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Printed by Wn

The Australian Church Record

Vol. 10

NOVEMBER 8, 1945

No. 21

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

Armistice Day, 1945

VICTORY!

O Victory, thou mighty word,
Wrought on the anvil of the Lord,
Wrought in creation's wondrous plan,
Wrought in God's great creation man.
O Victory, we bow to thee,
Thou earnest of life's liberty.

O Victory, thou word divine,
Which bright o'er Calvary's Cross did shine,
Proclaiming triumph o'er the grave,
Thro' Jesus Christ who died to save.
O Victory, we bow to thee,
Thou emblem of eternity.

O Victory, thou word of power,
Which energised in battle's hour,
When men were locked in mortal fight,
To stand for justice, truth and right.
We thank Thee, Lord, on this great day,
That He has blessed us on our way.

And so we pray in His great Name,
That as with voices we proclaim,
Our thankfulness for answered prayer,
We in that Name may do and dare.
O Lord of Life and Victory,
Draw us in humble faith to Thee.

South Africa.

Norman Bennet.

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NOTES AND COMMENTS.

The celebration of the end of World War I is this year and onward to include in its thankful remembrance the ending of World War II—combining in its remembrance the great events of V.E. and V.J. days.

But with the memories attaching to these Victory days there will be perpetuated a thankful remembrance of the men and women who have been called to that great sacrifice of life which has made the victories possible: Sacrifices, which include not only the men and women of the Fighting Forces, but all that patient bearing of suffering and death which has been the lot of thousands of men, women and children in the Allied countries. Only very gradually is it coming to be known how great a sacrifice in the home lands has been demanded in order to preserve that wonderful morale which has made possible our victories.

Well, may we keep up a sacred celebration of Armistice Day, giving thanks to God for all His gracious Providence and for that self-sacrifice made so freely in order to safeguard the liberties of the world of man.

PRAYER.

O God our Father, on this day of Remembrance, look upon the unrest of the world and be pleased to complete the work of Thy healing hand. Send peace upon the earth, a deeper and more lasting peace than the world has ever known. Draw all men unto Thyself and to one another by the bands of love. Grant understanding to the Nations, with an increase of sympathy and mutual goodwill, that they may be united in a sacred Brotherhood wherein justice, mercy and faith and freedom may flourish, so that

the sacrifice of those who died may not have been in vain, for the sake of Christ Jesus our Lord. Amen.

The comments in the various Diocesan Magazines on General Synod and the proposed Constitution make interesting reading. On the whole there seems to be an attitude of patience and consideration in relation to the proposal that has to come before the dioceses. Without doubt Bishop Pilcher's contributions to the debates were well received. They were so pertinent to the main difficulty of the appellate tribunal that there is every hope that that special matter will be no longer a dividing issue. The premise that the episcopate alone is the guardian and propounder of doctrine was seen to be untrue to the history of the Church. Consequently the proposed tribunal consisting of laymen and bishops in no way infringes on basic Catholic belief and practice.

In the reviews of the question one episcopal utterance, in our opinion, calls for explanation and enlargement. The Bishop of Wangaratta writes in "The Witness": "Freedom to interpret basic principles can never be sacrificed for the securing of any form of government. The recognition of the Church's right to settle her whole policy and to develop her faith and practice is surely long overdue. The Church in Australia ought to be in a similar position to that which obtains in England, Canada, India, New Zealand, Ireland and Wales."

The prospect is still full of difficulties for "the Winning of the Peace." There is so much that is depressing in the present situation of the Allied Council. There seems to be developing a policy of national self-interest which if implemented will not make for peace in this world of ours. At the same time everywhere there are grounds for fearing a moral debacle. Unrest prevails everywhere, and vice and crime stalk openly and unashamed in our midst. At the same time the Christian is not without hope. As the Bishop of Willochra again so happily writes:—

"If we take a long range view and try to look at the things of time in the light of eternity we shall not be despondent when the prospect before us gives cause for grave concern. Multitudes may lose faith and live for the passing moment, but in the dark-

est hour God will raise up men of vision to guide the feet of those who have lost their way and give them courage once again to face the problems of life.

We should feel happier about the immediate future if the war had brought about a revival of religious faith, but this apparently has not happened. There have of course been remarkable experiences amongst individuals and groups of people here and there, but there has been no revival on a large scale. Probably there is more religious devotion in the hearts of most men than appears on the surface, but nevertheless amongst professing Christians there is not much evidence of enthusiasm for the extension of God's Kingdom. The work of reconstruction and rehabilitation would be an easier task if material welfare were made subservient to the claims of the spiritual world upon our allegiance.

Men are willing to labour day and night for the things which perish, forgetting the warning of Our Lord that he who seeks to save his life shall lose it, but he who is ready to lose his life shall find it. In other words, the man who goes his way through this world for what he can get out of it to satisfy his own selfish aims and desires will find at last that he has gained nothing but has lost everything, even his own soul. On the other hand, the man who regards his life as an opportunity to give and not to get, and who is not concerned about his own self-interest, in order that he may serve God and his fellowmen, will realise himself, and find that life is worth living. By no planning of our own can we bring about a spiritual revival, only the Holy Spirit can do that, but we can pray to be ready for it when it comes.

The story of the Church of England in South Africa does not enhance the history of the Church of South Africa. Our brethren Relentless!

over there who were wise enough to maintain their membership in the Church of England have been adjudged by High Court decisions the true owners of the original property of the Church of England in South Africa. Pressure has been placed upon them all through the past years, and the terms of Communion offered them do not consist with those New Testament principles for which our Church of England stands. In the face of great opposition, often in places where sympathy might have been expected, the little band of faithful Anglicans have maintained their cause amongst white and black Christians. A recent issue of one of their parish papers indicated the relentlessness of the opposition they have to face in maintaining their witness to the principles of the New Testament. The following paragraph is illuminating:

C. OF E. MISSIONS IN NATAL.

Nearly five years ago, the Vicar-General had the unhappy task of dismissing from

the Ministry Joseph Langeni. The sequel to that occurred last month when Langeni and four others sued the Superintendent, Mr. Sutton, and the Rev. Sabelo in the Supreme Court in Pietermaritzburg. A tremendous amount of preparation had been necessary to prepare for such a case; the Vicar-General came down from the Transvaal, evidence had to be collected from the Cape and all over Natal, and there were long sessions with Counsel. All through it was realised that the Church of the Province was interested in the case, and Langeni was constantly in touch with their officials; it is only reasonable to expect that as they hounded the Church of England (by fair means and foul) in years gone by, they are still prepared to go to very considerable lengths to complete the suppression of that Church in Natal. The case was set down for Wednesday, 8th August, and judgment was given that same morning against Langeni, who was ordered to pay costs. As the Vicar-General and his party came out of the Courthouse they were met by a large body of members of the Native Churches, and all joined to give thanks to God, who we knew had heard the many prayers of His people, and had so wonderfully helped us. This matter has put a very constant and heavy strain on the leaders of our Native work, and particularly on Mr. Sutton, who had to bear the brunt of it during the absence of the Superintendent overseas.

Our attention has been drawn to an article on Dr. Wand's appointment to London over the initials of the Bishop of N. Queensland in his Lordship's Diocesan paper. The language of Bishop Feetham's strictures on the men who had every right to make a conscientious protest against Dr. Wand's appointment to London can only be described as utterly unworthy of and unbecoming the high office he holds in the Church of God. We happen to know that amongst the protesters were men of high spiritual and intellectual character.

Mr. Kensit, leader of the Protestant Truth Society, who has made many representations to successive Bishops of London as to extravagant lawless practices in London churches and who entered a considered protest in legal form at the ceremony, subsequently issued the following Statement: "Whilst disclaiming any connection with the turbulent scenes at the Bishop of London's confirmation I feel that the whole procedure needs remodelling so as to give the laity some direct method of challenging appointments to bishoprics. Historically this was no doubt the origin of the ancient ceremony of 'Confirmation' and should now be renewed. The English people are Protestant at heart and resent having a National Church which is a halfway house to Rome. Only by the appointment of a succession of Protestant Bishops can the drift Romewards be stayed."

The Archbishop of Melbourne, writing in the C.E. Messenger, says:

Brightening Sunday.

"I have received a number of letters about the Lord Mayor's proposals for so-called brightening of Melbourne Sundays, and the need for improvement in our accommodation for overseas tourists. I do not like some of the proposals which he has made. Any extension of Sunday labour, except for works of necessity, seems to be against the well-being of the family and the good of the people as a whole.

Then, about hotel trading hours, I believe that early closing was a great improvement on the former opening and closing hours, and I should be sorry to see any extension of the times at present in operation. The Social Questions Committee will be considering the matter. Its members hold a variety of views, and their findings should be representative of the Church as a whole.

The Lord Mayor's proposals have raised a great deal of opposition on the part of the Churches. They show a weakness in the make-up of Melbourne's chief citizen in that his proposals seem to have been inspired by the ungracious criticisms of men from overseas not belonging to our British Empire. We hope that the Archbishop's coupling the Liquor Question with these proposals indicate no sympathy on the part of the Lord Mayor with that dreadful trade which places the acquisition of filthy lucre above the preservation of human life, health and happiness. No thoughtful patriot could wish to go back to the days before 6 p.m. closing which has meant much for the preservation of wages for the upkeep of family and home. We would draw our readers' attention to the revelations of our leading article.

A PRAYER SELDOM HEARD.

(From "The Detroit Daily News.")

Almighty God, as I sit here by the fire this lovely Sunday morning, surrounded by the Sunday paper and half listening to one of the big preachers over the radio, it has just come to me that I have lied to Thee and to myself.

