

THE UNITED STATES OF
AMERICA'S
PROTESTANT, CATHOLIC AND
JEWISH JOINT DECLARATION ON
WORLD PEACE.

7th OCTOBER, 1943.

PREAMBLES.

PROTESTANT.

In a world troubled to despair by recurring war the Protestant churches have been seeking to show how moral and religious convictions should guide the relations of nations. Their conclusions are in many important respects similar to those of men of other faiths. In this we rejoice, for world order cannot be achieved without the co-operation of all men of good will. We appeal to our constituency to give heed to the following proposals enunciated by Protestants, Catholics, and Jews, which must find expression in national policies. Beyond the proposals we hold that the ultimate foundations of peace require spiritual regeneration as emphasised in the Christian Gospel.

CATHOLIC.

We present for the consideration of men of good will the following postulate: a just peace as embodying the principles of the moral law and their prime applications to world problems of our day. To mind they express the minimum requirements of a peace which Christians can endorse as fair to all men. They are the foundation on which Catholics in a free world can work from deep motives of Christian justice and charity for the building of a better social order.

JEWISH.

The American Synagogue commends the attention of its own constituency to all men of faith the following principles as a guide to thought and action in dealing with the grave world problems of our day. These seven principles, while they exhaust the teachings of the Jewish religion on issues of social relationship, have the sanction in Judaism both Biblical and Rabbinic. Judaism's highest goal has been "to amend the world through the service of God." The Synagogue therefore calls its adherents, both as citizens and as Jews, to seek after the implementation of these principles. They will thereby attain full conformity with the moral values of the Jewish religion, and at the same time the best interests of country and of mankind.

TEXT OF JOINT DECLARATION

I. The moral law must govern the organisation of a just peace upon practical recognition of the

"ABBOTSLEIGH"
CHURCH OF ENGLAND

Pupils preferred
For Prospectus, apply to
MISS

Australian Church Record

Vol. 11

FEBRUARY 14, 1946

No. 3

the paper
for
Church of
England
people
Catholic
Protestant
Reformed

What Counts?

It isn't the money you're making, it isn't the clothes you wear.
And it isn't the skill of your good right hand which makes
folks really care.
It's the smile on your face and the light of your eye and the
burdens that you bear.

Most any old man can tell you, most any old man at all,
Who has lived through all sorts of weather, winter and summer
and fall,
That riches and fame are shadows that dance on the garden
wall.

It's how do you live and neighbour, how do you work and play,
It's how do you say "good morning" to the people along the way,
And it's how do you face your troubles whenever your skies are
grey.

It's you, from the dawn to night-time; you when the day is fair,
You when the storm is raging—how do you face despair?
It is you that the world discovers, whatever the clothes you wear.

You to the end of the journey, kindly and brave and true,
The best and the worst of your gleaming in all that you say and
do,
And the thing that counts isn't money, or glory, or power,
but you.

—Edgar A. Guest.

MEMORIAL STAINED GLASS WINDOWS

Alfred Handel

Artist in Stained Glass

Studio and Works } 529 ELIZABETH STREET, SYDNEY
(Near Cleveland Street)
Phone: MX 3140

"The Meat of the Milk"

"ALLOWRIE" CHEESE

Hygienically Packed in Convenient Sizes
100% New South Wales Manufacture
GET SOME FROM YOUR GROCER TO-DAY

"THE SPOT BUTCHERY"

27 BRONTE ROAD, BONDI JUNCTION.
Noted for our Delicious Breakfast Sausages and Sugar Cured Corned Beef
Proprietor: W. O'RANCE. Phone: FW 3304

QUALITY AND SERVICE

BARKER COLLEGE, HORNSBY

President of Council—THE MOST REV. THE LORD ARCHBISHOP OF SYDNEY
The School receives DAY BOYS and BOARDERS, and provides a thorough education of the highest class at moderate fees.
Every facility is offered for a healthy outdoor life. Prospectus, etc., upon application to Mr. H. G. WILKINSON, Watson House,
9-13 Bligh Street, Sydney; or to—
W. S. LESLIE, M.A., Headmaster.

All Church-people should support . . .

THE HOME MISSION SOCIETY

Diocese of Sydney, which is "THE CHURCH IN ACTION"

The Society helps needy parishes, gives pensions to retired Clergy, maintains important work at the Children's Court, on the Hawkesbury River, at Yarra Bay and the Oilfield, Glen Davis.

Send your donation without delay.

CANON R. B. ROBINSON, General Secretary.
SIR GEORGE MASON ALLARD, Hon. Treasurer.

C/o Diocesan Church House, George Street, Sydney.

Confirmation Service

As Approved by the Archbishop of Sydney.
Price, 1/- per dozen (Postage extra).
See us when requiring . . .
Induction Services, Parish Papers, and all classes
of Church, Commercial, or General Printing.

William Andrews Printing Co. Pty. Limited
433 KENT STREET, SYDNEY. Phone MA 5059

THE CHURCH OF ENGLAND EVANGELICAL TRUST OF VICTORIA.

Established 1910 and Officially Registered.

Public Officer of the Trust and Honorary Treasurer:
MR. A. G. HOOKE, F.C.A. (Aust.)
400 Collins Street, Melbourne.

Members:
REV. W. T. C. STORRS, M.A., Warrigal Rd., Surrey Hills,
Melbourne.
REV. K. HAMILTON, St. Clement's Church, Elsternwick.
REV. C. W. T. ROGERS, St. Barnabas' Vicarage, Balwyn, Vic.
MR. H. J. HANNAH, 23 Warrigal Place, Heidelberg, Mel-
bourne.
MR. F. L. D. HOMAN, Victoria Rd., Camberwell.
MR. A. G. HOOKE (Honorary Treasurer), 400 Collins St.,
Melbourne.
MR. W. M. BUNTINE, M.A. (Honorary Secretary), 181
Kooyong Rd., Toorak, Melbourne.

Property left by Will, or Gifts towards Christian Work
may be placed in the hands of the Trust for Administration.

SYDNEY'S PREMIER CATERER, MISS BISHOP

Specialising in Weddings, Luncheons, Tea Meetings.
Reception and Ball Rooms—

221 ELIZABETH STREET, CITY.
Extensive Catering plant for Hire. Telephone: M 6351

NOTES AND COMMENTS.

In a recent Scottish Church paper we are informed that "since the war began 4,200,000 tons of grain and 1,008,000,000 lbs. of sugar have gone to breweries. If at the outbreak of war the manufacture of

beer had been restricted to 50 per cent., there would have been a store of 2,100,000 tons of grain and 25,000 tons of sugar for the feeding of the starving people of Europe." This statement, made on high authority, not only indicates the wastefulness of the liquor traffic in its manufacture, but also the alarming financial power of the traffic for it to be allowed to go on with its production of beer, and spirits, in spite of the frightful shortage of foodstuffs which it so freely uses up in that production. This wanton waste of necessary provisions is just another of the varied evils the liquor traffic encourages. That traffic seems to have gained a stranglehold of governments and press alike by reason of its wealth and is Enemy No. 1 of the moral life of any people amongst whom it attains any dominating influence. The public will need to be very wary in regard to a much advertised desire for some amendments in legislation dealing with the traffic. We have long ceased to hope for any real regard for the bodies and souls of the people where that dreadful traffic is concerned. As the wife of a Newcastle publican once said: "It is a demoralising trade," and she was referring to the moral effect upon those concerned in its conduct.

The wonders that have been accomplished by the people of Great Britain during the Great War in the way of bearing the burdens of other peoples and the patient "tightening of the belt" in order to give the

help where it was most needed, have filled thoughtful allies with admiration. The splendid courage that refused to despair when situations were indeed desperate saved the world from being completely over-run by the savages of Germany and Japan and in the end has with the well-given help of her Allies at last brought peace by the complete defeat of our enemies. We can never forget the timely and continuous assistance all her allies have given, nor can we forget that for a long time England was the front line of defence for America and the rest of the

world. Her ramparts bore the brunt of the attack and saved the rest of us from the experience of ruin and death which the people of England boldly sustained. Now that peace has come there is the reaction. A country that had to become a huge arsenal and desperate fortress naturally was not able to provide as well all the means of sustenance for the great company of her own and other peoples engaged in the strife. Now has come for England a time of great need when the utmost, even sacrificial, generosity should seek to supply the necessities of life which are wanting to her, in order to save a brave people from any further "tightening of the belt" in order to preserve the meagrest means of life. Here in Australia we are disappointed in not being able to send all that Britain asks for, and we regret that some error in leadership has helped to bring about such a catastrophe. But we must do what we can and we must do it quickly. Our own supplies are so generous that we shall do well to remember the Master's exhortation to His disciples, "Freely ye have received, freely give." Again, "It is more blessed to give than receive." So far as each of us can let us by gift and more especially by political influence see to it that our land is doing her part in supplying Britain's need and by so doing is expressing our appreciation of what we owe to our mother land for her great sacrifice.

The College of Theology lists are published herein. The Th.Schol. list reveals a healthy interest in A.C.T. study on the part of many of our Australian Clergy. Again, we have to congratulate Moore College and Ridley College for the number and quality of their passes. Moore College, Sydney, easily tops the lists. It is regrettable that it was not found possible to award either of the special prizes this year.

We receive parish papers of all descriptions of titles, but with a sameness of production that seems fairly stereotyped. Parochial Gurglings. But an exception has appeared which indicates freshness of outlook and breeziness of description that are well calculated to strike the imagination of the reader. Any definite thought in the production of a parish paper is sure to be fertile in gaining the attention of the reader. Of course, there are sure to be critics

as the Rector of Homebush, N.S.W. may find, when he describes his Parish Councillors as part of "Parochial Paraphernalia." "Flemington Features" may be allowed to pass; but Homebush Home-doings might be expected to contain food for the scandal mongers of the parish. At any rate that page would be read by everyone. "Matters of Moment" is a well chosen alliteration for the inculcation of Christian ethics and principles, in the current issue containing a heart to heart talk to "Parents and God Parents" on the all important subject of a child's baptism. This page together with the rector's letter on page one and the informative articles on page three, on the wider claims and work of the Church, together with all the chatty notes and notices on the other pages, provide somewhat of an ideal parish paper—the bearer of news of the Church's activities and of a message of exhortation and inspiration designed to reach a wider constituency than just the few people who regularly come to church. We are somewhat appalled by the large proportion of Church press organs that seem "to miss the bus" in this particular.

CONSECRATION OF THE BISHOP OF GRAFTON.

The Consecration of the Venerable Christopher Evelyn Storrs, M.A., as Bishop of Grafton, took place in St. Andrew's Cathedral, Sydney, on the Feast of the Purification of the Blessed Virgin Mary—Saturday, February 2, 1946, at 10.30 a.m. His Grace the Archbishop of Sydney together with the Bishops of Bathurst, Goulburn and Newcastle, and Bishops Pilcher and Hilliard took part in the Act of Consecration.

The Bishop of Newcastle preached the Sermon. There were a fair number of clergy present with quite a good representation from the Diocese of Grafton including the Administrator of the Diocese, Canon Conran. The enthronement took place on Wednesday in the Cathedral at Grafton.

SCHOOL OF MUSIC.

The Summer School of Music, organised by Bishop Pilcher, was held last week as announced. The attendances grew in numbers and interest. On the last night the Chapter House was well filled on the ground floor, part of the gallery being in use. Dr. Bainton's opening address was very fine and Bishop Pilcher's contributions were equally welcomed.

We hope to publish some of the addresses.

AUSTRALIAN COLLEGE OF THEOLOGY.

CLASS LISTS FOR 1945.

Scholar in Theology (Th.Schol.).

(All in Alphabetical Order.)

Second Class. — John George M. Gent, B.A., Adelaide; Horace Hampden Hobart, Newcastle; Thomas Edward Whiting, M.A., Goulburn.

