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TES AND COMMENTS.

We reprint in another column a very excellent Christmas leader from the "Adelaide Advertiser." It is worthy of a careful study. Since our hopes have been raised to the expectation of victory this year, and the coming in of peace is to most people the opposing countries the great desideratum, it is as well that we should be again and again reminded that there is really only one way of peace. "So long as men refuse to follow the Star that leads to Bethlehem, they will ever miss the goal of giving peace. . . ." The message of the Angel-song—the reminder that peace is attainable only through goodwill—is therefore always timely, especially if we realise that it is intimately personal. That is just where the shoe pinches. Men are to be found everywhere deploring the fact that makes for war, having in mind one of the great capitalistic systems of the warring countries, but it is so hard to get them to inspect their own hearts to see whether there is not in them the same evil germ that needs destroying if their world is to be at peace. The conditions of our social life are, to say the least, very alarming and distressing. The deadly seed of selfishness is manifest not only in the gross sensualism, drunkenness and pleasure-seeking that prevails; but so, and perhaps in deadlier form, in the spirit of self-interest, ambition, compromise and opportunism that ripple the forces that should be making for righteousness.

We draw attention to all missionary-hearted readers to an extract, printed on another page, from a letter of Dr. Kathleen Blackwood, daughter of the Bishop of Gippsland, in which is evinced a divine discontent with things as they are in the mission work to which she is attached and a determination to set out on a new way. It is interesting, too, to note that her bishop is found to be thinking along the same lines. But, after all, is not this "new way"—the old original way? Can any mission be termed successful until an indigenous Church is created, and is manifesting progress in growth? Is it really satisfactory to have to "man" mission stations with a foreign ministry and to be content to keep the native Church under its protecting wing, denying to the native Christian that sphere of responsible ministry which is his due? Is a missionary ministry to develop into a pastoral ministry? Is that the Apostolic line of growth? Paul preached on his missionary tours and ordained a ministry from among his converts. If he left Titus in Crete—it was to stabilise the Church there, by setting apart men for the sacred ministry. There is never the hint of such a danger as Dr. Blackwood refers to, of the "Mission" crippling the progress of the Church. Look at India. After all these years of missionary work and the formation of a native Church, we have just two native bishops under C.M.S. Are Bishops Azariah and Benerjee the only two Indians capable of episcopal responsibility? The question would seem to indicate the absurdity of the position.

Things are better in Africa, where

African bishops like Crowther and Oluwole have proved the native capability of leadership. It seems to us a pity that Bishop Chambers had no outstanding native presbyter for consecration as assistant. We do seem to have a white and coloured complex.

In our own Aboriginal missions things are worse. We have had ample opportunity of training our people from earliest childhood. And yet with one exception, and he an outstanding character, we have had no native ministry. Our mission stations do not seem to encourage leadership on the part of these people. We seem to draw a rigid line in their development, and the mission station, so full of opportunity, is like a great tree hindering the growth of these native Christians.

This "New Way" indicated by Dr. Blackwood would certainly free the native Churches from that "parental" control which hinders growth and still have Christians from an older Christianity at hand for advice, counsel and help.

We all realise the necessity of a certain amount of regimentation because of the necessary wartime regulation; but we cannot help sympathising with an Adelaide Editorial protest against the irrational use of regulations. Evidently a regulation having some measure of justification can in unsympathetic hands be used against the public interest. This has been shown to be true in the ruthless rationing of paper. Evidently here is another example of misuse of power. The Editorial note we refer to is from the

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"Advertiser"—one of the great dailies
of South Australia. It reads as fol-
lows:—

ADVERTISEMENT BANNED.**Christmas May Not be Mentioned.**

Under the regulations issued by the De-
partment of War Organisation of Industry
shoppers are not allowed to be told that
Christmas is approaching. The regulations
prohibit any mention of the seasons in asso-
ciation with the sale of goods, directly or
indirectly.

The purpose of the regulation, which is
to discourage unnecessary spending, is in-
telligible, but the extent to which such regu-
lations can be stretched to interfere with the
normal civic liberties, was illustrated
yesterday.

