

Sunday, October 29, be-
 versary of the historic n-
 Bishops in Sydney—who
 scribed on the pillars of
 a special service will be
 dral at 3 o'clock, when t
 the Archbishops of New
 bourne, the Bishops of Ne
 and Adelaide. — From
 Letter.

MEMORIAL SJ

A large congregation at Peter's, Burwood East, on October 24th, at 7.15 p.m., for service for the late Rev. M.A., was held. Mr. Keble officiated. He was in the parish, 1926-1937.

KATOOMBA CO

Preparations are well i
annual Convention to be
ber 27 to January 7. T
clude the Archbishop of
J. Knox, Rev. Marcus L
ling, Revs. Hugh Paton,
Deck and Archdeacon F
Particulars may be obt
E. Porter, Croydon, Syd

JOTTINGS FROM C

ST. LUKE'S, (

The Temple Day, as will take place on Sunday and the commemorative following Sunday. The occasion will be for fathers and sons daughters, with special breakfasts that will be Sunday afternoon church, and an anniversary play on Wednesday. Clergy and speakers will include, the Rev. S. J. Rector, Mr. R. J. F. Morton, Rev. A. V. Craven-Sands, Rev. B. Bishop of Bunbury.

ST. PHILIP'S,

At a church tea on 1 at 5.30 p.m., an inter given by Mr. A. L. P nacle in the Wilderne demonstrate from a nacle, built to scale, of the Saviour of the owed by this dwelling Testament days.

ST. PAUL'S

The 26th Anniversary
held on Reformation
The Rector, the Rev.
will preach in the morning
L. Loane, M.A., Th.L.

On Wednesday, Anniversary Evening will be held at 8 p.m.

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

Vol. 8

NOVEMBER 2, 1944

No. 22

THE LATE ARCHBISHOP OF
CANTERBURY.

Dr. WILLIAM TEMPLE

DIED OCTOBER 26, 1944.



The unexpected passing of Dr. Temple came as a great shock to the whole Church. He was an outstanding personality in the British Empire, and his death has deprived the nation of a great spiritual leader.

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NOTES AND COMMENTS.

The chairman at the Reformation Rally held last week in Sydney referred to the misuse of the term Ignorant Protestant, as if it were purely negative in meaning. The history of the term and its derivation prove that it is a very positive term. The men who made the famous Protest at the Diet of Spires in 1529, were clearly constructive in their protest. The major part of their great Protest was "that the authority of the Bible is supreme and above that of councils and bishops and that the Bible is not to be interpreted according to tradition, but is to be interpreted by means of itself." Surely this is positive enough and the churches that lined up with that Protest against the enormities of Roman teaching and practice were Protestant Churches. It is a bitter pill that some of our brethren have in their waywardness, to swallow that the Church of America, which is a part of the Anglican Communion, is styled constitutionally "The Protestant Episcopal Church of America." Curiously enough there is another Church with which we are not yet in communion that styles itself the Methodist Episcopal Church of America. And Archbishop Laud, the darling of Anglo-Catholicism, in making his defence before the House of Lords, said, "Yet I will die with these words in my mouth, 'That I never intended, much less endeavoured, the subversion of the laws of the Kingdom; nor the bringing of Popish superstition upon the true Protestant religion established by law in this Kingdom.'" And in his speech from the scaffold, "he desired it to be remembered that he had always lived in the Protestant religion he came to die."

And yet in spite of witness such as this, and it could easily be multiplied, a Sydney cleric has the hardihood to write, and diocesan officials in some parts of Australia and New Zealand to reiterate, this choice travesty of historical fact, "One is amazed to find how many Anglicans have got the idea that the Church of England is a Protestant Body in the same sense that the Baptists, Methodists, Church of Christ, etc., etc., are Protestant bodies. Nothing is farther from the truth."

It was well for men who make statements such as this to "look unto the hole of the pit whence they were dug." The opposition of Catholic to Protestant is an ignorant contrast for the Church that is truly Catholic

must be Protestant—taking its stand upon the Word of God and bearing its constant witness to the truth enshrined in the Bible.

It is announced that the Anzac Buffet in Hyde Park, Sydney, is to be enlarged. Since the beginning, it has served something like 3,000,000 meals to our C.E.N.E.F. service men. We congratulate Anzac on this very creditable performance and wish it success in its efforts to extend.

We wonder how many of our church people realise the work that has been done by C.E.N.E.F., Sydney. Staffed by voluntary helpers the St. Andrew's Huts, including Canteen, Rest Hut, Officers' Hut and Recreation Hut has served 1,936,384 meals. The Men's Hostel has offered sleeping accommodation to 76,984 men. The Service Women's Club has provided sleeping accommodation for 9,655 Service Women and served over 12,000 meals. The C.E.N.E.F. Club, King's Cross, has served 135,600 meals. The Branch Canteen, Watson's Bay, has served 40,000 meals. The Branch Hostel for Men has accommodated 5,100. The Nurses' Club gave beds to 9,655 women and served 12,039 meals. A band of 7,639 women enrolled in the S.D.C.A. are carrying on this great work. There are no less than 1500 voluntary helpers in huts and hostels. We hope every one will get the new C.E.N.E.F. booklet, "5 years of tireless effort." Some people ask what is the Church doing?

One aspect of the war that depresses us beyond all others is the great and long continued loss of life amongst the sons of the non-Roman peoples. This is to us one of the sure signs that this war is directly promoted by Satan himself. He is Apollyon the Destroyer. He has been hard at work for five years destroying the seed of the non-Roman nations. Consider the nations that have suffered most. The Greek Orthodox Church of Russia owns no allegiance to Rome, Germany, the British Commonwealth of Nations (to use General Smut's name for our British Empire) and the United States of America are predominantly Protestant. All these nations are suffering enormous losses. But what nations are escaping severe loss of life? Italy (many prisoners but few comparatively killed), France, Spain and the

South of Ireland. It was plain, too, at the outbreak of war that the numbers of Roman Catholics enlisting in the A.I.F. were far less than their rightful proportion. Now to speak plainly, all these are living to breed. Our Protestant and non-Roman sons are being buried actually by the million. Is this not a call to lamentation and to prayer. We have been specially entrusted with the word of God. That is the precious treasure, the real stewardship. We have not been faithful to our trust. Judgment has begun at the house of God. Only humiliation and prayer can stay the sword and reverse the judgment. Without that, what an outlook!

A successful ending of the European war would be hailed in Australia with great joy. All Christian people would wish to manifest this joy in thanksgiving to God. They would also wish this thanksgiving to be public and in the Lord's House. There is also the feeling that there should be a union between the civic and the ecclesiastical in the people's thanksgiving. Should the official announcement of the Armistice come through in the morning it might be fitting for the people to meet in some municipal hall or picture house, say, at noon, for a united act of thanksgiving led by the local ministers of religion, supported by the civic authorities. Evening services of thanksgiving could then be held in the various churches. This could be prepared for beforehand by public announcement. It is likely that the picture houses will be open in the evening of Armistice Day. We have not heard of any announcement to the contrary.

In times past there were three great educative influences at work in life of the child, the Education, home, the Church, the school. The word education means "drawing out," the word instruction means "building in." This is a twofold process in the heart and mind of the child. There must be a building in before there can be a drawing out. But strictly speaking both processes are going on at the same time. Now what is to build into the child's mind? Much, very much. But of these by far the most important is the word of God. The home, the Church and the school should combine to build the word of God into the heart and mind. The Holy Spirit

should be sought by prayer to draw out that young heart and life towards God and heavenly things. This is real education. All else without this is vain. In recent years a fourth influence has entered into the education of the child—the cinema. Unfortunately in most cases the cinema sows the seeds of the world and the flesh in the child's mind and the heart is stimulated and drawn out towards the things of sense and often towards the ways of sin. What can combat this?

By cable from London under date the 12th inst., Marshal Goering is reported as saying over the air, "Germany will receive help from her historic heroes in Valhalla who return to earth whenever the Fatherland is endangered." The chronic disease of Germany is undoubtedly swelled head. Like every other disease of the human heart the only cure is the word of God.

The greatest single figure in German history is Martin Luther. He brought the word of God to the German people and spent his life in the service of that word. He established parochial schools in Germany, as John Knox did in Scotland to bring the word of God to the children and so fulfil the Saviour's injunction, "feed my lambs." The repudiation of the word of God in Germany began with what we would now call "modernists." These sowed the seed of doubt and denial in Universities and places of learning. That seed has borne fruit and spread through the class rooms and lecture halls and pulpits. Where the word of God is not applied to the heart by the Holy Spirit the head swells more and more, till there is no room in the life either for goodness or for God. What can you expect then?

It is time that the whole problem of the deterioration in public morals received the attention it deserves. There has been a steady decline in the sense of decency which is bound to re-act unfavourably on the whole community. The character of our public posters is becoming increasingly suggestive; the A.B.C. can waste ink and paper on publishing a discussion that offended right-minded citizens; a magistrate can discuss a case against a magazine on the ground that the State had now recognised de facto widows. It can be claimed by Mr. McMahon Ball that

the B.M.A. recommended as an authority on birth-control a gentleman whose public utterances on the question are nauseating to the last degree. We need, as the 'Sydney Morning Herald' expressed it, a general clean-up of Sydney. But who will do the cleaning?

We are frankly disturbed by the continued argument that the differences which divide Church people are wholly insignificant and there should be co-operation amongst all parties for the general work of the Church. We are in favour of co-operation. It is necessary, like Baptism, "where it may be had." But under the plea of co-operation Evangelicals are asked to surrender their deepest convictions. The constant insistence on ceremonial that is not only non-Evangelical, but non-Anglican, weakens resistance. Quite recently, under this plea of co-operation, chaplains drawn from different units and representing different viewpoints, were combined, or sought to be combined, in a Requiem Mass. Would the promoters of this entirely illegal service join cheerfully with their Evangelical comrades in a celebration of Holy Communion in the evening? They would urge a plea of conscience. Is there no Evangelical conscience?

The recent appeal of the Pope for an attitude of forbearance towards the Germans on the part of people of the allied countries, and the Pope's more especially of England, has evoked some deservedly scornful criticism. Several ecclesiastics of high standing have pointed out the curious fallacy of appealing for forgiveness without repentance and confessing of guilt. Some have reminded the Roman Pontiff of his silence when men of his own ilk were letting their imperial ambitions lead them into unchristian dealings with underprivileged peoples. But the most outspoken criticism was in a letter to the "London Times" from Mr. A. P. Herbert, M.P. for Oxford, in which he wrote:—

"About forgiveness, the British people require no lectures. They forgive and forget with fatal alacrity. But some erring sheep among us still associate forgiveness with contrition and repentance. It will be well enough to invite us not to be vindictive about flying bombs when flying bombs are no more, and there has been some sign of repentance, if not retribution.

