

when the Acting Vicar (the Rev. H. E. S. Doyle, Th.L.), will preach in the morning on the benefits to Church and Nation of the Protestant Reformation, and in the evening will show lantern pictures on "Martin Luther and the Protestant Reformation."

PERSONAL.

The Rev. Canon W. J. and Mrs. Pritchard are receiving congratulations on the birth of a son on All Saints' Day. For the past seven years Canon Pritchard has been Diocesan Commissioner of the Diocese of Armidale, responsible for collecting Diocesan dues in every parish.

The Rev. H. C. V. Lancaster, vicar of Uralla, who has been indisposed for some time, has resumed duties.

The Rev. V. C. G. and Mrs. Duncombe, of Manilla, receiving congratulations on the birth of a son.

Mr. W. H. Handley, parochial councillor and lay reader of Tenterfield, and family, have moved to Quirindi, where they are still engaged in church work.

Diocese of Riverina.

CHURCH HOSTELS.

"The Diocesan Council has recently made new and careful plans for the future management of our two Church of England Hostels. A hostels committee has been formed, consisting of Mr. C. A. Cameron, Chairman, the Rector of Hay (Archdeacon Hardingham), the Headmaster of the High School (Mr. F. A. Elgar), the Headmaster of the Primary School (Mr. J. R. McQuilter), Dr. J. M. Bonwick and Mrs. C. H. Murray, with the Diocesan Secretary as secretary. The Bishop will be president of this committee ex-officio, but I do not propose to preside at meetings nor to take an active part in the details of business. The committee will meet monthly and will be responsible to the Diocesan Council for the maintenance, discipline and conduct of the hostels. It has a big job to do, and there will be many problems and difficulties, but I have every confidence in its capacity to meet them satisfactorily. Personally I am very grateful for the ready co-operation of its members and for the partnership between Church, school and community that it represents."—(Bishop's Letter.)

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ful for the ready co-operation of its members and for the partnership between Church, school and community that it represents."—(Bishop's Letter.)

VICTORIA.

Diocese of Ballarat.

The Guest of Honour at the Speech Day of our Diocesan Church of England Grammar Schools in Ballarat on Tuesday, December 12th, will be Lady Smyth, who has kindly accepted the Bishop's invitation to distribute the prizes. The late General Sir Neville Smyth, V.C., K.C.B., was one of the distinguished soldiers of the Empire. During General Kitchen's Expedition in the Sudan, he was awarded the Victoria Cross and was mentioned in despatches four times. Later he was awarded the Queen's Medal and the Khedive's medal with rosette. The Great War of 1914, he commanded the 1st Australian Division at Gallipoli and Loos. He was then given the 2nd Australian Division. He became General Officer Commanding London Division and was mentioned in despatches and received many honours. In 1924, Sir Neville made Australia their home. The property known as "The Moral," where the General's funeral was taken by the Smyth, who is a leader in the Balmoral, is keenly interested in his elder son, Lieut. Osmo. He finished his school career at Geelong Grammar School. Bishop's invitation, Lady Smyth comes with a great deal of "Church Chronicle."

SOUTH AUSTRALIA.

Diocese of Adelaide.

C.M.S. EXHIBITION.

A Missionary Exhibition will be held at the C.M.S. Depot in Adelaide from Oct. 24, 26, 28. The Rev. J. M.Sc., and Mrs. Gurney, gave talks on Persia. Other attractions were A Chinese Street, An African Hut, Indian Life and Customs from Mohammedan Lands. The official opening on the Tuesday was performed by the Rev. W. H. Irwin, M.A. "Politeness is like an air cushion, there's nothing in it, but it eases the joints wonderfully."

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Vol. 8

NOVEMBER 30, 1944

No. 24

Home Mission Society

DIocese of SYDNEY

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NOTES AND COMMENTS.

Some time ago, during the North African campaign, we noted with joy the fine esteem won by the African chaplains from their English officers. Recently a medical officer of the C.M.S. visited the African fields. He was rejoiced to learn that the appreciation has gone on growing, and that the success of the coloured chaplains is so marked as to command government recognition and concern. Dr. Anderson writes:—

"Two brief interviews at Nairobi were most interesting. The first with the Army Chaplain General who spoke in very high praise of our African chaplains working among African troops. They have completely won the confidence of their white officers and are now supplied with trucks for their own use. In fact every African company now has its own church tent. Wherever they have been at work the incidence of venereal disease has shown a considerable drop.

"Sir Geoffrey Northcote, a former Governor, whom I saw next, elaborated this with the statement that there is such a mass movement towards Christianity among the African troops as to cause serious concern to the Government that more adequate means for their instruction in the faith should be available. In the ordinary course of events years of such instruction precede the admission of inquirers into full membership of the Church. He was especially concerned that the authorities at home should facilitate the printing of at least 100,000 New Testaments in Swahili (the local lingua franca) for the use of these troops."

"I went to the African church for morning service. The place was packed, about four-fifths of the congregation men, among whom were many soldiers. The singing was hearty and led by a good organ, but rhythm was enured by the beating of a native drum."

Warnings to us as citizens are becoming more and more emphasised in connection with our declining birth-rate. The latest

Race Suicide. voice comes from the U.S.A. Minister to Australia, Mr.

Nelson Johnson, who recently described the modern city as "one of the most potent sterilising influences that society has ever had to face; children are not wanted in modern cities. A gentleman of our modern city is as embarrassed by the presence of a child as if he were caught without clothes . . . men and women in the great cities tend to live entirely for themselves — the children are almost completely forgotten." The housing difficulty accentuates this wrong attitude to child nurture and life. Where children are in evidence and there is a real parental desire for their upbringing, it is found to be a real handicap in the

quest for houses or service in the home to have even the minimum of a family of children. A complete change of heart is essential if the stumbling blocks in the way of child life, that make for a diminishing of our population, are to be cleared away. Selfishness on the part of potential parents, landlords and other influences is the chief sinner against the production and life of children.

In another column we publish details of quite a unique service held last month in the Hobart Cathedral. The following editorial note in the Tasmania "Church News" is of interest.

CHRISTIAN REUNION.

The deeply interesting service shared in by both Methodists and Anglicans in S. David's Cathedral on the 1st of October has created a profound impression. Debates, discussions, arguments, resolutions on reunion we have had in plenty; and they have led no-whither; but this service was somehow different. It was a fine gesture on both sides of a readiness to appreciate and sympathise with each other's point of view, and we feel sure it will lead somewhere. If it be still possible to use the word propaganda in a good sense, we would say this was the best yet employed in the cause of Christian Reunion in the Australian Commonwealth. When the idea was first mentioned the man in the street was astounded and had visions of broken windows and ambulances, while the man in the pew rushed into print "pro bono publico," but the two protagonists were unperturbed. It would have been difficult to find two Churchmen more fitted for the task. It is equally difficult to decide to whom to give the greater praise, to the Dean for daring to conceive the idea and cut through conventions, or to the Rev. Gordon Arthur for his courage in accepting the invitation, and carrying his people with him. "Let both divide the crown."

We regret that space forbids a fuller account of the most instructive discussion that took place.

As the Editor of the "Church News" indicates, both the Dean and the Minister of Wesley Church are to be congratulated upon a fine venture. We were glad to note that the Bishop was present; as we know he is intensely interested in the Reunion Movement and the steps being taken thereto in India.

The South India Movement is being impeded mainly by those who although they affect to be Anglican are yet not Anglican in conviction and would far rather court reunion with the Roman obedience than allow any reunion with our Protestant brethren

except by an absorption along the rigid lines of their own ecclesiastical ideas. The glib statements they make in support of their rigid attitude pay small attention to accuracy. They have an end in view and like their Roman brethren are not much concerned to keep clean the methods by which they seek it. The latest illustration of this that we have seen occurs in the Canadian Churchman. One of the Cowley Fathers has written an article on the Reunion question. It is, characteristically, full of plausible dogmatism. Readers are told that the newer Christian bodies are less strict than the Church of England is about the administration of the Sacraments. The writer says: "We take seriously St. Paul's warning . . . That is why we insist on preparation and confirmation and do not throw the Lord's Table open to any one who happens to be present. It would not be kind to do so." And yet the Lambeth Conference has twice ruled: "That the priest should remember that he has no canonical authority to refuse Communion to any baptised person kneeling before the Lord's Table," ceteris paribus.

The reverend father proceeds:—"In the same way we believe that it matters who breaks the Bread and blesses the Cup—only the Apostles were present at the first Holy Communion. It was to them that Jesus said, "Do this in remembrance of me." The Church never allowed laymen to break the Bread or Bless the Cup." These are two more assumptions with which the Cowley Father seeks to bolster up his special theories. How does he know that only Apostles were present at the Last Supper? In view of our Lord's Message to the disciple in Jerusalem, as St. Matthew gives it—the Greek probably demands the interpretation, "With thee" and not "at thy House," for the "prose" usually indicates relationship, and our Lord's further limitation concerning the traitor, "it is one of the twelve" would seem to argue that others were present in addition to the twelve.

Justin's account of the Eucharistic Service speaks of the "president" and not necessarily the "presbyter." Once again the Cowley Father makes the statement, "This apostolic ministry gives us security that we are in the one body, and that the Sacrament is truly administered according to Christ's institution. That is why it is not permitted to members of the Church of England to receive Holy Communion in other religious bodies."

This is another delightfully individualistic dogma, for the Lambeth Conference has ruled that a bishop may under certain circumstances "permit individual communicants to join with members of other Christian bodies in their services of the administration of the Lord's Supper." As a matter of fact, the practically universal concession of the validity of the Sacrament of Baptism by a lay person would seem to apply to the other Sacrament equally. Only a false conception of the nature of the Lord's Supper could consistently demur.

A paragraph in the "Adelaide Church Guardian" has caught our attention. It would appear that 20 out of the 23 bishops present at a conference of Australian bishops held last year in Victoria signed the following statement prepared by the Bishop of Adelaide:—

"In view of the cessation of the Community of the Ascension and the consequent disappearance from the Church in Australia of any Religious Community for men; and recognising the very important and manifold contribution of Religious Communities to the life of the Church, we cordially approve the proposal of the Bishop of Adelaide to invite the Society of the Sacred Mission to establish a House of the Society in Australia and within his Diocese, with a view to the strengthening of the Religious Life, the training of men for the Sacred Ministry, and any other work to which the Society might in due time be led."

This statement was communicated to the Head of the Society of the Sacred Mission in England and he has replied to Bishop Robins. The Bishop in reporting the acceptance of the invitation says: "In face of a call which could truly be said to come from the Australian Church as a whole, the Society felt bound to accept my invitation."