Pass. — Keith Brodie, Gippsland; Allan Challes Haysom, Brisbane; Kenneth John Hughes, M.A., Tasmania; Claude Milton Kennedy, B.A., Wangaratta; Arthur Reginald Mace, B.A., Melbourne.

Passed in Single Subjects.

Old Testament. — Guy Henry Darke, Nth. Queensland; Oliver Tristram Cordell, B.A., Cent. Tanganyika; Peter Charles Hawker, M.A., Kalgoolie; David George L. Livingstone, Willochra; Albert Edward Loxton, Brisbane.

Comparative Study of Religion. — Arnold Raymond Bowers, Adelaide; Oliver Tristram Cordell, B.A., Cent. Tanganyika; Albert Edward Hayes, Newcastle.

Church History. — William Harold Graham, B.A., Gippsland; Trevor Wilson Thomas, B.A., Adelaide.

Philosophy of Religion. — Geoffrey Hayes Feltham, Sydney.

Moral Theology. — Lancelot Herbert A. Broadley, Willochra; Guy Henry Darke, Nth. Queensland; Brian Strong Kugelman, B.A., Goulburn.

Licentiate in Theology. Th.L.

Second Class (Order of Merit).

Bertram Pilcher Wrightson, Ridley Coll., Bunbury; Jack Wallace Chisholm, B.A., Trin. Coll., Unattached; Colin Leslie Ware, St. Francis' Coll., New Guinea; Bruce Douglas Reed, Moore Coll., Sydney; Angus Cornwell Tipping, Moore Coll., Sydney.

Pass (In Alphabetical Order).

Eric Royston Baldwin, Ridley Coll., Melbourne; Geoffrey Morrison Browne, Melbourne; Keith James Coaldrake, Melbourne; Neil Reheiri Glover, Ridley Coll., Unattached; William Beaumont Hay, Bendigo; William Albert G. Hoare, St. John's Coll., Newcastle; Kenneth Russell Hodgson, Melbourne; James Essex Holt, Ridley College, Melbourne; John Roderic L. Johnstone, LL.B., Sydney; Horace Frederick Klower, B.A., Christ Coll., Bathurst; Vernon Lamsdale Leaning, Nelson; Arthur Robert Lormer, Moore Coll., Sydney; Allan Rowland McFarland, St. John's Coll., Newcastle; Thomas F. McKnight, M.A., B.Ec., Moore Coll., Sydney; William Merrell, Moore Coll., Sydney; Lawrence Maxwell Murchison, B.A., Goulburn; Alwyn Walker Prescott, B.E., Sydney; Frank William Slater, Sydney; Herbert Boardman Stott, Bradford, England; Percy William G. Twine, Moore Coll., Sydney; Ronald Geoffrey White, Bendigo.

(No failures)

Passed Part II., of the Examination.

(In Order of Merit.)

Keith Lanehan McConchie, Ridley Coll., Unattached; Douglas E. O. Crawford, B.A., Moore Coll., Sydney; Frederick Arthur Staines, St. Francis' Coll., Brisbane; Kenneth Lewis Walker, Moore Coll., Sydney; Ronald Harrison Palmer, Moore Coll., Sydney; John Gotthold Forell, Ridley Coll., Tasmania; *Ross Dominic Fraser, St. John's

Coll., Bathurst; Donald Arthur Langford, Moore Coll., Sydney; Leo. Richard Buckman, Moore Coll., Sydney; Terrence Stokes, Ridley Coll., Melbourne; Raymond Alan Davis, St. John's Coll., Newcastle; Edwin Warwick Fisher-Johnson, Moore Coll., Sydney; Herbert James Neil, Ridley Coll., Melbourne; Lindsay Young Pace, Ridley Coll., Melbourne; George Hebdon Officer, St. John's Coll., Bathurst; George A. Tooth, Moore Coll., Sydney; Robert Griffith Mountney, Melbourne; Edwd. Athelston Bradley, St. Francis' Coll., Brisbane; William Montague Cooke, St. John's Coll., Newcastle; Kenneth Bruce Skegg, Christ Coll., Tasmania; Gerald John Morris, Moore Coll., Sydney; James Anthony Knife, Melbourne; (Miss) Loiss Panelli, Ridley Coll., Melbourne; Alan Richard Miller, Sydney; Alexander Hamilton Crigan, Moore Coll., Sydney; Noel Arthur Tolhurst, Ridley Coll., Melbourne; Miss Faith Holroyd Newton-Hamilton, Melbourne; Daniel Frederick Clout, St. John's Coll., Grafton; Arthur Richard Austin, St. John's Coll., Bathurst; Francis George Pearson, Ridley Coll., Gippsland; Robert Alexander Wyndham, B.Sc., Melbourne; Ronald Ailwyn Laity, Bendigo.

(Seven failed.)

* One extra subject.

The Hey Sharp Prize: No award is made for 1945.

The Frank and Elizabeth Cash Essay Prize: No award is made for 1945.

On behalf of the Council of Delegates,

FRANK CASH, Registrar.

Christ Church, North Sydney.
29th January, 1946.

FIRST CHRISTIAN SERVICE ANNIVERSARY.

The service held at St. Philip's, Church Hill, Sydney, on Sunday afternoon, 3rd February, in commemoration of the 158th anniversary of the First Christian Service in Australia, which the early records show was held under the shadow of a great tree in Sydney Cove on the 3rd February, 1788, attracted a large congregation, including members of the Royal Australian Historical Society, the Imperial Army and Navy Veterans' League and a large contingent of Girl Guides.

The service was broadcasted from 2CH and in order to make it effective over the air, St. Philip's choir was augmented by members of the Cathedral choir, men belonging to the C.E.M.S. and ladies from several suburban choirs. The Bible and Prayer Book used at the first service were also used at the anniversary.

It was fitting that recognition should be given at such a service to the part played by other churches in the spread of the gospel since those very early days in the nation's history, and in this spirit the chairman of the N.S.W. Congregational Union, Mr. C. Bowes Thistlethwayte and the Moderator of the Presbyterian Assembly, the Right Rev. C. W. McAlpine, read the lessons, and the address was given by the Rev. H. W. Woodhouse, the President of the N.S.W. Methodist Conference. The service was conducted by Canon Hammond, of St. Philip's, and the Precentor, Rev. C. L. Oliver, was present. A report of Mr. Woodhouse's address appears in another column.

In this comparatively young country the Church can lay claim to few historical events, and it is hoped that the annual

service which commemorates the planting of the Gospel in Australia will grow in importance and significance as time goes on. The detailed arrangements for the service were made by the Church of England Men's Society at the request of the Archbishop.

AUSTRALIAN COLLEGE OF THEOLOGY.

The following resolution was carried at the Annual Meeting of the Council of Delegates of the Australian College of Theology, held at Sydney at the end of January.

THE LATE BISHOP STEVENSON.

"The members of the Council of Delegates desire to place on record their sense of the great loss sustained by the Australian College of Theology, and by the Australian Church in general, through the death of the late Bishop of Grafton, William Henry Webster Stevenson.

"They will always hold in grateful remembrance his valuable co-operation in the work of the College over a long period of years, and the remarkably high pitch of efficiency to which he raised St. Francis' College, Brisbane, during his term of office as Principal.

"His services to the cause of theological learning and ministerial training were of an outstanding quality, and the whole Church is the poorer for his passing.

"The delegates desire also to convey to Mrs. Stevenson and to the members of her family their sincere and respectful sympathy in their great loss."

PEOPLE IN THE LITTLE COUNTRIES.

Dr. Alexander Toth, a Hungarian by birth and American Field Secretary of the Evangelical Reformed Church, tells of the plight of the people of Transylvania, a small country which the Versailles Treaty took from Hungary and gave to Rumania in 1919. This unhappy land was given back to Hungary by the Nazis in 1939, then, with the consent of the United States to the Russian agreement, was again given to Rumania in 1944. It was in this little country that, in 1556, religious liberty was first legally established in Europe. It is now outlawed. The entire population has been interned by the Rumanian Government. Thousands of its people have been conscripted for forced labour in Russia.

With Russia's invasion more than 600,000 people fled from the Baltic States of Estonia, Latvia, and Lithuania, and more than 400,000 of them are now in direst poverty as homeless refugees in Germany. No one knows just what became of the rest, although some were able to get into Sweden. In their re-classification of Baltic citizens, the Russian Government has reportedly placed Protestant pastors at the bottom of the list, which means that they are not entitled to food ration cards. In all the Baltic States there was full religious freedom in the nineteen twenties; but the present fate of Protestant Christians there, after five years of occupation by Russia, then Germany and again Russia, is unknown. — "Missions."

"RIGHT FOUNDATIONS FOR A RIGHTEOUS FUTURE."

Ps. 11. 3. — "If the foundations be destroyed, what can the righteous do?"

Moffatt: "The pillars of the State are falling: what good can a just man do?"

Speaking at the Commemoration of the First Christian Service in Australia — held at St. Philip's, Church Hill, Sydney, on Sunday, 3rd February, 1946, the Rev. H. W. Woodhouse, said:—

My theme this afternoon is based upon the words of the Psalmist in the 11th Psalm at verse 3. These words suggest "Right foundations for a righteous future." They suggest that whilst the world may taunt the Christian because of great calamities, such as the last two world wars, there are foundations which should be preserved, and some people who are deeply concerned in the preservation thereof.

But "what can the righteous do?" When England sent out her first fleet to colonise this country, she sent a chaplain! When Governor Phillip established this colony he joined in a religious service of gratitude to God for the safe arrival of the convoy — a service held 158 years ago to-day — Sunday, 3rd February, 1788. At that service Chaplain Richard Johnson took for his text Ps. 116-12, 13. — "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord."

And if those words rightly summed up the situation for Chaplain Johnson — do not these which I have chosen this afternoon have a special significance? "The pillars of the State are falling; what good can a just man do?" Statesmen are now striving to prevent the collapse of the pillars of State, which are shaking to their very foundations as the result — not only of two world wars in one generation — but also because of the assaults of atheistic philosophies and the fear — lest the ethical and spiritual foundations of the people should prove inadequate to sustain the superstructure of a righteous future for mankind. We pride ourselves — and in a measure, rightly so — upon the progress Australia has made since the Day we commemorated. From the small bridge over the Tank Stream to the Harbour Bridge — that is progress. From the bullock-waggons which helped to form the winding road we now call George St.,

to the aeroplanes which link the capitals: From the blacksmith's forge where convicts' chains were rivetted to the mighty steel works whose products helped to preserve our freedom from the threatened domination of Germany and Japan — that is progress!! But have we developed our spiritual heritage, or are we content to live upon the religious capital of our forefathers?

As no business can live on its original capital without constant income; so no man or nation can survive without the continuous strengthening of the foundations of his or its spiritual reserves. Our scientists have opened up to us the secrets of the natural world — but unless mankind's moral and spiritual progress keeps pace with its material progress we shall go down before an avalanche of physical destruction or spiritual bankruptcy!

Into the building of our land our forefathers put a righteous foundation. Our British nation was cradled in religious influences. England always found room for her village churches and chapels; her stately cathedrals and, in later years, her modern mission halls — such as that in which the U.N.O. Conference is now sitting. Our record is written around the spiritual traditions of the race. Much of our history is built upon righteous foundations. We must never forget that England did much to give the world the Bible; to preserve the Christian Sabbath; to promote missionary activity; and in these last 30 years (as in the days of the Spanish Armada and Napoleon) to maintain freedom for mankind. In great national crises there has been a willingness to call upon God. But are we not in danger of destroying the very foundations upon which true progress can be sustained and real prosperity can be built?