"But an injunction to the citizens of London to consider with forgiveness and char-

ity the authors of the flying bomb while these monsters are still blasting their defenceless suburbs—an injunction coming from a city which, through our effort, has been spared the real horrors of war and from a potentate who has said so little about the crimes of Germany—appears to most of us to be poor sense, queer taste, and dubious doctrine."

We imagine that the Pope has not gained much public confidence by his various appeals to public sentiments. He seems too partial in his judgments.

DEATH OF THE ARCHBISHOP OF CANTERBURY.

The death of Archbishop William Temple, has caused a gap in our Church leadership at a critical time in our history. His utterances on Church and national affairs were thought provoking and helpful to a wide constituency. His genial personality and deep earnestness were marked features of his life.

His happy personality is described by a leading daily paper:

"Dr. Temple, despite his earnestness, was jovial in temperament, and never failed to joke about his plumpness. His three personal enemies were, as he expressed it, "gout, fatigue, and spelling." If he thought over the spelling of a word, the result was certain, he argued, to be "fatal." He neither touched alcoholic liquor or smoked. When his servants married he gave them wedding receptions at his palace. He lived very simply in three or four rooms in the Episcopal residences at his disposal."

We are pleased to be able to mention the incident of his broadcast to the peoples of France on the liberation of Paris.

"The Archbishop of Canterbury, Dr. William Temple, addressed a broadcast greeting to the Christian people of France on the receipt of the news of the liberation of Paris. He spoke on behalf of the British Council of Churches. On behalf of the Church of England the Archbishops of Canterbury and York also addressed greetings to the Roman Catholic Primate of France.

"The first greeting evoked a speedy response in the well-known Paris paper, "Figaro." Pastor M. Boegner, President of Protestant Federation of France, contributed an article in recognition of the greeting and as a tribute to the regard in which Dr. Temple is held in France. "The day when the bells of Paris rang for the liberation

REFORMATION RALLY

A GREAT MEETING.

of the city," he wrote, "the Archbishop of Canterbury requested the B.B.C. to transmit to the Protestant Churches of France from the Church of England and the Protestant Churches of Britain a message of brotherly affection. Thus from the first hour when Paris could breathe freely again, the Primate of the Anglican confession took the opportunity of making clear the strength of his attachment to the French nation, and to the Protestants of France." Pastor Boegner then gave a survey of Dr. Temple's career and an estimate of the part he was likely to play in world reconstruction through the medium of the oecumenical Christian movement."

The Archbishop was 63 years of age at the time of his death, and his short occupancy of the See of Canterbury was greatly shadowed by the terrible conflict of the War. During the bombing of Canterbury he suffered the strain of constant anxiety on behalf of his people and the safety of the Cathedral.

FUNERAL SERVICE.

The Archbishop was laid to rest in Canterbury Cathedral on Tuesday last, where also lies buried Australia's first Bishop, William Grant Broughton.

A funeral service was held in St. Andrew's Cathedral, Sydney, and we believe also in other Cathedrals in Australia, on Tuesday.

In Sydney, the address was given by the Archbishop of New Zealand, who paid a sincere tribute to the life and service of the late Archbishop.

THE CALL TO PRAYER.

The call now comes to all Church people to pray earnestly that a wise choice will be made to fill the vacant and ancient See of Canterbury. It is impossible to emphasise too strongly the importance of constant and earnest prayer in this connection. Our Church occupies a large and important place in the affairs of the Nation and of the world.

The Church of England herself needs a leadership that will preserve our great Reformation heritage and do all that is possible to build up our Church on the sure foundation of the Word of God.

At the recent Melbourne Synod attention was drawn to the fact that the Rev. E. G. Veal was present at his 67th Synod. The Archbishop invited Mr. Veal to speak. He had completed 70 years of ministry and had never missed a Synod since his ordination.

Sydney Evangelical Churchmen were in great force on Monday week at the Chapter House for their 16th Reformation Commemoration. The Chapter House was filled to capacity with earnest Church people, old and young, amongst whom there was a good proportion of men. The platform was well-filled with clergy of whom there must have been a good fifty at the gathering. As usual there was a preliminary lantern talk by Canon Robinson on the general subject of the Evangelical Witness in the history of the Church. The speaker passed under review, necessarily briefly, the great Church men of Evangelical leadership, from the Venerable Bede, finishing St. John's gospel in English in his dying moments, down to some of the great men in our Australian Church history, as Richard Johnson, Marsden, the Selwyn of New Zealand, Bishop Broughton, the Cowpers, that great Evangelist Bishop Henry Langley, George Grubb and his galaxy of missionaries who stirred the Church and country some fifty odd years ago, Archdeacon Hammond, a fruit of the Grubb Mission and his great Witness for Christ, Sydney James Kirkby, Evangelist and bishop, the leader under God of this fine B.C.A. work so wonderfully alive to-day in its Evangelical Witness—men raised up by God—obedient to the heavenly vision, through whose witness and labour we to-day enjoy a goodly heritage. It was one of the most instructive and inspirational lantern talks we have heard, and it was listened to with rapt attention. Only occasionally—the subject being full of sacred memories—did a subdued applause break out when some well-known leader was thrown upon the screen.

It was a great prelude and preparation for the meeting that was to follow.

At 7.45 p.m. Canon T. C. Hammond took the chair and the meeting was begun by the hearty singing of the National Anthem. Prayers were offered by Archdeacon Begbie and the Rev. Marcus Loane read a passage of scripture from one of St. Paul's Letters to Timothy. The hymns, well chosen for the occasion, were sung with a heartiness that punctuated the spirit of the meeting. Canon Hammond's opening address, brightened by his Irish wit, provided a good entree: Shall we say rather, was provided for him by a striking letter sent to the meeting by a sincere and outspoken, albeit misguided, Anglo Catholic. It was certainly most pertinent to the occasion, as our readers will easily understand. It read as follows:—

The Secretary,

Reformation Rally Committee.

Dear Sir,—

May I draw your attention to the letter appearing under my signature in the "Church Standard" of the 31st inst., in which I deplore your Committee's action in making so much ado about the Reformation. It is something I think we might well let pass into oblivion, and deal with the problems confronting us to-day.

I cannot bring myself to accept the invitation my parish priest has sent out in his "Parish Messenger," to attend this rally. I fear that I could not listen in a calm frame of mind. For I regret to have to say that there is so much misunderstanding and bitterness current in this Sydney Diocese, that

it is impossible for those who believe that the Anglican Church is Catholic, and not a protestant sect, to take part in proceedings that lack entirely the spirit of love all Christians ought to exhibit to one another.

My parish priest is the Rev. L. S. Dudley, B.A., Rector of the Church of St. Peter, Cook's River. I have no doubt but that he will be amongst you next Monday night. So I would be grateful if you will read this letter to the meeting, and direct Mr. Dudley to inform me just what these great blessings are that we have acquired from the Reformation. I do not know that we gained anything remarkable by it, but I do realise that we lost a lot.

I do not know who the editor of the "Church Record" is, but I suppose him to be a well educated man. It is, therefore, much to be deplored that he allows the "Record" to appear at times with statements that are not correct. It was alleged by a Mr. F. Rolfe some weeks back that the "Record" accused Anglo-Catholics of "apeing" Rome. Those who know the position ought not to fall into such an error. We do not "ape" Rome; but we do try to restore all the beautiful worship and ceremonial that belongs just as much to England as to Rome. I certainly do not "ape" Rome. I find I can get all I need in the English Church and those in communion with it. But I do pray that the time will soon come when, say, Archbishop Gilroy, can celebrate in St. Andrews', and Archbishop Mowll, likewise in St. Mary's. Is that not just what our Lord would have? I should very much like to meet you all some day in the spirit of goodwill in which I write this letter. I am, dear sir,

Yours faithfully,

A. V. GREEN,

Member, British Astronomical Association, etc.

The Canon pointed out that the reference to the rector was not relevant to the meeting. But Mr. Green's views concerning the Reformation were hardly in agreement with the estimate of the Archbishops and Bishops of the Church of England as expressed by them in the past 150 years in the opening prayer of the Canterbury-York Convocations. In its English translation the prayer is as follows:—

Form of Prayers to be used in both Houses of Convocation at the opening of each day's Session.

"O Lord God, Father of Light, and fountain of all wisdom, we thine unworthy servants do humbly bow before Thy footstool, and pray that being gathered together in Thy name, and by authority of our gracious Queen Victoria, we may be assisted by Thy grace, and enabled to devise, discuss, and determine all such plans as may promote Thy glory and tend to the advancement of Thy Church. Grant, therefore, that Thy Spirit may now rule our Convocation as it did of old the Council of the Apostles, and guide us into all truth so that we, who according to the order of our Holy Reformation have deliberately and with good reason renounced the errors, corruptions and superstitions, as well as the Papal tyranny which once prevailed, may all constantly hold fast

the Apostolical and truly catholic faith, and may duly serve Thee without fear, and with a pure worship, through Jesus Christ our Lord and Saviour. Amen."

Do you think that those bishops would call the Reformation holy if they shared Mr. Green's view that it was a grave mistake? But Mr. Green asks us to tell him what good the Reformation has accomplished. First of all, because of the Reformation, Mr. Green stands in no danger of being burned for writing such a letter! Then he has a voice in the English tongue, and has the liberty to take his Bible home and read it without a licence. Then again, we have the privilege of meeting in an open Synod and discussing our affairs, none making us afraid. The Canon illustrated this freedom by a modern illustration of Rome's rule in Spain, and said that our correspondent did not realise the obligation he is under to the Reformation. Surely we do well to keep green (1) the memory of what happened then in order to preserve unimpaired the heritage entrusted to us and to keep alive its inspiration and lessons. Are we to forget the work of men like Tyndale, Ridley, Latimer and Cranmer, and the priceless heritage of our Book of Common Prayer.

The great Reformation Charter brings us peace with God, no pope between our king and his people, and no priest between man and his God.

