of Parliament and Downing Street. The address was given by the Bishop of Southampton, Dr. Karney, who was a prisoner in the last war.

The following special prayer, written by the Dean of York, was used: "Look, O Lord God with the eyes of Thy mercy upon all prisoners of war (especially those known and loved by us); preserve them in bodily health, and in a cheerful and undaunted spirit. Convey Thou to them the support of our love, on the wings of Thine own, and hasten the day of release, through Him Who hath made us free eternally, Thy Son, our Saviour Jesus Christ. Amen."—Prot stant Newsletter.

QUIET MOMENTS.

JOHN THE BAPTIST.

(By the late Preb. T. W. Gilbert, D.D., Principal St. John's Hall, Highbury.)

(This is the sermon which the late Chairman of Council of the National Church League, should have preached in St. Paul's Cathedral, St. John Baptist's Day, June 24, 1942. He died about 10.30 p.m. June 22, 1942. Had he preached this sermon it would have been his first in the Cathedral as Prebendary of Neasden.)

St. Matt. 3: 1-2: In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye, for the Kingdom of heaven is at hand.

(a) In the history of our own nation it is significant that in every time of national crisis some one has emerged to lead the people out of the threatened danger. As far back as the days of King Alfred down to the days of our present Prime Minister, some one has been raised up to meet the national need.

(a) So when Judaism had lost its way and was seeking in material things the realisation of its hopes, then John the Baptist was raised up to call men back to the true way of life.

(c) Very rightly therefore do the Gospels emphasise the significance of the Baptist by the place they give to him in the narratives. His birth, his mission, his relation to Christ are all given with a detail which marks their importance in the minds of the writers.

The Preparation.

(a) That he was specially set apart by God for some purpose is evident from St. Luke's statement that he was "filled with the Holy Ghost from his mother's womb," and by his further remark that "the hand of the Lord was upon him." But of the manner of his early days we know nothing.

(b) We do know, however, that he was the son of Zacharias the priest, and as such he could have stepped into the priestly office and enjoyed the honours and the security of life which were part of that office.

(c) But whatever the impulse, his thoughts were obviously not bent on the priesthood. That easy way of life was not for him. At the same time there may have been some doubts in his mind concerning the precise nature of his future work. This may be the reason which drove him from home to the deserts which in solitude he might seek out his future.

(d) No doubt he was conscious that he was set apart to be a prophet, as St. Luke indicates, and it is probable that he felt himself called to take up the role of Elijah, as our Lord later on implies. But whatever his ideas or hopes, in the deserts he hid himself from men that he might better hear the voice of God.

(e) As Christians we know that the voice of God can be heard in the busy haunts of men. Our Master showed us that. And yet Christ Himself repeatedly withdrew to the mountain or by the lakeside alone. Solitude occasionally for communion with God was necessary for Christ and is equally so for ourselves.

(f) And so in solitude, in communion with God, John the Baptist came to the realisation of his work as a prophet. "The word of God came unto him," St. Luke tells us, and in the fulness of time he came from the desert to begin his public ministry.

The Message.

This message was summed up in the words "Repent ye, for the kingdom of heaven is at hand."

(a) This indicates that John felt that the long-expected Messianic age was about to dawn, and that he felt it was his mission to proclaim it.

The proclamation thrilled the nation and drew the multitudes into the wilderness to hear him. Men from Jerusalem and from Galilee, civilians and soldiers, Pharisees and publicans, men of all ranks and all points of view went to hear him. For six months, up and down the Jordan valley John preached and drew the crowds.

(b) But while one part of the message attracted them, the other part repelled them. They welcomed the heralding of the Messianic kingdom, but not the condition laid down for entering it.

Their view was that all Jews would have a part in the blessings of the Messianic age and they would have them simply because of their descent from Abraham. It is true that judgments were expected when the Messiah appeared, but these judgments were to fall on the Gentiles, whilst the children of Abraham were to be happy in that day of the Lord.

(c) But this was not the message of John. "Repent ye," said the Baptist. Repentance is the pre-requisite for all who would enter the Kingdom. Descent from Abraham counts for nothing, everyone, Pharisee or Sadducee, priest or people, must bring forth fruit worthy of repentance.

The very baptism he preached insisted on the same truth. It was a rite which proclaimed repentance and confession of sin.

John's message cut across the ordinary Jewish idea that all children of Abraham would automatically enter the Kingdom. There is a Pauline ring in his stern reminder that God is able from the stones to raise up children to Abraham. It is the inward not the outward that counts, spirit not flesh, soul not body, it is the spiritual not the material which brings a man into the Kingdom.

Result of his Message.

(a) No doubt many were disappointed and refused to heed. It is al-

ways easier to do something political than to correct one's self. Many men would storm the Messianic Kingdom if it meant action, however dangerous, but not so many would turn their thoughts inward and repent.

(b) Yet it is a grave mistake to imagine that the work of the Baptist was a failure. We know that many did accept his message and were baptised, so many that even Herod feared the multitude who believed in John (St. Matt. xiv. 5).

Moreover it was from the disciples of John that the first disciples of Christ came, and even though they followed Christ they were still faithful to their first teacher and visited him in prison.

Also the great impression he made and the power of the baptism of repentance, is shown by the fact that twenty years later in Ephesus St. Paul found disciples, including Apollos, who knew no baptism but that of John.

(c) So it was that from first to last John's work was to call men to the essential truth that purity of heart and mind and soul were God's demands from those who wished to enter His Kingdom. Whatever the opposition of the Pharisee whose outlook was thus outraged, or whatever the opposition of Herod whose way of life was challenged, there were many who responded.

True it is that where the voice of God calls it finds an answer in the hearts of many men.

Testimony of Christ to John.

(a) Too often the work of the Baptist has been belittled. Men take our Lord's words that "he that is least in the Kingdom of heaven is greater than John," and they tend to assume that Christ thought little of John and his work. But such is not the case. When our Lord was speaking in this way He was pointing out what to us is self-evident, viz., that with the coming of Christ and with His teaching every Christian is in a more favourable position than John. He has the fuller revelation from Christ, he has the Spirit of Christ to help him and thus he is better equipped as a member of Christ's Kingdom.

(b) We must not however overlook our Lord's solid testimony to the Baptist. He said that "John hath borne witness unto the truth" (St. John v. 33), and thus He has set His seal on John's work. Throughout His own ministry our Lord constantly referred to John's life and work. He described him as "a burning and shining light," as one who was "much more than a prophet," and "among them that are

born of women there hath not risen a greater than John the Baptist." Christ thus gave His clear testimony to the value of what John had done.

(c) In breaking down Pharisaic legalism and in overthrowing the idea that descent from Abraham was the pre-requisite for God's Kingdom, John began the work which Christ continued. In turning the thoughts of man inward, in demanding purity in the inward parts John began what Christ developed more fully. In this, as in other ways, the Baptist was indeed the forerunner to Christ.

To-day.

To-day, as at all times, the message of the Baptist is needed. The limitations or shortcomings of our own age may not be identical with those of his time, but in essence they are much the same. Far too many among us assume the right to a place in God's Kingdom simply on the score of race. They may not go so far as the blatant Nazi idea which has made Hitler the Messiah of a new Kingdom of God, and his followers the only inheritors of it, both here and hereafter. But the assumption in some form is there too often.

But more widespread still is the lack of true simplicity of heart. In this commercialised age, the doing and getting dominates men's minds to the detriment of the inward, atrophying the better, the nobler, and the spiritual.

The message of the Baptist calls us therefore back to fundamentals. It is the pure in heart who will see God. Those who realise their shortcomings, who measure themselves by Christ's standards, and who in repentance for sin come in humility of heart to the feet of Christ for pardon and for power to live as true Christians—it is these who have learned the message of the Baptist and for them is the Kingdom of God.—From the Church Gazette.

PERSONAL.