I said I did not feel well enough to go to Church. That was not true. I was not ambitious enough. I would have gone to my office had it been Monday morning. I would have played golf had it been Wednesday afternoon in the summer. I would have attended my luncheon club had it met this noon. I would have been able to go to a picture show if it had been Friday night.

But it was Sunday morning, and Sunday illness covers a multitude of sins. God have mercy on me! I have lied to Thee and myself. I was not ill—I am lazy and indifferent. Amen.

The best of men and the most earnest workers will make enough mistakes to make them humble. Thank God for mistakes and take courage. Don't give up on account of mistakes.—Dwight L. Moody.

THE KING'S V.J. BROADCAST.

"Three months have passed since I asked you to join with me in an act of thanksgiving for the defeat of Germany. We then rejoiced that peace had returned to Europe, but we knew a strong and relentless enemy still remained to be conquered in Asia. No one could then tell how heavy would prove the struggle that still awaited us.

"To-day Japan has surrendered, so let us join in thanking Almighty God that war has ended throughout the world and that in every country men may now turn their industry, skill, and science to repairing its frightful devastation and to building prosperity and happiness. Our sense of deliverance is overpowering, and with it all we have a right to feel that we have done our duty.

Remember Fallen and Bereaved.

"I ask you again at this solemn hour to remember all who have laid down their lives and all who have endured the loss of those they love. Remember too, the sufferings of those who fell into the hands of the enemy, whether as prisoners of war or because their homes had been overrun. They have been in our thoughts all through these dark years. Let us pray that one result of the defeat of Japan may be many happy reunions of those who have been long separated from each other.

"The campaigns in the Far East will be famous in history for many reasons. There is one feature of them which is a special source of pride to me and also to you, the citizens, of our British Commonwealth and Empire to whom I speak. In those campaigns there have fought side by side with our Allies representatives of almost every unit in our great community—men from the Old Country, men from the Dominions, from India, and the Colonies. They fought in brotherhood. Through their courage and endurance they conquered. To all of them and to the women who shared with them the hardships and dangers of war I send my proud and grateful thanks."

"Hearts Full to Overflowing."

"The war is over. You know, I think, that those four words have for the Queen and myself the same significance, simple yet immense, that they have for you. Our hearts are full to overflowing, as are your own. Yet there is not one of us who have experienced this terrible war who does not

realise that we shall feel its inevitable consequences long after we have all forgotten our rejoicings of to-day. But that relief from past dangers must not blind us to the demands of the future.

"The British people here at home have added lustre to the true fame of our islands, and we stand to-day with our whole Empire in the forefront of the victorious United Nations. Great, therefore, is our responsibility to make sure by the actions of every man and every woman here, and throughout the Empire and Commonwealth that the peace gained amid measureless trials and suffering shall not be cast away.

"In many anxious times in our long history the unconquerable spirit of our peoples has served us well, bringing us to safety out of great peril. Yet I doubt if anything in all that has gone before has matched the enduring courage and the quiet determination which you have shown during these last six years.

Towards Better and Brighter Days.

"It is of this unconquerable spirit that I would speak to you to-night. For, great as are the deeds that you have done, there must be no falling away from this high endeavour. We have spent freely of all that we had. Now we shall have to labour and work hard to restore what has been lost and to establish peace on the unshakable foundations, not alone of material strength, but also of moral authority. Then, indeed, the curse of war may be lifted from the world, and States and peoples, great and small, may dwell together through long periods of tranquility in brighter and better days than we ourselves have known.

"The world has come to look for certain things, for certain qualities, from the peoples of the Commonwealth and Empire. We have our part to play in restoring the shattered fabric of civilisation. It is a proud and difficult part, and if you carry on in the years to come as you have done so splendidly in the war, you and your children can look forward to the future not with fear, but with high hopes of a surer happiness for all. It is to this great task that I call you now, and I know that I shall not call in vain. In the meantime, from the bottom of my heart, I thank my peoples for all that they have done, not only for themselves, but for mankind."

SEEK.

1. "Whom seek ye?" (John 18:4).
2. "What seek ye?" (John 1:38).
3. "Why seek ye?" (Luke 24:5).

QUIET MOMENTS.

THE SUPREME QUESTION?

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

The world situation of to-day calls for decision. It is in a highly dangerous state. The transition from war to peace should make us think seriously. The whole moral outlook is profoundly disquieting. Whatever plans are being made by the nations, the great need of a Christian morality is urgent. It is a fatal error to believe that Christian morality can live without Christian doctrine.

All that is wholesome in our civilisation has come from generations of training in the Christian faith. If Faith perishes, then decay of morality soon follows.

All who profess the Christian faith must make up their minds about this. They must ask themselves: Where are we going to stand? On which side are we going to give all our energy?

There is need to clarify our minds on the great outstanding truths for which Christianity stands, we can fill in the details afterwards. To argue about details first will not get us anywhere. Too much time is spent on secondary issues in our Church assemblies.

"What think ye of Christ?" is the supreme question which must be tackled in a serious spirit. Too many people to-day treat this question in a contemptuous or superior way as no other branch of thought is treated.

In other realms of thought, people who have studied the subject are recognised as authorities and their opinions are given due weight. But when it comes to Christianity it is assumed that any public figure is entitled to make pronouncements upon it. These opinions are often gulped down by young people as the final and last word on the subject.

To believe in the Deity of Christ is a tremendous faith, and one not lightly to be accepted. It is, of course, commended to us by the overwhelming consensus of Christian opinion and the impressive weight of Christian experience. We accept the opinion of others on questions of art or music. So with Christianity. We are agreed that there is a God. That He is the author of all good. This is a reasonable postulate, otherwise we could not account for the goodness that is in human nature; unless we are to suppose that man's best is higher than God.

We must believe in a God of surpassing Love and Goodness. The better a man is, the more irresistible is the impulse to help the helpless; succour the needy; raise the fallen.

So we must conceive that God, being Who He is, must be under compulsion of His own infinite love to come to the aid of fallen man. This He has done so effectively in His Son, our Saviour, Jesus Christ. This is a tremendous Faith but it is fully in harmony with man's highest thought of God.

When we examine the life and teaching of Jesus Christ we get an impression of something unique. He stands in a class by Himself. He is unrivalled. He is always the Teacher, the Master, He is never the enquirer. He speaks as One who knows. His teaching is universal, His words deathless. They belong to every race and every age.

His words, spoken in the first century are as fresh to-day. There is power in them; they are spirit and life. Many a man who has been sick of life, broken and helpless, has read His words and they have given him health and restoration.

His words have driven men to action on behalf of stricken humanity. We think of Christ's words about little children, and then of Muller's Orphanages, and Dr. Barnado's Homes.

Every good and noble effort in history, if traced back to its source, has found its inspiration in the Christian faith and ethic. So with regard to Christ's miracles of healing and sustenance. Those who believe that there is a living God and that He holds this world every moment and in every part completely in His control, believe that miracles do happen.

The crowning miracle was the Resurrection. Only the most unmistakable evidence that their Master was truly alive could have rallied the broken and dispirited disciples from hopeless despair. They were ready to die for the truth to which they bore testimony. There would have been no Christian Church and no Easter Day if Christ had not risen. Our faith would be in vain to-day.

We need to realise the truth of Christianity and its relation to life. It is not the power of money, science or politics that will bring a new world. These forces are inanimate. They have dominated and moulded our civilisation in recent years. It is the call of the Son of God to eternal life here and actual adventure, in which the soul of the nation becomes alive; a great

moral and spiritual awakening which alone can give us peace.

We preach Christ crucified. That He died for us. That God raised Him from the dead. That He is alive for evermore. What we think of Him will determine our actions. He asks us, not "understandest thou me?" but "Lovest thou me?" Everything hinges on this. Jesus Christ reduces religion and morality to the simplest terms. He is the supreme test of character. He draws men together in common service and makes them eager to be spent in His work. "What does Christ think of us? What has been our response to His Love?"

GENERAL SYNOD.

(From the "Adelaide Church Guardian.")

(Continued from last issue.)

THE BISHOPS.

If this was the dulllest of the four General Synods I have attended, it was also the most hard-working, for, except on Monday, there were three daily sessions, from 10 to 12.30, 2.30 to 5.30, and 7 to 9.30. The opening service was held on Monday morning when the Bishop of Tasmania preached what was described by the wife of a bishop as one of the most courageous sermons she had ever heard. As there was no microphone until later, the Primate's opening address was scarcely heard by most of the representatives, who are awaiting its publication with interest. It is inevitable that in trying to give a picture of Synod I should begin with the Bishops. "The back bench of Bishops is a blot upon the Church," was the verdict in 1926 of one who is now himself not the least distinguished member of that august body. So sweeping a condemnation cannot of course be taken seriously. But as a humble priest one cannot help wondering whether the bishops have entered in a conspiracy of — at the best — semi-silence. Certainly, it has always been the exception for any lead or clear guidance to come from the House of Bishops, apart from two or three, even on such vital questions as that of the proposed Constitution. Can it be that they are trying to qualify as the "strong, silent men" whom Bishop Stephen commended in 1926, or have they never applied to themselves the advice of the great French preacher: "Commit yourselves, my brothers"? There were twenty-three of the twenty-five bishops present; the see of Grafton was vacant through the regretted death of the scholarly Bishop Stevenson and the Bishop of Ballarat was forbidden by his doctors to face the journey to Sydney in the absence of sleeping berths. He, too, was much missed.