The Rev. Rex Meyer then addressed the meeting on "The Church before the Reformation." Referring to Mr. Green's letter, he said it was needful to remember the great issues that we should no longer believe a lie. The speaker then drew a picture of English life of that period. It was needful for us to divest our minds of all ideas of the Church, as it was to-day, in order to understand this condition. Mr. Meyer instanced the lack of education generally amongst the people with all spiritual power in the hands of the priest, who declared the eternal destiny of all men. In those days there was no room for freedom of thought and expressions, and since the Lateran Council, confession was obligatory upon the laity; the entire man being under the control of the priest.

The grave power of excommunication and interdict on the part of the Church placed the soul of a man in bondage. Coupled with this great power over men's consciences there went moral failings, open and almost unashamed, on the part of the clerical orders and gross superstition. It was a sorry picture the speaker drew indicating the need of reform, and by way of contrast, the great debt we owe to the English Reformation.

The closing address on the Church of England since the Reformation was given by Bishop Hilliard, who quoted Bailleine's fine estimate and summary of Reformation benefits—the great positive blessings it brought. In a very interesting way the bishop reviewed the story of the Church since those days and showed how the same tendencies were always at work to bring in the pre-Reformation teachings and practice, so that we

have always to be on guard in order to preserve those great liberties. Referring to the subtle influences that were gaining place in the Church to-day the bishop said that there was a great call to a revival of the Reformation—a great challenge to this diocese which stands strongly for evangelical truth to preserve here in the Australian Church the true characteristics of the Church of England.

It was a great meeting and it was given a great and stirring challenge.

GREAT MISSIONARY RALLY.

A.B.M. AND C.M.S.

The Sydney Town Hall held a solid audience of some 2000 church people for the celebration of the 94th Anniversary of the formation of the Australian Board of Missions. There was an august platform with a strong episcopal flavour—the Archbishops of Sydney, New Zealand and Melbourne, the Bishops of Riverina, Gippsland, Tasmania, and New Guinea, and the Suffragans of Sydney, Bishops Pilcher and Hilliard.

The Archbishop of Sydney, who was in the chair, was unable to speak at all by reason of an overtaxed throat. Bishop Hilliard "ordered" the meeting and Bishop Pilcher read the Chairman's address. It was an interesting resume of the growth of missionary organisation in Australia. Bishop George Cranswick, as Chairman of the A.B.M., addressed the meeting, expressing his deep satisfaction at the splendid gathering and the spirit of co-operation that was so manifest, and voicing his hopes, for a closer rapprochement between our two missionary organisations. The speaker of the evening, of course, was the Primate of New Zealand, who received a great ovation of welcome. He was very happily introduced by Bishop Hilliard, who was formerly Bishop of Nelson. The Primate expressed his gratitude for the privilege extended to him. He briefly referred to the story of the past, Selwyn's name bore still a charm in N.Z. as the great founder, not forgetting the debt they owed to Samuel Marsden. We stand, said the Archbishop, at the end of a wonderful tide of missionary expansion. The 19th Century saw the greatest missionary expansion of history, a splendid century of progress. 1896 saw that remarkable student volunteer movement and conference which set before it the evangelisation of the world in our own generation. But in 1929, the second great world conference, the rising tide of materialism was noted as the great enemy of the Christian Church—the arch-enemy's counter attack. We have to prepare for the next stage of the conflict. There has come through this war a great witness to the prevailing power of the Gospel—The Church in West and East giving splendid testimony to the power of the Gospel. We must get ready men and

women to fill the vacant places, who are prepared to co-operate in the work under native leadership. The Bishop of Tasmania in a most arresting address, emphasised the place of the Church and the individual in a present-day manifestation of the compassion and power of God. The deeds of mercy and power by which the incarnate Jesus manifested the glory of God 1900 years ago are still being reproduced in our midst by the Church, which is His Body—manifesting the same compassion and power of God. The bishop illustrated his very challenging message by means of missionary incident.

The final address was of Dr. Paul White, whose touches of humour kept the meeting fully alert and whose final challenge to renewed dedication to God's purposes was a fitting close to an enthusiastic and inspiring gathering. The hymn singing was great and was a good indication of the spirit of the meeting.

CHURCHMAN'S REMINDER.

"Many hands make light work."—Proverb.

"What-so-ever thy hand findeth to do, do it with thy might."—St. Paul, November.

5—22nd Sunday after Trinity. Does it seem strange to pray that the Church may be maintained in "continual godliness"? Nothing would so show the need of such prayer than a study of Church history, with a remembrance that godliness applies to thought and belief as well as to moral action. Wrong doctrine is degrading. Which is why we are bidden to "fight the good fight of faith."

12—23rd Sunday after Trinity. This Collect should be read with the foregoing, being closely related to it. God is always ready to hear the "devout" prayers of the Church, for the word "devout" means, among other things, "correctness." A more exact translation would read of God—"Who is the author of all devotion," there being a play upon the word.

A bishop had just been appointed to his diocese when he received a telegram of congratulations from the Mother Superior of a convent nearby.

The Sisters wished to present him with a motor, he read, and, if he would call, they would have a selection from which he could make a choice.

The Bishop set out for the convent, visualising a long string of desirable cars drawn up outside the gates.

Shortly after his departure another message arrived stating: "Telegraphic mistake—not 'motor'—'mitre'."

PERSONAL.

The Rev. W. A. Harris-Walker, Vicar of Werri Creek, N.S.W., has announced his intention of retiring at the end of this year. Mr. Harris-Walker was ordained deacon in 1902, priest in 1903, and has spent the whole of his ministerial life in the Dioceses of Armidale and Grafton.

We are pleased to know that the Rev. L. Gabbott, Rector of St. Stephen's, Willoughby was successfully operated on last week. He is an inmate of St. Ives Hospital, North Sydney.

Dr. C. A. Jarman, Mus.D., organist of St. Peter's Cathedral, Armidale, N.S.W., has resigned to accept the position of organist at St. John's, Darlinghurst, in the Diocese of Sydney.

Colonel Hurry, of Bendigo, offered his resignation to the Bishop feeling through pressure of work that he could no longer carry on. This the Bishop accepted with regret and, at the meeting of the Bishop in Council on October 3, the Bishop announced that Mr. Brian Pidgeon, LL.B., who has been Advocate of the Diocese since 1935, had consented to become Chancellor.

We regret to note the death of Mr. W. J. Fleet, for many years connected with Holy Trinity Church, Dulwich Hill, Sydney, as churchwarden and Synod representative. He had lately been residing at Inverell.

The Archbishop of New Zealand preached on Sunday night last in St. John's, Parramatta, N.S.W. The service was broadcast and was heard in New Zealand. Bishop Hilliard, Rector of St. John's, said: "It was most fitting that New Zealand churchmen should hear their own Archbishop preaching from the parish church of Samuel Marsden, who, when he was Rector of St. John's, first preached the Gospel in New Zealand on Christmas Day, 1814."

The Rev. C. W. J. Gumbley, rector of St. Jude's, Adelaide, was recently installed as the new President of the Rotary Club of Adelaide. Mr. Gumbley became rector of St. Luke's, Whitmore Square, in succession to the Rev. J. Bruce Montgomerie, in 1939. After ministries in the Bathurst Diocese, he became rector of West Maitland, the largest evangelical parish in the Diocese of Newcastle. He graduated B.A. at Oxford University, with honours in modern history in 1922.

The Rev. Eric Alfred Burden, rector of St. George's Church, Gawler, and priest-in-charge of Holy Trinity, Lyndoch, died at his home at Gawler last month. Mr. Burden was a student at St. Barnabas' College, North Adelaide, and was ordained deacon in 1928. He became priest in 1929, and served his curacy at St. Augustine's Church, Unley. He was priest-in-charge of the Berri Mission, and was later mission chaplain at Plympton. Mr. Burden was rector of St. Mary's, Wallaroo, from 1935 until 1938, and rector at Lyndoch from 1938 until 1942, when he became rector of St. George's, Gawler.

The Rev. Alan L. Whitehorn, M.A., F.R.G.S., Dip.Ed., who was at one time Vice-Principal of Moore Theological College, Sydney, and formerly, lecturer in Education at the Teachers' College of West Australia, has just been appointed by the Governors to be Chaplain and Divinity Master of St. Margaret's School, Busby, Herts, England. St. Margaret's is a large Church public school for girls founded in 1749, A.D., and the reigning sovereign has always been the patron of the school—the Archbishop of Canterbury being president and visitor. Mr. Whitehorn began his duties in September, having resigned from a large parish in London Diocese to take over his new and responsible duties.

The resignation of the Registrar, Mr. E. T. Macdermott, brings to a close a long period of service to the Diocese of Melbourne. The Archbishop of Melbourne in the "Messenger" pays a tribute to Mr. Macdermott's services to the Diocese: "Since I first met Mr. Macdermott in the C.E.M.S. rooms on the top floor of the Cathedral Buildings over 30 years ago, I have learned to appreciate the dry humour and the realism of a very able man. His knowledge and experience gained in the registry made him almost indispensable to the late Archbishop, who came to trust his judgment more and more as the years went by. He and I were chosen by the Archbishop and shared his confidence. We became co-workers as well as friends, and it was a great joy to have his active co-operation after my own election to the See of Melbourne. I shall miss his wise counsel and advice, but I shall have the benefit of the experience of Mr. R. C. Wardle, who has been appointed to succeed him."

The installation of the Rev. P. W. Robinson as a Canon of St. Paul's Cathedral, Melbourne, and of Mr. F. H. Gaunson as a Lay Canon of the Cathedral, will take place on Wednesday, November 8.

The Rev. T. Wilkinson has resigned the charge of Ringwood, Victoria. He will assist in the parish of St. Stephen's, Richmond, commencing in the New Year.

SPECIAL PSALMS AND LESSONS.

November 5, 22nd Sunday after Trinity.

M.: Ezek. xxxiv 1-16; Luke xiv 25-xv 10, or 2 Peter i. Psalm 118.

E.: Ezek. xxxiv 17-end or Ezek. xxxvii 15-end; John xvii or 1 John v. Psalms 132, 133, 134.

November 12, 23rd Sunday after Trinity.

M.: Prov. 1 20-end, or 1 Macc. 2 1-28; Luke 16 or 1 Cor. 1 1-25. Psalms 110, 135.

E.: Prov. 2 or 3 1-26, or 1 Macc. 2 29-48; John 9 or 1 Cor. 13. Psalms 137, 138, 139.

November 19, 24th Sunday after Trinity.

M.: Prov. 8 1-21 or 1 Macc. 2 49-end; Luke 17 1-19, or 1 Cor. 1 26 to 2 to end. Psalm 136.