On January 9, Miss Margaret Tynan, elder daughter of the late Mr. C. H. Withington and of Mrs. Withington, of Canterbury, Victoria, was married to Rev. Brian Strong Kugelman, Barmedman, N.S.W. There were married at St. Peter's Church, Eastern Hill, Melbourne.

Rev. T. E. Currie is to succeed Rev. W. B. Kirkby at St. Mark's, Bassendean, W.A. Rev. T. E. Currie has been rector of Narembeen with Corrigan since 1939. His predecessor, Rev. W. B. Kirkby, has been appointed rector of St. John's, Albany, W.A.

The eldest daughter of Rev. C. H. and Mrs. Seale, of Cudal, N.S.W., was married on December 22 in her father's church at Cudal to Private Wallace Neville Taber, A.M.F., youngest son of the late Mr. and Mrs. W. G. Taber, of Burdett.

A memorial service was held in St. Paul's Cathedral, London, on December 10 for Or. Graham Brown, the Bishop in Jerusalem, who died a short time ago. Dr. Graham Brown met with a motor accident when he was returning from Aleppo, where he had been confirming a class of soldiers.

Mr. B. J. Thomas, son of Rev. and Mrs. J. M. Thomas, the rectory, Boddalla, N.S.W., was admitted to the diaconate by the Bishop of Riverina in St. Paul's Pro-Cathedral, Hay, N.S.W., on December 18. The service book used by Rev. B. J. Thomas came first from his great-grandfather, Canon Thomas, who was examining chaplain to Bishop Thirlwall of St. David's, South Wales. Rev. B. J. Thomas is an Old Boy of Canberra Grammar School, and studied for the Church at St. John's Theological College, Morpeth and Newcastle.

Rev. L. Stibbard, of the Melanesian Mission, has been appointed temporarily to the parish of Eugowra, N.S.W.

Rev. A. McQ. Jenkins is now rector of Manjimup, W.A. Previous to this he was rector of Donnybrook parish.

The Bishop of New Guinea, Rt. Rev. P. N. W. Strong, writes that on St. Thomas' Day one more Papuan priest was ordained; he is Lester Raurela. Three white clergy and five brown ones assisted in the laying-on of hands.

The Rev. Neville Vincent Gorton, M.A., Oxon., who has been licensed under seal for the past eight years to the headmastership of Blundells School, Tiverton, is to be the new Bishop of bomb-scarred Coventry. Mr. Gorton, who is 54, has been much criticised in Tiverton for the Intercommunion Services that he has held in his School Chapel without the Bishop of the diocese's approval, holding that as his chapel was extra-parochial, such approval was not necessary. Mr. Gorton has a mind of his own, and he must be the first clergyman for a long while without any ecclesiastical qualifications to be raised to the episcopate. His friends will watch his future career with interest and extend to him their good wishes and congratulations.

Our congratulations to the Rev. Alan Palmer, curate of St. Stephen's, Willoughby, upon his engagement to Miss Ivy Swords, who is a worker in the parish of St. Barnabas, Chatswood. Mr. Palmer has been appointed locum tenens of St. Paul's, Lithgow.

The death is announced, at Christchurch, N.Z., of Professor Clinton Coleridge Farr, D.Sc., F.R.S., son of the late Archdeacon Farr, of Adelaide, and brother of Mrs. W. Hey Sharp, of Sydney, and the Misses Farr, of Adelaide.

Very general sympathy will be felt for our Governor-General and Lady Gowrie, whose son, Capt. A. H. P. Hore-Ruthven, is reported wounded and a prisoner of war. The Captain is 30 years of age, and was serving with the Rifle Brigade in the British Army.

Amongst the missing in New Guinea is Lieut. W. H. B. Boydell, son of Mr. W. B. Boydell, of Coorgoorle, Allynbrook, and great grandson of Bishop Broughton, our first Bishop of Australia. Lieut. Boydell was last seen leading his men in "bitter fighting" to capture a gun in New Guinea. One of his senior officers wrote concerning him, "Bill was certainly one of those outstanding subalterns who possessed remarkable and cheery allegiance from his men. . . . Lieut. W. H. R. Boydell will always be an honoured memory in my mind, where the loss is keenly felt." Another senior officer wrote, "I wish to express my sympathy in the disappearance of Bill. Personally, I feel his loss greatly and regret to tell you that I myself hold no hope of his return. . . . He was missed after attacking a machine-gun post with his men in the height of the battle. His steadfastness won the love of all."

Canon W. M. Askwith, vicar of Leeds, will be consecrated as Bishop of Blackburn in succession to Dr. Herbert, now Bishop of Norwich, in York Minster on November 30. His enthronement will follow at Blackburn Cathedral on December 17. Canon Askwith is in a sound Evangelical succession.

The Rev. T. M. Armour, Dean of Newcastle, has been elected Bishop of Wangaratta in succession to Dr. J. S. Hart, whose resignation, we understand, takes effect on June 30.

Mr. S. Russell Baker has been appointed by the Commonwealth Council of the British and Foreign Bible Society to succeed Mr. Ernest J. Gosbell as general secretary of the Society in Victoria. Mr. Baker is well known as the minister of the Lygon Street, Melbourne, Church of Christ, where he has been in charge for the last six years; he is greatly beloved for his deep spirituality and bright Christian personality. One of the outstanding features of his work is the "New Century Bible Class," which meets on Sunday afternoons; this class had an average attendance of 120 before the war, and at the present time maintains its membership of about 100 each week. Mr. Baker previously held pastorates at Maryborough, Ormond and Shepparton, and at each place he is affectionately remembered. He was selected to preach the Conference sermon at the annual gathering of his denomination in 1940. He has for many years closely associated himself with the work of the Bible Society, and for the past three years has carried out very efficiently the duties of minute secretary of the Melbourne committee, and has also served the Society on the executive committee for Victoria. We wish Mr. Baker every blessing in his wider sphere of Christian service.

Among the recent visitors to St. Paul's Church, Halifax, Nova Scotia, was the Rev. P. B. Clayton, chaplain to the King and to the British Tanker Fleet. During the last war he was chaplain to the famous regiment "The Buffs," and originated Talbot House, nicknamed "Toc H." From that fellowship of Flanders days has grown the widespread Toch H Brotherhood. Having passed the age of active service as an army chaplain he has given his all, since last December, to the Tanker Crews. Dr. Clayton was very interested in what he saw in St. Paul's, which is sometimes regarded as the Westminster Abbey of Canada.

Much interest has been aroused, as a by-product of the Eighth Army's success in Egypt, in the episcopal connections of Generals Alexander and Montgomery. The latter is a son of the late Rt. Rev. H. Montgomery, Bishop of Tasmania from 1889 to 1902, and afterwards secretary of the S.P.G. in London. General Alexander belongs to the family which produced Archbishop Alexander, of Armagh, whose wife wrote the hymn, "There is a Green Hill far Away." General Montgomery, before going to Egypt, called his staff officers together at the headquarters of the South-East Army, which he then commanded. Among his final words to them—reported by Rev. A. T. R. Naylor, Assistant Chaplain-General, at a Remembrance Day parade service at Aldershot—were "Gentlemen, I read my Bible every day, and I recommend you to do the same." Just before the battle in Egypt began, an officer of high rank under General Montgomery wrote expressing grateful thanks for Bibles which had been sent at his request.—The Record.

SPECIAL PSALMS AND LESSONS.

February 7, 5th Sunday after Epiphany.

M.: Amos vii; St. John iv 43-end, or James iv; Psalms 99, 112.

E.: Amos viii or ix; St. John vii 14-36, or I Cor. i 28-i-end; Psalm 106.

February 14, 6th Sunday after Epiphany.

M.: Micah ii; John v 24 or James v; Psalms 80, 81.

E.: Micah iii or v 2; John vii 37-viii 11 or I Cor. iii; Psalm 78.