One of the six large firms which occupies
half a column daily in "The Advertiser,"
submitted copy for an advertisement to
appear on Christmas Day. The space was to
be given up to a Christmas message. No
reference to goods of any sort appeared in
the advertisement, but at the bottom of the
half column in fairly large type the name of
the first. The text was as follows:—

Let the true
spirit of
Christmas
fill our hearts
with courage . . .
And hold high the
Shining symbol of
The Season . . .
The Bright light
of faith and
Freedom that
finally will lead
us to
"Peace on Earth,
Goodwill to Men."

Apparently because the word "Christmas"
appeared in the advertisement the Deputy
Director of War Organisation of Industry
(Mr. Wainwright) forbade its publication.

The advertisement had to appear
without the words "of Christmas." The ban
seems to us puerile if it be
not really mischievous. We see in a
later issue of the "Advertiser" that
the protest is termed "a piece of pro-
paganda" by the gentleman respon-
sible for the ban. We imagine the
boot is on the other foot.

Those of our readers who have been
interested in Stalin's reaction to the
"Back to Religion" move-

A Devilish
Hypocrisy.
ment in Russia on the en-
trance of Russia into the
War, will easily recognise
a wise complacency on the part of a
great statesman in relation to the de-
mands of a large proportion of his
people and a sincere regard for the
manifest demand of a people's con-
science. In striking contrast with
Stalin's policy we are presented with
the grim and devilish hypocrisy of a
recent "Back to Religion" Order (not
movement), by which Nazi demons
are urged to attend Church Services in

order to deceive that large section of
German citizens who have a real reli-
gion. The paragraph from a Sydney
daily describes it as follows:—

**BACK TO RELIGION ORDER FOR
NAZIS' WORST THUGS.**

LONDON, Wednesday. — Nazi officials
have issued a "back to religion" order to
the Black Guards and Storm Troops.

The order says the men should attend
"church services connected with festivities
at this time of the year."

The order adds: "Through your attend-
ance the faithful will believe that National
Socialism can co-operate with the Church
and religion."

Most of the younger Nazis have been
brought up as atheists.

A Stockholm report says that as a result
of the order, some of Hitler's worst thugs
appeared in church for the first time in 10
years.

Their arrival caused much head-turning
among regular worshippers.

Some of the bolder clergy greeted them
as "earlier enemies who have rediscovered
the faith."

This fiendish blasphemy can have
no permanent success. It can hardly
deceive the people as a whole. But
it illustrates the straits to which the
Nazi leaders are reduced.

On January 1st, a Service of Prayer
for the United States Forces was held
at noon in St. Paul's Cath-
edral, London. President
The Fellowship Roosevelt's Proclamation
of Nations. was read appointing New
Year's Day as a day of

prayer "for all of us in our churches,
homes, and in our hearts; for those of
us who walk in the familiar paths of
home, for those who fight on the wide
battlefields of the world, and for those
who go down to the sea in ships, and
for those who rise in the air on wings."

The service was attended by senior
officers of the American services.
Among the British representatives
were Mr. A. V. Alexander, First Lord
of the Admiralty, Admiral of the Fleet
Sir Andrew Cunningham, Brigadier-
General Lord Croft, and Air Chief
Marshal Sir Christopher Courtney.

In his sermon Chaplain John J.
Weaver said that between the Presi-
dent's Proclamation and Easter their
people would have to pass through a
dreadful period of agony: "This will
be known as the passion of the na-
tion, when the enemies of Christ feel
the impact of our strength, our might,
and our righteous fury. Our nation
will have its Lent—its dark Thursday
and its Good Friday. Whether there
will be a resurrection most glorious to
behold will depend on whether we
keep in close touch with God."

All men of goodwill will appreciate
this brotherly gesture on the part of
the English Church. The American
nation is really "of us," and every
sympathetic act and token will tend to
bind together these English-speaking
nations whose principles and ideals are
so practically identical. It is a matter
of deep joy to us all that their Presi-
dent is a man of sound Christian prin-
ciple who is not ashamed to witness as
a leader to his faith in God. We have
reason to thank God for the strong
religious conviction of so many of our
national war leaders.

THE NEW YEAR.

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

The year 1944 might be one of the
momentous years in the history of the
world. Issues of tremendous impor-
tance have been worked by the states-
men of Europe and America, for on
their decisions will depend the relative
happiness or misery of millions of
people.