E.: Prov. 8 1 and 22 to end, or Prov. 9 or 1 Macc. 3 1-26; John 10 or James 3. Psalms 140, 141, 142.

THANKS!

The Board of Management of this paper desires to thank the ladies who provided and carried out the arrangements for the "Record" tea held on the night of the Reformation Rally. The catering and provisions (in spite of the meat shortage) left nothing to be desired and great satisfaction was felt by those for the excellent meal they had enjoyed. It was gratifying to see so many present, and we are grateful to the Ladies' Committee for their splendid effort.

Canon D. J. Knox, in moving a vote of thanks to those who took part in the Reformation Rally, paid a well-deserved tribute to the Rev. Gordon King, who, as Hon. Sec. of the Committee, has worked so hard for the success of the Rally.

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President of Council—THE MOST REV. THE LORD ARCHBISHOP OF SYDNEY

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



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ALEXANDRIA

TO AUSTRALIAN CHURCHMEN

The Teaching of the Church of England

Some time ago in the columns of this paper a writer who adopted the pseudonym of "Interested" claimed that Miss Farrell could not object to the use of the word "Altar" to describe "The Holy Table" as a member of the Church of England. The reason given in the letter was that "The Holy Table" is called an "Altar" in the 1640 Canons. Although these Canons were not passed by the Crown they were assented to by all the bishops and therefore represented the teaching of the Church of England from which no member of that Church could consistently deviate.

This raises a number of interesting questions and we are far from saying it is a sound dictum. It is really an example of incurable prejudice taking the place of argument.

But there is this much foundation for the argument that where the mind of The Church of England finds expression over a long period and in formal documents, there is an obligation on her members to conform their teaching to her utterances. There can be no doubt that the Two Books of Homilies fulfil this condition. They are endorsed by an Article, and after one hundred years of use found place in an official rubric in the Communion Service.

It is abundantly worth while to ask what the Homilies teach?

What the Homilies Teach on Justification.

"Let us all confess with mouth and heart, that we be full of imperfections. Let us know our own works, of what imperfection they be; and then we shall not stand foolishly and arrogantly in our own conceits; nor challenge any part of justification by our merits or works. For truly there be imperfections in our best works; we do not love God so much as we 'are bound to do, with all our heart, mind, and power; we do not fear God so much as we ought to do; we do not pray to God, but with great and many imperfections; we give, forgive, believe, live, and hope imperfectly; we speak, think, and do imperfectly; we fight against the devil, the world and the flesh imperfectly. Let us, therefore, not be ashamed to confess plainly our state of imperfection; yea, let us not be ashamed to confess imperfection, even in all our own best works."

"In these aforesaid places, the apostle toucheth specially three things, which must go together in our justification. Upon God's part, his great mercy and grace: upon Christ's part, justice; that it, the satisfaction of God's justice, or the price of our redemption, by the offering of His body, and shedding of His blood, with fulfilling of the law perfectly and thoroughly; and upon our part, true and lively faith in the merits of Jesus Christ; which yet is not ours, but by God's working in us. So that in our justification, is not only God's mercy and grace, but also His justice; which the apostle calleth the justice of God; and it consisteth in paying our ransom and fulfilling of the law. And so the grace of God doth not shut out the justice of God in our justification; but only shutteth out the justice of man; that is to say, the justice of our works, as to be merits of deserving our justification."

What the Homilies Teach on Prayer for the Departed.

"Therefore let us not deceive ourselves, thinking that either we may help others, or others may help us by their good and charitable prayers in time to come. For, as the preacher saith, 'When the tree falleth, whether it be toward the south, or toward the north, in what place soever the tree falleth, there it lieth'; meaning thereby, that every mortal man dieth in the state of salvation or damnation, according as the words of the evangelist John do also plainly import, saying, 'He that believeth in the Son of God hath eternal life; but he that believeth not in the Son shall never see life, but the wrath of God abideth upon him.' Where is then the third place which they call purgatory? Or where shall our prayers help and profit the dead? St. Augustine doth only acknowledge 'two places' after this life, heaven and hell. As for the third place, he doth plainly deny that there is any such to be found in all Scripture. Chrysostom likewise is of this mind, that, 'unless we wash away our sins in this present world, we shall find no comfort afterward.' And St. Cyrilian saith, that, after death, 'repentance and sorrow of pain shall be to no purpose.' Therefore he counselleth all men to make provision for themselves while they may, because, 'when they are once departed out of

this life, there is no place for repentance, nor yet for satisfaction."

"Let these and such other places be sufficient to take away the gross error of purgatory out of our heads; neither let us dream any more that the souls of the dead are anything at all holpen by our prayers; but, as the Scripture teacheth us, let us think that the soul of man, passing out of the body, goeth straightways either to heaven, or else to hell, whereof the one needeth no prayer, and the other is without redemption."

What the Homilies Teach on Fasting.

"This good work which now shall be entreated of is fasting, which is found in the Scriptures to be of two sorts; the one outward, pertaining to the body; the other inward, in the heart and mind. This outward fast is an abstinence from meat, drink, and all natural food, yea, from all delicious pleasures and delectations worldly. When this outward fast pertaineth to one particular man, or to a few, and not the whole number of the people, for causes which hereafter shall be declared, then it is called a private fast; but when the whole multitude of men, women and children, in a township or city, yea, through a whole country do fast, it is called a public fast. Such was that fast which the whole multitude of the children of Israel were commanded to keep the tenth day of the seventh month, because almighty God appointed that day to be a cleansing day, a day of atonement, a time of reconciliation, a day wherein the people were cleansed from their sins."

"Our Saviour Christ, like a good master, defendeth the innocency of his disciples against the malice of the arrogant Pharisees, and proveth that His disciples are not guilty of transgressing any jot of God's law, although as then they fasted not, and in his answer reproveth the Pharisees of superstition and ignorance. Superstition because they put a religion in their doings, and ascribed holiness to the outward work wrought, not regarding to what end fasting is ordained. Of ignorance for that they could not discern between time and time. They knew not that there is a time of rejoicing and mirth, and a time again of lamentation and mourning, which both he teacheth in his answer, as shall be touched more largely hereafter, when we shall show what time is most fit to fast in."

"Fasting then, even by Christ's assent, is a withholding of meat, drink, and all natural food from the body,

for the determined time of fasting. And that it was used in the primitive church, appeareth most evidently by the Chalcedon council, one of the four first general councils. The fathers assembled there, to the number of six hundred and thirty, considering with themselves how acceptable a thing fasting is to God, when it is used according to his word; again, having before their eyes also the great abuses of the same crept into the church at those days, through the negligency of them which should have taught the people the right use thereof, and by vain glosses devised of men; to reform the said abuses, and to restore this so good and godly a work to the true use thereof, decreed in that council, 'that every person, as well in his private as public fast, should continue all the day without meat and drink, till after the evening prayer. And whosoever did eat or drink before the evening prayer was ended, should be accounted and reputed not to consider the purity of his fast.' This canon teacheth so evidently how fasting was used in the primitive church, as by words it cannot be more plainly expressed.

"But first, an answer shall be made to a question that some may make, demanding what judgment we ought to have of such abstinences as are appointed by public order and laws made by princes, and by authority of the magistrates, upon policy, not respecting any religion at all in the same; as when any realm, in consideration of the maintaining of fisher-towns bordering upon the seas, and for the increase of fishermen, of whom do spring mariners to go upon the sea, to the furnishing of the navy of the realm, whereby not only the commodities of other countries may be transported, but also may be a necessary defence to resist the invasion of the adversary."

"For the better understanding of this question, it is necessary that we make a difference between the policies of princes, made for the ordering of their commonwealths, in provision of things serving to the more sure defence of their subjects and countries, and between ecclesiastical policies, in prescribing such works, by which, as by secondary means, God's wrath may be pacified, and his mercy purchased. Positive laws made by princes for conversation of their policy, not repugnant unto God's law, ought of all Christian subjects with reverence of the magistrate to be obeyed, not only for fear of punishment, but also as

the apostle saith, for conscience sake. Conscience, I say, not of the thing, which of the own nature is indifferent, but of our obedience, which by the law of God we owe unto the magistrate, as unto God's minister. By which positive laws, though we subjects, for certain times and days appointed, be restrained from some kinds of meats and drink, which God by His holy word hath left free to be taken and used of all men with thanksgiving, in all places, and at all times; yet for that such laws of princes and other magistrates are not made to put holiness in one kind of meat and drink more than another, to make one day more holy than another, but are grounded merely upon policy, all subjects being bound in conscience to keep them by God's commandment, who by the apostle willett all, without exception, to submit themselves unto the authority of the higher powers."

What the Homilies Teach on Confession.

It is most evident and plain, that this auricular confession hath not his warrant of God's word, else it had not been lawful for Nectarius, bishop of Constantinople, upon a just occasion to have put it down. For when any thing ordained of God is by the lewdness of men abused, the abuse ought to be taken away, and the thing itself suffered to remain. Moreover, these are St. Augustine's words: "What have I to do with men, that they should hear my confession, as though they were able to heal all my diseases? A curious sort of man to know another man's life and slothfully to correct and amend their own! Why do they seek to hear of me what I am, which will not hear of thee what they are? And how can they tell, when they hear by me of myself, whether I will tell the truth or not; sith that no mortal man knoweth what is in man, but the spirit of man which is in him"? Augustine would not have written thus, if auricular confession had been used in his time. Being, therefore, not led with the conscience thereof, let us with fear and trembling, and with a true contrite heart, use that kind of confession that God doth demand in His word; and then doubtless, as he is faithful and righteous, he will forgive us our sins, and make us clean from all wickedness. I do not say, but that, if any do find themselves troubled in conscience, they may repair to their learned curate or pastor, or to some other godly learned man, and show the trouble and doubt of their conscience to them, that they may receive

at their hand the comfortable salve of God's word: but it is against the true Christian liberty, that any man should be bound to the numbering of his sins, as it hath been used heretofore in the time of blindness and ignorance."

What the Homilies Teach on Church Ornaments.