Knowing something of the extreme "Anglo Romanism" of the Kelham celibates we are naturally not sympathetic with the Bishop in his new venture. Then we cannot help wondering what the Bishops' "cordial approval" of the proposal of the Bishop of Adelaide exactly means! The idea of the call coming from "The Australian Church as a whole," is truly a piece of wishful thinking. We imagine that General Synod would object.

CHRISTIAN ALDERMEN WANTED.

(Communicated.)

The Manly, N.S.W. Group of the United Church Action Movement has taken the initiative in the matter of municipal elections and has sent to all members and adherents of all the associated Churches a letter urging them to vote and to vote for candidates known as Christian.

This letter, drawn up and signed by the six ministers of the Manly Fraternal, who are president and vice-presidents of the U.C.A. Group, suggests the names of nine candidates "who are actively associated with the Christian Church." Four of these have already served as aldermen, while the other five (of whom one is a lady) are new to local government work.

The letter concludes: "We desire to make our aim very clear. These candidates are not pledged by us to any platform, open or secret; nor have they sought for this recommendation; they are simply Christian Church people who enjoy our confidence and we feel that you should know this."

This letter sent through the post to some thousands of people on Church records and distributed by Church people to their neighbours and friends is to be reinforced by How-to-Vote Cards, setting out the names of the whole 28 candidates with crosses against the nine suggested out of a total of twelve. These will be placed in all letter boxes in Manly and Balgowlah. Teams of canvassers from different churches are also working for U.C.A. candidates who reside in their own geographical area.

The position in Manly is complicated by the fact that the Returned Soldiers' League, whose Manly Sub-branch is the strongest in Australia, is nominating a "ticket" of eight ex-service candidates, three of whom are already aldermen. Two of the names suggested by United Church Action are also on the R.S.S.A.I.L. ticket.

It cannot be maintained that the aldermen who have served during the last three years have done their job badly, or that there is a public demand for change. On the contrary, they have shown themselves conscientious and reasonably progressive—quite a good council as councils go. The fact is that both U.C.A. and the R.S.S.A.I.L. are keen, vigorous bodies, with high standards in their respective spheres. They believe the points of view they represent are vitally important to the community and they want them fully and vocally represented.

This is a sign of the times that we Church people will have to face the plain fact that if we want Christians on Municipal Councils and in Parliament we must get busy and put them there. It is not too late in this coming election for ministers to tell their people, after fraternal consultation, which candidates are "actively associated with the Christian Church."

THE GRACE OF GARDENS.

Out of the grace of gardens make me wise
To learn as larkspur mirrors mist blue skies,
Here in my place, Thy holy ground, I, too,
May lift a life that as a mirror true
Reflects the beauty of that Blessed One
Who in a garden prayed, "Thy will be done."

GENERAL KAI-SHEK.

Bishop F. T. Houghton, Gen. Director of the C.I.M., arrived in Sydney recently. At a United Missionary Rally in Sydney on night of arrival, speaking of the various reports about the Generalissimo, especially about his domestic life, so widely circulated in the secular press, he characterised them as absolutely untrue and devoid of all foundation. Madame Chiang Kai Shek is suffering from a severe nerve strain, due to her war experiences, and is resting in a New York Convalescent Home. Just prior to leaving Chungking, Bishop Houghton said he had an interview with the Generalissimo in his own home and that he asked the bishop to convey his thanks to Australian Christians for their prayers on behalf of himself and his country. The bishop added that the Generalissimo's daily reading of his Bible had resulted in a widespread reading of the Bible by other officers and Chinese in Free China.

VALUABLE BEQUEST OF BIBLES.

Bibliophiles will be interested to know that the late Mr. Frederick Weir, for many years Depot Manager at the Sydney Bible House, left his valuable collection of Bibles to the British and Foreign Bible Society. The bequest comprised some 60 volumes and included such gems as a copy of Beza's third edition of the Greek New Testament published in Geneva, in 1589; Francois Estienne's version of the French Bible with Metrical Psalms, published in Geneva in 1567; an English Hexapla New Testament published in 1841, besides the Greek this gives the Wyclif, Tyndale, Cranmer, Geneva, Rheimish and the Authorised texts. The collection also includes a copy of the famous Breeches and Girdles Bibles, published respectively in 1585 and 1773.

The bequest may be inspected in the Library (second floor) of the Bible House, 95 Bathurst Street, Sydney, during the month of November, on any day of the week, except Saturday and Sunday, between the hours of 10-12 a.m. and 2-4 p.m.

Older friends of Groote Eylandt will be interested to hear of the birth of a daughter to Mr. and Mrs. Harold Hamilton.

QUIET MOMENTS.

THE MESSAGE OF ADVENT.

The voice of one crying in the wilderness . . . When we were children the world wilderness conveyed to our minds a most romantic picture; we thought of great rocks and open spaces, the prickly thorn bush and the hovering vulture, the wild lands where the shepherd boy David slew both a lion and a bear which took lambs from his flock. But to-day the word conjures up a much less attractive, a much more contemporary picture. There are wildernesses to-day by the hundred, and they have been made in the cities of civilised man. In the very city of London the willow herb grows rankly where once were tall office buildings filled with noisy anxieties of commerce—and what of the cities of Germany, what of Hamburg and Essen and Cologne? In the midst of this desolation, how shall the Church speak a prophetic word, how shall it prepare the way of the Lord?

Yet that this is now the Church's task hardly one of us can doubt. As the hope of deliverance grows throughout the world, so grows the multitude of counsellors speaking comfortably to the people of new plans and new cities, of a better chance in life for all. It is right that Christians should pay attention to these plans and take a great share in their making; for our whole Western society has been an unequal one, in which some have been so oppressed by circumstances that it has been hard for them to hear the word of the Lord, and harder still, sometimes, to do His will. Yet the deepest need of our country is not reconstruction but repentance. How wisely, and with how large a charity, might a nation rebuild, which had first repented, in which the hearts of the disobedient had been turned to the wisdom of the just. Of orders of society, new as well as old, it is still true that except the Lord build the house the labour of the builders is wasted.

Judgment must begin, as always, at the house of God. "Ye are the light of the world," said Christ to those who were to be His Church, yet also, "if the light that is in thee be darkness, how great is that darkness." The Church which can point a nation in repentance is one that has itself learned to put first things first; which is ever thinking things out afresh with Jesus Christ; setting out in a new

direction when He calls. In the Message to the Christian Churches sent out from the great ecumenical Conferences at Oxford in 1937, the delegates declared:—

"We do not call the world to be like ourselves, for we are already too like the world. Only as we ourselves repent, both as individuals and as corporate bodies, can the Church call men to repentance. The call to ourselves and the world is to Christ."

Since they made that declaration many of the Church leaders who drew it up have been called more near to Christ by sharing in the experience of His Cross. Imprisoned for their faith, like apostles of old, they have followed them in replying to their oppressors, "We must obey God rather than men." They and their Churches have encountered a spiritual oppression such as we have never known. Yet in the midst of that wilderness a way is being prepared, and the prophetic word is being spoken with a new emphasis and a new unity.

As Sir Samuel Hoare has put it, it is one of the most striking facts of our time that in Europe to-day "the Archbishop of Munich uses almost the same words as the Protestant Bishops of Norway, the Polish priests as the Dutch pastors, the Catholic Bishop of Berlin as his Lutheran brothers, each and all united in defending the verities of Christianity, and in giving a united lead to Christians in every branch of Christendom." These words are quoted in "Christian Counter Attack," a recent symposium published by the S.C.M. Press, which gives a vivid picture of the rising tide of spiritual resistance to evil in almost every country of Europe. A light is shining in the darkness, which the darkness is quite unable to overcome. For those who battle against God find themselves in the end upon the losing side.

And we, for whom and what do we fight? At the beginning of the war there was a high sense of purpose and dedication experienced by very many. Is it still felt to-day? When our country was in jeopardy at the time of the Battle of Britain our Prime Minister declared that "upon the issue of this fight depends the future of Christian civilisation"; are we so keen about a Christian civilisation now that the bombers fly more over Germany than over these islands? These are questions with which the Church must continually confront the nation; which she must put to herself as her members

seek forgiveness and grace and strength from God to face the missionary task to which she is called in our country to-day.

The Advent message is a stern one, for it is a message of judgment. Yet the Christian preacher will not be taken seriously if he but plays with his Gospel, if he cannot point to the judgment of God upon a situation which even man has judged already, if, when the world is plunged in evil he is afraid to speak of sin and its forgiveness. Those who are not Christians are naturally bewildered at these times. But the Christian has no cause for bewilderment. Has he not always been taught that sin is followed by judgment? . . . But God's message to this world is not of judgment only—it is of judgment and mercy, mercy so great as to be almost unbelievable. The Christian preacher cries "Repent and believe the good news." Into our distracted world God breaks, as the little child born on Christmas Day. Before that mystery we can only bow in penitent adoration. "O come, let us adore Him, Christ is the Lord."

To us the glory of the Lord has been and is being revealed; and in how strange a place. A world that has learnt the meaning of glory from Caesar needs to learn it afresh from Christ.

If, in these coming days, we are indeed led to Bethlehem—to Bethlehem in which Calvary is already implicit—then we shall be brought to the place from which we can go forward to help our nation in the days of trial and of reconstruction which lie ahead. For, as the Archbishop of Canterbury, (the late Dr. Temple) has said, "if you are really worshipping at all, then you are doing just what is most needed to enable you to take your part in bringing the new world for which we hope. For to worship is to quicken the conscience by the holiness of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purpose of God." The call to us all is to God revealed in Jesus Christ, who will show us how to do His will, that His Kingdom may draw more near.—H. G. G. Herklots. (The Record.)

CHRISTMAS AND NEW YEAR.

On account of the holiday season our next issues will be on December 19th (Christmas issue) and January 11th.

PERSONAL.

Sergeant Wilma Price, elder daughter of the Rev. W. T. Price, B.A., of Brighton-le-Sands (N.S.W.) was married on Saturday, October 18th, to Private Henry Spencer, A.I.F., by the Archbishop of Sydney, in St. Andrew's Cathedral. The bride was for some ten years in the office of the Home Mission Society. Canon Robinson presided at the reception afterwards.

On November 30 the Bishop of Gippsland (Vic.), will commission Chaplain Rev. L. W. A. Benn as Diocesan Commissioner for Post-war Reconstruction and Development at a special service in the Cathedral, Sale, at 8 p.m.

Sergeant Betty Cleaver Madgwick (W.A.A.A.F.), only daughter of Rev. E. C. and Mrs. Madgwick, of Pyrmont (N.S.W.), was married on October 17 at Lameroo (S.A.), to Corporal Douglas Roy (R.A.A.F.) son of Mr. and Mrs. S. R. G. Cheney, of Lameroo (S.A.).