The Primate, I thought, a somewhat unconventional and occasionally autocratic chairman, but Synod had to thank his good humour and his ready wit for tiding it over some awkward moments. The Bishop of Newcastle, who was in charge of the Constitutional proposals, always speaks forcibly, eloquently, and with conviction, and it is a pity that to these gifts as a speaker he does

not add that of extreme audibility. Perhaps he is almost too eager in his utterance! The Bishop of Armidale, looking younger and more cherubic than ever, spoke several times on the subjects of social reform and finance, on both of which he is evidently regarded as one of our leaders. The Bishop of Goulburn—still profanely referred to as "Burgie"—exhales good humour. If, as is not unthinkable, he had been condemned to the auto-da-fe, in the "Ages of Faith," one feels sure that the proceedings would have been conducted with the utmost good feeling and courtesy on both sides! Even when in Synod he gave vent to the most ferocious utterances on social questions he was greeted with indulgent applause by the most trusted reactionaries.

But the loudest applause and the warmest welcome was given to the Bishop of New Guinea as in the Missionary Hour he told once again the tale that can never be too often repeated of the heroism of the martyrs and the witness to the undying love of Christ in His members shown by the conduct of the native Christian "boys." Next to his, the warmest greeting was reserved for the veteran Bishop of North Queensland who looked worn and emaciated after the strain of wartime. The Bishop of Riverina spoke briefly but forcibly, and seems likely to prove a valuable member of the House of Bishops.

SOME OF THE SPEAKERS.

In the Lower House useful work was done by Archdeacon Herring of Bendigo, an old St. Peter's boy, and Archdeacon Best of Ballarat on the Clergy Provident Fund—if that is the right title—but I cannot help wondering whether too much precious time was not spent on the subject considering that Sydney and Adelaide have their own funds. In my opinion at any rate, the Dean of Melbourne, in spite of his quiet manner and unassuming ways, Canon Hammond to whom one would not apply quite the same description, Archdeacon Barrett of Hobart and the two Sydney Assistant-Bishops, Bishops Pilcher and Hilliard, were perhaps outstanding among the clergy. Dr. Price, probably emboldened by his ordeals in "another place," spoke out on a proposal by the Bishop of Goulburn that discharged servicemen and others awaiting employment should be paid the basic wage. He moved an amendment to substitute "an adequate allowance" for the basic wage and "seeking" for awaiting employment, and this was carried. Dr. Price also made a strong appeal that clerical headmasters should not become entirely a thing of the past and asserted his belief that the clergy were sometimes quite as good organisers as the laity. He went on to urge that a theological college be set apart for the purpose of training ordinands for scholastic work and not for parish work as is the case in all Australian theological colleges to-day. I hope this suggestion will be borne in mind. As I hope that a later number of the "Guardian" will publish in full the resolutions adopted by the Synod I shall not attempt even to mention them all here. I notice, however, that as a result of the Synod's taking it upon itself the power of conferring theological degrees, we shall now be able to speak of Dr. Robin and Dr. Sutton, should we feel moved to do so. Personally, I doubt the wisdom of this step, even if Synod was competent to take it. For one thing, it seems likely to defer inde-

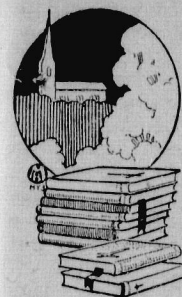
finitely the establishment of a Theological Faculty in any of our Australian Universities. For another, as every religious body in Australia will probably rush to follow our example, theological degrees will probably soon be two a penny, as they are, or were, in America.

PROPOSED CONSTITUTION.

The most urgent business before the Synod was that of the proposed Constitution and it is sad to have to admit that little or nothing was achieved. There was a disposition on the part of some to attribute the failure, in part, to the mistaken tactics of the Constitutional Committee itself. A minority report had been prepared by the Sydney members of the Committee but even the signatories of the majority report were far from presenting a united front to the House. It early became evident that the proposals of the majority of the Committee introduced by the Chairman, the Bishop of Newcastle, deferring indefinitely the appointment of an Appellate Tribunal and creating instead a Board of Reference, constituted in precisely the same way, but only as an advisory body, had no chance of acceptance by Synod, and they were accordingly withdrawn. For myself, I cannot regret this, for it would in my opinion have been a fatal mistake to make Synod itself the judge whether its own legislation was consistent with the declaration in Chapter I of the proposed Constitution. Suggested amendments were also rejected and, when I left on the afternoon of the last day, I was, and still am, in doubt as to what, if anything, was achieved. It looks as though provincial action might be the next step, and this many of us are inclined to deprecate between the different sections in the Australian Church. It only remains to say that although no conclusion was arrived at, there was a much better tone in the discussions than sometimes in the past. We must go on hoping and praying that the day will come when it will be no longer true to say, as the Archbishop of Canterbury did the other day, that the Church in Australia is the only church in the Anglican Communion that has not achieved self-government.

ELIZABETHAN PRAYER FOR OUR ENEMIES.

Most merciful and loving Father,
We beseech Thee most humbly, even with all our hearts,
To pour out upon our enemies with bountiful hands whatsoever things Thou knowest may do them good.
And chiefly a sound and uncorrupt mind,
Where—through they may know Thee and love Thee in true charity and with their whole heart
And love us, Thy children, for Thy sake,
Let not their first hating of us turn to their harm,
Seeing that we cannot do them good for want of ability.
Lord, we desire their amendment and our own.
Separate them not from us by punishing them,
But join and knot them to us by Thy favourable dealing with them.
And, seeing we be all ordained to be citizens of the one everlasting city,
Let us begin to enter into that way here already by mutual love,
Which may bring us right forth thither.



AMONG GOOD BOOKS.

17. THE LIFE OF MOZART, by Edward Holmes

A writer feels that he owes an apology to Mozart when he tritely says that he holds an unchallengeable place among the immortal composers. Holmes in his biography, enables his readers to appreciate why this is so. Many biographies of musicians and composers are written, and quite rightly so, for those who have the requisite technical knowledge to appreciate them. Holmes' work has the added advantage of being both good literature and full of anecdote and interest for the average lover of books and good music.

This life of Mozart is one of those books which, after reading, leaves a deep sense of frustration and vague disappointment. Wolfgang Mozart was one of those unfortunate geniuses who, although acknowledged to be such, was never adequately recompensed for his services to mankind. Although he was patronised by all the great houses of Europe, from the Emperor down, he lived in an age when such patronage carried valuable emolument only for the fawning sycophant. Mozart was one of those frank, generous, open souls, who knowing his own ability and worth and refusing to debase his art for mere gain, lived ever hoping to find a patron who would honour him and employ him purely for his art's sake. He died a bitterly disappointed man. The Europe of 1756-1791, his lifetime, was passing through degenerate and ungenerous times.

Perhaps the clearest utterance which the noble Mozart gave forth, expressing his oft-disappointed hopes, was in a small note which he wrote to the Emperor Joseph. He enclosed it with one of the receipts for his stipend and it read, "Too much for what I do, too little for what I could do."

Both Mozart and his father, although devout Roman Catholics, were keen members of a lodge of freemasons in Vienna. Evidently, the lodge at that period had not fallen under the ban of the Roman Church. The



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reader is struck with the deep piety of the composer's nature and it seems to be practically devoid of the usual signs of superstition usually evident in the followers of so decadent a religion. Of Mozart Senior's training of the youthful Wolfgang we read, "From the time that the first parental tears of joy and wonder bedewed his cheeks, his whole life was a course of self-sacrifice, anxiety, and forethought; animated by high religious principle, he believed himself to be discharging a sacred trust." How different this is from the modern spirit by which parents of talented children often seek only pecuniary advantage or passing honour. That sense of divine trusteeship is something this troubled age needs to recover in all its relationships.

PERSONAL.

Mrs. Herbert Bailey, a daughter of the late Archdeacon Adams, has been appointed President of the Mothers' Union in the Diocese of Willochra.

The death is announced of Mr. W. J. Picken, of Whyalla, S.A., for many years a lay reader at Port Lincoln, S.A.

Rev. Maurice Green, of Elmore, in the Diocese of Bendigo, has been appointed Assistant State Secretary to the C.M.S. of Victoria.

We regret to learn that the Rev. T. Knox, rector of Rockdale, N.S.W., has been ordered a complete rest by his medical adviser.

We congratulate the Rector of Balgowlah and Mrs. W. J. Owens upon the promotion of their son, Stanley, to the rank of Lieutenant-Colonel and Assist. Adjutant and A.Q. to the Sixth Division in New Guinea.

The Rev. Canon L. E. Parsons, formerly Dean of Capetown, has been appointed General Secretary of the Society for Promoting Christian Knowledge, and will take up his new duties on October 1. He succeeds the Rev. Canon G. L. Gosling, who is retiring after 35 years' service.

The Rev. L. P. G. Smith, Curate at S. Augustine's, Unley, S.A., has accepted the invitation of the Bishop of Riverina (the Rt. Rev. C. H. Murray) to become rector of Wentworth, N.S.W. Mr. Smith will begin his new duties on Tuesday, December 18.

"On November 1st there will be a celebration of the Holy Communion in the Cathedral, at which I shall be assisted by the Bishop of Aotearoa. It will be remembered that Bishop Bennett preached the sermon at my Consecration on All Saints' Day five years ago, and as we meet at the Lord's Table on this anniversary I hope many of you will be there with us, and that all of you, wherever you are, will seek from God His blessing on the ministry to which we believe He has called me. I am particularly happy that Bishop Bennett will be visiting the Diocese at that time and will be able to share in the service."—Bishop of Nelson's Letter.