"And have not the Christians of late days, and even in our days also, in like manner provoked the displeasure and indignation of Almighty God? Partly because they have profaned and defiled their churches with heathenish and Jewish abuses; with images and idols; with numbers of altars, too superstitiously and intolerably abused; with gross abusing and filthy corrupting of the Lord's holy supper, the blessed sacrament of His body and blood; to make a godly outward show, and to deface the homely, simple and sincere religion of Christ Jesus; partly, they resort to the church like hypocrites, full of iniquity and sinful life; having a vain and dangerous fancy and persuasion, that if they come to the church, besprinkle them with holy water, hear a mass, and be blessed with the chalice, though they understand not one word of the whole service, nor feel one motion of repentance in their hearts, all is well, all is sure. Fie upon such mocking and blaspheming of God's holy ordinance. Churches were made for another purpose, that is, to resort thither, and to serve God truly; there to learn his blessed will; there to call upon His mighty name; there to use the holy sacraments; there to travail how to be in charity with thy neighbour; there to have thy poor and needy neighbour in remembrance; from thence to depart better and more godly than thou camest thither."

(To be continued.)

PERSONAL.

On October 21 a congratulatory evening was held in the parish hall at St. Alban's, Armadale, Melbourne, to celebrate the silver jubilee of Canon Baglin as a member of the Cathedral Chapter. On behalf of parishioners, Mr. J. Romanis presented him with a wallet of notes.

News has been received of the death of Captain David Owen, youngest son of the Archbishop of Toronto, and Primate of All Canada. Captain Owen died of wounds apparently in France.

The Rev. K. Roberts, who has been acting as locum tenens at Lorne, Vic., has now been licensed to the charge of that parish.

CORRESPONDENCE.

(To The Editor, "Church Record.")

Dear Sir,—

Your reprint (published September 21) of an article from "The Listener," entitled "Which is the real enemy?" by Canon F. A. Cockin, calls for some comment in view of its obvious implications in the field of social reform.

The Canon's analysis of the problem of evil is admirably clear, and his distinction between evil and suffering indisputable, but some implications of his conclusions regarding social reform are highly dangerous and call for strong refutation.

His statement that "the evil, not the suffering, is the real thing to be fought," could be taken to imply that it is permissible to ignore the suffering in our endeavour to eradicate the evil. Let us analyse the problem a little more deeply.

If we may assume that suffering is one of the consequences of "evil," i.e., both moral evil and finite natural limitation, then it follows that the complete elimination of "evil" implies the complete elimination of suffering. Now, since the relation between finite limitation and suffering is outside the scope of this discussion, let us restrict our consideration to the relation between moral evil and suffering in the real world. This relationship is complicated, in practice, by the essential incidence of a third, and extremely important element—human nature.

Now, if human nature were infallible, i.e., incapable of evil, then the only consequence of the impact of evil upon it would be patient endurance of the consequent suffering, and, in special cases, perhaps, triumphant victory over it. This result could also follow to a limited extent with fallible but regenerate human nature. In the real world, however, evil makes its impact upon fallible human nature, regenerate and unregenerate alike, but both nevertheless fallible. The consequence is that evil as well as suffering follow in the trail of the initial impact of evil. Furthermore, the impact of suffering, without evil intent, may, by mutual misunderstanding, result in evil. Thus, evil produces suffering plus more evil, and suffering alone may produce evil. In either case we have a vicious circle whose products are both suffering and evil.

What is the remedy? Clearly we must either, (a) remove entirely the cause of the trouble, i.e., the evil, or (b) break up the vicious circle by an attack on the result as well as the cause (since we have seen that the "result" acts also as a potential "cause"), i.e., we must relieve the suffering as well as attack the evil. Since (a) is humanly impossible, the dual attack (b) must be pursued.

St. Paul (Rom. 14-21) has urged Christians to abstain from personal practices which may cause, by example, another to fall. What would he say of those who, while diligently so doing, condone a state of society in which temptations to evil are blatantly rampant, and in which suffering and social injustice are allowed to multiply unchecked.

As a layman in this field, allow me to commend the aims of the Christian Social Order Movement as being essentially in line with the conclusions of the above discussion.

Yours sincerely,

J. E. BENSON, B.Sc., B.E. Dip.Ed.)

West Ryde.
27/9/44.

THE MAN BORN TO BE KING.

(To The Editor, "Church Record.")

Dear Sir,—

Your correspondent, "One Who Listened," commenting (in your issue of October 19) on the play, "The Man Born to be King," says that he "got a shock" when he heard "a common Irish woman's voice." He asks, "Were there any Irish at Bethlehem when Jesus was born?" and answers triumphantly, "No, certainly not."

I ask, "Were there any English at Bethlehem when Jesus was born?" and answer, "Probably, no." "Were there any Australians there?" The answer must be "Almost certainly, no." Yet the plays must be produced in English, as the Bible must be understood by all English-speaking people.

Regarding the Irish accent, it seems likely to me that the producers of the play, in harmony with the author's purpose of relating the life of Jesus in modern conditions, aimed at producing a twentieth-century equivalent to the various accents of first-century Palestine. St. Peter was accused by the high priests' servants, after the arrest of Jesus, of being His follower, because of his Galilean accent. (St. Matt. 26-73, St. Mk. 14-70.)

And an Irish accent does not necessarily imply Roman Catholicism in its possessor. The priest who is probably the keenest and most militant Protestant among the Anglican clergy of Australia is an Irishman.

As to the two references to "Common" voices, a very large part of our Lord's ministry was directed towards the "common people" who "heard Him gladly." Mary and Joseph belonged to the artisan class, and most of the disciples were manual workers. Yet this appeal was catholic and all-embracing. Joseph of Arimathea and Nicodemus, both wealthy men of influence, were his admirers, albeit in secret, and the "rich young ruler" was attracted to our Lord, although he "went away sorrowful" when he found his standards too exacting.

"One Who Listened" sums up "the presentation was sacrilegious and crude and un-biblical and all wrong (or mostly)."

My summing-up would be: The presentation was reverent and artistic. I did not accept all the author's deductions or inferences from the sacred text, but remember nothing which I felt to contradict the narrative of the Gospels, harmonised one with the other. Incidentally, their author is a good Anglican.

I felt that the plays must make a deep impression for good upon all unprejudiced hearers.

I am, yours faithfully,

"ONE WHO LISTENED CONSISTENTLY."

(To The Editor, "Church Record.")

Re "The Man Born to be King."

Dear Sir,—

In my opinion the drama should not have been written. I believe that no mortal has the right to dramatise the life of our Lord and Saviour Jesus Christ. His sacred name printed and broadcast as if it had no significance above the ordinary, God's Holy Son. Surely it was sacrilege? I believe that it was and quite unworthy of the sacred subject.

In the first place, the title did not convey the true conception of the Glorious Majesty of the great "King of Kings and Lord

of Lords": the "capitals" were not sufficient, they could have signified an earthly King. "Jesus, the name above all names," together with the beautiful language of our Authorised Version of the Bible—which we have been told ranks as the greatest gem of English literature—relegated to vernacular language and idiom that would not be tolerated—in a legitimate sense—on the stage of any reputable theatre. To my mind it was irreverent and repellent and militated against any display of the deep reverence that is synonymous with all that is sacred; against any impressive exposition of the Divinity of our Lord Jesus Christ and the deeper significance that He is God's Holy Son.

The spotless "Lamb of God." I think that His words: "Father forgive them for they know not what they do," are applicable here. "God so loved the world that He gave His only begotten Son."

I have read somewhere that it will be productive of "good" in that it has made people "think"; but what will "goodness" and "thinking" accomplish in the Christian life if not coupled with godliness? Many non-Christians and confirmed atheists had "good" lives, some of them most exemplary.

In your last issue, sir, you printed an article from the Brisbane "Church Chronicle" in which the writer asked if it helped "ordinary devout Christians to whom Christ is very real and whose sense of reverence is deep and strong." They are the redeemed "born-again" Christians. "Born again" does not appear to be a popular word in the professing Christian world, yet our Lord used it and explained it as being "born of water and the Spirit." "What are these which are arrayed in white robes and where came they?" "These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb."

I would assure the writer that "born again" Christians are not "ordinary" and that they need no other "help" than the inspired word of God—the Holy Bible.

Yours faithfully,

LILLY WAY.

C.S.O.M.

(To The Editor, "Church Record.")

Dear Sir,—

In your issue dated October 19th, the Director of C.S.O.M. charged me with "incerity and unfairness" and "inability to fight fair," as he put it. Mr. Coughlan's opinion of me does not trouble me. However, for the information of other readers I wish to state that the "objective," which I expressed clearly enough in the closing paragraph of my first letter, was that churchmen might be informed about certain matters which I consider significant in relation to any claim made by Mr. Coughlan as Director of C.S.O.M. for support. My letter not only drew the attention of Churchmen to these matters, but did so in such a way as to give Mr. Coughlan the opportunity to state his case through your columns. Is here anything unfair in that?

Mr. Coughlan refuses "to accept the position of defendant." In such cases judgment usually goes against the defendant by default, and presumption being that he does not defend because he knows that his position is indefensible.

The fact that, when Mr. Coughlan voted or spoke against the inclusion of a loyalty

pledge in the Constitution of the National Youth Association, he was acting in a capacity not connected with C.S.O.M., does not render his action entirely irrelevant to the question whether Churchmen will support the C.S.O.M. under his Directorship. Members of the C. of E. stand for loyalty. If a clergyman of the C. of E. opposes the idea of young people pledging themselves to loyalty it is a matter which churchmen ought to consider carefully before giving their support to a Movement of which he is the Director, with wide powers of direction. This is especially significant when it is remembered that, as such Director, Mr. Coughlan made an appeal to Churchmen for financial support, claiming that the C.S.O.M. was the "official agency of our Church in all matters pertaining to Post-War Reconstruction." That was an extravagant statement which, I submit, Mr. Coughlan cannot substantiate. If he thinks he can, I challenge him again to do so. The fact that such a course of action was taken by one who claims so great a measure of authority to act on behalf of the Church may have caused much misunderstanding in the community as to where the Church of England really stands in the matter of loyalty.

Mr. Coughlan stated that I had within my reach documents that gave the answer to both my first and third questions. I am surprised to learn it. Mr. Coughlan apparently believes that he has the ability for judging the sincerity, motives and intents of the hearts of other people. I cannot lay claim to such divine perception. Therefore, while I knew that Mr. Coughlan was wrong in making the claim mentioned in my first question, I did not presume to state that he was insincere in doing so. I left it to him to state his reasons, believing that such a big claim calls for an explanation.

My third question also remains unanswered. I have been informed that Mr. Coughlan published a pamphlet in his own name advocating "Yes" at the recent Referendum. I suggest that, in view of his claim that C.S.O.M. is the "official agency of our Church," such action by him, while holding office as Director of C.S.O.M., may have given a false impression as to the attitude of the Church of England to the Referendum, and was therefore improper. In any case, Mr. Coughlan can scarcely deny that his action in that matter affords Churchmen an indication of his idea of a Christian Social Order—and freedom.