"The pillars of the State are falling: what good can a just man do?" An atheistic Communism, with its worldwide attack upon England — "home of the free," threatens to undermine the very structure of our national ideals and principles, and in my judgment is more dangerous to-day than any threat of Fascism! Well may we ask — "What can the righteous do?" This at least — by life, example and precept let us call our nation to repentance before God, and to a recognition of God — of His goodness in which lies our security; of His guidance in which lies our safety; of His grace in which lies our salvation. Jesus told the Parable of the Builders — one built upon the rock and one upon the sand. You know the result. Let us strive to build

upon the "rock which is Christ." Personally, nationally, and internationally — and in all our human relationships — let us seek to secure a Righteous Future upon the Right Foundations of the Christian Faith expressed in character and service, so that a new spirit may be manifest as we strive to "build Jerusalem in this green and pleasant land."

QUIET MOMENTS.

CHRIST AND THE BIBLE.

The Bible is the inspired record of the progressive revelation of God, and the Lord Jesus Christ is the climax of that revelation. He is the revealer of the Father; "No man hath seen God at any time; the only begotten Son Which is in the bosom of the Father, He hath declared Him." And so He is called "the Word." The title "Word of God" is used both of the Living and the written Word, and this suggests certain resemblances between Christ and the Bible.

We have, first of all, certain verbal resemblances. "I am the Bread of Life," said the Saviour; "if any man eat of this bread he shall live for ever"; "man shall not live by bread alone, but by every word of God," was spoken by Him of the written Word. Again, He said, "I am the Light of the world"; and we may put alongside of this the statement of the psalmist, "Thy Word is a light unto my path." The living Word is "able to save them to the uttermost that come unto God by Him"; and we are exhorted to "receive with meekness the engrafted Word which is able to save" our souls. Other verbal resemblances might be traced out between the living written Word.

Further, Christ and the Bible are both Divine and human. In what a remarkable manner do the humanity and Deity of our Lord reveal themselves at Sychar's well, where the Son of Man, wearied with His journey, asks for a drink of water from the woman, and then offers her the living water, closing the interview by announcing Himself as the Christ. And how human are the stories of the Bible, of Joseph and his brothers, of Boaz and Ruth, of Paul's shipwreck. At the same time what wondrous depths of revelation are contained in such a book as the Epistle to the Ephesians.

Again, the living and written Word resemble each other in that, while both are Jewish, both are universal. Our Lord was a Jew, of the royal line; but He is the Saviour of the world. The Bible, on its human side, is an eastern Book, written in the East by Jewish penmen, and having a Jewish outlook; at the same time its central message of redemption is universal in its scope and appeal.

And the Holy Spirit is needed to understand both the Person and the Book. "No man can say that Jesus is the Lord, but by the Holy Ghost"; and the same Interpreter is necessary to enable us to understand the spiritual messages of the Bible: "Now we have received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God."

The Bible is the Book of Christ. In it is contained the only original information we possess about Him. He is its centre, its life,

its glory. The Old Testament points in promise and picture to a coming Deliverer and a coming Sacrifice. When we reach the Gospels we realise that the coming One has come; we are face to face with the wondrous Person of the Christ of God. Passing on to the Acts we see the power of the same Person operating from the unseen world in and through His disciples by His Spirit. The Epistles contain the risen Lord's doctrines and precepts fully developed, and can be summarised in the two phrases "We in Christ," and "Christ in us." And the Apocalypse gives us the programme of events to take place at the revelation of Jesus Christ.

What does Christ say about the Bible? He stretches one arm, as it were, over the whole of the Old Testament Scriptures and sets upon them the seal of His Divine authority. Of them He says: "They are they which testify of Me," and speaking to the religious unbelievers of His day he declares, "Had ye believed Moses ye would have believed Me, for he wrote of Me." He affirms that He fulfils the Hebrew Scriptures as the Messiah. The weapon that He uses against the tempter is, "It is written," and "Have ye not read?" is His answer to the criticism of His opponents.

He mentioned the Flood, the destruction of Sodom, the miraculous preservation and deliverance of Jonah, the repentance of Nineveh, as real facts; and after His resurrection He said, "All things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning Me."

The Old Testament was Christ's library and His armoury. His speech was full of its sentences. And His attitude towards it is one great reason for Christians revering it.

And the Lord Jesus stretches the other arm over the New Testament. During His farewell discourse in the Upper Room He said to His disciples: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when He the Spirit of truth is come, He shall guide you into all the truth." The further teaching which our Lord promised in this important statement is contained in the Acts, the Epistles and the Apocalypse. The whole of the teaching of the New Testament is the teaching of one mind, the mind of Christ. The apostles assert that it is Christ Who continues to teach and direct them. His teaching as given in the Gospels includes the substance of all the doctrines in the Epistles; His utterances are amplified and explained by His apostles under the direction of His Spirit.

In view of all this, the question, "Do we believe the Bible?" is really, "Do we believe Christ?" Christ and the Bible stand or fall together.

The position of the Bible in the world is unique; so is its composition; so is the nature of its contents; so are its claims; so is its power over the hearts and minds of men. The Bible authenticates itself. It has always had and has to-day the power to convince men, at all events spiritual men, that it is the Word of God. The best proof belongs to the Christian believer. The truths of the Book are bound up with the experiences of the new life that is his because Christ is his. In Christ he has the key to the Book. He bows intuitively to its Divine authority, and goes to it inevitably and naturally to

discover his Father's mind. The Book speaks to his spirit with the voice of God.

The Living Word and the written Word bear witness to each other. Happy is he who rests his soul upon the Person and the Book.—Selected.

PERSONAL.

The death is announced of Mr. William Robert McLeod, of Northmead, N.S.W., father of the Rev. W. A. McLeod, C.F., formerly a missionary of the Bush Church Aid Society. The late Mr. McLeod was a regular churchman and for many years filled the position of churchwarden. His unassuming and consistent Christian life won for him many friends. We tender our sympathy to the bereaved widow and family.

The death took place suddenly at Concord, N.S.W. of the widow of the late Rev. T. H. Sapsford. The late Mrs. Sapsford was a sister of Miss Rose Bachlor for many years a C.M.S. Missionary in China.

We offer our hearty congratulations to Deaconess Phyllis King who has passed her final examinations at the University and is now a Bachelor of Arts. We also take this opportunity of extending our best wishes to her as she takes the position of Senior Mistress at the "Stratford" Church of England Girls' School at Lawson.

The Bishop of Adelaide who is chairman of the Council of Governors of Pulteney Grammar School, has announced the appointment of Mr. A. J. Brooks, B.A., as Acting Headmaster of the School. Mr. Brooks previously had been Headmaster of the Preparatory School of the Collegiate School of St. Peter, Adelaide.

We regret to learn of the serious illness of Mrs. M. C. Newth, the wife of the Headmaster of the Cathedral Choir School in Sydney.

Deaconess Doris Crawford, of Tasmania and Tanganyika is now in Sydney on route to Tasmania to speak at the Summer School there. This is her first furlough after nine years service. Anyone wishing to contact her kindly write to C.M.S. Tasmania.

We regret to learn that Deaconess D. Bransgrove has had to return to Sydney on account of ill-health. She has been a missionary in Tanganyika for the past three years. Correspondence addressed to Deaconess House, Sydney, will find Deaconess Bransgrove.

St. Alban's Church, Largs Bay, were deeply saddened by the news of the death of Mr. O. Trivett. His interest in the Church was shown by many services; also as a Synodman, his love for his Church was wider than the Parish boundaries. His regular attendance was an inspiration, and a pattern to all, and he will be greatly missed.

The Rev. W. J. B. Clayden, rector of Warragul, Victoria, since 1936 and R.A.A.F. chaplain since 1943, has accepted nomination to the Parish of Yarram, Victoria.

The Rev. N. A. McLean, rector of Yarram, Victoria, for the past 10 years, has been appointed vicar of Bunyip, Victoria.

The Rev. B. B. Lousada, who has been acting as locum-tenens at Lakes Entrance, Victoria, since 1943, has accepted the post of missionary at Lake Tyers (Victoria) Aboriginal Station. Mr. Lousada was at one time C.M.S. Missionary at Roper River, N.A.

The Rev. Alan Palmer, of Lane Cove, has accepted nomination as assistant at St. Saviours, Redfern, Sydney. The Rev. R. Strong, of Wentworth Falls, has been appointed rector of Lane Cove.

The Rev. E. C. Forrest-Sale has been appointed rector of St. Margaret's, Tumby Bay, S.A. For the past two years this parish has been in charge of the Cummins, Bush Church Aid Society Mission.

Rev. Gordon Mottram has been inducted to the charge of Penshurst-Peakhurst, N.S.W.

The Rev. W. H. Graham, vicar of Rose-dale, Victoria, has been appointed Sub-Warden of S. George's College, Perth, W.A.

The Rev. W. A. McLeod recently discharged from his army chaplainship, has been appointed to an assistant curacy in the Parish of St. Matthew's, Manly, N.S.W. Mr. McLeod has a great record of work as a B.C.A. Missioner in South Australia, and as Chaplain A.I.F.

Canon G. T. Selwyn, who has been 33 years with C.M.S. in India, has been appointed to succeed Bishop Stephen Neill in Tinnevely. Canon Y. Mutyalu has been appointed Assistant Bishop of Dornakal after holding many responsible posts.

"By the time this paper reaches you Constance (Mrs. F. Bush) and her three children, Jennifer, Alison and Ethel-Joy, who have been regular visitors to this parish for some time, will have left for their home at Darwin. I am sure they will be greatly missed by the Misses E. and A. Weir, who have been so kind to them, as they will be by us all. Constance's sterling Christian character has endeared her and her young family to many in this parish and has been a great testimony to the worth of Christian missionary work. We pray God's richest blessing upon them as they set up their new home and assure them of our constant remembrance of them in our thoughts and prayers."—Kiama Church Paper.

The Rev. A. J. Withers, Th.L., has been appointed to the parish of Bowraville, in the Diocese of Grafton.

The Rev. K. P. Godisson, C.F., has been appointed Chaplain of the C.E.B.G. School, Ballarat (Vic.).

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

The following amount for the above Appeal has been received with grateful appreciation:—Amount already acknowledged, £95/9/-; Mr. W. J. Williams, 5/-; Total, £95/14/-.

A NORWEGIAN CHRISTIAN IN A GERMAN CONCENTRATION CAMP.

(By Bishop Pilcher.)

When I was in Norway in 1926 I had the privilege of meeting Professor Hallesby in Oslo. I had often heard of his Christian work and outstanding leadership and was glad to have an opportunity of meeting the Professor himself.

Some months ago I heard that he had been arrested by the Gestapo and put into a Concentration Camp. On the German retirement from Norway, Professor Hallesby was released. An account of his experience has been published. Parts of the story are of outstanding interest.

Professor Hallesby was arrested in 1943 because he had spoken against the compulsory enlistment of Norwegians into the German Labour Corps. At the time of his arrest it was intended to send him to Germany. The authorities, however, changed their mind and he was detained in a Norwegian Camp called "Grini." He tells us that on entering the camp he was struck by the depressed and broken look of the inmates as a result of daily mistreatment. The Commandant of the Camp was a rough man of sadistic temperament, who rejoiced in continually ordering floggings.

One reason for the dislike which the Nazis felt towards Professor Hallesby, was his championship of Christianity. As a result all Bibles and Hymn Books were taken away, while Church Services and Celebrations of Holy Communion were forbidden. In spite, however, of this, Church Services were held and the Holy Communion was celebrated three times weekly, although the preachers were severely punished.

It was impossible at first to secure bread and wine. As a result it was ne-

cessary to use some kind of juice as a substitute. Professor Hallesby was threatened by the Commandant with a reduction of his food to bread and water. This, however, did not stop him. With the help of other Norwegian ministers (priests of the Lutheran Church) the religious services were carried on. Many were brought back again to the faith of their childhood.