The Rev. and Mrs. Laurence Pullin, formerly of Kembla (Dio. of Sydney), have arrived safely in India, and have taken up residence in Mesulipatam in the south of India in order to begin their language study. Our prayers are specially needed for them both as they begin their arduous and difficult task. Their address now is c/o C.E.Z.M., Masulipatam, South India.

It is expected that the Rt. Rev. E. H. Burgmann, M.A., Bishop of Goulburn, will take up residence in Canberra this month. Goulburn will remain the See city.

The Rev. G. G. O'Keefe has been appointed Commissary for the Bishop of Rockhampton (the Rt. Rev. F. L. Ash).

Our sympathy is extended to the Rev. and Mrs. Guy Lennard, of Narromine, on the death of their little son in The Children's Hospital, Sydney.

We desire to express our sincere sympathy with the Rev. M. A. Warren, of the A.B.M., and Mrs. Warren, on the death of their son, Lindsay, whilst a prisoner of war in Japanese hands, which has just been reported.

THE AUSTRALIAN CHURCH RECORD, LTD.

NOTICE is hereby given that the Ordinary General Meeting of the Shareholders of the Australian Church Record, Ltd., is duly called for Friday, 9th November, 1945, at 4.45 p.m., at the Company's Office, Diocesan Church House, George Street, Sydney.

The Annual Balance Sheet will be presented at the meeting and an election of Officers for the ensuing year will duly follow.

TO AUSTRALIAN CHURCHMEN

THE LIQUOR "REFORM" BILL!

In 1900, Australia's Liquor Bill was £14,313,625 according to the Official Estimates: for the year 1942-1943 it was £49,709,976. Such an amazing increase calls for explanation. It is obvious that the Liquor Traffic is a privileged monopoly as well as a lawless one, and no doubt its lawlessness has been a contributing factor to its growing privilege. Privilege is either a reward for special service to the Community or is obtained by some other means. It is common knowledge that the Liquor Traffic gets what it wants by paying for it. Despite the evidence of increasing sales shown in the above figures, the Traffic's appetite is not satisfied and so there is much speculation as to what form the new drive for increased facilities will take under the name of "Reform." The Rev. C. H. Tomlinson, President of the N.S.W. Temperance Alliance, drawing attention to these matters, urged that a Royal Commission be set up to investigate the activities of this anti-social monopoly. He pointed out that despite their lax enforcement, the existing law had much to commend it, but the Traffic is not satisfied with the existing law, it is determined to have it overthrown. To this end a Committee of three public servants has been set up to draft proposed alterations to the Liquor Act. In the course of a broadcast from 2CH on Sunday, 2nd September, Mr. Tomlinson said: "Let me introduce Mr. Claude Henry. Mr. Henry has submitted a proposed amendment to the Liquor Laws to the Premier and the Press has told us that Cabinet has been considering it. Mr. Henry says he has been associated with the Liquor Traffic for forty years and he advocates that a Commission be appointed. I quote his own words: 'What should be done with this new Liquor Act is to call a Commission to hear all classes of evidence from the general public, and then make the Act on such recommendations.' But now I must tell you what Mr. Henry has to say on Local Option. You remember that Local Option became Law in 1905 and was suspended in 1916, and that the suspension was removed by what is known as the 1928 Continuance Act, which left it for the Cabinet to proclaim the date on which the

Act should come into operation by publishing it in the Government Gazette. This simple thing has not been done. And this is how Mr. Henry proposes to deal with it. I quote: 'Local Option—this part of the Act to be done aay with and no vote to be given to the public to carry reduction or no licence.' How do we know that the Government is not about to do exactly as Mr. Henry suggests? Let us see what Mr. Henry has to say on Tied Houses, section commonly known by the title of 'Beneficial Interest.' I quote the Act: 'If any person at any one time holds a beneficial interest whether in the name of himself or any one else, in more than one licence for the sale of liquor under this part, he shall be liable, for every day during which he holds such interest, to a penalty not exceeding five pounds.' That is the end of the quotation. **If this section of the Law had been obeyed there could not be a liquor monopoly.** In spite of this Law the breweries now have an interest in practically every licence in the State. This is surely a matter to be investigated by a Royal Commission. Now see how Mr. Henry proposes to deal with it. I quote: 'Under the present Act, a person is only allowed to hold one licence and no other interest in any licence. This is to be done away with to allow a person to do what he likes with his own money, and be allowed to have as many as he likes as long as he finds a proper manager to run the business, just as retail stores are run to-day.' That is the end of the quotation.

Thus Mr. Henry agrees with me as to the interpretation of the section, namely, that it is against monopoly. Mr. Henry's treatment could scarcely be described as judicial. But surely it is a matter for a Royal Commission to deal with. Why does not the Government or the Press tell us something of this matter? Here again may be further cause for haste by the one Party and silence of the other. There is yet another aspect which is of great importance from a democratic point of view—this is the removal of licences. At present the law is that no more new hotel licences may be granted in N.S.W. This was done to enable the breweries to complete their monopoly

over the hotels and licences, and to keep away outside competition. Now the Traffic does not want any more new hotel licences, but desires to remove some from one district to another. The State is divided into licensing districts, and at present, a licence may not be removed from one licensing district to another. In the days when new licences were granted there was a section of the Liquor Act which afforded a measure of protection to the people. Under it, before a person could make application for a new licence, he had to obtain the signatures of at least half the electors living within a mile radius of the site on which he proposed to have the hotel. There were certain other conditions also attached to the application. Now this is what Mr. Henry proposes to do with all of these democratic provisions safeguarding the rights of the citizens. Under each and every one of them he writes this simple and profound formula, I quote his words: 'This portion of the Act struck out.' Yes that is so—this portion of the Act struck out. Could you believe it? Mr. Henry suggests that the power to take a licence from one district and place it in another be put in the hands of the Licensing Board. For example, Roseville, which has no hotel, may wake up one morning to find itself the possessor of one. Mr. Henry surveys the whole State and mentions the Districts which could spare a licence or two and also the Districts that could do with a new one. Here is a sample list of Districts which he suggests require another hotel each: — Chatswood, Pymble, Waitara, Gordon, Hornsby, Eastwood, Concord West, Neutral Bay, Mosman, Clifton Gardens, St. Leonards."

The Synod of the Diocese of Sydney had something to say about the Liquor problem, and at its last session on the 21st August, passed the following Resolution: "That this Synod requests the Government of N.S.W. to appoint a Royal Commission to investigate fully, and report on the political and financial activities of the Liquor Traffic, and to examine thoroughly the Liquor Traffic's influence on our War Effort, political life, and national morale, and the administration of the liquor laws, the commission to present its report and recommendations to the Parliament of New South Wales." The Synod also decided that the terms of the Resolution be conveyed to the Government by a deputation, and on Friday, 19th October, a deputati-

consisting of Bishop W. G. Hilliard, Canon T. C. Hammond, Rev. R. W. Hemming, Rev. B. G. Judd, Mr. Francis Wilson, waited upon the Minister for Justice, Mr. R. R. Downing. They expressed their concern at such matters as the continued failure to make Local Option operative, despite the fact that it is on the Statute Book. Among other things it was pointed out that there is no popular clamour for a later closing hour and an increase in facilities could only lead to the conclusion that sectional pressure had forced the Government's hand. The alleged financial pull which the breweries are said to exert on Political Parties was referred to and one speaker reminded the Minister that no less than 357,000 people had voted for the total abolition of the Liquor Traffic at the Referendum on this question. It was made clear that there was opposition to any and all extension of drinking facilities and that to leave six o'clock closing on the Statute Book and seek to get round it by some devious by-passing means was not in the best interests of the Community.

EVANGELICALS AND EVANGELISM.

(From an Address by the Archbishop of York, at the Annual Meeting of the Church Pastoral Aid Society.)

The Evangelical Party, which is represented in this Society, has before it a very special contribution to make to the Church in the days to come. If I were to ask, What are the great characteristics of the witness of the Evangelical Party? I think I should take these three.

First, they witness to the necessity of Evangelism. There must, of course, be in our parishes the building up of the faithful, and the perfection of worship. But in a living Church there always must be the living spirit of Evangelism, the going forth seeking for souls so as to turn them to Christ. And never has there been greater need of this than in our nation at the present time. For reasons into which I need not go, there are great masses of our fellow countrymen who are to-day ignorant of the bare facts of the Christian Faith, and whom the Christian Churches have never reached through the ordinary parochial organisations. I am certain that the great task in front of the Church in the days after the War is the work of Evangelism. Pas-

toral work in the parishes must, of course, always go on, but the work of Evangelism must play even a greater part; there must be the going forth from the congregation of the faithful, those who have accepted the Gospel, to win those who do not at present know Christ as their Lord and Saviour. When I have been speaking to the Chaplains overseas about the problems which will await them when they return home, again and again I have emphasised this—that the great task in front of the Church in the days to come is the work of Evangelism, both at home and overseas.

Evangelicals and Conversion.

Then, secondly, the Evangelical Movement has always stood for the conversion of individuals, the conversion of them to the Lord Jesus Christ. I am enthusiastically an advocate of Church reform. I believe that Church reform on a drastic scale, is absolutely necessary. I am not going into that now; but I am even more certain that no Church reforms will be effective without personal conversion. Our Church reform is not an end in itself; it is a means to an end; it can never take the place of the conversion of individuals. Not long ago a man who had written a well-known book about planning in the post-War world, was asked a question: "What about the planners?" And he replied: "It is the thought of the planners which really terrifies me. I can think of the plans, but I know that they will be useless without the planners, the right kind of people to carry them out." I know that all our post-war schemes for a new order, and for Church reforms, will be quite useless unless there are a sufficient number of converted men and women to carry them out, and to bear their witness to their Lord and Saviour.