Finally, I ask your readers to decide for themselves whether there was really any "behind-the-back sniping," as Mr. Coughlan so picturesquely calls it, in my action in publicly challenging him through your columns to tell Churchmen the facts about these matters.

Yours sincerely,

J. R. L. JOHNSTONE.

The Rectory, Beecroft,
October 23, 1944.

ALL SOULS', LEICHHARDT.

(To The Editor, "Church Record.")

Dear Sir,—

A dear old lady of ninety years has promised £100 toward the proposed Soldiers' Memorial Belfry and Spire at All Souls', Leichhardt, on condition that two-hundred others donate £2 each or one hundred £4 each. As the Church is wider than the Parish, I am making a special appeal to the readers of the "Record" to help us claim the offer, for this worthy object, and thus

honour those who are making sacrifices on our behalf. It would be a great pity if we are not able to avail ourselves of this offer owing to the lack of subscribers. Two hundred is a large number for Leichhardt which is solely industrial. We are hoping that some readers of the "Record" who value All Souls' evangelical witness, will send £2 or more and thus help us raise the necessary amount quickly. The donor of the £100 is ninety years old! We cannot claim the amount until we have found the required number of £2 or £4 donors. All Souls' is on the highest point between Sydney and the Blue Mountains, and is situated in the heart of the Civic Centre. The belfry and spire will provide a landmark for all who visit the Western Suburbs, and will also add to the prestige of the Church of England in the Diocese of Sydney. Donations may be sent to All Souls' Rectory, Leichhardt. Every donation will be used in the War effort. Gifts of bonds and certificates will be gratefully received.

Yours sincerely,

LELAND PARSONS, Rector.

CIVIL AND ECCLESIASTICAL CAUSES.

(To The Editor, "Church Record.")

Dear Sir,—

In your issue of October 5th, under the heading "The Reformation Rally and that for which it stands," you criticise adversely the claim that "religious matters" or "spiritual things" should not be made the subject of civil law.

May I be permitted to quote a passage: "To shew how absurd they often prove who have not learned to distinguish rightly between civil power and ecclesiastical." The writer continues: "How many persecutions then, imprisonments, banishments and

stripes; how much bloodshed have the forcers of conscience to answer for, and protestants rather than papists! For the papist, judging by his principles, punishes them who believe not as the church believes though against the scripture; but the protestant, teaching everyone to believe the scripture though against the church, counts heretical and persecutes, against his own principles, them who in any particular so believe as he in general teaches them, . . . and so when his doctrine acknowledges as a true believer, his discipline persecutes as a heretic. The papist exacts our belief as to the church due above scripture . . . but the forcing protestant, though he deny such belief to any church whatsoever, yet takes it to himself and his teachers, of far less authority than to be called the church and above scripture believed, which renders his practice both contrary to his belief and far worse than the belief which he condemns in the papist."

The above quotation is from "A Treatise of Civil Power in Ecclesiastical Causes," the work of John Milton, published in 1659. Even though not in sympathy with his ecclesiastical position, one is bound to endorse his championship of religious liberty, and his protest against the misuse of civil power. To quote again from the same source: "Many are the ministers of God, and their offices no less different than many; none more difficult than State and Church government. Who seeks to govern both . . . makes himself supreme lord or pope of the church as far as his civil jurisdiction stretches, and all the ministers of God therein, his ministers, or his curates rather in the function only; while he himself assumes to rule by civil power things to be ruled only by spiritual."

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C.M.S. OPENS IN BRISBANE.

"And they beckoned unto their partners, which were in the other ship, that they should come and help them."—St. Luke 5:7.

In these days of tremendous opportunity, and as we look forward into a future fraught with such vital issues, it is both interesting and heartening to know that the work of the Church Missionary Society is now established in the Northern State of Queensland. This thing has not been accomplished in haste, or without due order, but by prayer, and through mutual co-operation between the Society and Brisbane authorities.

For some time now negotiations have been carried on with the Archbishop of Brisbane and the Diocesan Missionary Committee, with the result that, having regard to the place granted to C.M.S. by the Determination of General Synod, these negotiations have come to a conclusion in the opening of the Society's work in Brisbane in its own name.

In years gone by the Diocesan Missionary Committee has given courteous assistance to the C.M.S., by granting facilities to deputationists, by allocating a certain proportion of the missionary income of the Diocese to the Society, and by assistance in various other ways. For this we have been most grateful, and we look forward to a fuller, richer fellowship in the future.

To-day, upon entry into Chuch House, can be found, through the generosity of the Diocesan authorities, an office set apart for the Church Missionary Society. A small display window, attractively dressed, gives the first introduction. The first door on the right leads into the office, where posters, pictures, books, boxes and C.M.S. propaganda give a cheery welcome to the visitor.

For the time being, Miss Endith Anderson, B.A., Dip.Ed., is the Deputationist in charge. We are fortunate to have her services, for behind her lies a wealth of experience in the C.M.S. fields of Persia, Tanganyika and North Australia, and we covet the prayers of our supporters for her as she makes contacts and seeks to organise the work in this sphere.

On Friday, 29th September, the room was officially opened and set apart for service in a happy gathering, in which the sense of partnership augured well for the future. The Acting General Secretary of the N.S.W. Branch, Rev. H. M. Arrowsmith, together with Miss Anderson, was welcomed at a meeting of the Provincial Missions Committee for Queensland, at which the Most Rev. The Archbishop of Brisbane was in the chair. Referring to his own knowledge of the work of the C.M.S. abroad, His Grace welcomed the entry of C.M.S. into Queensland, and a Provincial Committee then passed the following resolution:—

"That this Provincial Committee of the Australian Board of Missions for Queensland offers its good wishes to the Church Missionary Society, and prays that God's blessing may prosper the extension of the Society's work in Queensland and guide its activities."

At the conclusion of the meeting all adjourned to the C.M.S. Office, where the Archbishop in a commendatory prayer asked that the blessing and guidance of God might be upon the room and those who

work in it, and prayed that God would bring to fulfilment the purpose for which it was opened. Afternoon tea was then served by the Ladies' Auxiliary of the A.B.M.

The N.S.W. branch conveyed to the Archbishop of Brisbane, and to the Diocesan Missionary Committee, its appreciation for their ready co-operation and assistance in opening the work of C.M.S. in Queensland. Special thanks was expressed to Rev. L. J. Hobbs, Rector of St. Andrew's, South Brisbane, for his extremely helpful co-operation in this matter.

For the time being the Queensland work will be conducted by the N.S.W. branch of C.M.S., with a sub-committee appointed in Brisbane. To look forward to this wider circle of support and interest, is a vista full of inspiration and encouragement. The Gospel net is breaking with urgent opportunities. Men and women are seeking a Saviour everywhere. We have the One Saviour, Who is the complement of every individual need. With the clamant calls of the mission field ringing in our ears, we are thus beckoning to our partners, and are assured that with their help we whom God has called to be 'fishers of men' may have the joy of bringing many a drifting soul into the safety of salvation in Christ Jesus. — Church Missionary Society, Church House, Ann St., Brisbane. Telephone B 7079.

C.M.S. MELBOURNE RALLY.

(From a correspondent.)

WELCOME AND FAREWELL MEETING.

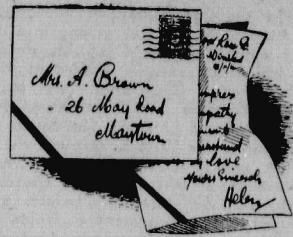
The Chapter House, St. Paul's Cathedral, Melbourne, was packed to the doors on Oct. 23, to welcome the Right Rev. Geoffrey Cranswick, Bishop of Tasmania, Miss G. J. Kellaway, M.A., on furlough from S. India, and Mr. and Mrs. S. C. Port, Roper River, N. Australia, and to farewell Miss Simon, B.A., Ceylon, and Miss Furphy, Arungabad.

The platform, now lowered and facing the door, was massed with lovely flowers and backed by artistic Indian scenes and formed a beautiful setting for the meeting.

The chair was most ably taken by Bishop Donald Baker, Principal of Ridley College, who introduced and welcomed Bishop Cranswick. In welcoming Miss Kellaway, the Rev. A. R. Mace said that no name stood in greater honour in Victorian C.M.S. than that of 'Kellaway.' Miss Kellaway responded in a very interesting speech, and Mr. and Mrs. Port both spoke, the former making an earnest appeal for a teacher.

The guest speaker was the Bishop of Tasmania, who was given a very hearty welcome. His previous experience, 14 years as an educational missionary in India, and 7 years as Foreign Secretary for India at London headquarters, gave authority to his inspiring and informative address, to which all listened with rapt attention. Speaking of the C.M.S. as world-wide, he took the three words as headings.

(1) CHURCH: What God has done. It is the largest Church of England Missionary Society in the world, having 1100 missionaries, 827 native clergy, and numerous teachers, working in many lands. It is at work in 40 dioceses, 30 of which have come into being through its agency. It is a large 'Faith' Society, supported by voluntary contributions. Its budget for this year is £400,000, and it goes



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ahead and spends money in faith that it will come in. Expansion plays a great part in its work (the Foreign Secretaries meet every day and plan for extension in all fields). Expression is given in Worship — new forms of service; architecture, c.f., the Cathedral in Dornakal, and Church Union (the S. Indian Scheme), and in other ways.

(2) MISSIONARY: Its chief work is evangelistic, by missionaries, and in training nationals to evangelise through (a) schools and colleges, (b) medical work—it has the largest medical missionary agency in the world.

(3) SOCIETY: Comprising men and women, lay and clerical, who have a common concern in the evangelisation of the world, by every means and through the church. Wonderful personal contacts are made between missionaries and the Home Base—those who send them out, so that all can pray and give and work in the great cause. The Society is the great link between those who work abroad and those who work at home.

The meeting closed with prayer for those shortly returning to their work.

NOTE.—The Bishop of Tasmania is one of the nearly 100 C.M.S. missionaries who have been made bishops. Our President, the Most Rev. H. K. Mowll, Archbishop of Sydney, is another; the Bishop of Nelson, formerly of India, and late Federal Secretary of the C.M.S. of A. & T.; and also the chairman of A.B.M., brother of the Bishop of Tasmania.

A.C.R. PUBLISHING FUND.