February 21, Septuagesima.

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

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

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ALEXANDRIA

To Australian Churchmen

CHRISTIAN CITIZENSHIP

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

Our Lord, in answer to the Pharisees who asked a question regarding His duty to the State, replied, "Render therefore unto Caesar the things that are Caesar's and to God the things that are God's."

The problem to-day is in the interpretation of this cryptic statement. What are the things our Lord referred to? Things Divine and human are so closely interlinked. Both have at times stretched their claims beyond due limits.

Church and State have contended for supremacy all down the ages. The Papal claims demanded that the Church was supreme and the State subordinate. This contention was strongly resisted by British people in the Middle Ages and finally repudiated at the Reformation.

In some Protestant countries the State claimed supreme authority and tried to make the Church a kind of branch of the Civil Service. In Scotland there was a prolonged fight for "the crown rights of the Redeemer," and in the end brought disruption between Church and State. This fact gave the impetus to the doctrine of "A Free Church in a free State."

But in the Modern State every kind of activity is taken over by the State which was previously done by the Church. Russia, Germany, Italy, Spain have all gone this way. We have seen the very roots of the Church ripped up from the soil of some countries, and Christians who have been long devoted to religious liberty are facing imprisonment or worse.

Facts like these have caused wise men to warn the Church that she must become the conscience of civilisation or become its slave. Others say the Church must unite with the State or perish. In Fascism and Communism we find the greatest challenge to the Church. They both

have elements of good; each are fired with a kind of passion for social justice; each have a forward-looking creative spirit to which men and women give their allegiance.

What are the things of God? The Church Catechism gives the answer. It teaches us to render to God faith, fear, love, worship, thanks, trust, prayer, honour, life-long service, with all the powers of our heart, soul, mind and strength.

The understanding has to be opened to know the will of God; the affections are given us to "set them on things above"; our speech is to be with grace, seasoned with salt and sound wisdom. We owe this to God, man is created for God's glory. He asks the members of His Church to give themselves wholly to Him. Our souls and bodies are His. And not until we give to God the things that are God's shall we find rest and peace and a life worth living.

The Church is the only institution in the world which stands for the revelation of God in Christ and mediates the truth to the individual at every stage of his life. We must infuse the Christian spirit into the activities of the State and humanise the government. It needs a new vitality, more effective organisation, a more complete unity of purpose.

We constantly pray, "Thy will be done on earth, as it is done in heaven." We must be doers of the Word and not hearers only, deceiving our own selves.

ABRAHAM LINCOLN.

The Hero of Democracy.

One night, in the year 1939, an Australian sat before his radio, listening to the echoes of a world at war. He was on the fringe of the turbulent world, for his home

was in New Guinea, yet the power of radio carried him on a magic carpet to the ends of the earth. Somewhat idly he turned the dials of his set to contact America and found himself listening to a gathering in The Bowl at Los Angeles.

Evidently a huge audience was present attracted by the twinkling of a galaxy of film stars. The applause greeting the performance of each item made the radio roar. But, at one stage, there came a sudden silence, then the voice of the master of ceremonies was heard, "President Roosevelt," he said, "had been enjoying the programme and now, he suggested, that Mr. Charles Laughton be asked to read Abraham Lincoln's speech, at the dedication of the battlefield of Gettysburg as a soldiers' cemetery." The President's request was, of course, acceded to, and presently there came to the ears of the man in New Guinea the expressive voice of Laughton reciting one of the immortal speeches in the English language. "Fourscore and seven years ago," said Lincoln, "our fathers brought forth on this continent a new nation, conceived in liberty and dedicated to the proposition that all men are created equal. Now we are engaged in a great civil war testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battlefield of that war. We have come to dedicate a portion of that field as a final resting-place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this. But, in a larger sense, we cannot dedicate, we cannot consecrate, we cannot hallow this ground. The brave men, living and dead, who struggled here have consecrated it far above our poor power to add or detract. The world will little note nor long remember what we say here, but it can never forget what they did here. It is for us, the living, rather to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us—that from these honoured

dead we take increased devotion to that cause for which they gave the last full measure of devotion—that we here highly resolve that these dead shall not have died in vain, that this nation under God shall have a new birth of freedom, and that government of the people, by the people, for the people shall not perish from the earth."

When Laughton concluded there was no loud applause, but a solemn hush fell on the assemblage as it realised that President Roosevelt, without violating the neutrality of the United States, had delivered a message to them, and had been inspired to select an Englishman to deliver that message.

Nearly eighty years have passed since Lincoln delivered the Gettysburg oration and today England and the United States are standing shoulder to shoulder in "high resolve" that liberty "shall not perish from the earth."

(From an article by C. H. Bertie, Fellow and Past President of the Royal Australian Historical Society.)

AMONGST OUR BLACK BRETHREN.

One of our chaplains in the North has within his sphere of influence an Aboriginal camp. At Christmas-tide he conducted a simple service in the camp. Chaplain Gee thus describes it:—

"Last Sunday morning I gave the natives their Xmas Service. We had a great time. It was in the open, of course, with grass and buttercup underfoot, and the arching trees overhead. The scene reminded me of the pictures of the mothers of Salem, for there were the mothers sitting in a group with their kiddies clinging to them and a little apart were the men and boys together—only these people were all black.

"I played the organ and we sang the old carols and Christmas hymns. Generally speaking, these people haven't sweet voices but once they have got over their

shyness, they give God all they have and thoroughly enjoy themselves.

"I told again the Xmas story and we prayed together, then we sang some of those revival hymns including 'In the sweet by and by,' 'Blessed assurance Jesus is mine,' and 'What a Friend we have in Jesus.' As we sang these hymns they swayed in time with the tune.

"They are simple people, deeply religious and worthy of all we can do for them."

THE CHURCH AND POLITICS.

THE OTHER SIDE OF THE PICTURE.

(By the Bishop of Gloucester, the Right Rev. A. C. Headlam, D.D.)

The controversy which has arisen out of the Albert Hall meeting of the Industrial Christian Fellowship and the speeches of the two Archbishops has been obscured by much confusion of thought. As I believe that the opinions and actions of the Industrial Christian Fellowship are detrimental to the Church, I would put forward the following considerations:—

We ask first what was the purpose and aim of our Lord? It was the absolute repudiation of political action. The national Jewish ideal was that the Messiah would be a king who should rule in righteousness. That ideal our Lord repudiated at the Temptation, and He declared that His Kingdom was not of this world. He came not to concern Himself with political or social conditions but to teach men to live in accordance with God's will. He told men not to worry about their material conditions in this world, but to seek the Kingdom of God and His righteousness. Thus would be produced the material conditions men desired. "All these things shall be added unto you."

The Christian Church, following the example of its Master, is not concerned with political or social questions. Its business is to make men good Christians, and it believes that if it does that, peace and happiness will come to mankind.

All experience shows that the intervention of the Christian Church into politics is unfortunate. The Anglican Church of the seventeenth century injured its influence by adherence to the doctrine of the divine right of kings. The influence of Presbyterian and Independent Divines during the period of the Commonwealth was unfortunate, as was that of the Anglican Church after the Restoration. During the nineteenth century many enthusiastic Nonconformists thought that the Gladstonian Liberalism represented the

Kingdom of Heaven. Nowadays the same claim is made for State Socialism.

To be a good Christian means, putting it as shortly as possible, to love God and to love our fellow-men. That means the obligation of doing our duty in all the different relations of life, and of doing all in our power each individually or collectively. A good Christian then will be a loyal and patriotic citizen, and will in his political capacity promote such legislation as he is of opinion will be beneficial to all classes of the community. But he will recognise that the means to attain this end are questions of political and social and economic science, and are not in the province of the Christian Church.