Evangelicals and the Bible.

There is another characteristic which always strikes me in connection with the Evangelical movement, and that is its knowledge and love of the Scriptures. I do not mean to say that this is the peculiar and special prerogative of the Evangelical Party. There are other parties, and those who belong to no parties, who have the deepest veneration for the Scriptures, and who find in them the source of eternal life. But I think it is true to say that the Evangelical Party has always laid special stress upon the appeal to the Scriptures. To-day there are great

multitudes of our fellow countrymen who are ignorant of the Scriptures; they have never read them; the Bible to them is an unknown Book; they fail to recognise the simplest quotation from the Bible. More than once I have heard quotations from the Bible ascribed to Shakespeare or to some other writer. Those who believe that the Bible is, indeed, the Word of God must do their utmost to bring others to know it, to read it, to understand and to love it.

Evangelicals and the Church.

Now this Society, in providing clergy for the parishes of the Church of England, is providing workers who will specially lay stress on the work of Evangelism, Conversion and the love of the Scriptures. I am certain that the Evangelical Party has got to make a priceless contribution to the work, and to the building up of Christianity in this land. You can, indeed, lift up your hearts in thanksgiving to Almighty God, for all that you have been able to do in the past. The Report, to which you have just listened, should fill you with encouragement. This great meeting to-night, notwithstanding the rain, should also be a real cause of encouragement, showing how deep and real is the interest of many in the cause of Evangelism.

Now to-day, as the War in Europe draws to an end, and as we see the judgment of God working itself out upon the nations which have defied His eternal laws, we must remember that we who have been called to be God's agents in executing His judgments must ourselves see that we, and that our nation, follow faithfully in the paths of righteousness and justice and mercy. It is the Christian faith, and the Christian faith alone, which will lead the peoples of the world into the fellowship, the peace, the joy and the righteousness which God demands from us.

A.C.R. PUBLISHING FUND.

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Bishop Halford, of Brisbane, who is the original Bush Brother of Queensland, celebrated his 80th birthday in June, and it is expected that he will take part in the Jubilee Thanksgiving in Queensland, which the Bush Brothers will celebrate in 1947.

THE GOSPEL AND MODERN YOUTH?

"A good teacher always proceeds from the known to the unknown." In presenting the Gospel to modern youth this is worth remembering. When Peter presented the Gospel to the Gentiles he remembered that they were ignorant of and disinterested in the Old Testament Scriptures, and another point of contact was used in order to arrest them. Preaching to the Jews, he deliberately related the Gospel to the Hebrew Scriptures with which they were familiar.

If we are to gain the ear of youth, we, too, who seek to win them for Christ, must find a point of contact, be it friendship, sport, science, topical events, ambition, pleasure, fashion or business.

Having found a point of contact and gained their interest, we can follow our Lord's method with the Woman at the Well, and from a common starting-point direct their thoughts to spiritual matters, and finally to Christ Himself.

The question is just how we are to proceed to impart the simple facts of the Christian faith as related in the Bible. Its setting, language and thought are, for the most part, foreign to the youth of to-day.

We must endeavour to translate the Gospel into modern thought and simple language and make our presentation in an attitude of love and not of condemnation. We need to remember that while the older generation, who have more of a religious background, may be deliberately rejecting God and choosing for self, the younger generation see and hear little or nothing of Christian teaching or living in the home. They may never have attended Sunday School or Church, and possibly attend Day School where Bible teaching is either crowded out altogether or distorted until its original meaning, purpose and power is entirely lost. Their blasé independence and apathy towards things spiritual are due mainly to ignorance. Unless we maintain this sympathetic attitude, youth with its non-Biblical background and prejudice will find our presentation unintelligible and us ourselves boring personalities. This was proved by a recent Rally held in an industrial town, when an attempt was made to reach the non-church-going young people with the Gospel. A good choir volunteered its services and numbers

of young Christians contacted and brought in youth of all descriptions. The singing was excellent and enjoyed by all, but a great opportunity was lost by the evangelical speaker who proceeded to preach the true Gospel, but with such vehemence and with such profound theological phraseology that the message was quite unintelligible. His remarks were punctuated with fierce thumpings on—what youth still recognised to be—the Holy Bible, with the result that youth's back was completely put up, and, as far as one could see, the united effort of the young Christians and others made entirely futile. A tactful chairman thanked God for the speaker's faithfulness to the message—Agreed! But one felt he had been very unfaithful to expectant youth, Christian and otherwise.

A second venture was met by a similar disappointment when another speaker's presentation of the Gospel and personal attitude were quite unrelated to his youthful, delightfully "tough" audience. Long before the end of the meeting almost all of the raw youth had vanished into the night. A complete bore! was the youthful verdict. An attitude much more unhealthy than keen opposition. Will these young people respond a third time? Will disappointed Christian youth be prepared to make the effort to ask them?

We must preach the Gospel at all costs and in all its fullness, but surely our method of approach and presentation must be governed by the nature of our audience.

Our immediate aim should be to make youth God-conscious, and to arouse in them a sense of need. Our ultimate goal should be not only to lead them to receive Christ as a personal Saviour, but, also, that they should grow in knowledge and experience of Him by carefully studying the Word of God for themselves. Unless we lead them to this, all our efforts at contacting and presenting the Gospel will be worse than useless. We shall do more harm than good. Translation is only a part of the process whereby the scholar learns a language, but to quote Dr. Andrew Murray, "The scholar who trusts to translations will never become a master of the language he wants to learn. A race of Christians will be raised up to whom the language of God's Word, and with that the God Who spoke it, will be strange."

We must get down to youth and become familiar with their minds, in order that we may know the avenue along which the Gospel of Christ's love and salvation may best travel to their consciousness, but we must ever bear in mind that Christ descended that we might ascend with Him. The scope of salvation is from the uttermost to the uttermost. We must stoop low only that we may lift high; and resort to a translation of the Gospel into modern terms in order that the hearer may in time more readily understand the original and be able to read and speak its language for himself.

Biblical terms should not be dispensed with, but neither should they be used to young believers or non-believers without a clear explanation of their meaning. Such terms as salvation, redemption, regeneration, conversion, grace, reconciliation, sanctification and consecration need defining. The young student is advised never to use a word of whose meaning he is ignorant. If we applied this to our Biblical vocabulary, how many terms should we have to investigate before setting out to address youth?

When studying the Bible at our local Youth Fellowship, we find it necessary to spend a good deal of time discovering the real meaning of Scriptural terms in order that the young people may read the Bible intelligently and value its language.

Finally we need to remind ourselves that "the Gospel is not taught but caught." However much we may study youth and seek to make the Gospel clear and simple, if we ourselves are not in vital touch with Christ, Who is the very heart of the Gospel, relying upon the Holy Spirit to reveal Him to those to whom we speak, we shall remain powerless and ineffective in winning them for Christ.

At a recent Camp for Secondary Schoolgirls from thirteen to seventeen years of age it was an insignificant and obscure missionary candidate whom God used to the conversion of twenty-two of the girls. The one outstanding quality observed by all was her absolute devotion to Jesus Christ. Her point of contact was love. — From "Church & People."

We desire to correct a statement in our last issue re Mr. F. L. Dexter Homan, resigned as Chairman of the C.M.S. in Victoria, owing to ill-health. We are glad to know that Mr. Homan's health is good. The statement he made was that he did not seek re-election.

A Great Gathering.

17th REFORMATION RALLY, SYDNEY.

(Communicated.)

There was a large attendance in the Chapter House, Sydney, as early as 7 o'clock to hear Miss Monica Farrell give an illustrated address on the place of the Bible in the life and worship and work of the English people.

There is probably no theme more important than this at the present time. We must keep the word of God central. A few of Miss Farrell's pictures showed English Bishops being burned alive during Queen Mary's reign. Miss Farrell lamented that there were not more bishops in Australia to-day with the same convictions and spirit.

When 7.45 arrived and the evening meeting began every seat in the Chapter House from floor to ceiling was occupied, and so were a large number of extra chairs brought over from the Worker Building. Not a few people were content to sit on steps and on corners of tables and on other improvised seats, while the dais was crowded with clergy.

It would be hard to find two speakers who would balance each other better than the two who occupied the platform that evening. Their subjects, too, were complementary. Each assisted the other.

Bishop Pilcher, at present the Archbishop's Commissary, gave a thoughtful account of the life and work of Archbishop Cranmer showing the place of the great Archbishop in the life of England and of the English Church. In doing this Bishop Pilcher rendered a much needed service.

There is no Englishman that is so persistently and virulently attacked by Roman and pro-Roman writers as Archbishop Cranmer. Cranmer and his work needs to be constantly explained and defended.

The Bishop showed that it was chiefly through the influence of Cranmer that the Great Bible was authorised and set up in Churches by authority in 1539, only three years after the martyrdom of William Tyndale, its leading translator.

But undoubtedly Cranmer's greatest work is his part in giving us our Book of Common Prayer, and in the English tongue. Here his hand was dominant.

Canon Hammond spoke on the Book of Common Prayer. He deprecated the constant attacks being made on the book by sacerdotalists in our own Church. This, of course, is common knowledge. Every attempt is being made by the enemies of evangelical and protestant religion within our church to belittle or set aside the Prayer Book.

The Canon dealt chiefly with the order for Morning and Evening Prayer and the order for Holy Communion contrasting these with the services in the pre-Reformation Church. The speech was both informative and inspiring.