The Management Committee acknowledges with grateful appreciation the following amounts:—Mrs. A. A. Bragg, £10; Anon, 11/-; Rev. E. C. Coleman, 10/-.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

LADIES' HOME MISSION UNION.

The 9th Annual Conference of branch secretaries of L.H.M.U. was held at the home of Mrs. Friend, Moreton, Lyons Road, Five Dock. We are very grateful to Mrs. Friend and Miss Friend for opening their home to us for these conferences. This beautiful old home with its lovely trees and garden makes a very suitable meeting place for a quiet day and conference.

Our President, Mrs. Mowll, was able to be with us during part of the morning, which began with a time of prayer for the work of L.H.M.U., the Home Mission Society and the Deaconesses in their various parishes. Many aspects of L.H.M.U. were talked over and ways and means of extending the work were discussed. The need for more Deaconesses is very urgent and realising this need we are aiming to reach £2,000 by the end of this financial year. We would be pleased to hear from any friends who may be interested who may be interested in helping us to reach this objective so that we may further extend the work of Christ's Kingdom here in the Home Land.

Members enjoyed having lunch on the open verandah and afterwards walking round the grounds before the afternoon session began. During the afternoon talks were given by Deaconess N. Dixon, of Waterloo, Deaconess M. Rodgers, of East Sydney, and Sister Violet Ferris, of St. Michael's, Surrey Hills. In a very telling manner each gave instances of individual cases being helped both materially and spiritually. Those present felt how very well worth while was the work of the deaconesses and how much we need to pray about the work.

Canon R. B. Robinson, in his closing address, took as his text 2 Cor. 1. 11, "Helping together," and told some very vivid stories of work done through the children's court and how the L.H.M.U. clothing cupboard was playing such a very necessary part in supplying suits for these boys going out to jobs. We were reminded that our L.H.M.U. Motto is 'Workers together with God.'

Miss Friend entertained us all with afternoon tea, which brought a very happy and helpful conference to a close.

UNITED MISSION AT DULWICH HILL.

(Contributed.)

That there are many things in modern church life to distress the soul of the zealous follower of Christ none will deny, but here is encouraging news. The Dulwich Hill Ministers' Fraternal has just concluded a United Evangelistic Mission in which the people of nine churches participated. Anglicans, Presbyterians, Methodists, Baptists, Congregationalists, and Salvationists combined forces and worked cordially and enthusiastically in what proved to be a timely demonstration of united witness and a welcome season of spiritual stimulation.

The Mission was held on neutral ground—the Dulwich Hall—beginning on Sunday, 10th, and ending on Tuesday, 19th September. The Rev. R. O'D. Finigan was the missionary. Careful preparation was made weeks before. Workers were given work to do according to their ability. Some were appointed to the Publicity Committee, others to the Visitation, Prayer, and Music Committees.

A strong team of between sixty and seventy men and women thoroughly canvassed the many homes within the prescribed area, leaving leaflets, etc., wherever they called. Dulwich Hill was well plastered with signs, placards, etc., giving the general public an invitation to the Mission. Extensive open-air work was carried out by teams of enthusiasts. Mobile units were used nearly every night to keep before the people the claims of God, and to invite them to attend the Mission.

Prayer groups met in churches and private homes regularly for several weeks, seeking Divine guidance and blessing upon the Mission, missionary, workers and people.

Attendance at the nightly meetings were encouraging, but consisted mostly of churchgoers. However, the missionary was encouraged when approximately 450 people gathered to hear him on 3 nights, 200 or so on 5 nights, and over 100 men on the second Sunday afternoon. The atmosphere throughout the Mission was warm, sympathetic and uplifting. Mr. Finigan spoke with force and earnestness, concluding each address with a truly evangelical appeal.

Not the least cause for thankfulness to God is the splendid comradeship in the service of Christ which has been developed and strengthened by the mission between the men and women of the several local churches. Dulwich Hill has witnessed a "United Christian front" during the last two months. Having achieved this, the local churches are resolved to continue the offensive—"till every foe is vanquished and Christ is Lord indeed."

(An outstanding feature of the mission was a Youth Rally held on the Friday evening. This was preceded by a "Procession of Witness" through the streets to the accompaniment of music supplied by the local Juvenile Salvation Army Band.)

The Mission was financed by free-will offerings received in boxes at the entrance and was generously supported without undue stress.

THE BUILDERS.

The annual meeting of the Builders will be held in the Bible House, Bathurst St. on Saturday, 25th November, at 7.45 p.m. The Archbishop of Sydney will preside and the speakers will be Archdeacon Bidwell and Miss Monica Farrell. All are cordially invited to attend.

C.E.N.E.F.

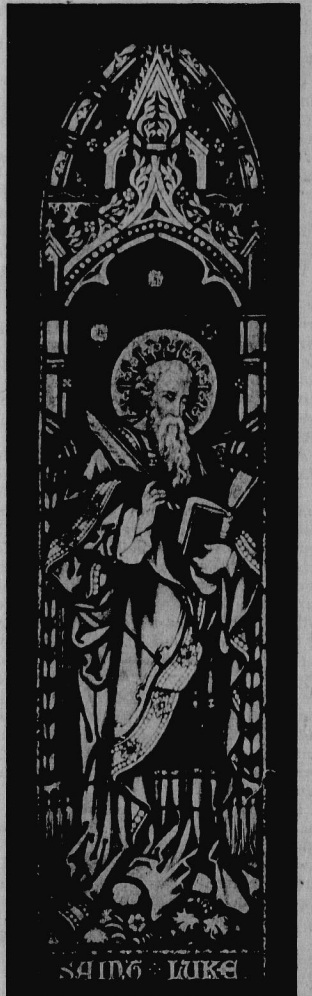
The fifth annual meeting was held in the Chapter House on Friday, 20th October. Many branches of C.E.N.E.F. were represented, and addresses were given by Archdeacon Johnstone, Mrs. Mowll, and Chaplain Mathers. The Archbishop of Sydney, who presided, presented the certificates and banners that had been earned by branches. The main feature was the presentation of special banners to St. Andrew's Cathedral, St. Clement's, Mosman, and St. Anne's, Ryde, branches who had each raised more than £1,000 for C.E.N.E.F. funds. It is hoped that other branches will do likewise.

C.E.M.S., NEW SOUTH WALES ANNUAL CONFERENCE.

The New South Wales Annual Conference was held on the 17th October, at St. Clement's, Marrickville, when delegates and members were the guests of the local branch who provided an excellent tea.

His Grace, the Archbishop, presided, and was present throughout the Conference. After tea, there was a short service in the

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church conducted by Archdeacon Denman, followed by the business session when the annual report and the financial statement and balance sheet were adopted.

The report referred to the encouragement derived from the earnest work of branches and the assistance given by the society to the church in its corporate capacity, including the organisation of the Good Friday procession of Witness, work at the soldiers' huts, and the provision of men to act in various capacities at big church gatherings, etc. A monthly luncheon in the city, which was well attended, was a new feature of C.E.M.S. activity.

The report of the social service work at Flinders St. showed that during the year 52,582 meals, 3340 beds, and 667 jobs had been provided, free of cost.

Appreciation was expressed of the work done by the National Council on behalf of the Society throughout the Commonwealth, and the services rendered by the honorary editor and his colleagues in publishing the C.E.M.S. Journal, the Australian Churchman.

The report also expressed the thanks of the Council to His Grace, the Archbishop, for the interest he had taken in our movement. It was a matter for regret that a number of branches had gone into recess, due mainly to conditions for which the War was responsible, as it was the policy of the Council to keep branches alive, even with reduced numbers, pending the return of normal times.

A motion of sympathy with the widow and family of the late Mr. H. C. Byrne, the former Provincial Secretary, was carried by the Conference. Fraternal greetings and good wishes were received by letter from the Melbourne Diocesan Council of the C.E.M.S.

In his presidential address the Archbishop voiced his appreciation of the considerable work done by the society for the Church as outlined in the Annual Report. He commended the C.E.M.S. Rule of Life and emphasised the value of worship which was a direct expression of witness. His Grace stressed the value of Christian witness in public life, and mentioned that a prominent public man had told him that his greatest difficulty was that of getting enough backing from other men when trying to take a stand for Christian principles.

The subject for discussion by the Conference was: The Church and the Returning Soldier, which was introduced by Canon Tugwell, senior chaplain, who said that the returning men were not opposed to religion. What had appalled him was that there was so much complete ignorance about it. Life in the Army brought about such great changes in their outlook, that the men would never be the same again on return to civil life. A pamphlet by the military authorities entitled Army Rehabilitation, was a definite and valuable contribution to the welfare of the soldier on demobilisation and should be read and carefully studied by every returning man, and those interested in his welfare. Canon Tugwell laid stress on the need in our relationships with returned men for warm brotherly fellowship and a sympathetic approach to problems incidental to rehabilitation. The public had a short memory,

but remembering all from which we had been spared and comparing our lot with the sufferings of the English people, we should never forget what we owe to the men who kept us free.

Mr. H. C. Fusedale dealt with the lack of interest by the Church in the welfare of the men after the last world war, and hoped that full advantage would be taken of the opportunities now presenting themselves.

Mr. A. Gorrel outlined plans which could be carried into effect by the parishes to ensure that every man on his return from active service was not forgotten by the church. In his own parish a complete list of men who had enlisted had been prepared and plans had been made for the visitation of these men on their return.

There was a good deal of useful discussion and it was generally agreed that the conference had been well worth while.

The Rev. C. E. Hulley, Chairman of the Provincial Council, made an efficient chairman during part of the proceedings.

ABBOTSFORD—RUSSELL LEA.

Due to the generous gifts of Abbotsford people the sum of £400 has been spent on the fabric of St. John's, Abbotsford, and the building has been completely renovated and remodelled. The repairs and improvements were dedicated recently by the Rural Dean, the Ven. Archdeacon J. Bidwell, B.A., L.Th.

The parishioners at St. Thomas', Russell Lea, are hoping to put in hand extensive alterations to their building in order to have room for the growing kindergarten and Sunday school. Over £50 has already been sent in.

Temple Day in the parish in October resulted in the voluntary contribution of £103.

This provisional district is not yet two years old. The people hope that in a few years' time the development of the work will warrant the separation of the two churches into two parishes.

Dioecese of Armidale. SCHOOL FOR CLERGY.