On one occasion ten young men were condemned to death. They were placed in the Death Cell in the afternoon and it was known that they would be shot during the night. Some of these young men were members of the Christian Student Movement. The other prisoners crowded round the condemned cell. The condemned prisoners came to the window and bore witness to their Saviour who would give them strength in the hour of death. Professor Hallesby tells us that he had never, in all his life, seen in any congregation such enthralled attention. Professor Hallesby ended an interview with a newspaper correspondent with the following words: "God heard prayer and carried me in his arms during these years of persecution. He changed my weakness to strength. He also transformed the discomforts of prison life into a blessed and rich experience which surpassed all that I could have imagined. The years which I spent at "Grini" were the happiest of my life and it was God's work, for He was near me. He gave me such a palpable sense of His grace as I had never known before."

ALCOHOL CHANGES MAN'S LAUGHTER INTO MANSLAUGHTER.

Here is something which evidently gets under the liquor people's skin, because until recently it was the only notice that was ever interfered with at St. Barnabas' Church, George St. West, Sydney. Three times in one week it was pulled down. "Alcohol changes Man's Laughter into Manslaughter."

Special Psalms and Lessons.

February 17. Septuagesima.

M.: Gen. i 1-ii 4; John i 1-18; or Rev. xxi 1-14. Psalm 104.

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

Feb. 24. Sexagesima.

M.: Gen. iii; Mark ix 33 or I Cor. vi. Psalm 139.

E.: Gen. vi 5 or viii 15-ix 17 or Eccclus. xv 11; Luke xvii 20 or I Cor. x 1-24. Psalms 25, 26.

March 2. Quinquagesima.

M.: Gen. xii 1-8 or Eccclus. i 1-13; Matt. v 1-16 or I Cor. xii 4. Psalms 15, 20, 23.

E.: Gen. xiii or xv 1-18 or Eccclus. i 14; Luke x 25-37 or 2 Cor. i 1-22. Psalms 30, 31.

THE ENGLISH TONGUE.

Here are some lines we came across the other day that serve to illustrate some of the difficulties foreigners must encounter in trying to learn the English language:—

When the English tongue we speak,
Why is "steak" not rhymed with "freak"?
Will you tell me why it's true,
We say "sew" but likewise "few";
And the fashioner of verse
Cannot cap his "horse" with "worse"?
"Beard" sounds not the same as "heard."
"Cord" is different from "word";
"Cow" is cow, but "low" is low,
"Shoe" is never rhymed with "foe";
Think of "hose" and "dose" and "lose,"
And of "goose" and also "choose,"
Think of "comb" and "tomb" and "bomb,"
"Doll" and "roll" and "home" and "some,"
And since "pay" is rhymed with "say,"
Why not "paid" and "said" I pray?
We have "blood" and "food" and "good,"
"Mould" is not pronounced like "could,"
Wherefore "done" but "gone" and "lone"?
Is there any reason known?



STERLING HOME PAINT

AUSTRALIA'S BEST

STERLING VARNISH CO.

ALEXANDRIA

TO AUSTRALIAN CHURCHMEN

The Limitations of Tolerance in the Church of England.

Quite recently churchmen in Australia have been somewhat mystified by an appeal in the form of "An Open Letter to the Australian Church from two missionary bishops." The reactions have been many and various. Some have wondered as to why Canon O'Keefe has been chosen to act as distributor for the Bishops. Some quite naturally have leaped to the conclusion, for which there is no evidence, that Canon O'Keefe inspired the letter. They have resented the intervention of a gentleman who holds no official position in the nature of a cure of souls. Others have seen in the letter a well-merited rebuke to the Protestant element in the Church of England. Others have seen in it a subtle design on the part of Anglo-Catholics to arouse a feeling of sympathy while obscuring the real issues at stake. Others have regarded it as an unwarranted and impolite action which still further complicates an already complicated situation. We are not endorsing these views nor yet condemning them. We are only pointing out that had the Bishops anticipated this result they would in all probability have stayed their letter and given themselves to prayer instead.

Extravagant Language.

Bishops are not immune from the weaknesses of ordinary human nature. There is much in the letter which is entirely praiseworthy. But when we read in connection with a criticism of the action of certain people in appealing for redress to a lawfully constituted court the words, "There rings in our ears the cry, 'We have a law and by our law he ought to die,' and it brings before our eyes the cross which was erected in answer to that cry," we can only say that before pleading with their fellow churchmen to approach our blessed Lord afresh in penitence they should humble themselves in heartfelt contrition for the appalling accusation that they have thoughtlessly hurled at those whom they acknowledge to be servants of Christ.

The Charge of Departure from the Way of Christ.

The writers of this letter are earnest in commending the way of Christ and

for that we must give them grateful thanks. But is it the way of Christ to assume that an attempt to remedy what some earnest people regard as a wrong is actuated by a spirit of intolerance and persecution? Is it the way of Christ to impute motives of an unworthy kind to others because they do what we do not like? We wonder if the Bishops have reflected on the far-reaching character of the charges they level. Dr. Pusey fomented the agitation against Dr. Colenso and against the writers in Essays and Reviews amongst whom was Dr. Frederick Temple afterwards Archbishop of Canterbury. He spoke of Dr. Colenso as illustrating "the miserable fact, that persons who had pledged themselves to the defence of the faith had become its assailants." Was Dr. Pusey therefore, one with the murderers of our Lord? Professor Sykes informs us "In 1927 there appeared before the Ecclesiastical Committee of both Houses of Parliament an influential deputation of Anglo-Catholic Clergy, led by the Principal of Pusey House, Oxford, which advocated precisely the course later adopted by the House of Commons, namely, the rejection of the Prayer Book Revision by the temporal authority despite the emphatic majorities recorded in the Church Assembly!" Here is an appeal to Caesar. Do we hear the cry, "We have a law and by our law he ought to die?" Bishop Gore was a supporter of so-called liberal ideas regarding the Old Testament. He found it necessary in the discharge of his office as Bishop to dispossess by proper legal action a Mr. Beeby for denying the literal account of the Virgin Birth of Christ. Bishop Gore also led an ineffectual protest against the elevation of Dr. Hensly Henson to the bishopric of Hereford on the grounds that he was unsound in the faith. It is much to be deplored that with such examples of the earnest prosecution of deep-seated convictions that the Bishops should have allowed themselves to imply that all such actions are prompted by a persecuting spirit. It is unworthy of the Divine Lord to Whom they appeal, forgetful that He said, "Judge not, that ye be not judged."

The Present Position in The Church of England.

The Bishops after describing somewhat inaccurately the different schools of thought represented in The Church of England writes: "All claim loyalty to the Bible, creeds and formularies of the Church even though they may differ in their interpretations and emphasis and in expressions of their worship." Before we examine this statement it is necessary to point out that the Bishop of New Guinea should realise that the difference in what he calls the expressions of worship inflicts hardship on some schools of thought. An earnest young clergyman, who had a call to service on the Mission Field, felt that while the Bishop of New Guinea might be glad to welcome him, his reluctance to wear the chasuble might create embarrassment for him amongst his brethren in the Mission Field." So much for the golden dream of unity which possesses the Bishops' minds. It only works with partial success even in New Guinea. Apparently one of the two signatories is not able to crush entirely the spirit of intolerance. Bishop Wand, when in Brisbane, told an eminent clergyman, "I would be delighted to have you, but of course you must wear the vestments." Australia, New Guinea, Singapore; apparently the same spirit prevails in them all. Is it not rather unkind to single out Australia as a pre-eminent example of disunity?

To What Extent can Differences be Tolerated?

But we turn to the statement that all bishops and clergy "claim loyalty to the Bible, Creeds and formularies of the Church." That is capable of examination along two lines. Is such a claim made? Is the claim to loyalty well founded? With reference to the first and simpler question. Lord Hugh Cecil, who must be regarded as a competent observer said: "Very few, even of the extreme men, wish to bring the English Church into submission to the Pope; but a large number of clergy like their own way, and are indifferent to even moderate claims of discipline and order. Anarchy is a great evil, and it appears to be extending in the Church of England, and relaxing not only the law of ritual and liturgical practice, but among the modernist school also the obligations of orthodoxy and loyalty to the Creed." He also said: "Of all the arguments in favour of reform, the need to restore

a greater degree of order is the most urgent." The Rt. Rev. Winnington Ingram said: "When priests put the Blessed Sacrament into a monstrance and have Benediction and have processions with it on Corpus Christi Day. These are two things which I think you can forbid." He added: "The Deposited Book was thrown out in the London Synod by the votes of the Anglo-Catholic party, partly because of the place of the Invocation of the Holy Spirit, and also because they did not think it went far enough in the direction of Devotions." Father Stanton issued a manual called "Catholic Prayers for Church of England People." The Ritual Communion Report declared concerning it, "It seems clear that a Communion Service in accordance with this manual could not (save for receiving in both kinds where there were communicants) be distinguished by the congregation from the Roman Mass in English." It is strange that these damaging admissions concerning open disloyalty to the Church of England formularies are assumed to have no existence so far as the Bishops' letter is concerned.

What Can Be Done When A Claim is regarded as Mistaken?

This is the second and most serious problem that confronts members of The Church of England. What is to be done when zealous people "have conscientiously felt that if failing in the letter they have been observing the spirit" of the Book of Common Prayer? This is the real crux of the matter. Here are two bishops for example who require every ordination candidate to declare, "In Public Prayer and administration of the Sacraments I will use the Form in the said Book prescribed, and none other, except so far as shall be ordered by lawful authority!" Yet they claim that it is the duty of Churchmen on pain of incurring the judgment on those who murdered Christ to tolerate variations in the letter but not in the Spirit. And the only test is the conscientious belief of those who employ the variations. Is it any wonder that Lord Hugh Cecil believes that anarchy is extending in the Church of England?

Here is a man who recites "Born of the Virgin Mary" and justifies it by saying that he observes the Spirit of the words though not the letter because he believes that although our Lord was born in the ordinary course of nature He is a unique Person and that was what the framers of the Creed meant or ought to have meant. But

suppose that equally conscientious people say to the two Bishops and to all who share their view. "You have no power to distinguish between the letter and the Spirit." "You have no right to broadcast over Australia the declaration, 'We do not believe that strict uniformity in worship is either desirable or necessary.'" Such matters have been taken out of your hands and you are under obligation to see that one form of worship is employed in your Churches." Suppose that conscientious people say, "You cannot say, 'Born of the Virgin Mary' and interpret it to mean, 'Born to Joseph and Mary.'" What then? Either the limits of obligation must be fixed or a deeper feeling of disunity will be created. It is no use for men to introduce highly controversial topics and at the same time protest, "We write not as controversialists or to add to those fires which are already kindled." Already they have aroused deep resentment by what are regarded as unjust aspersions on Churchmen who believe rightly or wrongly that they have a duty to the children of the Church and to the parishes to which they belong. This paper has received letters which for want of space it could not print that indicate the depth of this resentment.

So long as contracts exist there must be some method of deciding whether the contract has been satisfactorily fulfilled or not. To suggest that every appeal to responsible authority is an action outside the ambit of Christian love is to bring the whole great structure of our legal system into disrepute and to feed the forces of anarchy that are already disintegrating alike our natural and our religious life. We deeply regret the issue of the letter. We regret more that under a plea of charity it disguises the very spirit of narrow-mindedness which it professes to deplore. A little pamphlet has been issued, price threepence, entitled "What is the Red Book?" We respectfully commend its objective character to the attention of the Bishops. We hope our readers will secure a copy.

JESUS IS

Able to do

All that we ask.

All that we ask or think,

Above all that we ask or think.

Abundantly above all that we ask or think.

Exceedingly abundantly above all that we ask and think.