Congratulations to Rev. Canon W. J. and Mrs. Pritchard, of the Diocesan Registry, Armidale (N.S.W.), on the birth of a son—born on November 1.

Miss Winifred West, who will be heard in the A.B.C.'s National programme series, "Life Means This to Me," on Thursday night, December 7 at 10 o'clock, is one of that select company whose influence has counted for much among workers in her own field. Miss West, who graduated from Newnham College, Cambridge, was one of the most forceful and original pioneers in the education of women. With Miss P. A. Clubb, she founded Frensham School at Mittagong (N.S.W.), in 1913, with three pupils and a staff of nine.

"I want to pay a tribute to the work of the Rev. R. Darbyshire Roberts, who died whilst I was in Sydney. He did some very useful work as a layman and was ordained late in life by Archbishop Harrington Clare Lees. His ministry at Moorabbin and Highett is remembered with gratitude and appreciation."—(Archbishop Booth's Letter.)

The new rector of Bombala (N.S.W.) (from the 1st January, 1945) will be the Rev. Canon Cooke, at present the Goulburn Diocesan Commissioner.

Rev. Ernest Mead, who died in a private hospital in Burwood, Sydney, on October 14, was well known and loved in Waterloo, where he did a great work as a layman. After his ordination he served in the Diocese of Brisbane, then as rector of Sarina (North Queensland). He was ordered south for health reasons and served in the diocese of Ballarat (Vic.) and later in Bendigo. He returned to Sydney some weeks ago to be near his relatives.

The Rev. D. A. Garnsey's resignation of the parish of Young, N.S.W., will take effect from the 11th April, 1945. He will be succeeded by the Rev. F. M. Hill, at present a padre with the A.I.F. and formerly Goulburn Diocesan Youth Commissioner.

Because his father is the Bishop of Gippsland (Vic.) Flying Officer G. G. Blackwood, of Hobart (Tas.), a member of an Australian photographic reconnaissance squadron, is known as "Bish." He is flying unarmed fighters, relying solely on height and speed for protection against Japanese fighters, and often photographing through heavy anti-aircraft fire, helping to keep watch on Japanese movements in Burma and Siam. It is claimed that his Spitfire squadron, which operates over distances greater than from London to Berlin, is a record for a single-engined photo reconnaissance unit.

Dr. Decker, International Missionary Council Secretary in New York, will address a public gathering in the Central Baptist Church, 619 George Street, Sydney, on Thursday, 30th November, at 7.45 p.m. His subject will be "A Healing Church in a Broken World." Also on the same day at 6 p.m. members of Youth Organisations are called to hear Dr. Decker in the Central Baptist Lower Hall. The subject will be "Youth in Great Britain and North America." These are the only public gatherings arranged for this authority on Christian world movements.

The Ven. R. B. Davison, formerly vicar of the Church of the Holy Sepulchre and editor of the "Auckland Church Gazette," now Archdeacon of Rockhampton, has been appointed Principal and Chaplain of St. Faith's School, Yeppoon, Queensland, one of the largest Church schools for girls in Australia. It was formerly under the direction of the Sisters of the Society of the Sacred Advent.

Letters have come from the Bishop of Central Tanganyika, and the Rev. George Pearson, "describing the wedding of Rev. Christopher Cooper and Miss Dorothy Davis in the Cathedral of the Holy Spirit at Dodoma. She was given away by Archdeacon Kidner. Mrs. George Pearson was Matron of Honour, and the Rev. Frank McGorlick best man. Mr. Pearson also acted as photographer and chauffeur and writes amusingly of the details of transport incidental to the ceremony. At the reception afterwards held at the Bishop's house, Mrs. Kidner acted as hostess. Almost all the missionary population from Mvumi were present. Our best wishes go from Australia to the happy couple and we pray that their service together for Tanganyika may be a long and blessed one.

The death is announced of Bishop C. R. Duppy, for some years Bishop of Victoria, Hong Kong, and latterly Assistant Bishop of Worcester. The deceased bishop had a long connection with the staff of the Parent C.M.S. in London.

We regret to learn that Canon John Bell of the N.S.W. A.B.M., is in St. Luke's Hospital. We are glad to know that the Canon has come through a rather serious operation and is making a good recovery.

Another well-known church member, Mrs. A. Hodgson, wife of the rector of Castle Hill, is in St. Kilda Hospital, Hornsby. We are glad to know that she is making good progress after an operation for appendicitis.

Recently at St. John's, Rockdale, two memorials were dedicated, one, a marble tablet, to the memory of the late Mr. H. W. Kennard, who had been a worshipper at that church for many years, and for 25 years Diocesan Lay Reader; the other, an oak reading desk and seat to the memory of the late Mr. and Mrs. C. Bockman, who had been regular worshippers at that Church. Mr. Bockman had at one time been a church officer.

Rev. A. A. Mutton, Chaplain A.I.F., has been demobilised and has been appointed to the charge of St. Paul's, Kogarah, N.S.W.

Warden of St. Paul's College: The Fellows of St. Paul's College have appointed the Rev. M. E. De Burgh Griffith, Warden for the remainder of his original appointment as Vice-Warden. Mr. Griffith had been Acting Warden since Canon Garnsey's death last June.

The Rev. P. J. Heaton is resigning the Clerical Secretaryship of the C.E.Z.M.S., and is returning to India in connection with the Society's work as soon as passage can be obtained. In his place, the Committee of the C.E.Z.M.S. have appointed the Rev. John Bates, Clerical Assistant Secretary of the C.P.A.S. Mr. Bates has been at C.P.A.S. headquarters since 1933.

We congratulate two Sydney clerics upon their sons promotion in the Forces: Sergt. Don Robinson, son of Canon and Mrs. R. B. Robinson, and Corporal Lloyd Hewett, son of Rev. and Mrs. R. J. Hewett, of Mosman, have been promoted to lieutenantancies.

The Ven. Archdeacon H. C. Read, M.A., C.M.S., missionary in India since 1921, has succeeded Bishop Lloyd as Bishop of Nasik.

The Rev. A. C. MacInness, for 16 years a missionary of the C.M.S., and son of the late Bishop in Jerusalem, has been collated as Archdeacon of Palestine. He is at present the C.M.S. Secretary in Palestine and Principal of the Bishop Gobat School in Jerusalem.

Information has been received from India that Miss Helen Alder, of Victoria C.M.S., is to proceed to Hyderabad for educational work as soon as transport is available. It is hoped she will leave with Miss M. E. Simon for Ceylon and Miss C. B. Furphy for Aurangabad, Western India.

The Sydney Synod

EXTRACTS FROM THE ARCHBISHOP'S ADDRESS.

DEMobilISATION RESPONSIBILITIES.

An interesting development is the work of Chaplain Mathers who has devoted himself to looking after the needs of men assembled at the Show Ground prior to demobilisation. He has made contacts for them that will prove of great value on their return to civil life. This brings me to consider yet another urgent problem. A very big challenge and a tremendous responsibility will confront the Church in the rehabilitation of our men of the Forces. I believe the Army is doing all that it can in discharging its responsibility to the men. It has within recent months published a most comprehensive pamphlet giving advice to Army personnel awaiting discharge and it is indeed an earnest attempt to set out clearly all that the Army desires to do. Here is the declaration at the beginning of the pamphlet, "The objects of the rehabilitation sections are to assist you to re-establish yourself in civil life and to ensure that you return to your home feeling that the Army is actively and sympathetically interested in you on leaving the Service." But the stream of re-habilitation is only a mere trickle at present, soon we hope it will become a torrent. It will be at this stage when the help of the Church will be most urgently needed. The men will need help of a nature which possibly will be far beyond the Army organisation however capable and splendid that may be.

First: There is the man who in his endeavour to throw off every vestige of Army life as soon as possible, will not have the patience to go through all the necessary intricacies of rehabilitation methods. They will, as many did in the last war, miss the advantages which they so readily could have enjoyed. Surely in every parish a man or men could be found to make a study of the rehabilitation benefits and to assist such men in the name of the Church. There may possibly be other local organisations existing for this purpose as well, but why not the Church also, as these men are her sons.

Secondly: There is the man who is facing domestic problems on taking up his civilian life again. The request hour in the Army, when men can speak freely with their officers concerning the problems of their lives, has disclosed an appalling number of domes-

tic tragedies. It has, however, been proved over and over again that the situation can be helped, and often the problem solved by folk deeply sympathetic and rightly trained. Is it not then a challenge to the Church to provide the well trained Christian social worker? The Clergy are ever facing these problems I hope, but the best intentioned and the most devoted Rector cannot always give the time which these situations so often demand. The Almoners attached to hospitals and kindergarten training centres and our splendid deaconesses have been able to give most valuable assistance in a great number of cases, which have come under the Army notice, but the situation demands that more should be done by trained Christian workers. Our Deaconesses could be of untold value in this rehabilitation period if only their numbers were sufficient and money for their provision and keep was available.

Further, the community must be prepared for the returned soldier. There is such a tendency to forget the great pledges that have been made and the Church must keep the community ever mindful of its debt to these men who spared it all the horrors of invasion, all the terrors of bombing.

May I emphasise afresh the suggestion that I put forward some months ago that in each parish there should be some Committee or body which will undertake the care of these men as far as it is possible. This does not mean that this body takes upon itself the responsibilities which the Government and the Army should rightly shoulder and carry out, but it does mean that in each parish there is a body of people ever willing to do the unexpected thing, ever ready to extend the right hand of fellowship and ever willing to do what is humanly possible for the brethren who have done so much for them.

PAST PROGRESS.

The effect of all this concentrated effort is to bring Australia closer to world activities. Our position in the Pacific has isolated us to some extent from great world movements. Nor should we forget that we have been engaged for many years in the task of building a material home for our national life. When we look at what has been accomplished in the last 156 years we have occasion to thank God and take courage, but if I may so put it, we have laid a foundation in these 156 years and recent events have encouraged us to hope that upon it we may build a lasting monument not only to man's indefatigable enterprise, but to the glory of God. We have added illustrious names to the roll of geniuses of the world. The discoverer of penicillin has

perhaps been the last representative of this corps of notabilities. It is gratifying to notice that quite recently over the B.B.C. the generous contribution of Australia to this war both in the supply of men and in her very earnest struggles to supply food-stuffs has been generously recognised by the leaders of thought in Great Britain; but as I have said, this is but the beginning of a building which, if it is to continue, will tax the energies of all Australia's sons to the uttermost. We need to be conscious not only of our national, but of world citizenship. And what a world it is!—The problem of China reflected in the lonely figure of Madame Chiang in the Presbyterian Hospital in New York suffering in consequence of her utter devotion to her country, a type in her immediate distress of the sad condition to which seven years of war has brought that great nation. As neighbours to her in the Pacific, we must learn to understand, to sympathise, and, in God's great mercy, to bless her.