About twenty-five clergy of the Diocese met at the New England Girls' School during the October holidays for a three-days' refresher school which had been arranged by the Bishop (the Rt. Rev. J. S. Moyes, D.D.). The subject of the school was "Justification by Faith." The Rt. Rev. C. V. Pilcher, D.D. of Sydney, gave a most helpful paper on Justification by Faith as taught in Article XI, and followed it by a series of Bible studies on Justification as found in the Epistle to the Romans.

A plea for Visual Education in the parishes was made at one of the evening sessions by Bishop Moyes, who gave a teaching address on the Gift of the Holy Spirit, illustrated with lantern slides prepared by the Rev. C. A. Baker, Th.L. Mr. Baker also showed slides prepared by himself on elementary sex instruction, instruction on the Prayer Book and other religious subjects,

and a set specially prepared to accompany on address by a doctor on the dangers of V.D.

A valuable discussion on Visual Education followed.

Bishop Pilcher's concluding address dealt by special request, on the Anglican Doctrine of Baptism and Confirmation. He compared the Anglo-Catholic and the Evangelical viewpoints on these matters, and showed that there was a remarkable similarity in the ultimate conclusions of both views, though each started with different premises.

At the final session of the school the Rev. Captain J. S. Cowland, of the Church Army, preached on John 3: 7, "Ye must be born again," emphasising the necessity not only for head knowledge of the evangelical doctrines, but of personal experience of sin forgiven, redemption and salvation on the part of the clergy before they could themselves lead their people to find mercy and peace in the message of the Cross.

RESTORATION OF THE ORGAN.

At a cost of £145, the pipe organ in St. Lawrence's Church, Barraba, has been recently reconditioned and repaired by the Sydney firm of S. T. Noad. An organ recital to mark the restoration of the instrument was recently given by Dr. C. A. Jarman, Mus.D., organist of St. Peter's Cathedral, Armidale. At the evening service the choir sang a special anthem, and Dr. Jarman played a number of additional selections. The Rev. Canon A. J. A. Fraser, sub-dean of Armidale, preached a thought-provoking sermon on Psalm 16: 6, "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage," in which he indicated the valuable contributions of the Church of England to the national welfare, and the necessity for passing on to future generations the spiritual inheritance which is ours.

WHAT IS THE CHURCH OF ENGLAND?

The Bishop of Armidale has just published a leaflet in which he answers the question, "What is the Church of England?" Pointing out that the Church of England is, and has always been, the "true branch of the Holy Catholic Church in England," the Bishop shows that the Roman Catholic Church in England is the break-away Church. This valuable contribution from the Bishop's pen to a clear understanding of our Church's position should be in the hands of all church-people, and is being widely distributed throughout the diocese.

TAMWORTH PARISH.

So far the vacancy caused by the resignation of the Ven. E. A. North-Ash from the parish of St. John's, Tamworth, to take up duties with the A.B.M., has not been filled. It is thought that an appointment to this parish may be made from outside the diocese, and this has caused many of the clergy to question the likelihood of preferment within the diocese of men who have given many years of service in scattered and difficult country parishes. During the interregnum the parish is being staffed by the Rev. H. J. Mills, Th.L., and the Rev. A. H. Lawford, with occasional assistance from the Rev. Chaplain R. I. H. Stockdale, of the A.G.H.

COVENTRY HOME FOR BOYS.

Owing to the increase in cost of living the committee of the Coventry Home for Boys, Armidale, has asked the parishes to accept increased quotas towards the support of the Home. An appeal has also been made for £200 to enable a bore to the sunk to pro-

vide a permanent water supply, as the Home is situated on high ground where the city water supply cannot reach. At present the Home is caring for some 23 boys.

VICTORIA.

Diocese of Melbourne.

THE REGISTRAR OF THE DIOCESE.

At the meeting of the Archbishop-in-Council on October 19, the Archbishop read a letter from Mr. E. T. Macdermott, in which he tendered his resignation from the office of Registrar.

The following resolution, moved by Canon Baglin and seconded by the Rev. C. W. Wood, was carried unanimously:—

This Council, having learned with deep regret, that owing to physical disability, Mr. E. T. Macdermott has decided to resign his offices in the Diocese, desires to place on record sincere appreciation of the fifty-three years of loyal and efficient service he has given, as Junior, Accountant, and during the past eleven years, as Registrar. In this latter period, especially, he has by his wisdom, wide knowledge of diocesan affairs, courtesy and affability, set a high standard of proficiency.

With our regret goes also our heartfelt wish that by God's blessing he may be restored to such a measure of health as will enable him to enjoy many years of pleasant retirement.

The Archbishop then announced that he had appointed Mr. R. C. Wardle, F.A.I.S., to be the new Registrar.

Mr. Wardle has been a member of the Registry staff for 27 years and his appointment was warmly endorsed.—"Messenger."

SYNOD AND C.S.O.M.

Dean Langley moved that this Synod affirms the urgent need of an Australian-wide organisation to foster the study of social, national and international questions under the guidance of the Church and in the light of the Gospel. It requests the Social Questions Committee to negotiate with the General Synod Social Questions Committee with a view to the early removal of difficulties in the way of establishing branches of the Christian Social Order Movement in this diocese.

The matter of social reconstruction was one of the great issues to-day. The Church was coming to realise that its task was concerned with the whole life of the world. The question was that of an organisation to speak for the Church. It was a fact that General Synod had not given the Christian Social Order Movement authority to speak for the

THE SUB-WARDENSHIP OF ST. GEORGE'S COLLEGE, WITHIN THE UNIVERSITY OF WESTERN AUSTRALIA.

The Council of St. George's College, call for applications for the position of Sub-Warden of the College (Anglican Residential College). Applicants must be ordained priests of the Church of England, with appropriate academic, etc., qualifications. Duties to commence February, 1945. Applications, with names of referees, etc., should be forwarded to the Warden, St. George's College, Crawley, W.A., up to November 30th, 1944. Terms of appointment may be obtained on application to the Warden, St. George's College, Crawley, or the Diocesan Secretary, Box D144, G.P.O., Perth.

Church, but some in asserting this seemed to be in danger of damaging a very hopeful movement. He thought that action should not be indefinitely postponed until General Synod might be able to meet, as our Social Questions Committee had suggested in its report.

Study circles should be set in operation without delay amongst the people themselves.

The Rev. C. R. C. Tidmarsh, in seconding the motion, referred to the favourable motion passed last year concerning the appointment of the Rev. W. G. Coughlan. Many social orders to-day have no tinge of Christianity whatsoever, and it is time that the Church should consider the question in the light of the Christian evangel of man's dual duty to his God and fellow men. Any order which does not line up with this must be rejected and the Church must seek for something better. Certain C.S.O.M. pamphlets have been queried, e.g., one on the recent Referendum, but the speaker considered them very searching and suggestive and they have made a strong appeal, in Sydney, to outsiders. Study groups should be set up speedily and widely and the motion thereby be made effective, and the C.S.O.M. and Melbourne S.Q.C. found closely co-operating.

Archdeacon Hewett commented on the difference of opinion between the S.Q.C. and C.S.O.M. and moved as an amendment:—"that all words after 'Gospel' be omitted and the following be added, 'and commends this resolution to the consideration of the Melbourne Social Questions Committee'."

The mover and seconder of the motion are members of the S.Q.C., and the matter could be arranged there.

Mr. E. C. Rigby, seconding, considered that the changed form of the motion had not been adhered to by the Dean, who had really spoken to the original one. He objected to the use of the word "Movement," and outlined the work and duties of the Social Question Committee of General Synod which was expected to function along the lines observed by the Melbourne S.Q.C.

Study groups and so on are excellent, but propagandist pamphlets are objectionable. The General Synod did not authorise the founding of the C.S.O.M. nor the machinery set up to advance it, nor its pronouncements.

Hence the resolution in the S.Q.C. report that this point should be cleared up before forming branches.

Moreover, study circles can be formed by any group without committing the Church to any particular line of thought or political policy, and each person should act as conscience directs. This movement is outside the charter given and the amendment is intended to safeguard the position.

Mr. H. G. Brett paid tribute to the ability and learning of the Rev. W. G. Coughlan but felt that the political and economic policy enunciated by him was questionable, and that to endorse the C.S.O.M. of which he was the director was fraught with dangerous possibilities. There is always a danger of numbers dwindling until power is vested in and exercised by a few. He strongly favoured the amendment.

The Dean in reply admitted that there should be a clarifying of the situation and contended, that his motion would help in this matter by starting negotiations without waiting for General Synod to meet. His objection to the amendment was that some central organisation was necessary to initiate and encourage study circles. Propaganda must be restricted to personal opinions and not permitted in the name of the Church, and if this is done the C.S.O.M. would be of great and immediate value and influence. The amendment was carried on a show of hands.

The Rev. F. W. Coaldrake then moved that the Council of the Diocese be asked to vote "the sum of £50 immediately to the Christian Social Order Movement, in order that its work may be facilitated and its development fostered. Thinking and talking must be supplemented by action, and this contribution would strengthen our position in any negotiations that may be entered upon. The truth can only be ascertained by careful and sincere study.

The Rev. C. B. Cotes seconded because he wished to see something done and have people shaken out of their complacency in view of the inevitable changes looming ahead. Most social reformers are ahead of their time and the radical of to-day is the moderate of to-morrow.

Mr. E. C. Rigby opposed on the ground that it gave undue approval of the movement; moreover the S.Q.C. could initiate all the Study Groups desired.

Archdeacon Hewett asked to whom should the money be paid if the movement is ultra vires? The Archbishop replied that it would have to be paid to the treasurer of the Movement. We should not try to divide Synod into social reformers and those opposed thereto—the point is to restrain small bodies from speaking in the name of the whole without adequate safeguards. This amendment was lost on a show of hands and the substantive motion (that moved by Archdeacon Hewett) was carried.

The Synod issue of the "Melbourne Messenger" contains the full proceedings of the assembly and provides interesting reading.

The Archbishop's Synod Charge has some very challenging matter and was listened to with very great interest by the members. The "Messenger" commented as follows on the proceedings:—

"The rearrangement of the platform and seating was an interesting experiment. Opinions concerning it would be of help in assessing its worth. One of the highlights was the provision of a microphone and the various reactions of speakers, and occasionally of hearers, to it. No one succeeded, not even the giver himself, in complying with the advice offered that the best way to use it was 'to stand one foot in front and one behind.'"

"A pleasing feature was the advent of several speakers who are newcomers to the platform and showed considerable ability."

"The thorny problem of the best way of dealing with reports of societies was again in evidence."

"Some heeded the motion passed last

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