According to the power which worketh in us.

—Ephesians 3: 20.

ORDINATION TO THE PRIESTHOOD.

(The Rev. J. R. L. Johnstone)

"Receive ye the Holy Ghost for the Office and Work of a Priest in the Church of God . . ."

These words, which are said by the Bishop to the Receivers of the Order of Priesthood in the Church of England, sometimes present a real difficulty to the conscience of earnest people. Bishop Ryle wrote in commenting on John 20, v. 22: "I shall never shrink from expressing my regret that 'the words, 'Receive the Holy Ghost,' were adopted by the compilers of our Ordination Service. They do not trouble my conscience, but I consider them likely to offend the consciences of many, and I think it would have been wiser to throw them distinctly and unmistakably into the form of a prayer. 'It is a simple historical fact which ought not to be forgotten, that these words were never used in the ordination of ministers, for more than a thousand years after Christ!' — (Expository Thoughts on St. John, vol. III. at p. 447)."

As Bishop Ryle said: "It is evident that no mortal man has the power of conferring the Holy Ghost upon another. This is a prerogative of God alone and of His Christ . . . I have never felt a doubt that the compilers of our Liturgy only meant the words to be used as in an optative, and not a positive sense, as a prayer: 'I pray that thou mayest receive the Holy Ghost.' (At p. 446.)"

The Bishop's suggestion that it might have been wiser to have put the words into the form of a prayer is worthy of earnest consideration should our Liturgy be under revision in the future, especially in view of the fact which the Bishop stated, that the words were not used in the ordination of ministers for a thousand years after our Lord lived on the earth. But while the words stand as they do in the Ordering of Priests, is there any real ground for objecting to them? Is there really any justification for interpreting them as indicating that the Bishop and/or the Priests present confer the Holy Ghost upon "the Receivers humbly kneeling upon their knees"?

There is nothing, I believe, in Scripture or in the Book of Common Prayer which gives authority to such an interpretation. In fact, the words express a simple command or exhortation. It seems difficult to read into

them, as Bishop Ryle seemed to do, the idea that they are intended as a prayer. If that were so, why were they not put into the form of a prayer? They appear to be a simple, direct command or exhortation to receive a gift, but there is nothing in them which would indicate from whom that gift is to be received. They have a similar meaning to the words of St. Paul when he wrote to the Ephesians, "Be filled with the Spirit" (Eph. 5 v. 18). In those words St. Paul made no claim to be able to confer the Spirit upon his readers, and the Bishop in the Ordering of Priests makes no claim in the words, "Receive the Holy Ghost" that either he, or the assembled Presbytery, or the Church on behalf of which they are acting, can confer the Holy Ghost upon the "Receivers." It is just as if the Bishop were to say, "Accept the Holy Ghost, Whom God is always offering to you so that you may have the guidance, wisdom, grace, and ability to discharge, in a manner acceptable to God, the Office and Work of a Priest in the Church of God which we are now committing unto you by the Imposition of our hands." It is the "Office and Work of a Priest in the Church" which are stated to be committed to the "Receivers" by the Bishop and Priests present, who are acting as the duly appointed

agents of the Church, on its behalf. But the spiritual equipment of the Holy Ghost is not stated to be conferred by them.

It is worthy of careful note that the Bishop does not say these words to the "Receivers", nor do the Priests present lay their hands upon them, until after they have assured the Bishop that they think, in their hearts, that they are truly called to the Order and Ministry of Priesthood "according to the will of our Lord Jesus Christ." The importance with which the Church regards this inward and spiritual call to the Ministry has already been stressed earlier in their examination by the Bishop before their Ordination as Deacons. Then they were asked, "Do you trust that you are inwardly moved by the Holy Ghost to take upon you this Office and Ministration?" The Church through its duly appointed officers, gives them their office and work as Presbyters of the Church, but it does so only after it has been assured by them that they think they are called to that work and ministry by the inward call of the Holy Spirit, and it emphasises the fact that they can discharge their functions in that ministry in a proper manner only by receiving, prayerfully and faithfully, the inward and spiritual endowment of the Holy Spirit.

WHAT ABOUT THE KID?

You may growl about the parson,
And say he preaches rot;
You may think he's got a "cushy" job,
And you a harder lot;
You may claim your independence
And your right to have a "pot";
You may jeer at "saintly jimmies"
For you like your little "tot."
But what about the kid?

You may lie in bed on Sunday
Until the day is warm;
You may stroll across the country
Where "two-up" schools do swarm;
You may even throw the "kip" yourself
And hope to strike some form;
And play until you lost a bit
And then, of course, you'll storm.
But what about the kid?

You may have no time for churches
And say they're on the make!
You may say they're not sincere,
And religion all a fake;
You may sling your lurid language,
To show you're wide awake;
You may tell them to blither
On the devil's sulphur lake.
But what about the kid?

Do you want the kid to follow
The two-up school, or God?
To follow in your footsteps?
Or where the Christ has trod?
To blossom with the lilies?
Or be a drunken sod?
If you're a dad and choose the wrong,
It seems so very odd—
You forget about the kid?

—Selected.

DO YOU KNOW THAT . . . ? THE HOME MISSION SOCIETY IS 90 YEARS OLD THIS YEAR.

Do you know that the H.M.S., among other things, is responsible for:—

- * Supporting clergy, catechists and deaconesses in over 70 parishes.
- * The Children's Court Chaplaincy.
- * The Hawkesbury River Chaplaincy.
- * The work at Glen Davis.
- * Norfolk Island.
- * The Archdeacon Charlton Memorial Home for Boys with Problems.
- * "Arlston" hostel for young men.
- * The Church of England Service Bureau.
- * The Church of England Youth Centre, Port Hacking.
- * Supports the Chaplain for Youth in conducting camps and youth work generally.

Send all Donations to the General Secretary,
Home Mission Society, Diocesan Church
House, George Street, Sydney.



Boys of the Home Mission Society "Charlton" Memorial Home broadcasting over Station 2CH.

THE JUDICIOUS HOOKER. (1554—1600.)

(By the Rev. F. E. Hutchinson, D.Litt.,
F.B.A.)

Bishop Jewel, the author of the best Apologia for the Church of England that had been written in the early years of Elizabeth's reign, gave timely help to one who would write an even greater and more enduring defence of the Elizabethan Settlement. Jewel enabled Richard Hooker, the son of parents with small means in Exeter, to go to his own college of Corpus Christi at Oxford. Hooker was in due course elected Fellow of his college and was teaching in Oxford until he became Master of the Temple at the age of 31. The Reader or afternoon preacher, Walter Travers, drew the Master much against his will into controversy, so that, as was said at the time, "The Forenoon Sermon spake, Canterbury, and the Afternoon, Geneva." After six years at the Temple Hooker was glad to be presented to the vicarage of Bishopsbourne, near Canterbury, so that he might have leisure to compose a more thorough treatise on the outstanding differences between Churchman and Puritan.

Izaak Walton, in his short Life of Hooker, has very happily delineated the tolerant and charitable mind, the courtesy and humility of this great scholar. He describes two former Oxford pupils finding their old preceptor tending sheep with the "Odes of Horace" in his hand, and how, on his servant coming to relieve guard, they were balked of further talk with him because Richard was summoned by his wife to rock the cradle. So humble was he that "his poor parish clerk and he did never talk but with both their hats on, or both off, at the same time." But Walton had derived his unfavourable account of Mrs. Hooker from a prejudiced source, as has been recently made clear by the new facts discovered by Professor Sisson. Joan Churchman, whom he married after he had been three years at the Temple, was not imposed upon his simplicity by a designing landlady. She was the daughter of a substantial London citizen who rose to be Master of the Merchant Taylors Company. John Churchman gave him house-room while he was writing his magnum opus and actively helped in arranging for its publication. Hooker's marriage, Professor Sisson concludes, "was beyond question judicious, and we may believe that it was happy." The first four books of "The Laws of Ecclesiastical Policy" were published in 1593, the fifth book four years later, and the remaining three books, which were left in less finished state, were not printed till a generation after his death. He had probably written the greater part of his book before he went to reside at Bishopsbourne. Here he died in the last year of the century. His congenial neighbour, Dr. Saravia, a foreign divine who had been given a prebend at Canterbury, ministered to him on his death-bed. One day near the end Saravia found him "deep in Contemplation, and not inclinable to Discourse," but made bold to ask him his present thoughts, and received the answer, "that he was meditating the number and nature of Angels, and their blessed obedience and order, without which peace could not be in Heaven, and oh that it might be so on Earth!"

No man ever so completely avoided in controversy all personal feeling or littleness or bitterness. He laid the foundation of his

thesis by devoting the whole of the first book to a consideration of the nature and scope of law. He believed himself to find something that could be called law operating throughout the whole universe. His exposition of the serviceability of law and its universal necessity is one of the most majestic things in the English language; its great breadth, its great beauty, and its unflinching charitable temper have never been surpassed. He urges that there is nothing arbitrary or capricious in the actions of God Himself. The stars and the seasons and the herbs of the earth fulfil their orderly course, however, unwittingly. "If nature should intermit her course, what would become of man himself? See we not plainly that obedience of creatures unto the law of nature is the stay of the whole world?" And men, too, though they are free to choose between good and evil, are not without guidance; there is for them a natural law "whereunto by the light of reason men find themselves bound in that they are men." Human laws are serviceable for securing outward conformity, but they cannot judge of the inward obedience of the spirit. Man therefore needs another law, written not in the Statute book but in the heart, instructed by the moral precepts of the Gospel. "This inner law of the Gospel, of which the sovereign principle is love, reaches the unsearchable corners of the heart, "which the natural law hardly, human laws by no means possible, reach unto."

So then, having surveyed the whole range of laws, human and divine, and the rightful place of each, Hooker comes to this eloquent conclusion:

"Of law there can be no less acknowledged than that her seat is the bosom of God, her voice the harmony of the world; all things in heaven and earth do her homage, the very least as feeling her care, and

the greatest as not exempted from her power; both angels and men and creatures of what kind soever, though each in different sort and manner, yet all with uniform consent admitting her as the mother of their peace and joy."

Some of the disputes between Churchman and Puritan in the sixteenth century no longer concern us, but no Anglican divine has more enduringly presented the reasonableness of the Christian faith than Hooker did in his carefully balanced description of the divine wisdom:

"As her ways are of sundry kinds, so her teaching is not merely one and the same. Some things she openeth by the sacred books of Scripture; some things by the glorious works of Nature; with some things she inspirith them from above by spiritual influence; in some things she leadeth and traineth them only by worldly experience and practice. We may not so in any one special kind admire her, that we disgrace her in any other; but let all her ways be according unto their place and degree adored."

—From "The Record."

A PROPHECY—CURIOUS AND SIGNIFICANT.

Transcript of an Extract from Gray's Latin Poem, "Luna Habitabilis." Cambridge University, 1737.

The time will come, when thou shalt lift thine eyes,
To watch a long-drawn battle in the skies;
While aged peasants, too amazed for words,
Stare at the flying fleet of wondrous birds,
England so long the mistress of the seas,
Where winds and waves confess their sovereignty;
Her ancient triumphs yet on high shall bear
And reign the sovereign of the conquered air.

For 67 Years
the MERCANTILE MUTUAL
Insurance Coy. Ltd.

An Australian Institution has been providing security
for the homes of the people, its motto being
"Service to the Public"

Our Company has established agencies throughout the length and breadth of Australia giving its people the protection of Insurance Policies for their dwellings, sheep, cattle, fencing and other possessions, which saved them from ruin when the dreaded Bush Fires swept the land, and with that security they were able to maintain that independence so dear to the heart of Australia's sturdy citizens. Insurance as thus outlined forms a material part of our National life, and provides employment for thousands of people.