EDUCATION PROBLEMS.

From the facts which have been outlined it will be apparent that the problem of education is going to prove one of the most pressing in any plan for post-war reconstruction. There are very many who are profoundly dissatisfied with our present efforts in this direction. Education has been confused with the lower duty of imparting and acquiring information. We have been betrayed into a false confidence. We have thought that mere facility in handling tools and perfecting skill is sufficient for the great enterprise of life. The evil of this false conception is seen in many directions. There has been a serious decline in purely cultural studies, a decline which must react unfavourably in the whole community. The ancient languages which lie at the base of that European civilisation which we have inherited are almost neglected. Not long since a proposal in Australia to eliminate Greek as a compulsory subject for candidates for the sacred ministry was narrowly defeated. We owe much to the efforts of the Rev. F. Cash who set himself so steadily to defeat this retrograde step. But in our Universities for a long time Latin and Greek have not been compulsory subjects. The pendulum has swung strongly in the utilitarian direction and prominence is given to supposedly advantageous subjects.

We are reaping the consequences in many ways. The vision of young people is being unduly restricted. The mere capacity to master an intricate piece of machinery or to become efficient in a certain line of business is in itself valuable, but does not reach

(Continued on page 12)

BARKER COLLEGE, HORNSBY

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ALEXANDRIA

TO AUSTRALIAN CHURCHMEN

The Teaching of the Church of England

(Continued from last issue.)

What the Homilies Teach on the Number of the Sacraments.

"Now with like, or rather more brevity, you shall hear how many sacraments there be, that were instituted by our Saviour Christ, and are to be continued and received of every Christian in due time and order, and for such purpose as our Saviour Christ willed them to be received. And so for the number of them, if they should be considered according to the exact significance of a sacrament, namely, for the visible signs, expressly commanded in the New Testament, whereunto is annexed the promise of free forgiveness of our sin, and of our holiness and joining in Christ, there be but two; namely Baptism, and the Supper of the Lord. For although absolution hath the promise of forgiveness of sin; yet by the express word of the New Testament it hath not this promise annexed and tied to the visible sign, which is imposition of hands. For this visible sign, I mean laying on of hands, is not expressly commanded in the New Testament to be used in absolution, as the visible signs in Baptism and the Lord's Supper are; and therefore Absolution is no such sacrament as Baptism and the Communion are. And though the ordering of ministers hath his visible sign and promise; yet it lacks the promise of remission of sin, as all other sacraments besides do. Therefore neither it, nor any other sacrament else, be such sacraments as Baptism and the Communion are. But in a general acceptation, the name of a sacrament may be attributed to any thing, whereby an holy thing is signified. In which understanding of the word, the ancient writers have given this name, not only to the other five; commonly of late years taken and used for supplying the number of the seven sacraments, but also to divers and sundry other ceremonies, as to oil, washing of feet, and such like; not meaning thereby to repute them as sacraments, in the same signification that the two forenamed sacraments are. And therefore St. Augustine weighing the true signification and exact meaning of the word, writing to Januarius, and also in the third book of Christian Doctrine, affirmeth that the sacraments of the Christians, as they are most excellent in signification, are they most few

in number; and in both places maketh mention expressly of two, the sacrament of Baptism, and the Supper of the Lord. And although there are retained by the order of the Church of England, besides these two, certain other rites and ceremonies about the institution of ministers in the church; matrimony; confirmation of children by examining them of their knowledge in the articles of the faith, and joining thereto the prayers of the church for them; and likewise for the visitation of the sick; yet no man ought to take these for sacraments in such significance and meaning as the sacrament of Baptism and the Lord's Supper are; but either for godly states of life, necessary in Christ's church, and therefore worthy to be set forth by public action and solemnity, by the ministry of the church; or else judged to be such ordinances as may make for the instruction, comfort and edification of Christ's Church."

What the Homilies Teach on Holy Communion.

"We must then, take heed, lest, of the memory, it be made a sacrifice; lest, of a communion, it be made a private eating; lest, of two parts, we have but one; lest, applying it for the dead, we lose the fruit that be alive. Let us rather in these matters follow the advice of Cyprian in the like cases; that is, 'cleave fast to the first beginning; hold fast the Lord's tradition; do that in the Lord's commemoration which He Himself did, He Himself commanded, and His apostles confirmed.' This caution or foresight if we use, then may we see to those things that be requisite in the worthy receiver; whereof this was the first, that we have a right understanding of the thing itself. As concerning which thing, this we may assuredly persuade ourselves, that the ignorant man can neither worthily esteem nor effectually use those marvellous graces and benefits offered and exhibited in that supper; but either will lightly regard them, to no small offence, or utterly condemn them, to his utter destruction. So that by his negligence he deserveth the plagues of God to fall upon him, and by contempt he deserves everlasting perdition. To avoid then these harms, use the advice of the wise man, who will eth thee, when thou sittest at an earthly

king's table, to take diligent heed what things are set before thee. So now much more at the King of Kings' table, thou must carefully search and know what dainties are provided for thy soul, whither thou art come! not to feed thy senses and belly to corruption, but thy inward man to immortality and life: nor to consider the earthly creatures which thou seest, but the heavenly graces which thy faith beholdeth. For this table is not, saith Chrysostom, for chattering jays, but the eagles' who flee thither where the dead body lieth.

What the Homilies Teach on Prayer to Saints.

"And if we remember God sometime, yet because we doubt of his ability or will to help, we join to him another helper—as he were a noun adjective—using these sayings: such as 'God and St. Nicholas be my speed,' 'God help and St. John' to the horse, 'God and St. Loy save thee.' Thus are we become like horses and mules which have no understanding. For is there not one God only, who by His power and wisdom made all things, and by His providence governeth the same, and by His goodness maintaineth and saveth them? Be not all things of Him, by Him, and through Him? Why dost thou turn from thy Creator to the creatures? This is the matter of the Gentile idolaters; but thou art a Christian, and therefore by Christ alone hast access to God the Father, and help of Him only.

"These things are not written to any reproach of the saints themselves; who were the true servants of God, and did give all honour to him, taking none unto themselves, and are blessed souls with God; but against our foolishness and wickedness, making of the true servants of God, false gods, by attributing to them the power and honour which is God's and due to Him only. And for that we have such opinions of the power and ready help of saints, all our legends, hymns, sequences, and praises of them, and prayers to them; yea, and sermons also altogether of them, and to their praises, God's word being clean laid aside. And this we do altogether agreeable to the saints, as did the Gentiles idolaters to their false gods. For these opinions which men have had of mortal persons, were they never so holy, the old most godly and learnedly Christians have written against the feigned gods of the Gentiles; and the Christian princes have destroyed their images; who, if they

were now living, would doubtless likewise both write against our false opinions of saints, and also destroy their image. For it is evident, that our image-maintainers have the same opinion of saints which the Gentiles had of their false gods, and thereby are moved to make them images, as the Gentiles did.

If answer be made, that they make saints but intercessors to God, and means for such things as they would obtain of God; that is even after the Gentiles' idolatrous usage, to make them, of saints, gods called *Dii Medioximi*, to be mean intercessors and helpers to God, as though he did not hear, or should be weary if he did it all alone. So did the Gentiles teach, that there was one chief power working by other, as means; and so they made all gods subject to fate or destiny; as Lucian in his Dialogues feigneth that Neptune made suit to Mercury that he might speak with Jupiter. And therefore in this also it is most evident that our image-maintainers be all one in opinion with the Gentiles idolaters."

What the Homilies Teach on Non-Communicating Attendance.

"And as of old time God decreed his wondrous benefits of the deliverance of His people, to be kept in memory by the eating of the passover, with his rites and ceremonies; so our loving Saviour hath ordained and established the remembrance of his great mercy expressed in his passion, in the institution of his heavenly supper, where every one of us must be guests and not gazers; eaters and not lookers; feeding ourselves, and not hiring others to feed for us; that we may live by our own meat, and not perish for hunger while others devour all. To this His commandment forerth us, saying, 'Do ye this, drink ye all of this.' To this His promise enticeth, 'This is My body, which is given for you; this is My blood, which is shed for you.'"

PERSONAL.

The Reverend C. G. Brazier, St. Stephen's, Garden Vale, has intimated his intention of retiring from active ministry at the end of this year.

On Sunday, November 19, 1944, at 9 a.m., at the monthly service for the Staff of St. Ives Hospital, North Sydney, the Rev. Frank Cash dedicated a silver paten and chalice, a cruet and an alms dish, gifts respectively from Miss Grace Capper, Mr. Frank Lamb, Mrs. Franklyn Pain and the Chaplain for use at the Hospital. These are housed in a cedar chest made by the Rev. Kenneth Pain.

SOUND, SOUND THE CLARION.

We are indebted to "The Southern Churchman" of Richmond, Virginia, whose motto is "Catholic for every truth of God, Protestant against every error of man" for the following Declaration by the Episcopal Evangelicals of the United States of America, which we are sure our readers will welcome.

I.

The Episcopal Evangelical Fellowship seeks to unite for common prayer, study, counsel and practical activities members of the Protestant Episcopal Church in the United States of America, who, valuing greatly the unbroken heritage of the Anglican Communion as part of the historic Catholic Church, value equally the evangelical character restored to it at the Reformation.

The Episcopal Evangelical Fellowship has no desire to create partisan spirit within the Protestant Episcopal Church, but seeks to preserve for it both its Catholic and Protestant heritage.

The Episcopal Evangelical Fellowship regards the Reformation as an act of Divine Judgment upon the Church, as the reassertion of vital elements of Christian faith and practice lost during the preceding centuries, and as the means of eliminating mediaeval errors and corruptions.

II.

The particular objectives of the Episcopal Evangelical Fellowship are:

1. To witness to the Gospel and to summon all people everywhere to the faith and obedience of Jesus Christ, the Divine Revealer and Redeemer.

2. To increase the effectiveness of the Protestant Episcopal Church in the United States of America as an agency of God's rule in the lives of individuals and society, to that end, to co-operate with other Christian Churches and to promote the cause of organic union, at this time particularly with our sister reformed Churches.

3. To uphold the doctrine, discipline and worship of the Protestant Episcopal Church as set forth in its Book of Common Prayer, the Articles of Religion, and the Constitution and Canons.