How important it is that we should
face the future with the confidence
and faith that trusts in the Providence
of God. It was over the turmoil and
strife of the first century that St. John
heard the voice of the Father saying,
"Behold, I make all things new." We
need to hear this voice to-day as we
face the unknown.

What are our secret hopes for 1944?
We are bidden by St. Paul to "covet
earnestly the best gifts." We shall
find these in the Holy Scripture, in
prayer, in the worship and service of
God. Progress can only be made
along the road of self-sacrifice. The
Christian life was never easy in a
world of sin and selfishness. But it
has its own joy and satisfaction in the
faith which Christ alone gives.

There are many signs in these days
that give us hope and courage to face
the future bravely. Considerable ef-
forts are being made by those who re-
alise the need of a Christian civilisa-
tion. The new discoveries in recent
years in physics, psychology and an-
thropology have made men more scepti-
cal and materialistic in outlook. They
need to be educated in ideals and
methods. Our Christian leaders have
been raising their voices in calling
attention to the need of faith.

The outlook is hopeful. Simple
faith is again speaking its own lan-
guage. We must not again mistake
comfort for civilisation. We may wit-

ness the dawn of a new era of faith when the Divine Spirit will intervene and be realised in our social, economic and political reform.

Democracy without the foundation of religious faith will be unstable, disunited and corrupt. It is on its trial and requires educating in the principles of God's Law and Righteousness. Loyalty to God and our neighbour must be the civic, social, economic and domestic duties of the whole community if we are to have a lasting peace.

Democracy must be fused with Theocracy. The people and God must be brought together in a living relationship. This is the task of all Christian people who want to see a better world. This fusion of Democracy and Theocracy has been the inspiration of many of our English statesmen in the past, Hooker, Milton, Burke, Arnold, Maurice and others, as well as Lincoln and Lowell in America.

Post-war planning will be very interesting. When provision for the well-being of the community is made, will the Church take a central position on it? If the soul is forgotten we shall be building on sand. Our children must be our first care; the home and the school is the place where Christian principles must be taught. Parents and Church leaders must get together and plan the best possible way to make this effective.

A DAY OF REMEMBRANCE OF THE ABORIGINES.

Sunday, January 30, is to be observed throughout Australia as Aboriginal Sunday, by request of the National Missionary Council through the missionary societies.

Recent months have witnessed a rapidly growing recognition of Australia's obligation to the native peoples in the Pacific. With this we must include a practical sense of responsibility for the welfare of the remnants of the aboriginal peoples whose land we have taken and enjoy.

What is the explanation of the rapid decrease in numbers of Australia's early indigenous races? It is to be found in the impact of white culture upon the accepted standards of aboriginal life. The black man's traditions have been challenged and destroyed, his customs robbed of all real significance, his personality degraded by contact with the "superior" white. He has nothing to live for, no family

or racial pride to perpetuate, no economic independence to rest upon, no future to beckon him on. He is doomed to unrelieved dependence upon the charity of his conquerors.

What then can be done for the 70,000 aborigines that remain in this land? First there must be full recognition of the uselessness of that benevolent indolence that exclaims, "Be ye warmed and filled," and returns to its selfish contemplation of easier things. There must be a bold and comprehensive campaign of education, evangelism and hygiene, preferably under governmental auspices and at the public expense. The problem of the Australian black is a national problem and demands a national solution. If the government cannot or will not support the work, then the Churches, through the missionary societies, must make the call of the aborigines a primary charge upon their resources. The failure of the Australian people to solve their own problem of relationship with the native races will continue to vitiate the Churches' witness abroad.

This, then, is the call to prayer on behalf of the Aborigines. Let us pray that they may be built up in Christ to take their place upon a basis of equality with the white population. Let us pray that God may mould us into a ready obedience to His Will; so that His salvation in Christ may abound also to those who, potentially at least, are our brothers in Him.

PEACE THROUGH GOODWILL.