It is sometimes claimed at the present day that there is something specially Christian about Democracy. Our forefathers thought the same about Monarchy. There can be a good and Christian monarchy working for the well-being of the people. There can be very bad monarchies. There can be good democracies, and there can be very bad democracies. Both are forms of human imperfection. The same is true of Imperialism and Republicanism, and all the many forms of political and social organisation that have persisted.

Political theorists at the present day advocate many types of revolutionary proposals as conducive to the public good, and there is a tendency in some quarters to look upon them in an especial way as Christian. The League of Nations was definitely claimed to be Christian as it would lead to the promoting of world peace. To promote the peace of the world is a Christian aim, and, as I believe, it is only by the spread of Christianity and by making men obedient to the law of Christ that it can be accomplished. The League of Nations was a political device for attaining that end, and proved to be a fruitful cause of war, for it made all nations, including ourselves, rely on collective security, and neglect the duty of arming themselves.

It is claimed in many quarters that there is a Christian economics. That is a mistaken an idea as saying that there is a Christian physics, or a Christian physiology. Economic science studies the laws which govern the creation and distribution of wealth. The Christian politician desires the national well-being and the well-being of every class, and legislates to that end guided by the teaching of science. For instance, his political economy will teach him that if to end unemployment he pays people for not working, he will tend to produce a class which avoids work, and that if he taxes industry to pay the unemployed he withdraws money from the support of industrialism and intensifies the very evil he tries to avoid.

There seems other causes of confusion. I am glad to see a farmer or an industrialist is allowed to make profits,

but we are still told he must not make excessive profits. I do not know what an excessive profit is. The larger the profit he makes the more he increases the wealth of the country. What is wrong is to make personal profit by wrong means, by underpaying those he employs, by dishonest trading, and so on. A farmer who manures his land well, and farms it properly, and thus gets a good crop and makes for himself a large profit, is adding to the wealth of the country; and so of manufacturers. The mistaken idea is to think that the profit a man makes is earned at the expense of the country. It is part of the wealth of the country which the owner has the right to administer. It is his duty to administer it well. It would be a great misfortune if all wealth was administered by the State. It would destroy individual freedom.

I might illustrate the duty of the Church and the Christian in some other ways. Let me now sum up. The Christian Church is not concerned with political, or social or economic ends. Its duty is to make men good Christians. A good Christian cares for his fellow-men, and therefore if he is a politician his politics are devoted to the well-being of his fellow-men. His Christianity gives the end. His political, or social or economic science teaches him the means which may well vary in different countries and in different types of civilisation. Christianity knows nothing of political rights; it teaches all men of all classes their duties. Since the French Revolution politics have been based on a doctrine of rights. That has created continuous controversy and strife. If all classes aimed at doing their duty strife would cease, poverty and want would come to an end. Every man would aim at dealing justly with his neighbour, and every man would work and labour truly and live a sober, well-ordered life. Much poverty is the result of the faults of the poor. The methods of Christianity would bring peace and well-being; the methods of politics bring strife.

I think a policy of nationalisation is injurious to the country. I have no intention of claiming that my views are particularly Christian; they are opinions formed to the best of my ability. I resent it, however, very much when I am told that I am a bad Christian because I dissent from the opinions of my Socialist neighbours.

The purpose of the Christian Church is the spread of Christianity in the world. Its duty is to make men good Christians. If it succeeded it would bring peace and happiness to mankind. It has nothing to do with political or social or economic theories. A good Christian in his work in the world has his ends given him by Christianity. He must use the best means that he can, but his means, even if good, have no claim to be Christian. The association of the Church with political and social theories has always been injurious to its spiritual work.—C. of E. Newspaper.

AUSTRALIAN COLLEGE OF THEOLOGY.

CLASS LISTS FOR 1942.

Scholar in Theology (Th.Schol.).

Second Class.—Ward, Walter Bryan, B.A., North Queensland.

Pass.—Rothero, Clifford Roslyn, Armidale.

Passed in Single Subjects.

New Testament.—Bowers, Arnold Raymond, Adelaide; Cowling, Cedric Carlyle, Tasmania; Haysom, Allan Challis, Brisbane; McCall, Theodore Bruce, Wangaratta; Morton, Francis Henry, St. Arnaud.

Christian Sociology.—Cowling, Cedric Carlyle, Tasmania; Howell, Lindsay Momber, Ballarat; Munro, John Alexander, Melbourne.

Greek and Latin Fathers.—McCray, Annie Vida, B.A., Brisbane.

Licentiate in Theology (Th.L.).

First Class.—Gent, John G. M., B.A., St. Barnabas' College, Adelaide.

Pass (in Alphabetical Order).—Anderson, John Charles V., St. John's College, Newcastle; Bennett, George C., B.A., Moore College, Sydney; Brown, Warron, Wafforn, Moore College, Sydney; Burls, Robert Bruce, St. John's College, Armidale; Cohn, Lionel James, Ridley College, Melbourne; Coaldrake, Frank William, B.A., B.S.L., Melbourne; Dann, Robert William, Ridley College, Melbourne; Daw, Allan Graham, St. Barnabas' College, Adelaide; Edwards, George Walter, Gippsland; Flatau, Cyrus Raymond, Moore College, Sydney; Gibbins, John Fenton, St. Arnaud; Haynes, Walter, John, Ridley College, Unattached; Jack, Walter G. A., Ridley College, Ballarat; Leathbridge, Wm., Ridley College, Unattached; Loane, Kenneth Lawrence, Moore College, Sydney; McCartney, Andrew, St. John's College, Bathurst; Maloney, William John, Brisbane; Mason, John F. W., B.A., Moore College, Sydney; Payne (Sister), Sheila, Deaconess House, Sydney; Primrose, Thomas, Riverina; Pullen, Laurence A., Moore College, Sydney; Reeves, John Hastings, St. John's College, Bathurst; Riley, Lawrence William, M.A., Perth; Simmons, Harrie W. S., Ridley College, Melbourne; Steele, Clive Norman, Moore College, Sydney; Thomas, Charles Elliott, St. John's College, Grafton; Tress (Sister), Nora, Deaconess House, Sydney; Tunks, Henry Roy S., Melbourne; Wagstaff, Arthur John, Armidale; Watts, William Arthur, Sydney.

(Eight failed.)

Passed in First Half of the Examination (In Order of Merit.)

Part I.—Cole, Edmund Keith, Moore College, Sydney; Hobby, Ronald Joseph, St. John's College, Perth; *Wicks, Ralph Edwin, St. Francis' College, Brisbane; *Evers, Harold Ed., B.A.,

St. Francis' College, Brisbane; *Rees, Thomas George, Moore College, Sydney; *Challis, Edgar Glynn, St. Francis' College, North Queensland; *Feltham, Geoffrey Hayes, Moore College, Sydney; Mortley, Eric George, Moore College, Sydney; Hayes, Albert Edward, St. John's College, Newcastle; Martin, Amalia Anna, B.A., Adelaide; Alfred, Mary Elizabeth, Deaconess House, Melbourne; *Thomas, Andrew F., M.A., Ridley College, Melbourne; Gerber, Gordon Bruce, Moore College, Sydney; Smith, Leslie Percival G., N.W. Australia; Bowie, Roderick W., Moore College, Sydney, and Christopher, George Whitmore, Moore College, Sydney; Potter, William Robert, Trinity College, Melbourne; James, Isabel, Sydney, and *Wingfield, Eric John, St. Columb's Hall, Wangaratta; Bastian, Warwick Shaw, St. Barnabas' College, Perth; *Griffith, Gordon David, St. John's College, Newcastle; Bateman, Alexander W., St. Barnabas' College, Perth; Greenwood, John Robert, Moore College, Sydney; Pettit, Reginald S. T., St. Barnabas' College, Adelaide; Collins, Ronald D., St. Francis' College, North Queensland; *Kay, Keith Alfred, Moore College, Sydney; *Forster, Joseph, St. Francis' College, Rockhampton.