4. To preserve permanently for the Protestant Episcopal Church the positive principles of the Reformation; and to provide encouragement, counsel and help to all seeking to forward the

cause of Evangelical Christianity in faith, ethics and practice.

5. To promote study, research, and writing in all lines of Christian knowledge, and to disseminate literature.

6. To further the application of Christian ethical principles to every sphere of personal and social life.

III.

We, the members of the Episcopal Evangelical Fellowship, affirm our belief in God, the Father, the Son and the Holy Spirit.

We affirm that God took the initiative in making known to men His nature and His will for them. This revelation was given in a series of mighty acts culminating in the life and teaching, the death and resurrection of Jesus Christ, the foundation of the Church and the gift of the Spirit.

We affirm that the final authority for Christians is this revelation of which the record is contained in the Bible. The Bible, therefore, is the ultimate norm for faith and morals. For right understanding of the Bible men need the help of the Christian tradition; but tradition must always be subject to the living Word of the Scriptures and to Christ Himself who rules the Church to-day as in past ages through His ever-present Spirit.

Both the Bible and tradition are subject to critical investigation for the purpose of discovering actual historical events.

We affirm that in His life, death and resurrection Jesus broke the power of evil, and manifested a love beyond our understanding; that this was God's act; that whenever men give themselves to Christ in trust and obedience they are reconciled to God and brought into community with fellow-believers.

We affirm that God called the Church into being and bestows upon it the Holy Spirit; that membership in this "family of God" is an inestimable privilege and a great responsibility; that the continuity of the Church is preserved by various means; externally by the Bible, the creeds, the ministry, the sacraments, the missionary enterprise, and internally by Christian faith and life, and that to lose any one of these is as serious as to lose another. The Holy Catholic Church includes all those who acknowledge Jesus Christ as Lord, hold the substance of the faith as contained in the Apostles' Creed, and have been baptised.

We affirm that an authorised and regular ministry is essential for the Church; that the traditional form which Anglicanism preserved at the Reformation has such great value that we cannot conceive of its being discarded, though it may need to be adapted to changing circumstances; that the unity and continuity of the Church demands "a ministry recognised by every part of the Church as possessing not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole body" (Lambeth, 1920), and that the historic episcopate has been in history and can be more fully in the ecumenical Church of the future the living and representative organ of such unity and continuity. At the same time we believe that non-episcopal ministries which have been manifestly used of Christ are true ministries of the Word, and sacraments, their sacraments genuine and reliable means of grace, and their Churches part of the Holy Catholic Church.

We affirm that the sacraments are instituted of God as corporate actions of the Christian Fellowship. Sacraments are means of grace used by the Holy Spirit who dwells in the Fellowship, and they must not be divorced from the life of the Fellowship. The grace of the sacraments is the personal power of God working through the corporate fellowship upon and within the life of believers. Baptism and the Holy Communion are the only sacraments generally necessary to salvation.

Baptism is the sacrament by which the Church admits new members to its ranks, and signifies to them that in Christ they are reconciled to God.

The Holy Communion is the feast at which the Lord is the unseen Host. As they eat of the bread and drink of the cup, believers commemorate Christ's cross and resurrection and offer themselves to God in union with Him who gave Himself on the cross; they commune with Christ, spiritually receiving His body and blood; they renew their fellowship with one another in Him, offer their sacrifice of praise and thanksgiving for all His benefits and express their confidence in His final victory over all His enemies.

We affirm that the Book of Common Prayer is part of our Anglican heritage, providing invaluable forms for public worship, an aid in private devotions, and an instrument for moulding character and true piety; that adherence to the spirit and intent of its rubrics is mandatory on all min-

isters of the Protestant Episcopal Church; that the meaning of its offices is to be understood through their history; that the Offices and Articles of Religion together delimit the official position of this Church on the matters with which they deal.

IV.

The Episcopal Evangelical Fellowship is concerned primarily with the proclamation of the Word of God. That Word reveals both God's judgment upon the sin of individuals, society and the Church, and also His forgiving and renewing love. It calls men to repentance and faith, to prayer and moral obedience, to stewardship of God's gifts, to be His Witnesses, to strive for the conversion of the world and the reorganisation of society in closer accord with His will.—From "The Record."

CORRESPONDENCE.

"MAN BORN TO BE KING."

(To The Editor, "Church Record.")

Dear Sir,—

In your paper of September 21st you invite impressions regarding the play "The Man Born to be King." I must confess I am opposed to religious plays. To me they savour of sacrilege. We have lost the sense of spiritual values, which is evidenced in the characterising of Christ who is God, and is evidenced in the meagre attendances at Church Services. "The Man Born to be King" as played was to me repellent. That God in Christ was given such common ground left much to be desired. To even assume an attitude of approach which gave entertainment instead of devotion and worship is something to be eschewed. The 97th Psalm gives God His rightful place. How can we pull down the barriers which in His Holiness influences our approach, preventing looseness of attitude which means unauthorised familiarity to which we are not entitled, that all sense disappears, of His Holiness.

It seems to me that more honour is given to an earthly king when at his request crowds attended Church services—only to relegate God to some place in their lives calling upon Him for assistance at some critical period. God is one to whom they can refer to settle disputes—I maintain God cannot be interceded with in this way. I do not think this play productive of spiritual blessing.

I have been greatly impressed with the need of repentance rather than that of prayer and dedication. Clergy very rarely mention repentance. It is relegated to the past and apparently has no place to-day in the preaching of the Gospel. We cannot dedicate what we are and have unless preceded by repentance, and so things are topsy-turvy—please forgive terms—they are expressive. We begin where we should finish off. I think had the king called the people to repentance wonders would have been our experience in the war and in our personal experiences. The sense of God's Holiness should control and direct our every thought and

action. If this was the motive of our approach of this caricatured and impersonated play it would not have found a place in our thoughts. Something of the approach as characterised in the Old Testament is what is needed to-day—the love of God has been so emphasised during the last 20 years that many are hoping for a safe passport irrespective of what their attitude has been to Him throughout their lives. Sorrow for sin is the only approach. Calvary with all that it implies is the answer and so I repeat repentance should precede any act of ours which is to give us Communion with the Almighty. "The Man Born to be King" had no spiritual value for us. In the circumstances it was repugnant.

They sing in the Messiah High and Mighty King of Kings and Lord of Lords, etc. Surely this ought to give us right judgment in the placing of things in their rightful order of place.

Faithfully yours,

(Sgd.) ELIZABETH E. MORTON.

14 Centennial Avenue, Chatswood.

P.S.—A lawyer of account once remarked to me: I dislike the way many of the Clergy approach the Almighty—when we go into His presence we shall fall on our faces. He had a sense of spiritual value. Against this, others forget the claim His Holiness demands—hence "The Man Born to be King."

(To The Editor, "Church Record.")

Dear Sir,—

In a recent issue readers were invited to submit their opinions regarding the series of broadcast plays entitled "The Man Born to be King." The writer only listened to the first, and all that he remembers as being worthy of note was that Mary was addressed as the Mother of God! And that it was foretold that the child would be King at Rome and Jerusalem. Why at Rome?

What would any business man think if his office boy went about "taking him off"? How could a sinner impersonate his Saviour, or a Christian his Lord?

The fact that many church leaders advocated people listening to the plays reminds the writer of a sermon he heard a long time ago when certain clergy were referred to as having followed certain German professors "just like a flock of sheep."

MUSIC WHILE COMMUNICATING.

(To The Editor, "Church Record.")

Dear Sir,—

May I trespass upon your grace to draw attention to a practice which seems to be growing in Anglican Churches and the reasons for which I find it difficult to discover. I refer to the playing of the organ during the time in the Holy Communion Service when worshippers are receiving the consecrated elements. Doubtless it is intended to be helpful, but, from my own experience, I wonder whether it is really so. I find that the music has a tendency to distract my mind from the solemn and consoling message of the words of administration intended surely to be heard by me and by each communicant without any distracting influence however beautiful—indeed sometimes more distracting on account of its beauty. Because of this music I find it hard at times to hear the words of administration at all, especially when the music, as in some instances, takes the form of a hymn or hymns sung by the choir.

As I kneel in the nave awaiting the opportunity to communicate when others have done so and return there while others are communicating after me, I find the same distraction. Might not the individual worshipper profitably be allowed these opportunities for silent communion with his Lord at such a service as this? How wonderful it would be to feel that we were in harmony with the words recorded by the Psalmist "Be still then and know that I am God." Are we underestimating the value of silence in corporate worship by leaving no place for it?

Yours faithfully,

"COMMUNICANT."

20th November, 1944.

THE TEACHING OF THE CHURCH OF ENGLAND.

(To The Editor, "Church Record.")

Dear Sir,—

The writer of the article "The Teaching of the Church of England" in your last issue makes a rather peculiar statement.

I find that in 1640 the Bishops and clergy of the whole church unanimously stated that "the Holy Table is and may be called an altar by us in the sense the early Fathers called it an altar." I find that the early Fathers (those of the first three centuries) call it nothing but an altar. I find that the framers of the Coronation Service call it an altar. Therefore I conclude that I, a member of the Church of England living in the 20th Century, am fully entitled to call it an altar, for the simple reason that my Anglican forbears have done so before me.

But when I do so, I am calmly told that this is "an example of incurable prejudice taking the place of argument."

Am I to understand that in 1640 the Bishops and Clergy could call it an altar and still think they were good Anglicans, but if I do it in 1944, I am a bad Anglican (or perhaps in a chilly whisper) not an Anglican at all? Or that the framers of the Coronation Service would call it an altar, but if I do it, I am the possessor of an "incurable prejudice."

I am, etc.,

"INTERESTED."

"Interested" does not face the implications of his theory. Is every pronouncement by Bishops even when it is afterwards repudiated by authority, binding on the members of the Church of England? Does he hold for example, that the decision of the Archbishops of Canterbury and York in 1900 forbidding Reservation in any circumstances binds the whole Church? The writer does, because he believes it represents the teaching of the Prayer Book, but "Interested" must know that it is openly disregarded by many. Then he does not quote the Canon of 1640 correctly. It reads: "At the time of Reforming this church from that gross superstition of Popery, it was carefully provided that all means should be used to root out of the minds of the people, both the inclination thereunto, and memory whereof especially of the idolatry committed in the Mass, for which cause all popish altars were demolished . . . and we declare that this situation of the Holy Table (in the place where the altars stood) doth not imply that it is, or ought to be, esteemed a true and proper altar, whereon Christ is again really sacrificed, but it is, and may be called an altar by us, in that sense in which the

primitive Church called it an altar, and no other." "Interested" leaves out the first portion and the last qualifying clause. He also misquotes the Canon, which suggests his acquaintance is second-hand.