Most people, however limited their knowledge of Holy Scripture, are familiar with the traditional rendering of the angel song: "Glory to God in the highest and on earth peace, goodwill towards men." Hardly any passage of the Bible is more frequently quoted. Especially is it quoted at this festive season, for it seems to distil the very spirit of Christmas. Yet every student of the Greek New Testament is aware that the traditional rendering is a serious misrepresentation of the original text, which should be translated, "On earth peace among men of goodwill" or "On earth peace among men in whom God is well pleased." The angel song is not an effusion of sentimental pacifism, but a reminder of the only conditions on which true peace can be attained. It is not a greeting to all and sundry, but addressed to "men of goodwill," who are the only men "in whom God is well pleased." The Old Testament clearly declares that peace must be founded on justice. "The work of righteousness is peace, and the effect of righteousness quietness and assurance for ever." The New Testament goes deeper and insists that peace must be founded on goodwill. Unhallowed ambition, insatiable greed, craven fear, and indurated selfishness are all attitudes in polar opposition to goodwill. To gather grapes of thorns or figs of thistles would be easier than to gather peace from

an environment of "envy, hatred, malice, and all uncharitableness." There can be no peace to men of ill-will. Nor ought there to be any peace with them. Peace cannot be purchased by treaty with evil, but only by the overcoming and destruction of evil. This latter kind of peace is the only peace "without a worm in it," to quote a saying of Oliver Cromwell. The merely easy-going person who habitually "takes the line of least resistance"—may secure peace by a series of capitulations, but never "peace with honour." True peace—the peace proclaimed in the angel song—is not to be achieved by the way of compromise, but only by the way of uttermost fidelity. No worth-while peace can ever be born of mere war-weariness.

Immanuel Kant was therefore altogether right when he said that the only ultimate good in this world is "the good will." In this declaration he was republishing the truth proclaimed two thousand years ago in the angel-song. The reign of peace in the world without cannot arrive until goodwill is enthroned in the hearts of men. No political and economic sanctions can guarantee peace; the true guarantees of peace must always be inward and spiritual. In the absence of goodwill, even so-called "peace" can only mask the grim realities of conflict and prove no better than a breathing space between wars. Peace is not something which can be presented to us ready made; it is something for which we must make ourselves ready. Only by the deliberate cultivation of goodwill can we make possible the mutual understanding which is essential to peace. Here is the vast and challenging task which confronts the agencies of religion and education. Until the atmosphere of human society is cleansed from the germs of ill-will, we can no more expect peace than we can expect health in an insanitary area. Only as we rise from the low-lying marshes, where "Number One" is king, to the high altitudes, where the Christ-mas spirit blows, can we find that "new order" about which people talk so much. So long as men refuse to follow the star that leads to Bethlehem, they will for ever miss the goal of life-giving peace. These truths are simple indeed, but they need to be often reiterated, for it is the most elementary lessons which people are most reluctant to learn. They will fly to any remedy for the world's ills and for their own, rather than acknowledge the primary necessity for a moral change in themselves. The message of the angel-song—the reminder that peace is attainable only through goodwill—is therefore always timely, especially if we realise that it is intimately personal.

The peace declared in the angel-song is accordingly a special kind of peace. It is not so much the absence of conflict as the crown of conflict. In the Apocalypse of St. John, there is a wonderful vision in which the seer beheld "a sea of glass mingled with fire." Modern interpreters believe that the "sea of glass" is meant to symbolise the peace of the martyrs who have come victorious from their struggle with "the Beast," which latter, in turn, is the symbol of all that we understand by crass materialism and "power politics." The qualifying phrase—"mingled with fire"—reminds us of the awful cost at which their peace is won; the "fire" symbolises the blood spilt in the conflict. The symbolism has a notable relevance to our situation now. The peace we hope to win will be a blood-bought peace; it must therefore be accounted not simply as a blessed relief, but as a sacred trust,

GOD HELPED ME IN MALTA.

(By General Sir William Dobbie.)

There can be no doubt that, in recent times, in this land of ours there has been a widespread departure from the faith of our forefathers.

Some may think this change a sign of progress, others of retrogression; but, for good or bad, the change is there. Its symptoms are:

A dulling of conscience.

But little sense of need of God.

Self-satisfaction and glorification of man.

Determination to live only in the present.

No certainty about the things of the spiritual realm. It is all vague and shifting.

Ignorance of God and His revelation to man.