It would not be too much to say as was said by one speaker at the recent General Synod that we have here two systems of religion, one system centralises the Mass. The other centralises the Word of God. These two can never be reconciled. And the reason is obvious. One of them is not true. The Mass is not a Sacrifice appointed by

God to atone for the sins of the living and the dead. The Canon quoted the beautiful opening words of the Prayer of Consecration in the Communion Office, where the worshipper acknowledges and confesses the all-sufficiency of the one sacrifice for sin made by our Saviour on the cross.

It is a great loss to our church and nation that our people are, broadly speaking, so ignorant of the Bible. Next to that is the loss due to a too general ignorance of the contents of our Prayer Book.

His Grace the Archbishop of Sydney was to have presided at the Rally, but is now visiting his old diocese in China to assist in special celebrations there. His place was taken by Bishop Hilliard. The Bishop in his "Chairman's Remarks" gave four sound and telling reasons why we should commemorate the Reformation of the 16th Century and thank God for it.

To Canon Robinson was assigned the task of thanking the chairman and speakers. He took the opportunity of appealing for more subscribers for the "Church Record." He also strongly recommended those present to read Professor Pollard's book on Archbishop Cranmer. It was obvious that the Canon was tempted to tell us an interesting incident from that book and although encouraged by some of his hearers to do so he refrained. The continued interest of the audience at so late an hour was a testimony to the power of the meeting.

The Reformation Observance Committee are to be congratulated on their 17th Annual Rally and especially so the present secretary the Rev. Gordon King.

Prior to the gathering in the Chapter House a tea for a limited number was pro-

Proper Psalms and Lessons

November 11. 24th Sunday after Trinity.

M.: Prov. viii 1-21 or I Macc. ii 49; Luke xvii 1-19 or I Cor. i 26 - ii end. Psalm 136.

E.: Prov. viii 1 and 22 - end or ix or I Macc. iii 1-26; John x or James iii. Psalms 140, 141, 142.

November 18. 25th Sunday after Trinity.

M.: Prov. xiii or I Macc. iv 1-25; Luke xxii 1-38 or I Cor. iii. Psalm 143.

E.: Prov. xiv 31-xv 17 or xvi 1-19 or I Macc. iv 26-35; Luke xxii 39, or James iv. Psalm 114.

November 25. Sunday next before Advent.

M.: Eccles. xi and xii; John xix 13 or Hebrews xi 1-16. Psalms 145, 146.

E.: Hag. ii 1-9 or Mal. iii and iv; John xx or Hebrews xi 17-xii 2, or Luke xv 11. Psalms 147, 148, 149, 150.

vided in the Cathedral Choir School. About 100 were able to be present. This year some helpers from the Ladies' Home Mission Union under Deaconess Baker were responsible for the tea and it was a decided success.

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Churchman's Reminder.

"To God belong the East and the West."
—for God is omnipotent."—The Koran.

"Lo, I am with you always."—Our Lord Jesus Christ.
November.

11—24th Sunday after Trinity, also known as Armistice Day. Armistice, with Peace Day of the late War, remind us that behind these wars is sin as the chief cause of bloodshed, and that God manifestly used the Allies to uphold His Kingdom of Liberty and Love, by opposing the powers of sin.

25—25th Sunday after Trinity. Collect, Epistle, and Gospel for 6th Sunday after Epiphany. The spare Sundays arranged for by Collect, Epistle and Gospel for several Sundays after the Epiphany provide, as on this occasion for an extra Sunday after Trinity. This beautiful Collect reminds us that eventually Christ will destroy all the works of the devil.

THE BIBLEMAN'S CORNER.

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

THE BIBLE CAN DO MUCH TO HEAL GERMANY.

Germany, which contributed so much to Reformation thought, is to-day in desperate need of reformation. "The Bible," wrote Dr. Carl Stifter of the New York Bible House, "is no new book to the German people. Luther's Bible is one of the miracles of literary creation, and has wielded an immeasurable influence upon the nation's life. Some of this influence survived Nazism."

If there is a spiritual hunger among some of the German people, and there are signs that this is so, then the challenge comes to the Christian Church to give back the Bible to the people through the Bible Societies. "The spiritual hunger must be met with the best food we have to give." Dr. Stifter adds, "If Clausewitz's 'On War' and Hitler's 'Mein Kampf' have made the German people beasts and brutes, then with all the shining witness of 1900 years of history, let us give them back the Bible and help them to produce a generation of decent men."

BOUND IN THE BUNDLE.

When justice has pronounced her impartial verdict, and the guilty have been punished, there remains the necessity of a positive and healing treatment of the masses in the conquered lands. Vengeance dictates unrelenting suppression, but mercy hears the cry of the hungry and homeless. When General Montgomery tells us that millions of German people may die of disease, he also fears that the occupation forces may provide many victims also. Henry Morgenthau, Junior, wrote recently: "If we have learned nothing else from the frightful experience of war, we should have learned

that we live in an integrated world. It is a world which cannot exist half slave and half free. Neither can it exist half prosperous and half impoverished." His remarks were related to the soulless business of world trade and he summed up "We must come to the help of our friends in peace as we did in war, and for the same sound enlightened selfish reason — for our own defence." Christian thought will carry this further and say the conquered lands must be included in rehabilitation of trade and character. One might add that careful oversight must be employed to prevent recovery activities including designs of war.

WHAT HAS THE BIBLE SOCIETY TO SAY.

Dr. Stifter continues, "If there is one thing sure in this troubled world of 1945 it is that we have another battle to win in Germany. It is the battle for her re-education. It is going to be a tougher battle in some respects than the bloody one we have just finished. For one thing we are not going to be so dramatically united behind it as we were behind our armies and our airmen. And for another thing we do not have the experience in nation re-building that we have in warfare. And for still another, it may fairly be said that never in modern times has a great nation been so completely ruined as has Germany by its folly of prolonged resistance. There seems to be no place to start.

Nevertheless, there is a place to commence. It is the natural hunger of the human heart for a knowledge of the truth. And when has any nation been so starved in heart and mind as the German people have been for the past twelve years? Harold Guinsberg, the director of the office of War Information publications, said recently, "The intense desire of the people of Europe for the truth is pathetic. Information is the thing that these people want first after food." A recent newspaper writer of German descent who has been questioning all sorts of people in Germany since VE day radioed back his report the other day. In it he said that possibly the largest group of people are those who felt that they have suffered enough and would like to be left alone to rebuild their lives.

The nature of a nation's life is not determined by what land it occupies, or what is the colour of its people's skin or the shape of their eyes. What books they read determines the interests of a nation. The Germans have been fed on lies for half a generation. Now there are many among them who are hungry for the truth. They have been enslaved by falsehood. Now there are not a few who are ready to listen to the truth that makes men free. Here lies our opportunity.

The only element in German life to hold out to the end against Hitler's rule was a branch of the Christian Church. In 1934 when the screws of the crushing Nazi machine were beginning to be applied to

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CORRESPONDENCE.

CREMATION AND THE CHURCH OF ENGLAND.

(To the Editor, "Church Record.")

Dear Sir,

I thank you for your previous favour in publishing a letter, re the above subject, and again ask a repetition. My letter on the above subject, which appeared in the "Church Record" on June 14th, met with no reply, much to the disappointment of myself and others. If the Church cannot give leadership on a subject which perplexes so many people, what court of appeal have we? Is the Church lacking conviction? It is not a subject for controversy? It is a straightforward question, requiring a straightforward reply. To state, as some do, that there is nothing against it, is no justification for it. In the days of our Lord, the probability was, it was not the practice of Christians. Consequently, no voice was raised against it. That it is a Pagan practice is familiar to most people. In the book of Common Prayer the following is part of the Service for the sick, where the Minister rehearses the articles for the sick—the resurrection of the flesh and everlasting life after death, which the sick person shall answer. All this I steadfastly believe. Let us be consistent—Cremation is either right or wrong for the Christian. That the crematorium compares favourably with the Japanese Temple was stated recently, and is in my opinion appropriate. Man has become a law to himself, hence the independence in thought and action which is prevalent to-day.

Faithfully yours,

ELIZABETH F. MORTON.

OUR ABORIGINES.

(To the Editor, "Church Record.")

Dear Sir,

With the demobilisation period at hand considerable interest is being shown in the plans for reconstruction. One would like to hope that the result will be a better and more friendly world. There is one sphere, however, in which I, as a Christian, am deeply concerned. I speak of the possible post-war Australia as it will affect the aborigines.

I have seen something of the living conditions and mission work amongst our natives in four states of our Commonwealth, but, in spite of some really good work by undenominational missions my heart has been filled with sorrow.

The natives and half-castes have been cruelly treated by the police and early (and later) settlers. They have often been misunderstood by those who would help them. And for some very shallow reason little attempt has been made to evangelise them in their own language.

Is it because of some superficial emphasis on the word "foreign" that we must put our mission work amongst the natives here on a low priority? Do they not come within the scope of "all the world"? Is it considered absolutely unnecessary to send a doctor or a nurse to our own people? Charles Dickens has some very cutting remarks in one of his novels about those who attend meetings in connection with the spreading of the Gospel amongst the heathen, but who neglect their own homes. Some of his remarks would apply here.

the churches, a great body of Protestant pastors declared that, "Jesus Christ," as He is declared to us in Holy Scripture, is the one Word of God which we must hear; that in life and death we must trust and obey." With these convictions unchanged, thousands of pastors in Germany resisted the Gestapo were arrested and interned, many of them meeting violent deaths.

DEMAND FOR GERMAN SCRIPTURES.