FALSE ETYMOLOGIES.

(To The Editor, "Church Record.")

Dear Sir,—

False etymologies die hard, but none seems to take such an unconscionable time in dying as that which derives the word education from educo-ere-eductum. That verb gives us education. Education comes from educo-are-educ-atum, to nourish, and so the Concise O.E.D. defines it as bringing up (of the young). St. Augustine in *De Civitate Dei* refers several times to Educa, the goddess of nourishment, who was one of the presiding deities of youth in the pagan era. Thus, literally, education is nourishment—physical, mental, social, and spiritual—which, supplied from without, promotes growth from within. A right conception of the word provides a proper approach to the whole subject of education, and for that reason is important, as well as for the sake of sound scholarship.

On the other hand, it was gratifying to find on the same page of your Notes and Comments a statement that the words Catholic and Protestant, in its original, positive connotation, were not contradictory. The opposite, of course, of Catholic is Heretic, and the opposite of Protestant is Papist. The word Protestant, however, does not occur in either the Book of Common Prayer or the Articles of Religion; the best example of the compatibility of these two words is found in the Coronation Service. There the King not only promises to "maintain in the United Kingdom the Protestant Re-

formed Religion established by law" and "preserve inviolably the settlement of the Church of England," but also receives "the Ring, the ensign of kingly dignity, and of defence of the Catholic Faith." The right use of both terms by Anglicans would do much to counter-act the Roman Catholic propaganda of appropriating Catholic for themselves and of applying non-Catholic to all other Christian people. We do well to protest that the Church of England is Catholic.

Yours sincerely,

M. E. De B. GRIFFITH.

(We suggest to our correspondent that a reference to any decent Latin dictionary would cause a modification of his criticism for "Educo-are" is only a frequentative form of "Educo-ere."—Editors.)

(To The Editor, "Church Record.")

Dear Sir,—

I am enclosing a paragraph taken from the Brisbane "Telegraph" of Saturday, Oct. 28th. The paragraph speaks for itself.

It will give some idea of the grip which the Anglo-Catholic party has on the affairs of the Church in this diocese and to what extent it will go to push its teaching upon the people while using illegally Church of England buildings for the purpose, in my opinion.

Yours sincerely,

SAMUEL ATHERTON.

October 30, 1944.

("Brisbane Telegraph," Saturday, October 28th, 1944.)—

Requiem Services.

A requiem service for the late Archbishop of Canterbury will be held at St. John's Cathedral at 9.30 a.m. on Tuesday. In the

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absence of Archbishop Halse, who will be out of town, Bishop Dixon, as Administrator of the Diocese, will deliver the address. Clergy are asked to hold a requiem in their churches on Thursday (All Souls' Day).

[The Church of England has no requiem service in her Prayer Book. Not only so but the Church of England deliberately excluded such services from her Order of Public Prayer. A glance at the Sarum Use and a comparison of it with the Prayer Book of 1549, not to speak of our present Book, is sufficient to establish this fact.—Ed.]

TO CORRESPONDENTS.

We have received two letters in criticism of "True Catholic's" letter in our issue of 16/11/44. They are both too long for publication and do not attempt to controvert the statements of the letter criticised. We must beg of our correspondents to be concise and "to the point," and not to seek to use our columns merely for propaganda purposes.—Ed.

A TRIBUTE TO MISSIONARIES.

"I suppose I am in the position of many persons. I had conceived a great prejudice against Missions in the South Seas, and I had no sooner come there than that prejudice was reduced, and then at last annihilated. Those who deblatrate against Missions have only one thing to do, to come and see them on the spot. They will see a great deal of good done, they will see a race being forwarded in many different directions, and, I believe, if they be honest persons, they will cease to complain of mission work and its effects. At the same time, and infallibly, in all sublimary matters, they will see a great deal of harm done. I am very glad to think that the new class of missionaries are by no means so radical as their predecessors. I have spoken to many missionaries, and I have pleasure to say that the most intelligent among them are of one opinion, and that the true one. They incline to think that it is best to proceed by little and little, and not by much and much."

"Those who have a taste of hearing missions, Catholic or Protestant, decried, must seek their pleasure elsewhere than in my pages. Whether Catholic or Protestant, with all their gross blots, with all their deficiency of candour, of humour, and of common-sense, the missionaries are the best and most useful whites in the Pacific."—Robert Louis Stevenson writing in 1893.)

THE CHURCH IN ACTION.

"The thought of the One Fold and the One Shepherd must penetrate foreign missions or else they know not what they are or what they do. For foreign missions are nothing but the One Church of God in action, the realisation of the one holy catholic (universal) Church."—William Locke, 1845.

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CHURCHMAN'S REMINDER.

"We judge ourselves by what we feel capable of doing, while other judge us by what we have already done."—Longfellow.

"He hath committed all judgment unto the Son."—John 5:22.

December.

30—Thursday. St. Andrew's Day.

3—1st Sunday in Advent. This day teaches us of the Two Advents of Our Lord. These are of equal importance, as they rank in equal value as articles of belief, affirmed every time we say the Apostles' Creed. Thus the Church reminds us as we begin the Ecclesiastical New Year that all the year is conditioned by the Coming of Christ.

10—2nd Sunday in Advent. The Church's Bible Sunday, though for good reason the British and Foreign Bible Society is compelled to hold its "Bible Sunday" earlier in the year. Really it does not hurt to have two Bible Sundays, so important and inexhaustible is the thought aroused.

11—Monday. The King's Accession. GOD SAVE THE KING.

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GRADUATION DAY,

SATURDAY, DECEMBER 2.

CENTRAL BAPTIST CHURCH.

AFTERNOON SESSION, 3.30 p.m.

The Rev. R. J. Williams, Hon. Principal, will be in the chair and present the Diplomas and Prizes.

EVENING SESSION, 7.30 p.m.

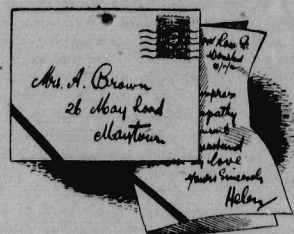
Dr. L. J. Parr, Chairman.

Testimonies by outgoing students. The message will be given by Dr. H. W. Dart, of the Sydney Rescue Mission. The President will review the year's work and present the proposed extension plans.

WANTED at seaside, Dec.-Jan., a house or flat to accommodate 6 adults. Apply Canon W. J. Edwards, Canberra Grammar School, Canberra.

PIANO WANTED, for St. Mark's Church of England, Lilyfield, Leichhardt, a congested area. Funds low. A gift or small charge would be a great help. Address: The Rectory, Leichhardt. LM 2646.

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SYDNEY SYNOD.

(Continued from page 7)

to the core of that rational self we are considering. There is need for extended vision. We must garner the treasures of the past and learn from the struggles, ambitions and superstitions of men who went this way before us, how the self has expanded. Philosophy and poetry, the drama and the novel enshrine for us the sentiments of bygone ages and help us to understand the movements of the mind as it reaches ever forward to greater and still greater things.

I must confess that I felt a measure of surprise when I read recently that a proposal was seriously put forward to re-cast the whole teaching of history. It may be that a few paragraphs in the daily press did not convey the full import of this proposal. But as I read it, it appeared to be an indictment of history as something which brought under the notice of children unhappy incidents of days gone by. No doubt there is much that is unpleasant in daily life. It is far wiser to learn from the mistakes of the past how to avoid similar blunders at present than to re-enact the old follies and plunge unwarned into the old pitfalls. I am given to understand that as the old classics are fading from general knowledge, less stress is laid upon close acquaintance with the history of the world or even of Great Britain.

A nation without a history is like a wayfarer at night without a lamp. We have written in Australia our own comparatively short page of history which is not without its ennobling episodes. But we can scarcely appreciate the full value even of our own doings unless we read them in the light of the long struggle towards freedom and a sound democracy which preceded them in the earlier story of our race when in far distant climes we beat out the music of the rights of man. If I may venture on a more particular criticism of our present educa-

tional system I would say that the choice of subjects permitted at a very early period in the child's life and the wide diffusion of alternatives tends to a certain indefiniteness concerning vital questions that cannot be for the ultimate good of the community. There is undue emphasis on modern methods and modern conditions to the exclusion of the foundation principles upon which all methods and conditions must ultimately rest.

Severe criticism has been levelled from another quarter against the new Social Studies Syllabus. I do not claim to be in entire agreement with all the criticisms but there are certainly some that demand attention. To take one instance: It may be contended that in earlier sections the child has been introduced to Australia's heritage and to the growth of the idea of Religious Freedom. This may be gladly recognised and yet we are far from an ideal syllabus. The very linking together under the section on Religious Freedom of such items as early Christian persecution, the flight of Mohammed, Jews and Huguenots, Servetus, Bruno, Roger Williams, John Bunyan, Charles Bradlaugh and Cardinal Faulhaber illustrates to any thoughtful mind the hopelessness of getting correct ideas of development by the presentation of a medley of struggling forces without a sound appreciation of the principles behind them. Incidentally it seems strange to us as Anglicans that no place is found either for the Marian martyrs or for those who suffered for conscience in the reign of Elizabeth.

There seems also to be some degree of weight behind the charge that the prescribed bibliography is not free from objection. It is in the judgment of many educationists, highly inadvisable to introduce to the susceptible mind of youth propagandist literature before the mind is trained to appreciate argument. The danger of "headiness" if the word may be pardoned, is always present. Such a method of instruction must inevitably increase the tendency. But if it be true as the critics contend, that "There is not one significant book by a Christian author on sociology, economics, international relations, history or science in the bibliography" then we must deplore a shortsightedness that is truly myopic.

It is inevitable that any syllabus will receive criticism. It is desirable that it should and I feel justified in directing the attention of the clergy and laity of the Church of England to this new course in the hope that if and when it is adopted it may present as useful an appearance as possible.

But if cultural cultivation is important, moral foundation is supremely important. Criticism has been directed against the small place that Christian principles find in the new syllabus. There is need to pay attention to this criticism. But there is a deeper evil which must be dealt with at the source. Many of us are convinced that no sound moral life can be built up apart from the revelation of God. There are disquieting evidences that our Social life is being built upon other ideals. The effect is becoming evident in the loosening of restraint which is arresting the attention of so many at present.