The following candidates were held over:—Hollis, Howard C., Mus.Bac., Trinity College, Melbourne; *Weston, William Edward, St. John's College, Newcastle; Carr, Stephen, St. John's College, Bathurst; Northern, William John, St. Barnabas' College, Perth; Taylor, Philip Francis, Ridley College, Unattached.

Part II.—Gason, Patrick Edward D., St. Arnaud.

(Twenty-three failed.)

The Hey Sharp Prize is awarded to John G. M. Gent, B.A., St. Barnabas' College, Adelaide.

* indicates that the Candidate has satisfied the Examiner in Principles of Education.

† One extra subject.

On behalf of the Council of Delegates, JOHN FORSTER, Registrar, Armidale, N.S.W., Jan. 28, 1943.

"Bacon without eggs for breakfast to-day," said Mrs. Jones. "They're almost unobtainable, dear, and they are such a terrible price."

"That missionary from Tanganyika said eggs are 50 for 1/- there," said Mr. Jones, thoughtfully, as he surveyed his plate.

"But then, my dear, you can save a life there in a C.M.S. Hospital for 10/-. Even saving life is cheap in Central Africa!"

A good person without religion is like a clever person without eyes.

CORRESPONDENCE

"A MISNOMER."

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

I am interested to learn that you intend to deal with the subject of the booklet which I recently prepared at the request of the "Anglican Truth Society."

I venture to hope that if and when you do, your treatment will be strictly confined to the matter of the booklet itself, and that you will be good enough to keep personalities out of it. This, I think, should make sufficiently clear what was intended by the reference, in my former letter, to "personal affront"—and the nature of your rejoinder to the said letter only enhances the necessity for my saying it.

Anyhow, I have no intention of allowing myself to be drawn into a religious controversy. That, obviously, would be quite useless and unprofitable. I have already registered my protest that your view of the Church forms no part of orthodox Anglican tradition, whether "Evangelical" or "High Church, and with that I am well content.

Yours, etc.,

THOS. M. ROBINSON.

The Warden's Lodge,

St. John's College,

Morpeth, N.S.W., Jan 18, 1943.

[We are sorry that our correspondence cannot keep to the point at issue—the accuracy or inaccuracy of his statements—without dragging in questions of personal affront, etc., which were never intended and are not relevant to the question at issue.—Ed.]

AN APPRECIATION.

(To the Editor, "Church Record.")

Dear Sir,

I am very interested to read your paper as it reaches us from time to time, and as we have such close links with Australia through the Ladies' Home Mission Union and with the Archbishop of Sydney, who is a warm friend of our Society, I thought you might care to receive a copy of our report which has just been published. We have also made arrangements to send you regularly a copy of our quarterly magazine, "Church and People." We are in very close touch with "The Record" at home, so it would be interesting for us to have a link with you in Australia. . . .

Yours very truly,

T. J. MOHAN,

Secretary.

Church Pastoral Aid Society,

At C.M. House, 6 Salisbury Square, London, E.C.4.

Christ does not claim prominence, but pre-eminence.

THE BRITISH COUNCIL OF CHURCHES.

A great event took place on September 23 and 24, when the first meeting of the new British Council of Churches was held in London. Formed by an amalgamation of three previous bodies, the Council for the first time provides the Church of Britain with an officially representative organ for common planning and action. With the exception of the Roman Catholic Church, all the main British Churches are included. The Archbishop of Canterbury was elected the first president, and the Very Rev. J. Hutchison Cockburn, of the Church of Scotland, and Lord Rochester, of the Methodist Church, as vice-presidents. Dr. A. C. Craig is general secretary. For two days the outstanding leaders of the Churches considered in detail the work of its main departments on international friendship, social responsibility, Christian unity, Evangelism and youth. In the heart of the business sessions was set an impressive inaugural service in bomb-scarred St. Paul's Cathedral. Among those conducting it were representatives of the Churches of Scotland, Wales, and the Free Churches of England.

The British Council of Churches is "a fellowship of Churches which accept our Lord Jesus Christ as God and Saviour," with the understanding that any body which has hitherto been represented on the commission shall continue in membership of the Council, if so willing, even though it does not itself accept the basis. Its functions are:—

1. To carry on the work of the Council on the Christian Faith and the Common Life, the Commission of the Churches for International Friendship and Social Responsibility, and the British Section of the World Conference on Faith and Order.

2. To facilitate common action by the Churches in evangelistic enterprise, in promotion of international friendship, in stimulating a sense of social responsibility and in guiding the activities of the Churches for the welfare of youth.

3. To facilitate such other common action as may later be determined.

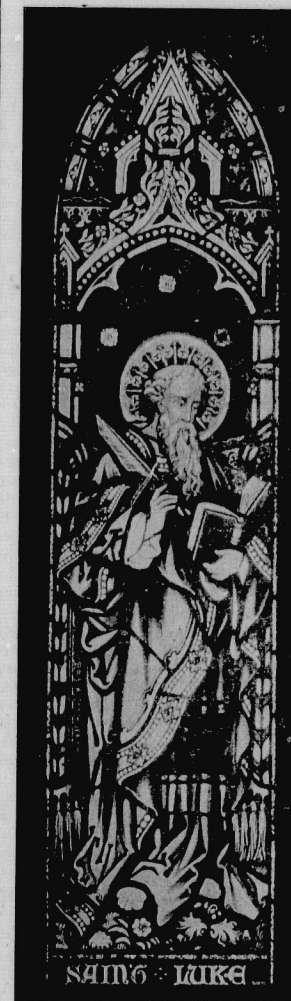
4. To promote co-operation in study and to ensure adequate British participation in the studies promoted by the World Council of Churches.

5. To assist the growth of ecumenical consciousness in the members of all Churches and generally to promote Christian unity.

The British Council of Churches consists of 112 members, 82 elected by the Churches, 10 by the interdenominational organisations, and 20 co-opted; of those co-opted at least 10 to be laymen and women.

—I.C.P.I.S., Geneva.

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RECONSTRUCTION IN POLITICS?

Rev. J. R. L. Johnstone, LL.B.)

The institutions of Australia are in the melting pot.

Loud voices clamour for economic reconstruction, social reconstruction, educational reconstruction, domestic reconstruction, reconstruction in the primary industries, reconstruction in international affairs, etc.

But do we hear anything about reconstruction in national leadership? If Australia is to become a good new country, and that is surely what most of us want, then the time has come for political reform. This does not mean a re-distribution of powers, nor a re-distribution of electoral boundaries. It means a new ideal of life and leadership for and in politicians. It is all very well for our well-paid politicians to embark on schemes of reconstruction for the life of the Australian people. It is also high time the Australian people took stock of their elected representatives, of all parties, and examined the question whether some weeding out is necessary. What kind of outlook on life have the men who sit on our Parliament? Do they all stand publicly for the highest morality in the community? What about the pension given to confirmed adulteresses ("de facto widows" of three years' standing), and the noteworthy lack of a dissentient voice in parliament when the legislation regarding them was passed last year? What about the allowances for "unmarried wives" of soldiers in a country that calls itself Christian and whose Prime Minister condemns enemy countries for their disregard of the Christian way of life? And this country's laws have always recognised "marriage" as the voluntary union for life of one man and one woman to the exclusion of all others! What about the undermining of character and enterprise by the encouragement of the gambling spirit? What about the cheap supply, in large quantities, of contraceptives for the troops? Is it really checking, or likely to check, the incidence of venereal disease, the alleged justification for the practice?

But apart from moral questions, and they are all-important, have our politicians, considered as a whole, that regard for the liberty of individual members of the community which has been characteristic of British law for many centuries? Until recently it was a strictly recognised principle of our law that a man was presumed to be innocent of a crime until he was proved to be guilty. Are the people of Australia prepared to give up this principle? Yet the right arising out of this principle is being taken away in some cases by our politicians. One of the Justices of the Supreme Court of New South Wales referred to this tendency in these words, "One might almost say of this modern contribution to criminal jurisprudence that the words

are the words of Parliament, but the voice is the voice of the Gestapo." Let the people of Australia take heed to the warning contained in the comment of this learned Judge!