Little wonder also that the Bible Society now that the gates to the lives of the German people are beginning to open again, is overwhelmed with requests for the Word of God. Dr. W. A. Visser t'Hooft, Secretary of the World Council of Churches, speaking at the American Bible Society's 129th Annual Meeting stated that the American Chaplaincy department in Paris had called for 500,000 New Testaments for German prisoners of war. Dr. Visser t'Hooft could scarcely believe it, but he verified the need through sources he could trust and pled with us, his American friends, to do all in our power to supply the Scriptures to the German people.

In the coming months, if not years, we are going to be reading articles and books and listening to fervent speeches about what to do with Germany. Just now we are wallowing through a mire of hatred and revenge. Our task of reconstruction is going to be a hard one and a long one. But it must be done if we are to have the lasting peace for which we pray. Germany is not going to disappear. Nor can she be forever policed and repressed. Impossible as it now seems she must arise and regain her statehood and her self-restraint. And I am dismayed to find so many of those who are regarded as authorities in this field proposing every measure under heaven except the one without which there is no hope of success in the gigantic task. If Henry M. Warner is moved to go to President Truman and suggest that motion pictures might be used in enemy countries after the war to help develop "human beings out of barbarians" then the least thing that the Christian people can do is offer the Bible to our heathen enemies.

WHAT CAN I DO?

Are you asking yourself "What can I do to help rebuild this shattered world?" The answer is in the words of the Scripture, "If thine enemy hunger, feed him." Can we who believe that there is no other name under Heaven whereby men must be saved, do less than feed our enemy's hungry heart with the Bread of Life?

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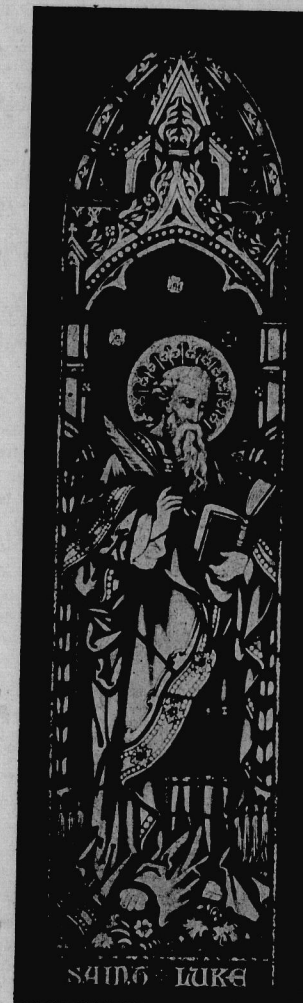
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God forbid that the impression should be given that I decry the money spent in China, in India, in Africa. I do not, but I do question whether an African soul is any more precious in the sight of God than a native of Australia. I do question whether the yaws of an Indian should be treated while the Australian native must suffer unheard. It is true that the C.M.S. has commenced on a bigger and better plan for the future work but it has taken a long time and, in any case, the whole cause of the trouble cannot be laid at the doors of the missionary societies. Partly from ignorance and partly from the unscriptural and unethical our emphasis on "foreign" missions the impression seems to be that anything will do for our natives.

This is not only tragic in the national sense but far in our tragic spiritually. Will the Christian community awaken to the fact?

Yours faithfully,

H. R. SMITH.

PRAYERS AFTER VICTORY.

(Printed by courtesy of the Australian Broadcasting Commission.)

Prayer of Thanksgiving.

Let us lift up our hearts in a full tide of thanksgiving to Him who made us strong in the days when our earthly weapons failed us; who sent us leaders of faith and vision when the outlook was darkest; who made bold in sacrifice the few until the many were strong; let us thank God who made plain to us the evils that we fought against, and ask Him to make clear to us those sins and defects in ourselves which we must overcome to establish peace.

And let us thank Him who is Lord of Hosts for the might of our Allies gathered together against tyranny and cruelty; and pray that the proved fellowship of arms may become a true fellowship of people united to maintain justice and mutual aid.

Finally, let us bow our heads in deep and revered acknowledgment of every life laid down; of every pain and sorrow endured, for the making of this dearly-won victory. And praying that this, our gratitude, may be no shallow and passing thing, let us receive our freedom, in perpetual thanksgiving, as a trust for ever, mindful that this freedom is now, as aforetime, the living gift of the dead; through Jesus Christ thy Son our Lord. Amen.

Prayer for the Right Use of the Future.

And now let us call upon God to prepare us, with greatness of mind and spirit, for the public and private tasks of peace. Let us ask for His inspiration that we may see what better things we may do for one another, and pray

that He will make us proud to lift our lives above the level of lesser days. Let us carry into the future the great hopes that have bound us together, and be mindful of those who in battle, toil, and suffering have deserved well of their country; and of the suffering multitudes waiting for our aid, and of those who have fought for a better world, that they have not lived to see with mortal eyes. And especially we bring before Thee the young in all the world. May no breath of bitterness from us weaken or wither their generous aspiration or their faith in life and God. And may we ourselves not be disheartened by any present evil or perplexity, but have joy and courage in our mighty opportunity to make things new. Send upon us the spirit of Thy Son, that with minds illuminated and hearts aflame, we may pass through whatever trials await us, in the joyful service of His love for men. . . . Stir up, we beseech Thee, O Lord, the wills of Thy faithful people, that they plenteously bringing forth the fruits of good works, may of Thee be plenteously rewarded; through Jesus Christ our Lord. Amen.

CRANMER'S BEARD.

At the recent Reformation Rally in Sydney one of the speakers made reference to Cranmer's beard. The following is taken from Professor Pollard's life of Thomas Cranmer (p. 182):—

"The sands in the glass of Henry's life were now fast running out, and rumours of his death were rife at the beginning of January, 1547; but the end did not come until the early hours of the 28th. In his last moments the king turned towards him who had been his best friend in life; and feeling that his strength was ebbing he sent late at night to fetch Cranmer from Croydon. When the Archbishop reached Whitehall the King was no longer able to speak; all he could do was to stretch out his hand to Cranmer and reply with an affirmative grasp when the Archbishop urged him to call upon Christ's mercy and give some token that he trusted in the Lord. So died Henry VIII, and the last support of which he was conscious on earth was the hand of the man whose only support he himself had been in the time of trouble. Faithless to many, to Cranmer the King was true unto death; and from that day to his own last agony the Archbishop left his beard to grow in witness of his grief."

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

Y.P.U.

The annual demonstration of the Young People's Union is to be held in the Sydney Town Hall on Saturday, the 17th November, 1945, commencing at 2.30 p.m.

An invitation is extended to all church-people to attend this gathering. The Young People's Union is the Girls' and Boys' Organisation within the Church Missionary Society and members are actively engaged in doing their share to help the extension of the Kingdom of God throughout the world.

"THE BUILDERS."

The Annual Meeting of "The Builders" will be held in the Bible House, Bathurst-st., on Friday, 16th November, 1945, at 7.45 p.m.

In the absence of the Most Rev. the Archbishop the Chair will be taken by Rev. Canon T. C. Hammond, M.A., Th.D. Five-minute Reports of the "Light and Truth Meeting" will be given by Mr. E. Cottle and Mr. W. R. Bartlett. By special request, Miss Monica Farrell will speak on the subject, "Why I Left the Church of Rome."

FAREWELL.

At the August meeting of the Women's Association of St. John's, Milsons Point, opportunity was taken to say farewell to Miss M. Farr, who has gone to take up work with the Bush Church Aid Society—a missionary organisation of the Church of England, which is doing so much for the people in the outback parts of our land.

Miss Farr was presented with a very beautiful bouquet of flowers and a Bible, as a token of the esteem in which she is held by the people of St. John's. Miss Farr has done a great deal for St. John's during the six years she has been associated with the Church and she is sorely missed. May God bless her richly in her new sphere of service.—Parish Paper.

AUSTRALIAN NURSES' CHRISTIAN MOVEMENT, N.S.W. BRANCH.

The thirteenth Annual Service for Nurses arranged by the Australian Nurses' Christian Movement, 242 Pitt Street, Sydney, was held in St. Andrews Cathedral, George Street, Sydney, on Sunday, October 7th, at 7.15 p.m.

The sight of over 1100 nurses in uniform was an impressive and inspiring one. They included Sisters of the Royal Navy, Royal Australian Navy, the Army, and Royal Australian Air Force Nursing Services; and Matrons, Sisters and Nurses from thirty-six metropolitan and country hospitals.

The preacher, Chaplain John G. Ridley, paid tribute to the work the Australian Nurses' Christian Movement is doing in seeking to lead members of the Nursing profession to know Jesus Christ as their personal Saviour and Lord. He based his message on John 12: 1-8, and told how Mary had wrestled with the Christian faith until that day when such remarkable life-giving, unanswerable evidence—the raising of her brother Lazarus from the dead, brought her

into closer relationship with the Lord Jesus Christ. The practical evidence of her new experience of Christianity was to honor the Life-giver. Nothing was too costly for Him, and so she broke the pot of precious spikenard ointment over His feet. Knowing Him as a dear friend is a gloriously different thing to knowing about Him, for He satisfies the longing soul. As Mary's worship filled the house with its fragrance, so may our lives become fragrant when we let Him control our lives.

Admiral Lord Jellicoe, Field Marshal Montgomery, Sir William Dobbie, and Dr. Howard Kelly, are some of the prominent people who have commended that life-giving Book, the Bible. Others, such as Voltaire and Tom Payne have consigned it to the grave, but it has continued to live and grow, and is now translated into 1,000 languages.

Dr. Walter McClelland and Dr. Neville Rabbage read the passages of Scripture, and the Anthem, Mendelssohn's "Hear My Prayer," was beautifully rendered by the Cathedral Choir.

SCOUT AND GUIDE WELCOME TO THEIR ROYAL HIGHNESSES THE DUKE AND DUCHESS OF GLOUCESTER.