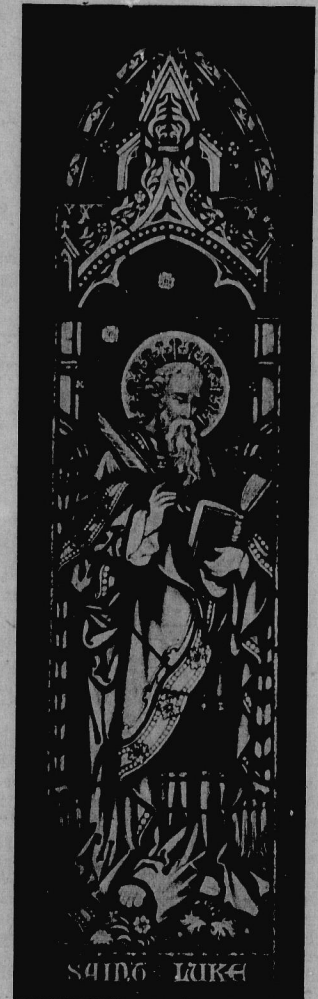
THE PLACE OF RELIGION IN EDUCATION.

This brings me to the other aspect of education, the direct and intentional effort to train the intellect and the moral nature, especially of youth. The Christian religion

stands for the proper development of the whole personality, body, mind and conscience. We watch with sympathy every educational movement that will place the best intellectual training within the reach of every child in the community. This policy is not only the measure of justice that must be done to every child; it is a policy of the highest wisdom for the nation and for humanity; for it will ensure for the country a generally enlightened citizenship.

But the Church must ever insist that the best way for every child to become the best citizen of the Commonwealth of Australia is for him to be taught that he is a citizen of the kingdom of God, happy in its privileges and dutiful in its responsibilities. The Church remembers that every child is an imperishable soul and that she has responsibility for his life not only in time but in eternity. On that account the Church cannot tolerate any system of education, however admirable in other respects, which does not afford the fullest opportunity for the development of the spiritual life of her children. So far as the schools under the State system of education are concerned, certain prescribed portions of scripture are appointed to be read. It is difficult to get exact information on the point, but from enquiries which I have made, I am of the opinion that in some schools this requirement is not observed. There is also the provision in the Education Act whereby clergy or other representatives of the several denominations have the right of entry to give for one hour each day religious instruction according to the tenets of the Church to which they and the children of that Church belong. In practice this provision is and always has been loaded with difficulties which impair its effectiveness. Such difficulties were not so acute, perhaps, when many years ago the Public Schools were far less numerous and smaller than they are to-day. Now, however, the situation is not only exceedingly difficult, but, I venture to say, critical in the extreme. If we detect, as undoubtedly we do detect, irreligiosity, lawlessness, juvenile delinquency and lowering of moral standards generally, must we not go back to the root of the trouble and find it largely if not altogether, in the inadequacy of the religious education of one generation of children after another. We must do our utmost to solve this problem. In the first place the clergy must increasingly realise the importance of religious instruction in the day schools. No opportunities should be neglected, for no effort will eventually bring a greater reward than this provision. The clergy have the opportunity of instructing children in their most impressionable years. They can encourage them to attend Church and Sunday School. They can establish friendly contacts which will not be forgotten in later days. The day school lesson can be made and should be made in every parish what I know it is already made in some, a recruiting ground for the Sunday School and the Confirmation class. As far as the Sunday School is concerned we must labour to make this a more effective medium of religious instruction. We need more children in the Sunday Schools; we need more teachers, and above all, we need more training for teachers. Such training must not only be in the content of religion and the methods of imparting it to children; it must be in the spirit of the teacher—a training which nothing but the grace of God can give and which is to be secured only through the earnest employment of the means of the grace which He has provided.

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SPECIAL PSALMS AND LESSONS.

December 3. 1st Sunday in Advent.

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

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

December 10. 2nd Sunday in Advent.

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

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

December 17. 3rd Sunday in Advent.

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

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

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

"HOUSING THE AGED."

Next Sunday, 3rd December, the Rev. B. G. Judd will give an address on the above subject from 2BL at 3.30 p.m. This will be during the regular weekly "Spirit of Man" Session. Special reference will be made to the Hammond Memorial Village for the Aged, which the Directors of Hammondville propose to establish in the near future. 125 acres of land adjoining the Hammondville Settlement have already been purchased.

AN ENTERPRISING VENTURE.

Rev. Norman Fox, rector of St. Michael's Surry Hills (N.S.W.), is seeking funds to establish a holiday home for members of Churches in the crowded inner suburbs of Sydney. The property, when acquired, is to be vested in the Diocesan management. The venture has been commended by the Archbishop, and is receiving general support. This Holiday Home should become a blessing to many old-age pensioners living in rooms as well as under-nourished youngsters whose only playground is the dingy dirty streets. The Home will be used throughout the whole year as it is intended to allow those suffering with malnutrition to remain in residence for three months or more. Much work amongst these people is already being done, and it is felt that this new venture will prove a great forward step in Christ's work.

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GIFT DAY AT PALLISTER GIRLS' HOME.

The annual Gift Day of the Pallister Girls' Home is to be held at 57 Albert Road, Strathfield (N.S.W.), on Friday, December 1, at 2.30 p.m. His Grace the Archbishop of Sydney will preside, and Lady Wakehurst will receive the gifts of groceries, linen or anything suitable for a girls' home. As this is Lady Wakehurst's first visit to the Home, which is trying to meet the need of many problem girls, it is hoped for a good attendance. All who are interested in this work are cordially invited.

YOUTH AT THE CRISIS.

"Youth at the Crisis" was the subject of the address and discussion at the 129th Quarterly Conference of the Parramatta Rural Deanery, Sunday School Teacher's Association, held at St. Mary's, Guildford, on November 13th, when sixteen Sunday schools were represented. The Rev. W. A. Watts, acting rector, presided, and together with the officers and teachers of the Guildford and Merrylands Parish entertained the visiting Clergy, officers and teachers to tea, after which a service of prayer and dedication was conducted in the Church.

Rev. G. R. Delbridge, Chaplain for Youth Work, who gave the address, referred to the Challenge of our day as absolutely urgent. Many boys and girls seem to have no higher aim in life than self centred pleasures, sport, and physical attainments. Erroneous examples set by parents through apathy and neglect of things spirited and moral, have contributed largely to the moral decadence and lapse of Christian principles evidenced in their children, who, if not brought under the influence of the Gospel and won for the Lord Jesus Christ, whilst in their youth, are likely to go "the whole hog."

Caution is needed in acclaiming certain movements and organisations that have sprung up in our midst, which, while attractively appealing to youth, are by-passing the Church and the glorious heritage of the Gospel teaching.

The German-state-Hitler Youth Movement began in similar and nature loving clubs, designed to save their drifting youth, but gradually developed into a state controlled organism and compulsory membership with a swastika idealism implanted in the mind of each from the cradle to the grave.

Our great privilege and opportunity therefore is now to win our youth for Christ. The future largely depends on Christian men and women who will preach, teach and live the Gospel, and so bearing that Torch of Love, Light and Liberty show what Christ offers to all who would follow Him.

Personal knowledge and spiritual qualifications are paramount. We should therefore have a full understanding of the Bible not only in word, but by prayer, and in the Power of Holy Spirit within us.

Among other Christian Youth Societies, the Sunday School is a great youth movement, and it behoves us these critical days

especially, to make it the supreme youth movement because it teaches about the Bible, and our most Holy Faith. Prayer and consecrated effort, commending to God all that is most worthy and best in teaching, methods, equipment, and personal evangelism is needed in fulfilling our Lord's command: "Ye are My Witnesses. Go ye, and preach the Gospel to every creature."

At the close, votes of thanks were conveyed to Mr. Delbridge for his address, to Chairman, and all who had provided the wherewithal for such an enjoyable and profitable meeting. It was decided to hold the next conference and annual meeting at St. Mark's, Granville, on February 19th.

ST. MATTHEW'S, MANLY.

The Right Rev. C. H. Murray, M.A., Bishop of Riverina, preached at St. Matthew's Church, Manly, on Sunday evening, 5th November, and gave an interesting address on the work of the Bush Church Aid Missioner at Wilcannia, the Rev. K. Luders.

It is of interest to record that Mr. Luders was for some time curate of the Manly parish.

After the service the parishioners assembled in the Parish Hall, when Mr. P. W. Gledhill, gave a descriptive lantern lecture showing the work of the Church in the parish of Wilcannia, which embraces an area of 56,660 square miles.

Mr. Gledhill showed views of Wilcannia, Menindee, White Cliffs, Milparinka, and other outback places including Tibbooburra, where an effort is being made to erect a House of God for these lonely people in this far North-West Darling area of New South Wales.

After his interesting lecture the Rector Rev. A. R. Ebbs, presented to the Bishop a large Holy Bible for the proposed new Church at Tibbooburra. The Bishop thanked the Rector for the gift and reminded the people present that they were partners in this undertaking of erecting this church and asked for their prayers.

A collection amounting to over £5 was taken up in aid of the Tibbooburra Church.

SYDNEY PRELIMINARY THEOLOGICAL COURSE.—EXAMINATION RESULTS.

The undermentioned candidates were successful at the recent S.P.T.C. Examination on Doctrine II. In order of merit:—

J. L. Rolleston, A.C.W. P. Clark, L. F. T. Lough, C. Mansfield, M. Driscoll, G. Robinson, R. O. Elliott, B. Matthews, E. Sherlock, S. Nicholson, P. Parry, M. Sherlock, P. M. West, E. C. Frendin, H. A. F. Lockrey, J. Williams, M. Symons, F. Rees, R. M. Andrews, M. Andrews, N. Ward, P. Hulse, W. J. Jones, H. Cterecto, O. Swords, T. W. Walton, L. Stuart, B. Davidson, R. Macleay, F. Greenfield, Rev. C. G. E. Forrest-Sale, B. M. Shelley, B. J. Bayley.

Six candidates were unsuccessful.

THE BUILDERS.

The 7th Annual Meeting of the Builders was held in the Eible House on Saturday, 25th November, 1944. The hall was comfortably filled. His Grace the Archbishop was in the chair and stressed the importance of the work that the Builders are doing, mentioning that it was only the Gospel of the Lord Jesus Christ that could remedy the need of the community.

There were three speakers—Archdeacon Bidwell, Canon T. C. Hammond, and Miss

Farrell. The latter gave a report of her work during the last twelve months. Archdeacon Bidwell spoke on the importance of building on a sure foundation showing that Christ was the rock upon which we build. He, too, mentioned the importance of Holy Scripture and of how necessary it was to teach it as well as to know it in our own hearts and to apply it to our lives.

Canon T. C. Hammond gave a most illuminating address on the simplicity of the Gospel. He illustrated his address with illustrations of his own life to show how the fact of sin needed to be emphasised and that none can be saved except through faith in Jesus Christ as their personal Saviour.