Australia is at a cross-road. It lies in the hands of the people to decide, before it is too late, whether they stand for the fundamental rights of human nature, or for totalitarianism.

Totalitarianism makes the state supreme in everything. God's supremacy is virtually or even openly denied. The individual becomes merely a part of the machine, a non-entity. His education is planned with a view to political propaganda. His business, social, economic, and even religious and sporting activities are controlled by regulation. In other words, he is a slave of the State; paid, it is true, but none the less a slave. Conscience can only play a very limited part in his life, and he therefore tends to become an uninspired, unmoral, unenterprising slave of a few bureaucrats. Do we want this in Australia? It is the way we are tending.

Surely to-day Australia needs men of God, who are definitely and irrevocably committed to God's service, who will be prepared to offer themselves for the work of administering Government and legislating for this young nation. Too often has it been said that there are good men who will not enter politics, although they have been approached by citizens and asked to do so. It may mean that they will have political mud slung at them. Christ was spat upon. But Australia needs men of high principle and high ideals who, conscious of their own rectitude will care nothing for either misunderstanding or misrepresentation. We are dissatisfied with the old party divisions and class war and the inability of our politicians to overcome selfish and sectional interests in a grave national emergency. We want new blood in the business of Parliament and Government. God grant us men of grace to stand within the breach!

THE AVERAGE PARISH.

A vicar in England enumerates, in the following paragraphs, a few types of people to be found in an average parish:—

The Futurists.—These are they who are always "going to come to church soon." They like it, and only wish they were not so booked up every Sunday. They were going to come last Sunday, but found that it was too late when they had finished tea. Things will be different next month, and they will certainly try to "drop in to hear the rector one Sunday evening soon!"

The Specialists are they who only come to Church on rare and special occasions. They would not hesitate to come to a friend's wedding or funeral. They always like to come on Armistice Sunday. A special preacher or Harvest Festival attracts them. Of course,

we are glad they come then rather than not at all, but such have little chance of joining in the full and radiant fellowship of the Church. For this reason they often complain that they have been to the same church for months (off and on) and do not know a soul to speak to!

The Liars are they who say, "Yes, we will come," and come not. The vicar calls, or meets them in the street, and they readily accept his invitation. This may happen not once nor twice, but, alas! we look in vain for them on Sundays, and wish they would say frankly that they do not want to come, and give us their reasons. This might hurt us, but it would at least be the truth.

The Roosters are they who work so hard all the week that they must rest all day on Sunday. Their rest takes various forms. Some travel far and return home dead tired after waiting for buses and trains. Some lie in bed until mid-day, and later do odd jobs about the house. Some dig for hours in the garden and are stiff-jointed for days. Some just "rest" and are so bored by tea-time with doing nothing that they go off to the talkies!

The Drifters are they who travel the round of churches and chapels, taking much, but giving little to help on the work of their parish.

The Sermon Tasters are they who worship the preacher more than God.

The Sunday Hikers and Bikers are they who worship God in the open-air!

The Wireless Worshipers are they who give no collection.

The Passengers are they who let others bear all the responsibility. They come fairly regularly, and for this we are glad. But they seldom pray for their parish, and as long as they are warm in church, the music is first-class and the sermon entertaining but short, they do not concern themselves at all as to who pays all the bills. They come if there is something for nothing, and some of them even wait for things to be reduced below cost price before they buy at the bazaar.

The Backbone of the Church are they who "receive the Gospel seed into good ground and hear the Word and keep it!" They are not necessarily the most regular at church, for some are bed-ridden and can never attend a service in person. Others are often ill and come only occasionally. They are not necessarily even those who give in £ s. d., for many who are rich in heavenly things are poor in this world's goods. But they have the only attribute that matters—a humble heart in love with God and His Son Jesus Christ. They would rather anything happen than that they should dishonour His Name. A day never passes but finds them praying for the Church and seeking grace that they may be worthy of the Name of Christ. People meeting them cannot but see in them something different from the ordinary. Because their hearts are right, everything else is right, too. They are ready to serve.

THE ITCH TO INTERFERE.

(We cannot help re-printing from the columns of "The Methodist" this clever satire.)

In his "Ballads for Broad-sides," A. P. Herbert, the Member for Oxford in the House of Commons, has a clever skit in which the narrator dictates with considerable vigour and pungency upon the bad effect orange-juice may have upon one who has been long accustomed to imbibing regularly and frequently more stimulating and potent liquors. A sudden change over to milder refreshment worked havoc, according to the story. Amongst other serious consequences was one which can only be fairly characterised as dire and disastrous. It was—to quote the narrator's own words—"a nasty kind of itch to interfere." Herbert represents his story-teller as saying in confidence to an intimate feminine acquaintance of similar tastes and habits:

"Nothing's been the same since I took up with orange-juice!

The merest trifle now excites me, Dear;

I used to live and let,

But now I often get

A nasty kind of itch to interfere!"

We know very little about Mr. Dedman, the Minister for War Organisation and Industry, and of his personal habits we know nothing whatever. Seeing that the government of which he is a member has launched an austerity campaign, and seeing that oranges are on sale only at prices beyond the purchasing power of most people, he may not even know what orange-juice tastes like. But on the surface of things it does look as if he has somehow contracted the complaint from which Herbert's heroine suffered. He has certainly got "a nasty kind of itch to interfere." Wide powers have been given to him, and in the position he holds it is perhaps necessary that he should have the powers with which he has been entrusted. But his powers as a Minister of the Crown should surely be exercised with wisdom and discretion, and not in any capricious and needlessly irritating way. No one can possibly make a good defence of all the regulations which the Department has issued, and the latest regulation dealing with domestic servants, interfering as it does quite needlessly with the lives and liberties of many thousands of elderly people, has caused as it was bound to do, a good deal of resentment. Most people, especially in a time like the present, will tolerate many things they would never dream of tolerating in normal times, but there are some things they will not accept without a spirited protest. Mr. Dedman's latest proposal is one of those things, and in view of the fact that its legality has been seriously questioned, and in view of all the annoyance and trouble it has caused, it is surely not too much to hope that the Government will modify very considerably, or, better still, refuse to carry it into effect.

"EASTWARD POSITION? NO!"

A most interesting meeting of the Liverpool Diocesan Fellowship was held recently at the Church House, Liverpool. The subject for consideration was "Evangelism and the Pastor." The discussion was opened by the Rev. R. S. Ferguson, the Rev. H. Jordan, and the Rev. J. Howard Preston.

"If you were to be asked to explain in a sentence what is the belief demanded of a churchman before he could be admitted to the Fellowship what answer would you give?" This question was put to one of the principal members of the Fellowship, and he replied, "It is a brotherhood of those who will not accept or practise in their ministry the Eastward Position in the administration of the Holy Communion. All who will abide by this principle would be welcomed as members." The general rules of the Fellowship may be stated as follows:—

1. In all matters of faith and practice we accept the final authority of the Word of God, which we hold to be historically trustworthy.

2. Therefore we hold:

(a) The inherent sinfulness of man and his desperate need of redemption and regeneration, without which he is excluded, and excludes himself, for ever from the fellowship of God, which is life eternal.

(b) The perfect Godhead and manhood of our Lord Jesus Christ; the finality of the redemption, propitiation, and satisfaction for sin wrought by Him once and for all by His death upon the Cross; the impossibility of its ever being repeated or re-presented.

(c) The resurrection of the Body of Christ; His session at the right hand of God as the sinner's only Priest and Mediator, the one means by which he can approach the Father; His return in person.