8,000 Scouts and Guides will assemble at the Sydney Sports Ground on Saturday, November 10th at 2.15 p.m. There will be a Grand March Past by Scouts and Guides and an Address of Welcome by a Scout and Guide, and the Duke of Gloucester who is Commonwealth Chief Scout and President of the Boy Scouts' Association, will address the parade. In addition to displays by Brownies and Cubs there will be a spectacular review by Scouts and Guides depicting the war activities the Movements have been engaged in, and showing as a result of their Scout and Guide work they were prepared to assist in many directions.

NEWS FROM THE PARISHES.

St. Michael's, Wollongong.—A very beautiful stained glass window has been placed in the church by Mr. Clarrie Smith and the members of his family in memory of Mrs. Smith, who was called home last year. The subject depicts Dorcas in the act of distributing the garments she had made for the poor, excellently carried out by Mr. Radecki, of John Ashwin and Co. The story of Dorcas should be read, for it forms a fitting theme to memorialise one who also was a woman "full of good works and alms-deeds which she did."

The beautiful church has been truly enriched by these three new windows in the nave, St. Michael, St. Paul, and now the Dorcas window, which are all of fine artistry and craftsmanship, and speak an eloquent message to all who behold them.

The church interior is undergoing a complete spring-cleaning, the work being done by Singleton's, of Sydney, with a vacuum process. When the new roof was put on a few years ago this work was found to be most necessary, but lack of man power made it impossible till now. The Ladies' Guild has kindly contributed £25 towards the cost.

St. Stephen's, Port Kembla.—The people at Warragong have been working hard to raise money for a Church Hall, which they so badly need. The need is due largely to the influx of many children who have come to live in the new Government-built homes, which are rapidly surrounding the present building.

Some visiting artists presented a first-class concert in aid of this building fund in the Parish Hall, Port Kembla, on Thursday, 25th October, last.

St. Paul's, Chatswood.—The new Church Building Fund now stands at £8,500, and it is hoped to commence the work as soon as the building restrictions are lifted. Of the amount in hand, £1250 has come in towards this year's Victory Appeal.

Diocese of Grafton.

Bishop-elect.—The consecration of the Bishop-elect, the Ven. Archdeacon C. E. Storrs, M.A., will probably take place late in January next in St. Andrew's Cathedral, Sydney.

All Saints', Bangalow.—The Anniversary of All Saints' Church will be held on Friday, 7th December next. Special preachers will be the Rev. E. R. Chittenden, M.A., of Kyogle, at 11 a.m. and the Rev. R. S. R. Meyer, Th.L., of Rappville at 7.15 p.m.

Wyan-Rappville.—The first Temple Day Appeal held in the parish is being held at each centre in the parish during the month of November, and a generous response is anticipated. A new Sunday School has been commenced at Whiporie under the guidance of Mrs. G. Battese.

TASMANIA.

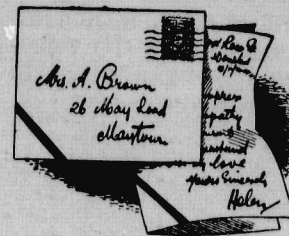
BURNIE.

After evensong at St. George's Parish Church, Burnie, on Sunday, October 7th, a social hour was held in the Parish Hall to farewell Rev. and Mrs. T. A. Cloudsdale. Rev. Cloudsdale has been acting-rector for the last 4½ months. Mr. E. A. Winter, senior member of the vestry, who presided, congratulated Mr. Cloudsdale on his appointment to the parish of Smithton. Parishioners had appreciated the excellent work performed by him during his charge of the Burnie parish. His work among the young people had also been most fruitful. Supporting remarks were made by Messrs. E. C. Weatherhead and J. Leary. On behalf of the congregation a presentation was made to Mr. and Mrs. Cloudsdale by the chairman. The Board of Patronage is to meet shortly to appoint a rector to the parish. This is necessary because the clergyman originally appointed has found it impossible to accept owing to the extended duration of his work in the Air Force.

VICTORIA.

Diocese of Melbourne. HOSPITAL SUNDAY.

An ever-increasing vision of what hospitals were doing to alleviate pain and suffering was needed by the public. Dean Langley said on a recent morning when preaching at St. Paul's Cathedral from the text "Come over into Macedonia and help us" (Acts 16, 9). The figure of the Red Cross Nurse, with her air of quietness, confidence, and efficiency, was the hospital's best symbol. Her message to-day was, "Come over and help us," and the appeal was essentially Christian. Those in the community who disregarded the appeal lacked vision and were self-centred. Their objection to helping was only a plea for an easier time in an uneasy world.



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The hospital appeal was an appeal from charity to charity. The amount of work that was done in hospitals by doctors and specialists in an honorary capacity and by others who devoted much of their time to them without fee or reward was not generally realised. The devotion of the nurses was outstanding, and he was thankful that some better recognition of their economic needs was forthcoming. Nurses were ever ready to "travel the second mile."

It was always gratifying to see that the response to the hospital appeal was so widespread among the churches. There were some differences in creed between the various denominations, but in service to the sick they all fell into line and marched as one under the banner of charity. It was good to see Christian love in action in that way, although there were many who, not knowing Christ's command, "Heal the sick," did not regard their contribution as such. Those people, however, were all the better for responding to the appeal of Hospital Sunday.

The Church and medicine had always been closely linked since the days of St. Luke the physician, and St. Paul. Many medical missionaries had been great evangelists. The nurse of to-day, with her hand stretched out doing the work of Christ, was calling from all hospitals, "Come over and help us."—"The Argus."

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

The following amounts for the above Appeal have been received with grateful appreciation:—Amount already acknowledged £83/14/-; Mr. A. J. Hannah, £1/1/-; Miss E. Hore 12/-; Mr. W. R. Bailey, £1/1/-; Mrs. J. H. Stanley £1; Rev. A. E. Morris, £1. Total £88/8/-.

THE MESSAGES OF THE CONFERENCE TO THE CHRISTIAN CHURCHES IN NEW ZEALAND.

In the name of Our Lord Jesus Christ, the members of the Conference on Christian Order, assembled at Christ's College, Christchurch, from August 28th to September 4th, 1945, greet you.

We have met together during eight busy and happy days of Conference, and, seeking the help of God, have faced up to some of the bewildering problems which Church, State and Community have to meet not only in New Zealand but also in the world at large. The end of the war only accentuates those problems.

At the close of our gathering we desire to record our great thankfulness to God for the sheer joy of our fellowship, for a deep sense of unity in diversity, for a growing sense of the guidance of the Holy Spirit and for a wonderful measure of agreement.

Maori and Pakeha, we discussed the future relations of the two races, in friendship and confidence, and it is our hope that our resolutions point to a way in which the gifts and culture of both races may contribute to the future happiness and prosperity of our country.

We have affirmed our belief that the good news of the love of God in Christ is primarily a message to the individual in the fellowship of the family of God. But we are sure that the gospel has also a message, and an urgent message, for all human relationships.

In our discussions on Education, on Industry and Commerce, on the Land and on Community, we have found ourselves of one mind in asserting that all these problems are human problems, and therefore first of all, spiritual problems. To approach them from the material angle is to invite frustration and disappointment.

We see no hope for such a spiritual approach except by a widespread return to faith in the sovereignty and Fatherhood of the God and Father of Our Lord Jesus Christ. Nothing but the recognition of our privilege as sons of our Father in Heaven can guarantee us the human liberties and privileges for which our sons and brothers have been fighting, and prevent us from losing our God-given individuality.

As our thoughts ranged to regions beyond our own shores, while not unmindful of our duties to the larger Pacific area or to the other members of that world fellowship of nations for which we are looking, we were impressed by the obligation under which New Zealand lies to regard itself as an integral part of the South Pacific world, and to render service thereto.

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We are well aware that our conclusions and resolutions have only the authority of the members of our Conference, and not of the National Council or of the Churches. But we commend them most earnestly to the consideration of all Christian people and to all men and women of goodwill. We humbly believe that these resolutions point to real and practicable lines of advance. If the Christian people of New Zealand approve them, there lies on them the responsibility of turning words into deeds. If words are not turned into deeds, our Conference will have failed in its object.

So far as lies in our power, we have tried to ensure that the work of the Conference shall not end with the Conference. We have looked to the future and have appointed a Continuation Committee. A group of persons in the Conference have also initiated a movement called the "Christian Frontier" which will apply its energies to the making of Christian contacts with every department of our public, social and industrial life.

We shall shortly be issuing both a popular report and also a large report, which latter will give the full findings of the Conference and a record of most of the discussions. We would ask you to give to these reports your serious study and consideration.

We affirm as did the Oxford Conference of 1937—

"The first duty of the Church and its greatest service to the world is that it be in very deed the Church, confessing the true faith, committed to the fulfilment of the Will of Christ its only Lord, and united in Him in a fellowship of Love and Service."

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for
Church of
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Catholic
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Protestant
& Reformed

Make Me Thy Fuel.

From prayer that asks that I may be
Sheltered from winds that beat on Thee,
From fearing when I should aspire,
From faltering when I should climb higher,
From silken self, O Captain, free
Thy soldier who would follow Thee.

From subtle love of softening things,
From easy choices, weakenings;
Not thus are spirits fortified,
Not this way went the Crucified,
From all that dims Thy Calvary,
O Lamb of God, deliver me.

Give me the love that leads the way,
The faith that nothing can dismay,
The hope no disappointments tire,
The passion that will burn like fire,
Let me not sink to be a clod;
Make me Thy fuel, Flame of God.

—AMY CARMICHAEL.