Insurance Means Security

Fire, Marine, Accident, Motor Car and
Householders', House-Owners
(Combined) Insurance
Crops, Stacks, Fencing, Pluvius
All Classes of Agricultural Insurance

Head Office: 117 PITT STREET, SYDNEY

SELWYN KING, Managing Director.

Agencies in all Suburban and Country Centres throughout the Commonwealth where all classes of Insurance can be arranged by any of the Company's 4000 Agents trained to give
"Service to the Public"

CORRESPONDENCE.

A PLEA FOR UNITY.

(To the Editor, Church Record.)

Dear Sir,

In common with the Australian Clergy generally we have received a letter addressed to the Australian Church by the Bishops of New Guinea and Singapore. They are bishops of Missionary Dioceses and naturally realise the importance of the strongest support possible from the Church of a land that is practically central to the sphere of their work. Consequently behind their letter which makes a very strong appeal there is felt need of a liberal supply of men and women and other resources from the Australian Church for the successful carrying out of the difficult task assigned to them in the evangelisation of these hordes of heathens who inhabit the islands within their respective spheres of influence. The appeal is for unity in the Church of Australia with its varying, and in some cases, antagonistic styles of churchmanship. We feel the strength of the appeal. In the face of those serried ranks of heathens and the sin, superstition and suffering that prevail, the Church needs her greatest strength for the conflict, and disunity must ever weaken her witness and her power in conflict.

Are we unduly sensitive in surmising that one school of churchmen was specially in mind when the letter was written, and that school one that possesses great traditions in world evangelisation, and stands for the greatest missionary society of the Anglican Communion? We speak sincerely when we voice our regret that there is this disunity. We regret that there is a deep line of cleavage between the extremes of churchmanship because of doctrines and practices which we sincerely believe to be inconsistent with the formularies of our great Church, and hark back to a condition of things which go behind the Reformation settlement.

It is a matter of real regret to us that certain A.B.M. missions are so conducted that evangelicals would find difficulty in working as missionaries in those missions, and would probably find scant welcome if they offered themselves for work in those spheres. They would probably find conditions laid down which would fetter their freedom to serve without infringing strong and sacred convictions of truth and would demand a complacency of attitude and perhaps use in regard to doctrines and practices sincerely felt by them to infringe upon the proper limits of practice and doctrine as laid down by the authorised formularies of the Church of England to which they have given assent and promised obedience.

An easy and contemptuous disregard of the rights of members of the Church of England is one of the most serious causes of disunity. Wherever a member of the Anglican Church is he has a right to the services of his Church as provided by the only Prayer Book that is of proper authority in the Church. No bishop or priest of the Church has any authority in the Church to substitute other forms of service instead of those provided. If a travelling churchman enters a Church of England for the service of Holy Communion he has a right to expect what his Church has provided as

the only authorised service. And he has every right to enter a strong and solemn protest against any celebrant who renders his Prayer Book Service of no use because of a substituted service that bears little or no resemblance to what the authorised Prayer Book provides.

The bishops' letter so patently refers to this special subject as to verge upon impropriety in the legal sense, and we respectfully suggest that their lordships had no right thus to intrude into what is a domestic matter and sub judice.

We quite agree that there is a fine comprehensiveness in the Church of England, but even that has limits as the bishops would be the first to admit. Lines must be drawn somewhere and our Book of Common Prayer and the 39 Articles of Religion indicate where they should be drawn. There was a time when Churchmen of every school of thought could ex animo and support the A.B.M. Missions, including New Guinea and Melanesia. But evidently that time has gone and we suggest that those who are responsible for the change in churchmanship that has resulted in the withdrawal of general evangelical support should frankly acknowledge their responsibility for the extreme Anglo-Catholicism of those missions. All the while there are teachings and practices which we believe to be foreign to the genius of the Anglican Church because foreign to the teaching of the New Testament, it is hardly fair to expect an ex animo support from evangelical Churchmen. We can sincerely echo the concern of the bishops with

the present un-ideal state of controversy, but we cannot but remember that "The wisdom that is from above is first pure and then peaceable." No true peace can come except through truth and righteousness.

Yours faithfully,
"TWO CHURCHMEN."

THE CHRISTIAN CHURCH IN JAPAN.

(To the Editor, Church Record.)

Dear Sir,

As the article "The Christian Church in Japan" which appeared in "Church Record" 6th December, and which was discussed in the second part of the letter from your correspondent, G. N. B. Lennard in C.R. 17th January, was actually an extract from a lengthy account I had written of my visit to Japan just after the end of the war and was not prepared as an article for publication in this paper, I feel that your readers deserve some clarification of the position.

Firstly, it must be realised that any true understanding of the extract which appeared in this journal was not possible without some knowledge of the brevity of our visit, its unexpectedness and our lack of any previous acquaintance with the Japanese Church and also without knowing who the Japanese Christians and the British and American missionaries were, into whose presence God so marvellously led us and from whom we received the information contained in the article. I should also like to point

RECENT BOOKS.

"The Church in Estonia," by A. Torma.
"The Fate of Religion and Church under Soviet Rule in Estonia, 1940-1941," by H. Perltz.

Reprinted by permission World's Evangelical Alliance, London. Printed in U.S.A. 1944.

Estonians have occupied their present site on the shores of the Baltic for 2,000 years. Christianity came through an Augustinian monk in 1180 named Meinhard; he was made a Bishop by the Pope. Lutherism spread in Estonia and made rapid progress. The first Catechism in Estonian was printed in 1535. Estonia came under Swedish rule in 1560. The Moravians entered the country and did good work in 1729. Serious difficulties for the Lutheran Church arose in the middle of the 19th century when the Russian authorities started making use of the Orthodox Church as an instrument of Russification!

The independence of Estonia came in 1918 and the Lutheran Church made great progress and closer collaboration was made with the Churches of the Northern Countries. A Bishop of Estonia was consecrated by Archbishop Soberblom of Uppsala.

The Russian invasion of the country came in 1940, and a tragic period for the Church began. Although a treaty had been made between Estonia and Russia which agreed "to abstain from any aggression against one another," a persistent campaign against the Christian Church began. Broadcasting of religious services was discontinued, Bible Camps, Salvation Army, Christian Youth organisations were all suppressed. The Faculty of Divinity of the University of Tartu; religious education in schools and all other kind of religious ceremonies were prohibited.

The Church lost its property, clergymen were persecuted, religious literature banned, Reformation Sunday, and Christmas celebrations were not allowed. Many Christians were murdered and others sent to Russia and Siberia, the names of whom are given. Arrests and deportations in masses caused Estonians to flee and hide in woods, chimneys, morgues, organs, and even in coffins, to escape their pursuers.

The enmity of communists against religion is seen in unimaginable cruelties of tens of thousands of innocent people and brutal deportations of hundreds of thousands and shows the beginning of a new inexorable and brutal war of extermination of the Church and possibly the end of Estonia.

out that the information did not claim to be complete or authoritative, a fact which I stressed in my original article.

Therefore, I should like to thank Mr. Lennard for the facts he supplied from the American paper "Living Church" and regret that our informants in Japan failed to mention the English-founded Churches which remained outside the Union. However, the fact remains that the Evangelical Anglican Churches founded by the English Church Missionary Society did join the United Church the so-called "High Church" (mainly American-founded members) of the Nippon Seikokwai did not join.

When we consider that there were 2000 Christian Churches in pre-war Japan and that from the 250 churches of the Nippon Seikokwai we must subtract the 80 who joined, leaving 170, I think it will be admitted that this is not a very large group, but I did not suggest that it was a "cantankerous" group. They were quite entitled to remain separate and whether we agree with their reasons for doing so or not, we must commend them for standing by what they believed.

May I also point out that the new Church was by no means "Government-sponsored," as Mr. Lennard terms it, but was "Government-permitted," or better still "Government-tolerated."

Finally, Mr. Lennard says, "will not many be inclined to agree that it is doubtful whether the means by which partial unity has been achieved in Japan can be said to be truly pleasing to the mind of our Lord." Maybe so, but I feel sure that many more will agree that, by "preferring the guidance of the Holy Spirit" (which is often the equivalent of waiting till everyone else is willing to conform with our particular set of dogmas and practices), we are frequently turning our backs on the very doors which, through the guidance of the Holy Spirit and in God's overruling wisdom, have been opened before our eyes. God is still omnipotent and as in the case of Joseph of old, so to-day, what man means for evil, God can turn to good (Genesis 50: 20) and it cannot be denied that the war, ending in Japan's defeat, has brought to Japan for the first time in her history, the possibility of religious freedom.

When these unbelievable doors of opportunity are being opened by God for the entrance of Christianity, is not a united Church with a united voice what God intended should take the Gospel to the Japanese people and not a "house divided against itself?" Is it wrong to believe that "God has been working in a mysterious way this very wonder to perform"?

Yours faithfully,
ALAN A. LANGDON,
(Ex-A.I.F.)

SEARCHLIGHTS ON CHURCH MUSIC.

(To the Editor, Church Record.)

Sir,

There are doubtless very many persons greatly interested in Church Music who were unable to avail themselves of the late attractive innovation—long overdue—the "School of church music."

Would it be possible in your coming issues of A.C.R. to give a précis of lectures given during the three days' sessions, and as fully as space may allow, so that the beam may be flung as far and wide as your postal list of subscribers may indicate?

Yours faithfully,
"LIGHT UNDER A BUSHET."

TO CHINA AND BACK



From L. to R.—Bishop Song, Archbishop Mowll, Bishop Ku.

THE ARCHBISHOP OF SYDNEY AND MRS. MOWLL

will tell the story, illustrated by Moving Pictures and Still Slides

"WHAT WE SAW IN CHINA"

in the

ASSEMBLY HALL

Margaret Street, Sydney

on

TUESDAY, 19th FEBRUARY

at 7.45 p.m.

Come and bring your Friends to Welcome our Archbishop and Mrs. Mowll, and to hear a thrilling story of an amazing journey.

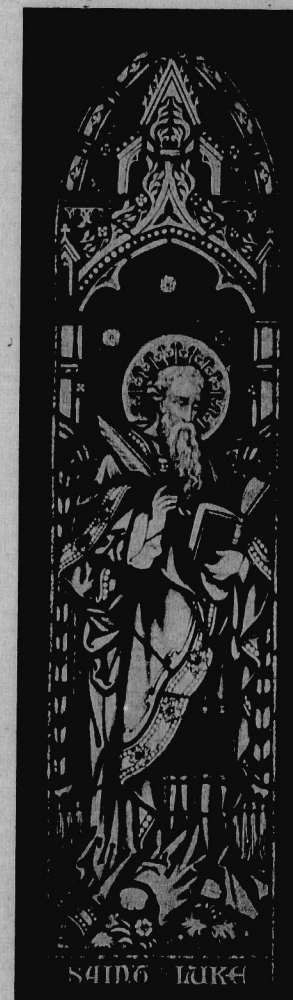
- BY SEA.—Sydney to Manus Island, Manus Island to Manila, Manila to Hong Kong.
- BY AIR.—Hong Kong to Kunming, Kunming to Chungking, Chungking to Paoning, Paoning to Chengtu.
- BY ROAD.—Chengtu to Mienchu, Mienchu to Mienyan, Mienyan to Chengtu.
- BY AIR.—Chengtu to Chungking, Chungking to Kunming, Kunming to Calcutta, Calcutta to Colombo, Colombo to Perth, Perth to Melbourne, Melbourne to Sydney. (14,000 Miles)

Offering for the work of the Society.

CHURCH MISSIONARY SOCIETY OF AUSTRALIA AND TASMANIA
(N.S.W. Branch) 93 Bathurst Street, Sydney)

DO NOT MISS THIS UP-TO-DATE OPPORTUNITY!

Stained . . . Glass



John Ashwin & Co.