(d) The regeneration of man by the sole agency of the Holy Spirit; the necessity of the absolute dependence of the Christian upon the Holy Spirit for the power to live a holy life and to render effective service to God, whether in the work of the ministry or in the walk and witness of daily life.

(e) The justification of man (by the grace of God through the redemption that is in Christ Jesus) depends solely upon his personal faith in Christ, i.e., his self-committal to Him as a sinner to the only Saviour, and this justification is the necessary preliminary to a holy life.

3. (a) The ministry of God's Church is not a sacerdotal priesthood, as the Eastward Position in the administration of the Lord's Supper would suggest, but is a ministry of the Word and Sacraments for preaching, teaching, pastoral oversight, and administration.

(b) While theories implying the invariable conveyance of grace in Baptism and the Lord's Supper are un-

scriptural, these outward and visible signs are for the worthy a means of receiving the inward and spiritual grace.

UNIVERSAL WEEK OF PRAYER.

The climax of the British observance of the universal week of prayer organised by the World's Evangelical Alliance took place on Saturday, January 9, when a united service of intercession was held in St. Paul's Cathedral. Prayers were offered by representatives of many of the United Nations and an address was given by the Archdeacon of London, Dr. Sharpe. In the course of his address, the Archdeacon said, "The double purpose before the Allied Nations of both winning the war and bringing in the peace is one of supreme importance, and full of difficulty, and for its successful accomplishment there must be unity of purpose, command and action, and above all, looking for and dependence on that spiritual guidance, strength and help without which all effort will be in vain. 'Without Me, ye can do nothing.' If allied countries are to be one in this matter, it surely behoves all the various parts of the body of Christ represented by the various Churches in the countries of the United Nations to give a united lead. The feeling grows that if the churches cannot draw closer together under the pressure of national anxieties, in the presence of the common foe of Christianity, and in face of the glorious opportunity of service for Jesus Christ throughout the whole world, the disgrace of our divisions will deepen into tragedy."

—From Protestant News Letter.

CHURCHMAN'S REMINDER.

"A verse may find him whom a sermon flies; and turn delight into a sacrifice."—Herbert.

"The law of the Lord is an undefiled law: concerning the soul."—Psalm 19.

February.
7—5th Sunday after Epiphany. Originally, that is, prior to Reformation time, this collect read very much like that for 22nd Sunday after Trinity. It is another of the few Collects relating expressly to the Church. Its ancient wording is beautifully rendered in our language. We should pray more than we do for "Thy church and household."

14—6th Sunday after Epiphany. This Sunday's Collect was chosen to suit Advent, as it is the first to be used to precede that season when there are more Sundays after Trinity than 25. Last Trinity and this Epiphany Collects have for once exactly fitted into their periods.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

ORDINATION.

The Archbishop will hold an Ordination Service on February 28 in the Cathedral.

Y.E.C. LEAGUE.

A series of addresses for young people will be given in St. Philip's Rectory, York Street, Sydney, on the second Friday of each month at 7 p.m. Details are as follow:—

February 12—"Catholic Action," Rev. G. J. S. King, Th.L.
April 9—"Life for Evermore," Rev. G. A. Hook.

June 11—"Dangers of the Confessional," Miss Monica Farrell.

August 13—"Is the Bible out of Date?" A dialogue to be conducted by the Rev. K. N. Shelley, B.Sc., Th.L., and Sister Nora Tress, Th.L.

October 8—"Undoing the Reformation," Rev. A. H. Funnell, Th.L.

FAREWELL.

Sister Faith Ward and Sister Winifred Preston, and Miss Dorothy Bransgrove, will be proceeding to Tanganyika to take up medical and deaconess work under Bishop Chambers. There was a farewell Communion Service at St. Andrew's Cathedral on Tuesday, when Miss Bransgrove was set apart as a Deaconess by the Archbishop.

VICTORIA.

Diocese of Melbourne.

CHURCH'S SOCIAL PROBLEMS.

Church of England Men's Society, in co-operation with the Brotherhood of St. Laurence, has initiated a scheme of social survey in Melbourne, with a view to acquiring accurate information which will be of value to the community in connection with housing, juvenile delinquency, and unemployment. The work is in charge of Mr. J. H. Reeves, who is in residence at the B.S.L. Hostel, 65 Brunswick St., Fitzroy. Up-to-date information and statistical data in respect of social problems will be furnished free of charge if application is made, either personally to Mr. Reeves (Tel. J3335) or by letter, enclosing stamped, addressed envelope, to the honorary diocesan secretary, C.E.M.S., St. Paul's Cathedral, the covering envelope to be marked "Social Survey."

Diocese of Gippsland.

A HAPPY REMEMBRANCE.

I have had a wonderful round of confirmations this month of December.

And what a joy they are to me! They always remind me of what my own confirmation meant to me, that happy day when I was confirmed by Bishop Montgomery, the Father of our great British General in North Africa. I feel these candidates are going to be a real strength to the life of the Church. Let us all welcome them and help them to fulfil their confirmation vows. The confirmations held at the Cathedral and Maffra on November 29 were beautiful services, nicely arranged and full of that spirit of God we like to see. At Maffra some 50 people had to join in outside the open door of the church.

THE PARSON'S VISIT.

(Contributed.)

My host on this occasion was a retired school teacher, who looked the student he soon showed himself to be. He was a deliberate and interesting speaker, who introduced into the conversation subjects which showed that he possessed a real knowledge of present-day problems. At the same time his approach to these problems revealed nothing that was distinctively Christian. Thus I was not surprised at his answer when I mentioned the Bible which lay near the typewriter on his study table. "Yes," he said, "I study my Bible quite a lot, but it has no authority for me. It is undoubtedly useful for guidance in moral and religious questions, but any claim to Divine authority for it is unacceptable to a scientific and philosophic mind."

This was said apparently in blissful ignorance that many great scientific and philosophic minds had accepted the Bible as Divinely inspired.

Mention of the Bible led him on to a subject which was to occupy us for some time.

"Did I believe that God possessed foreknowledge?"

"Yes, most certainly," I replied.

"What! when there is this terrible war raging, with all its suffering and frightfulness, with millions of the world's peoples in misery and want? And as concerns yourself, do you honestly believe that God knows all about your future actions, and how you will ultimately leave this life? How can you claim that God is good when He knows all this, is all-powerful, and does nothing to rectify the world's wrongs?"

"My explanation is that where you reject the Biblical teaching, I accept it. I believe that God, Who is good, created all things in the beginning, and saw that they were good. Man he created in His own image with the intention that he should do, and enjoy good; there was no inherent tendency towards evil. The temptation of doing evil was introduced to him from outside himself, and man, exercising his free-will, sinned. Sin then became part of the legacy which was handed down to become the inheritance of the whole human race. Thus



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the misfortunes and sufferings of to-day must be directly attributed to the sinfulness of man and not regarded as imperfection in the goodness of God."

"Now, I know you do not accept this Biblical teaching, and yet I feel that you would hold that God is good. How do you explain this problem?"

"Well," he said, "I believe that God has nothing to do with the affairs of the world. Life began on this world with the lowly amoeba; gradually the processes of evolution began to operate until eventually all the myriad forms of life appeared, man being the culminating and highest form. Such things as suffering and crime are no more than evidences of maladjustment."

"But," I exclaimed, "if there has been ordered evolution in which only that which is useful and fittest has survived, from whence have come all those horrible thoughts, crimes, misfortunes, in short, all these maladjustments? If no outside influence is permitted in your scheme, then the possibility of all these things must have been potentially present in the original amoeba. If this storehouse of awful and wonderful potentialities—this amoeba—just somehow appeared on earth, then the origin and meaning of sin and suffering remain unexplained. On the other hand, if you hold that God created that first amoeba then He is directly responsible for all misery, and you cannot believe that He is good."

Here we had to stop our discussion and I was left with a firm preference for the good old "Book" and its teaching.



Rev. Richard Johnson, first Chaplain,
1788-1800.