Miss Farrell in her report spoke of the many meetings that she had taken during the year and of the great privilege she had had in leading both young and old to a saving knowledge of our Lord.

The singing at the meeting was excellent and one was very conscious of the presence of God throughout the whole meeting.—Communicated.

TEMPLE DAY.

St. John's Church, Rockdale, will hold its Annual Temple Day on Sunday, 10th December, on behalf of the Church Building Debt. The Archbishop of Sydney (Dr. H. W. K. Mowll) will preach at 11 o'clock and Canon D. J. Knox, Rector of Gladesville, will preach at the evening service.

OXFORD FALLS.

St. Andrew's, Church of England

Mrs. Perry, the daughter of the late J. W. Boyer, of Oxford Falls, has very generously donated a block of land to the above named church for the purpose of enlarging the area of church land. This block is 20 feet by 125 feet and has a frontage to Oxford Falls Road.

It is given by Mrs. Perry in memory of her father, who was one of the pioneers of the district and who always took a keen interest in the church and its activities.

It was on property owned by Mr. Boyer that the first service held at Oxford Falls was conducted in 1917.

ST. JOHN'S, ASQUITH.

A very praiseworthy effort was recently made by the Sunday School members. The children organised a fete in their Church hall for Sunday School purposes and within a couple of hours raised over £16. The opener, Mrs. S. Taylor, congratulated the leaders, Mrs. Ebsworth and the teachers, upon the children's work and spoke of the high importance of the Sunday School teachers' opportunities in the building up of Christian character.

At last Sunday's service Canon R. B. Robinson gave a most interesting address on the many activities of the Home Mission Society, especially featuring the work for the uplift of "Problem" boys and girls.

C.E.T.S.

The Annual Meeting will be held in the Cowper room at Diocesan Church House at 8 p.m. on Monday, December 18.

We are much indebted to our Patron, the Archbishop of Sydney, for setting this evening aside in order that he might be our Chairman. The Rev. Canon T. C. Hammond, who is the President of the Society, will address the gathering.

Diocese of Bathurst.

OFFICIAL HISTORY OF THE DIOCESE.

The Bishop of Bathurst has asked Mr. Gledhill if he would write an official history of the Diocese of Bathurst, for the forthcoming 75th Anniversary of the formation of that diocese, to be held in May of next year.

Mr. Gledhill has consented, and the book will give full details of All Saints Cathedral, the parish churches. Bishops and clergy, who have been associated with the diocese during the last 75 years, and would be delighted to hear from any reader of the "Record" who has any photographs or any papers of historic interest relating to the Bathurst Diocese.



St. John's, Rockdale.

Diocese of Goulburn.

DIOCESAN COUNCIL.

The Council of the Diocese sat all day on Tuesday, the 14th November, and transacted a large amount of business. The Bishop presided throughout and the Bishop and Mrs. Burgmann entertained the members of the Council to lunch at Bishopsthorpe. Mr. Aubrey Seaman, of Laggan, was welcomed to the council. The Council scrutinised carefully all the diocesan accounts together with revised estimates for 1944 and preliminary estimates for 1945. These estimates involve the raising of £10,000 next year if all diocesan commitments for Home Mission, Educational and Children's Home Commitments are to be met.

Grants and expenditure from the Church Society, Clergy Training, Clergy Widows and Orphans, Superannuation, Religious Education and Military Camps Fund were voted

totalling nearly £4000. The Diocesan budget totalled £30,000, involving the raising of £5000 without the elimination of debts and overdrafts.

Canon Cooke resigned as Diocesan Commissioner and the Bishop nominated the Rev. H. P. Reynolds to the office, the Council concurring. The Toddlers' Home Appeal was reported as having reached £5250. The diocese is short of its missionary quota £1980, by £400. An appeal at S. Andrews-tide is expected to cover this. Every activity of the Diocese was surveyed in detail. An ordinance authorising the sale of the Bodalla rectory was passed.

VICTORIA.

Diocese of Melbourne.

CHANGES.

"There are several changes taking place in the Diocese. The Rev. C. C. Macmichael will begin his ministry in Dandenong early in January. The Rev. A. R. Sinclair, who is following Mr. Macmichael at Elwood, moves in about the same time. Archdeacon Lewin has accepted my invitation to take charge of Ringwood and Warrandyte and will come to this Diocese as soon as the Bishop of St. Arnaud can relieve him. He will resign from the office of Archdeacon of Maryborough before he comes to his new work. The Rev. E. Norman has accepted my invitation to take the parish of the Epiphany, Northcote. The Rev. T. Wilkinson is to work with the Rev. Ray Hudson in Richmond. The Rev. G. Roper is to take charge of Hastings and Somerville. I am to induct the Rev. F. E. Thornton to the parish of Holy Trinity, Kew, on St. Andrew's Day, Thursday, 30th November, and I am to ordain the Rev. C. D. Maling for the Bishop of Tanganyika in the morning at St. Paul's Cathedral."—(The Archbishop's Letter.)

C.E.B.S. ANNUAL SERVICE AND RALLY.

For many years past the service has been in St. Paul's Cathedral followed by the Rally in the Chapter House, but because of the rapid growth of the movement in recent years the Chapter House has proved quite inadequate.

On Friday, November 10, 1700 members of the C.E.B.S. filled the floor of the Town Hall, whilst the balcony was filled to its capacity of 850 with parents of boys and friends of the movement. Prior to the service an organ recital was given by Mr. R. E. V. Church, organist of St. Mark's, Camberwell, and as the service commenced the curtains on the Town Hall platform were opened, and the 120 robed C.E.B.S. choristers were in their places on the platform on which had been placed a large Cross. During the singing of the Processional Hymn, 30 branch banners and their bearers preceded a large number of clergy and the Archbishop up the main centre aisle and provided a fine spectacle as they faced the congregation for the singing of the National Anthem.

On behalf of the Gair Bros., the Rev. T. A. Gair presented to the headquarters of the Society a beautiful flag of St. George which was dedicated by the Archbishop and immediately afterwards the Chairman of the C.E.B.S. (Canon P. W. Robinson) conducted the ceremony of renewal of the vows made by the boys on their admission to membership of the Society.

In his address the Archbishop congratulated the boys on the growth and strength of the Society to which they belonged and urged them to be true to the high ideals which the movement set before them.

During the Recessional Hymn, the procession of choir, cross-bearer, banners, flag of St. George, clergy and Archbishop, left the Hall, and thus concluded a brief but impressive service of inspiration to all who were present. No one could have heard the hearty singing of this vast gathering of boys and the strength of their renewal of their promises, without realising that the C.E.B.S. is definitely doing its work of winning boys of this generation for Christ and His Church.

At the rally which followed, His Grace the Archbishop as President and Bishop Donald Baker as Senior Vice-President, were given a rousing reception by the boys when they mounted the platform and the opportunity was also taken by the members to congratulate Canon Robinson on his recent election as a Canon of St. Paul's Cathedral.

The evening was interspersed with lusty singing by the boys of popular camp songs and entertainment was provided by a versatile entertainer—Mr. D. Mansfield.

A particularly impressive moment was when the Chairman called on the great gathering to stand in silence in memory of the late Harry Gee and those old boys of C.E.B.S. who had made the supreme sacrifice during this war.

At the close of the evening, pennants, shields, and cups won by branches of the C.E.B.S., during the year in the various competitions conducted by the Society were presented by the Archbishop, Bishop Baker and Dr. A. G. Scholes, Organiser of the National Fitness Council in Victoria. The function was attended by representatives of all other Church of England organisations and of many bodies linked with the Associated Youth Committee of the National Fitness Council. Boys from the Lysterfield Boys' Farm, controlled by the C.E.B.S., were given a particularly warm welcome by their brothers in the Society.

The evening proved conclusively that nothing less than the Town Hall will be large enough for this annual function in future. —"C.E. Messenger."

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TASMANIA.

UNIQUE SERVICE AT ST. DAVID'S CATHEDRAL.

On Sunday, October 1, a quite unique service was held in the Cathedral, the bishop being present. The Dean prefaced the Sermon portion with these words of explanation:

"F. This service which is being broadcast from St. David's Cathedral, Hobart to-night, is unique in its character. It is the Dedication Festival of this beautiful Church, when our people come to thank God for all that St. David's means to them. Many have been baptised, confirmed, regular communicants, married here. All who worship here are inheritors of the generosity of a past generation who have given this lovely Cathedral to posterity. We thank God for this Church and for the whole Church of God through which comes to us on earth the great gifts of Christ's redeeming love. But to-night there is gathered here with us the congregation of Wesley Church, Hobart, and their minister, the Rev. Gordon Arthur. Their choir is reinforcing our Cathedral choir. They are here at my invitation as Dean of this Cathedral so that we may think and pray together—in that atmosphere which worship in common provides—over the problems of Christian Reunion. In place of a sermon to-night, Mr. Arthur and I will discuss Reunion—of necessity, briefly, and of intent, affirming that underlying unity of purpose without which no ultimate unity can come to fruition. Neither of us speaks as the voice of his Church; we make no official pronouncements. The Bishop is present with us and the service has his full approval. To you, Mr. Arthur, and your people, I extend a very warm welcome.

"The problems to be faced in the Post War World are such as can only be solved, I believe, adequately, in a spiritual one voice. To-day the world hears only a confusion of voices, a confusion most apparent in Missionary lands. The Church must close her ranks or lose her opportunity, and that means failing God in our generation."

The Rev. Gordon Arthur, minister of Wesley Church, Hobart, responded in these terms:

"A. Yes, it is because we Methodists generally have just those convictions, that we have been glad indeed to accept your invitation as Dean of this Cathedral to worship with you, your Bishop and your people, in this unique service. We do not find it easy to leave our own loved Church and customary ways, but it is a privilege to worship in this beautiful House of God, and side by side with you, to affirm our deep desire for

co-operation and for reunion among all Christian people. Though we belong to different traditions in the Christian family, we do belong to one another. Such a service as this in which we pray and think together, will strengthen the movement for Christian unity, and will be a clear witness to the world that we can stand together as fellow Christians. You will be interested to hear that this week I received an Air letter from a Methodist in London who had read the cabled news of your invitation to us to join with you in this Service. He wanted us to know that some on the other side of the world would be thinking of us here to-night. Our coming together here may have far-reaching significance."

A very interesting and instructive discussion ensued, giving details of the Wesley Revival and the circumstances leading up to the division that took place, together with the Church principles involved. It must have been refreshing for both sections to hear the frank confession of faults on either side, and the desires after a true reunion of the Churches such as would fulfil the great high-priestly prayer of our common Lord, "That they may be one—that the world may believe that Thou hast sent me."

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