(J. RADECKI)

Artists in Stained Glass

Studio and Works:

31 DIXON ST., SYDNEY

Off Goulburn St., near Trades Hall

Established 1870. Tel.: MA 3467

THE TOORAK BIBLE SCHOOL.

A Bible School meets in the Church of St. John, Toorak, each Wednesday evening at 8 p.m.

"It represents the teaching and expository ministry of the Church of England. The great truths and doctrines of the Bible are examined and studied."

"The aim of this Bible School is the understanding of Scripture, the preaching of the Gospel, the deepening of the spiritual life, and the wider influence of the Christian witness."

The subjects for Feb. 20 and 27 are "The Fact and Fruit of Human Sinfulness," and "God's Provision for Cleansing."

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

THE LADIES' HOME MISSION UNION.

The Ladies' Home Mission Union would be grateful to Rectors if when planning meetings for their Parishes they would remember the work of the Home Mission Society and Ladies' Home Mission Union. We will be pleased to send speakers to any meetings that can be arranged and in this way bring the work of the Home Mission Society and the Ladies' Home Mission Union constantly before the people. In various ways the L.H.M.U. is the handmaid of the Home Mission Society. The main financial support of Deaconesses in the Redfern Archdeaconry is undertaken by the L.H.M.U. Material assistance is given to many people in need which come to us direct from parishes or through the Court Chaplaincy or Family Service Centre. We therefore claim the sympathy and help of all Church people. — General Secretary, L.H.M.U., Diocesan Church House, George, MA 2852.

A NEW CHURCH.

The Archbishop is to lay the foundation stone of the new Church of St. George at Mount Colah, in the Parish of Hornsby, on Saturday next at 3 p.m. Very much enthusiasm has been evinced and a goodly attendance is anticipated. It is expected that the building will be ready for Easter services.

"WHAT WE SAW IN CHINA."

The Archbishop of Sydney and Mrs. Mowll will tell the story of their recent journey, illustrated by moving pictures and still slides, in the Assembly Hall, Margaret Street, Sydney, on Tuesday, 19th February, at 7.45 p.m.

By Sea.—Sydney to Manus Island, Manus Island to Manila, Manila to Hong Kong.

By Air.—Hong Kong to Kuming, Kuming to Chungking, Chungking to Paoning, Paoning to Chengtu.

By Road.—Chengtu to Mienchu, Mienchu to Mienyan, Mienyan to Chengtu.

By Air.—Chengtu to Chungking, Chungking to Kuming, Kuming to Calcutta, Calcutta to Colombo, Colombo to Perth, Perth to Melbourne, Melbourne to Sydney. 14,000 miles.

There will be an offering for the work of the C.M.S.

PARISH WAR MEMORIAL.

On Thursday, 4th October, a special Vestry Meeting of parishioners of St. Michael's, Flinders St., Sydney, was held to discuss the possibility of erecting a suitable memorial in the parish as an expression of our deepest gratitude to the men who made the Supreme Sacrifice in World War II, and in appreciation of all who served the nation by sea, land and air. There was a goodly number present and suggestions made as to the form the memorial should take. No decision was reached as it was thought by all present that the widest publicity should be given to the schemes suggested, and the parishioners not present may have a chance of making further suggestions. The adjourned meeting was held on Thursday, 6th December, following a Service of Prayer in the

Church. There was a splendid attendance, and after the formal opening business it was unanimously agreed that the memorial should take the form of additions to the Parish hall—to provide a gymnasium and extra accommodation for the growing work amongst the various church organisations. It is expected that a sketch plan of the proposed additions may be on view shortly.

RECTOR INCLUDED IN HIS MAJESTY'S NEW YEAR'S HONOUR LIST.—M.B.E.

We were all delighted that the Rector received the well-deserved honour of M.B.E. from His Majesty the King. The following resolution was carried at the last meeting of the Church Committee, and a copy was forwarded to the Rector.

It was resolved that the following motion of congratulations be placed in the minutes and forwarded to the Rector, the Rev. A. R. Ebbs:—

That the Committee, on behalf of the parish of Saint Matthew's Church, Manly, wholeheartedly congratulates the Rector upon the honour (Member of the Most Distinguished Order of the British Empire—M.B.E.) recently conferred by His Majesty the King on the recommendations of the New Zealand Government.

The Committee also desires to express to the Rector its sincere sympathy with him in his recent illness, and is thankful to Almighty God for the care which has brought him safely through his operation and for the satisfactory recovery in health.—Manly Parish Paper.

The parochial delight is shared by Mr. Ebbs' many friends.

LEURA.

The Bazaar, organised by the St. Alban's Missionary Guild and held on 11th January, resulted in just over £50 being taken for the funds of the Bush Church Aid Society. The Guild will thus be able to honour its undertaking to give £100 to the B.C.A. this financial year. The members of the Guild are to be congratulated on their successful efforts. Very happy services were held on Christmas Day and the Festival Service at 10.30 was crowded. The communicants, by coincidence, exactly equalled in number those of last year. The church was very beautifully decorated.

CHURCH DEBT COMMITTEE.

It has been suggested to the Rector by an interested parishioner that a Church Building Debt Committee be formed with the object of trying to reduce as speedily as possible our present Debt of £3,000 upon our Church property.

It is proposed that the Committee should organise and arrange functions in the parish or elsewhere; to form themselves into groups and all money raised paid direct into the Bank Mortgage Account.

We have been paying 4½ per cent. Interest for the past 20 years, which has totalled over £3,000. This is not good business. The total interest paid is as much as the Capital Debt. The quicker we reduce the Debt, the less interest we shall have to pay. Last year it was £156.

The Rector will be calling a meeting of parishioners together soon to discuss the proposals and we hope all will come. The Churchwardens are anxious to see something done this year. We should aim at £500 per

annum by this Committee's efforts. If all will show enthusiasm in this venture, success is certain in our objective.

The following facts are interesting: The new Church was partly built in 1923, and extended in 1934 at a cost of £9,000 altogether, including furnishings, etc.

Over £6,000 has been raised since that time and our present Church Building Mortgage Account stands at £3,000.

Our financial year closes on March 31, when the Treasurer makes up his accounts for the Annual Vestry Meeting in April.

We are thankful for all God's blessings to us in the past and look forward to a renewed period of activity during the coming year. Unity is strength.—St. John's, Gordon, Parish Paper.

THE KING'S SCHOOL.

The one hundred and fourteenth anniversary of the King's School and the Commemoration and Old Boys' Day took place on Saturday last. There was the usual service in the College Chapel at which the Archbishop was the preacher. There was the usual large company of parents and friends and old boys.

Diocese of Goulburn.

A S.C.M. CONFERENCE AT MITTAGONG.

"There was a good Anglican representation. At one time there were four bishops. I think it was agreed by all who had the privilege of hearing him that the high-light of the conference was an address by the Bishop of Singapore, the Rt. Rev. J. L. Wilson. Bishop Wilson had been imprisoned and cruelly tortured by the Japanese. He told us of his experiences in simple moving language, without any trace of bitterness, and his testimony to the reality of the Christian faith when tested in the face of death will not be forgotten. Chaplain M. K. Jones and Dr. Michael Woodruff, who had also been prisoners of war, bore similar testimony. They specially stressed the loyalty of the Chinese people who risked their lives to assist prisoners. Some of these Chinese were executed, but others continued to take the risk. The Japanese Christians also did what they could, but they were few in number and seemed to be carefully watched. However, the power of the Christian faith to cross even the barriers made by war was occasionally demonstrated by very significant acts. We need to remember these things because we shall need positive and creative links with which to build up our future relations with Japan. Our best leaders in this work will be those who have suffered, and who have risen above their sufferings, and won the respect even of their enemies."—Bishop of Goulburn's Letter.

CLERICAL CHANGES.

The Rev. John Hunter, B.A., has resigned from the Cure of Souls of the Parish of Kameruka and has taken up his duties as Assistant-Priest in the Parish of Wagga.

The Rev. Kenneth Symonds Crossley, B.A., having been discharged as a Chaplain to the A.I.F., will take up duties as the Rector of Kameruka as from March 1st, 1946.

The Rev. Guy Edward Julien, Th.M., formerly of the Diocese of Wangaratta and more recently a Chaplain to the Forces, will

take up duties as the Rector of Thuddungra some time during the month of February.

The Rev. George Francis William James Pyke, Th.L., having been discharged as a Chaplain to the R.A.A.F., will be commencing work as Assistant-Priest in the Parish of Canberra as from March 1st, 1946.

The Rev. Laurence Maxwell Murchison, B.A., will be relinquishing his duties as Assistant-Priest in the Parish of Young in order to commence work as Assistant-Priest in the Parish of Canberra on March 1st, 1946.

The Rev. Frederick Arthur Hart, Assistant-Priest in the Parish of Canberra will be relinquishing his duties there on March 1st, 1946, in order to enter Trinity College, within the University of Melbourne, to further his studies.

Diocese of Grafton.

BANGALOW.

The seventeenth anniversary of the dedication of the Parish Church of All Souls was celebrated on December 7th. A large congregation, which nearly filled the Church, attended the first service at 11 o'clock, at which the Rector of Kyogle, the Rev. E. R. Crittenden, M.A., preached the occasional sermon. The Rector was assisted in celebrating the Holy Communion by Revs. G. Williams and R. S. R. Meyer. Following this service, a "basket picnic" was held in the Church grounds, and the opportunity was taken of wishing "Many Happy Returns of the Day" to Mr. T. Armstrong, doyen of Church life in this parish. Although 83 years of age, Mr. Armstrong still attends his Church fairly regularly (tyres and petrol somewhat handicap him), and no one takes a greater interest in Church life generally than he. It was with great regret that he was unable to allow himself to be nominated for Synod representation this year, but from the inauguration of the Diocese he has regularly attended the sessions as the representative of this Parish. We sincerely hope that he will be spared to attend many more anniversaries of the Parish Church he so dearly loves. At night the Church was again well filled, when the Rev. R. S. R. Meyer, Th.L., Vicar of Wyan-Rappville, preached the sermon, and assisting the Rector in Evensong were the Rural Dean (the Rev. Canon Rowe) and the Rev. E. R. Crittenden. It is hoped that the window which is being placed in the Parish Church to the memory of our former Incumbent, the Rev. Canon Rigby, will be dedicated by our new Bishop in May. The well-known artist in stained glass, Mr. Alfred Handel, is engaged

PROMISE BOXES.

Dainty Boxes, various shapes, containing neatly printed Scripture promises.

"God's Boomerang," round design, made of raffia, wooden boomerang handle, 3/6.

"Precious Promises," 5½ in. x 3½ in., attractive shades, 3/-.

"God's Sure Promises," 6½ in. x 3 in., 2/9. (Postage extra.)

KESWICK BOOK DEPOT,
For Everything Evangelical
315 Collins St., Melbourne.

in preparing the memorial, the subject being St. John, the Apostle of Love. The necessary funds to defray the cost have already been subscribed by the parishioners.—Parish Notes.

IN MEMORIAM.

Gulielmi Henrici Webster Stevenson,
Episcopi Doctoris.

Ob. Ad. XIX, Kal. Sept. MCMXLV;

Et Jacobi Cecil Filii Sui Aviatoris

Ob. Kal. Dec. MCMXLII.

In Spe Certissima.

The people of the Diocese, and in particular the parishioners of the Cathedral Parish, extend to Mrs. Stevenson and her family their thanks and appreciation for their gift of a beautifully executed chalice and paten by the Brisbane craftsman, Mr. Mole, in memory of the late Bishop and his son, James Cecil Stevenson. The chalice and paten are hand-beaten of solid sterling silver with gold inlaid inside the bowl of the chalice and on the upper surface of the paten. The late Bishop's Episcopal ring is set on the stem of the chalice. The gift was dedicated by the Administrator at the mid-night communion, Christmas, 1945, and the first to use it was the Celebrant, the Rev. C. E. Thomas, who was the last Priest ordained by the late Bishop. — "Northern Churchman."