Re our first Church, Mr. C. H. Bertie writes:—

"Collins states that the first service in the Church was performed on Sunday, August 25, 1793, and for some five years Mr. Johnson had the pleasure of preaching in his 'wattle and daub' Church, but on the evening of October 1, 1798, some convicts, angered by Governor Hunter's orders that they were to attend divine service, set fire to the building and it was completely destroyed in two hours."

"The site of the Church was in the vicinity of Bligh, Hunter and Castlereagh Streets, and a cross at this spot now serves to remind the people of Sydney of the first Church in Australia."

The fault-finder does a lot of work for the Devil for nothing.

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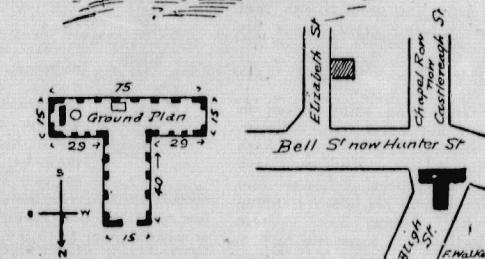
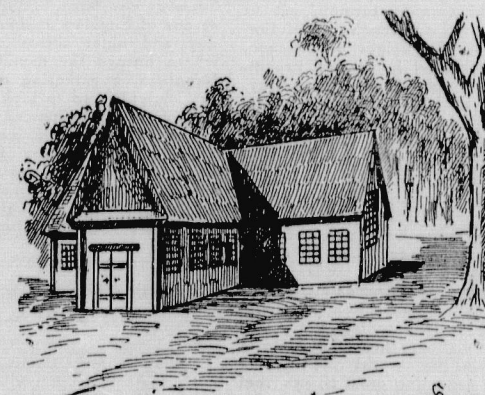
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AUSTRALIA'S FIRST CHURCH, 1793-1798.



Old Church and Plan

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The Management Committee acknowledges with grateful appreciation the following amount: under 5/., 4/.

THE BIBLEMAN'S CORNER.

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

MISSIONS AND WARS.

A striking article appears in the latest copy of "The International Review of Missions" entitled "Missions and Wars," by Dr. K. S. Latourette, one of the leading statesmen of to-day. Here are some of the points covered:

The Christian faith has begun its most significant advances in the midst of seeming disasters. At such times pessimists have said that Christianity was threatened with extinction and that it would probably disappear. Yet one thing must hearten us, that in such days new movements have arisen which have led faith on to greater achievements. Sometimes, when the clouds have cleared, and we have been able to obtain a historic perspective we have seen that the movements inaugurated in war days have been more influential than the upheavals in the midst of which they were begun, and which temporarily overshadowed them. At once we think of the Modern Missionary Movement which came out of the French Revolution and the Napoleonic wars. For 25 years almost the whole world was in turmoil, yet in 1792, when the French Revolution was reaching the height of violence, across the Channel in a small provincial city in England, William Carey, with a few of his associates, was organising the Baptist Missionary Society. Only a small meeting of 14 men gathered in the parlour of a house at Kettering. Most of them were pastors of little country chapels, poor men working among people still poorer. Carey, cobbler and preacher, was begging them to form a society to send the Gospel message to dark lands. Here were fourteen men, most of them earning a few shillings each week, for themselves and their families, yet there they were making themselves into a team to win the world for Christ. They were expecting great things from God and attempting great things for God.

The World View.

While France was being tossed in the throes of her revolution, enthroning the Goddess of Reason on the high altar of Notre Dame, William Carey was nearing the coast of Bengal and Marsden had begun his labours among the convicts of Botany Bay. From India, while the wars were still in progress and travel was precarious, Carey wrote to his friends in England proposing that once every decade, an international, interdenominational missionary conference be held to forward world evangelisation. He went so far as to suggest that the first of these conferences be held at the Cape of Good Hope. His cautious friends felt that this world venture was far in advance of a practical programme. Yet a little over a century later his vision

was fulfilled in the International Missionary Council. Memorable conferences of the Living Church have been held at Edinburgh, Jerusalem and Madras, where the older and younger Churches have met for fellowship and planning.

Many Missionary Societies.

Think for a moment of the many Missionary Societies which were formed during the period of the Napoleonic Wars. In 1795 the London Missionary Society was organised. Out into the world passed the apostles of this great Society to India, China, Africa and the South Seas. Men and women eagerly volunteered to carry the message of life to cannibals of Oceania. In 1799, in spite of the fact that Holland was occupied by the French, the Netherlands Missionary Society was inaugurated. In 1799, when Napoleon was returning from the Near East from his efforts to break Britain's connection with India, the Church Missionary Society for Africa and the East was begun.

And the Bible Society.

To members of the Bible Society family 1804 will appeal as the day on which the British and Foreign Bible Society was born. While, from the shores of England anxious eyes looked day and night across the Channel, where burned the menacing fires of Napoleon, a gathering of 300 people in London dared to look beyond their immediate circumstances and they conceived the idea of sending forth a book as the messenger of peace. That book was the Bible, to be printed in the tongues of the peoples of the world no matter where they might live, no matter how poor they might be.

ST. ANDREW'S CATHEDRAL CHOIR SCHOOL.



There are vacancies in the Choir School for 1943, for choir-Probationers and a limited number of private pupils. Full choristers are granted free scholarships and probationers of high vocal talent may be awarded bursaries. The standard of education is from the Primary to the Intermediate Certificate, and boys are admitted from 8 to 14 years. Three Walter and Eliza Hall Scholarships enable deserving pupils to continue their education free at Shore or any other recognised Church of England School. The choral training is under the direction of the Cathedral Organist, Mr. T. W. Beckett, F.R.C.O., and a specialised course of Divinity under the direction of the Headmaster. For free prospectus and full particulars, apply to the Headmaster, Rev. M. C. Newth, B.A., Th.L.

What of To-day?

Dr. Latourette asks: What are the signs of a fresh advance to-day? There are several movements which will affect the world of to-morrow, even if we do not see the full meaning of them. One is the westward trek of the Church in China. Another is the mass movements of people in India. It may be that the brotherly action of the Church to-day is helping orphaned missions in war areas will widely affect the Church of to-morrow. Thousands of pounds in money have been contributed by the Church in Great Britain and the Empire, and in the United States, to maintain missions which have had their finances cut off by enemy occupation of the Home Base. Another movement which should have far-reaching results is what is called the Occumenical Movement. This applied to the Church means that Christians of the world are coming into closer fellowship for worship and conference. It may be, too, that the persecuted Churches in Europe will come through fiery trials with a new accession of life.

The Church Must Work.

Here finally is something to ponder. The world Church is the world-wide instrument for doing the will of God. It is the Body of Christ, the extension of the Incarnation. The Saviour of the world now has a world-wide Body through which to work for the world's redemption.

Nothing is plainer to-day than that without the direction and inspiration of Jesus Christ, this world's life will steadily deteriorate into decay and chaos. Translated into terms of economics, of politics, of community, as well as of individual living, the spirit and the truth of Jesus are the only hope of mankind. The world-wide Church is the hands and feet, the voice and medium through which Christ reaches the world in its need.

Amidst things that are being shaken God remains, and His promises have lost none of their validity. When our imaginations are tempted to run riot as we picture what suffering or hardship might come to our friends, . . . may the Holy Spirit illuminate that same faculty—of the imagination—that we may have at least the clearness of vision granted to a heathen King—Nebuchadnezzar. Did he not cast three men, bound, into the midst of the burning, fiery furnace? How then could a fourth be added to their number and all four be seen walking unharmed and unbound in the very centre of that fierce heat? The Son of God still walks with every faithful servant of His, looses their bonds, protects them from any real harm, and is able to bring them forth not with the smell of fire upon them, but spreading abroad the fragrance of the knowledge of Him in every place.—Bishop Frank Houghton, "China's Millions."

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