The above inscription is on the base of the chalice.

VICTORIA.

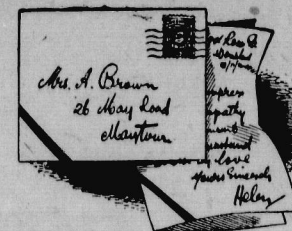
Diocese of Melbourne.

NATIONAL RECOGNITION OF GOD.

Thanksgiving and praise to God were featured in the first church service held in Australia on February 3, 1778, in Sydney, by Rev. Richard Johnson, chaplain to the fleet which brought Governor Phillip to Australia, Rev. H. Arrowsmith said yesterday morning at St. John's Church of England, Toorak.

There were three important things which Australians should remember — their relationship with England, the need for personal integrity, the need for a national recognition of God. Australians needed to be reminded that Great Britain was the only nation to go to war in the last conflict for a matter of principle, and they should recognise also the honourable part she had played in the post war months. There were powers in Australia which would hand the country over economically to the United States and politically to Russia. These must be resisted, for, unless we were careful, the name of Britain would not be honoured in this country, in 20 years' time.

Australians had added another freedom to the "four freedoms," that of "freedom from responsibility." The spirit of irresponsibility was now a feature of our national life. The circumference of Australian life was wobbly—not defined. That was because the centre was not fixed. It was the duty of the Church to see that the centre of the country's life became fixed on a recognition of God. When the centre was so fixed the circumference would look after itself. — From "The Argus."



WORDS ARE NOT ENOUGH

Words can't express the gratitude you will feel towards Wood Coffill for their quiet and sympathetic ministrations when a loved one passes on . . . your wishes are carried out with restraint and understanding.



Head Office: 810 George St., Sydney
Phone: M4611, Newcastle 282,
Katoomba 41

Chapels in all Suburbs

Churchman's Reminder.

"I will give you pastors according to my heart."—Jeremiah, III. 15.

"All pastors are alike,
to wandering sheep, resolved
To follow none."—Cowper.

February.

17.—Septuagesima Sunday. The name of this, and the following two Sundays, denotes in Latin terms the distance of Easter, thus calling us prior to Lent to prepare for the Church's greatest Festival Day. Seventy days is devoted here. Can we prepare too early for such a marvellous commemoration as Easter brings?

24.—Sexagesima Sunday.—This day's special lesson is to trust in God. This sounds easy to Christian ears. But we have need of yet greater faith in this era in which we live.

25.—St. Matthias. The modern Kalendar transfers this remembrance from the usual date of the 24th to ensure a fuller remembrance. But our busy life too often precludes observance of remembrance of departed saints, as St. Matthias, whose remembrance properly calls us to think of, and to pray for, faithful and true Pastors. Our constant prayer should be for many such to be raised up, specially in these days.

Think not rashly that, because
Modern life is smooth and fine,
'Tis not subject to the jaws
Of the Master's high design:
That we less require endurance
Than in day's of coarser plan,—
That we less demand assurance
Of the Godhead hid in man.

—Lord Houghton.

A TRULY PATRIOTIC APPEAL.

MESSAGE FOR THE DAY OF PENITENCE.

The Confessing Synod of Brandenburg, of which Berlin is the centre, made public the following statement proclaiming the day of penitence, November 21, 1945.

"The Confessing Synod of Brandenburg which has convened for the purpose of brotherly counselling, asks all congregations with their pastors and elders to come into the presence of the holy and merciful God, the Father of our Lord Jesus Christ. It begs that all Christians pray with the words of the Prophet Jeremiah in his Lamentations: 'Turn thou us unto thee, O Jehovah, and we shall be turned.'

God's Word, as it has been preached in the Confessing Church during the years of an anti-Christian despotic rule, has again and again warned our whole nation and its rulers against the godless way which must lead toward destruction. And now the righteous judgment of our holy God has fallen upon us. Before His judgment seat we are not subject to the verdicts and standards of other human beings who also stand in the fear of His judgment and are thrown upon His grace. Before God we are being questioned concerning our own guilt, our great, immeasurable guilt. Before God we can not excuse ourselves. To Him we cannot answer—not one a hundred! Before Him we are condemned by our unbelief, our fear of men and our silence. Before Him there cries out against us all the innocently shed blood, all the blaspheming of His Holy Name and all the inhumanities which occurred in our midst especially against the Jews. If we know ourselves to be innocent—humanly speaking—of participating in the atrocities which have stained the name of our nation throughout the world, we yet cannot, before God, escape the great burden of need and guilt which rests upon us. Even if all others should seek to justify themselves, at least let us Christians, who fear God's judgment and live by His grace, not be concerned for friends or foe nor any human judgment, but rather submit to the judgment of a merciful God. Let us pray Him, through the blood of His dear Son, our Brother and Saviour, to permit us to repent and be obedient to His holy will, and to grant us a return to the peace of His Cross.

We call upon all aliens and all refugees on the high-roads of misery of this world,

we call upon all the orphaned and the widowed, all homeless and all who are martyrs to the demons of insecurity, we call upon all oppressed and outraged, we plead with the guilty and the innocent, the distressed and the secure, the possessors and the dispossessed, the imprisoned and the free, the protected and the forsaken, we call on the starving, the freezing and the dying, we call upon the poor in spirit: Dear brothers and sisters, let us turn about! Let us return home to our God from Whom alone our help comes! Let us return in obedience to His holy Ten Commandments!

We did not fear God above all the powers of men and of government, we did not trust and obey God unconditionally—that is what brought us under the sway of the tempter, that is what cast us into the abyss! That is what gave the demon of inhumanity free rein among us. Let us again fear and revere the name of our Lord above all other lords, let us again hallow His Word and the day which belong to Him. Let us, parents and children, again return to reverence and discipline. Let us for the sake of our holy God, and the compassion of Jesus Christ, again respect life and personality, marriage and honour, and the rights of our fellow-men. Let us avoid the ways of thieves and smugglers and the ways of all those who seek to preserve their lives by the sacrifice of their brothers. Let us strengthen and help each other in that love which does not seek its own good and whereby selfishness is overcome. Let us return to the peace of the Gospel under the cross of our Brother and our Saviour Jesus Christ so that we may find grace for this time of need.

That all is not over with us, is due alone to His unfathomable compassion! That we who, with children and children's children, have sunk in a common guilt, have not drowned and succumbed under God's anger, is due alone to His innocent blood and death. His secret promise lights up our darkness and invites us to recognise the promise of His grace shining through the cloud of His anger. Let us return to Him whom our nation has openly rejected, to Him the risen Lord, who is victor over all the powers with which we need to reckon in life or in death. Through Him the powers, the principalities and the forces of darkness have been routed and led away in triumph. Of whom and why shall we then be afraid? He rules the world and defends His Church. Let us return to His mercy and exercise compassion among ourselves. Let us return to His promise and be the torch-bearers of a hope

which is not of men. The signs of these times warn us of the end of all things! The Church of Jesus Christ is on the return-road to the city of God whose glory will be revealed in the reappearance of her Lord.

May God protect us by His grace from the most awful of all judgments which is the hardening of the hearts of those whom He no longer chastens and warns, but permits to go the day of destruction. May God protect us, after He has once and once again afflicted us, against another effort to deny Him which may plunge us into a third judgment and the complete extinction of our nation.

By His Holy Spirit may He lead us through His Word, so that brother to brother we may take each others hands, and all together return home to God. He visits His affliction upon us, not to destroy us, but that we may experience the new wonders of His power and mercy."

ST. ANDREW'S CATHEDRAL CHOIR SCHOOL.

There are vacancies in the Choir School for 1945, for choir-Probationers and a limited number of private pupils. Full choristers are granted free scholarships and probationers of high vocal talent may be awarded bursaries. The standard of education is from the Primary to the Intermediate Certificate, and boys are admitted from 8 to 14 years. Three Walter and Eliza Hall Scholarships enable deserving pupils to continue their education free at Shore or any other recognised Church of England School. The choral training is under the direction of the Cathedral Organist, Mr. T. W. Beckett, F.R.C.O., and a specialised course of Divinity under the direction of the Headmaster. For free prospectus and full particulars, apply to the Headmaster, Rev. M. C. Newth, B.A., Th.L.

PRIEST-COLLEAGUE, for an attractive country parish. Town work. Scope work with young people. Contract 2 to 3 years. Stipend £250 per annum. Increase £275 second year. Some fees. Time for reading and recreation. Central Churchmanship. State experience, qualifications, age, and when available. H.G.A., Church Record.

THE WORLD-VIEW of C.M.S. DEMANDS—
* A Growing Income;
* 50 Missionaries in the next 2 years.
You can * Pray; * Work in building interest within your parish; * Give of your means.
To enable the future to be purchased for Christ!
Enquiries: 93 Bathurst St., Sydney.

"ABBOTSLEIGH" WAHROONGA

CHURCH OF ENGLAND DAY AND BOARDING SCHOOL FOR GIRLS.

Pupils prepared for all Public Examinations.

For Prospectus, apply to the Headmistress,
MISS G. GORDON EVERETT, M.A.

THE ONLY PROTESTANT HOME OF ITS KIND IN THE STATE.
It embraces all and refuses none who are eligible for admission.

THE HOME OF PEACE

(Deaconess Institution)

ADDISON ROAD, PETERSHAM. Phone LM 4805.

It is supported by voluntary gifts. Kindly send yours to the Hon. Treasurer (above address).
YOUR HELP IS NEEDED. Have you the WILL to give? "Where there's a WILL there's a way."
Remember the Home in your WILL.

THE CHURCH RECORD LTD.

ADVERTISING 25th. FEBRUARY 1946

IN THE C. OF. E. TEACHERS' TRAINING FUND
AS X ELECTRICAL
E.C.E.G.C.S. D'HURST
SYDNEY MISSIONARY COLLEGE
WANTED TO BUY, CAR AND TYPEWRITER.
BRITISH & FOREIGN BIBLE SOCIETY
ST. DAVID'S CATHEDRAL, HOBART, WANTED PRECATOR.
BUSH CHURCH AID. (Two men, Four Deaconesses, Six Nurses)
BUSH CHURCH AID (Person in Priest's Orders)
Treats you can use with confidence.
WANTED- HOUSE (preferably harbour or sea-side)
WANTED - VERGER.
HOME FOR BOY
CAMPAIGNERS FOR CHRIST. (MANAGERESS FOR EVERYMAN'S)

OUT
HOME MISSION SOCIETY (Usual and special)
HOME OF PEACE
BANKER COLLEGE
PRIEST COLLEAGUE.

ALTERATIONS

CHURCH MISSIONARY SOCIETY (Large and Small)
KEBWICK BOOK DEPOT.

A.C.R. PUBLISHING FUND

The Management Committee acknowledges with grateful appreciation the following amounts:- Mrs S.J. Marshall £1-0-0; Miss I. Fuller 11/6; amounts under 5/- ; 5/- Miss Rows. £1.

WANTED Cl rgyman- going to Country Parish, wishes to buy good used car, also type-writer Apply C.J.N. C/o Church Record Office.

VERGER Suburban Church, Northern line, requires services of vergers; Churchmen preferred. Duties approximate 3½ days per week. Apply Rector W.L. 1610.

WANTED
HOUSE, preferably harbour or sea-side, but this is not essential, for Chaplain about to be demobilised, wife and child, Write or ring Mrs Hubert Dixon, 1 Boomerang St. Haberfield. UA 1233.

NEEDED Kind home for boy 12½ years. Mother can pay £1 weekly. Apply M.A. 4137.