* * * * *

Surely this list of characteristics in itself answers the question: "Is the change of outlook a sign of progress or retrogression?"

However, it seems that in many quarters the stern discipline of war is causing people to re-examine their position and attitude.

Consciences are awakened as we realise how hopelessly inadequate are the flimsy foundations on which many of us have been building. There is a widespread longing to get on to a sure and solid foundation which will withstand all the tests these momentous days may bring.

The main object of this article, however, is to bring before its readers the fact that such a sure foundation can be found, a matter on which the writer desires humbly to offer his first-hand evidence.

As I have mentioned, there is a widespread unwillingness to consider the future—a determination to live only in and for the present.

That, surely, is incredibly foolish. It refuses to face facts and prefers a fool's paradise.

It is also very unnecessary since, thank God, the facts which we ignore can help us to face the future with absolute confidence both for time and for eternity. It is surely a thousand pities to shut our eyes to such facts.

THE REAL CAUSE.

What is the real cause of the lamentable uncertainty which exists to-day about the deepest things in life?

We cannot build the structure of lasting peace on the shifting sands of expediency and self-interest. Nor can we imagine that mental attainments and technical equipment will suffice for this great purpose; experience has amply proved the contrary. What is needed is not so much a new system as a new spirit. If we have a new system without a new spirit, the old conflicts will merely reappear in new forms. The true ministry of reconciliation is that which is creative of men of goodwill. Only as with all earnestness we prosecute this ministry, can we hasten the time when the whole world will give back the song which now the angels sing. Soon the angels will go away, but for us and for all mankind there awaits the long pilgrimage which leads from Herod and Hitler to the cradle where the Christ Child receives the homage of all the wise in all the world.—From the "Adelaide Advertiser."

It is surely due to the fact that we have been trying to build upon insecure foundations. We have been satisfied with enunciating our own human opinions and building thereon.

We have been saying: "I think this or that," without bothering to find out whether the opinion expressed is based on any solid grounds.

Since no two minds think alike, the "beliefs" so evolved have varied to a disquieting extent. The number of different opinions expressed has naturally been unsettling, but in our efforts to get out of the morass of human conjecture we have too frequently only plunged ourselves more deeply into it.

But we are now learning that these deep things of life are important. The discipline of war is teaching us that.

We are finding that the comfortable theories we built up in easier times do not stand the test when we come face to face with stark realities.

They give us no comfort or confidence.

How can they?

Human opinions about the deep problems of life are really of small importance. What does matter is that we should know, not what men think but what God thinks about them. That, unfortunately, has often been the one thing which we have overlooked.

So the problem really resolves itself into this:

We must find out what God says about these things and build upon that foundation and on no other. Then, and only then, will we achieve the certainty and assurance which we all desire.

GOD'S MIND.

The Bible, which reveals God's mind, must once again take its rightful place in our lives and in the life of the nation, and on it we must base our beliefs.

We must accept God's view of ourselves and of our need, and then take the Remedy He has provided for that need.

In God's great mercy to me I am enabled to build upon the Foundation described in His Book—namely, the Lord Jesus Christ.

This was the turning point in my life, and, although it occurred while I was still a schoolboy, from that day to this I have never been able to doubt the reality of that translation when I first accepted Jesus Christ as my Saviour and put my trust in Him as my Deliverer from the penalty and power of sin.

I was led to take this great step by the heavy burden which my sense of sin imposed on me. That burden was then lifted from me and has never come back because my trust has been, and still is, in which Christ did for me and not in what I have done or may do for myself.

I have been asked whether I have ever had occasion to modify my early conviction. The answer is, emphatically, "No," since the conviction was based, quite simply, on Christ and His Work as revealed in plain language in the Holy Scripture—and these have not changed.

All through my army service I have disproved time and time again the widespread theory that Christianity is impracticable when applied to everyday life.

I have found that the help Christ gives is so real and practicable that I could not contemplate facing life without Him.

Moreover, His companionship and friendship are too wonderful to describe. They produce in one a deep unruffled peace and contentment which nothing else can give and nothing can disturb.

I would like gratefully to acknowledge that during my two years in Malta this was undoubtedly my experience.

Reliance on God meant everything to me, and I believe to many of the people of Malta, too.

The knowledge which I gained from His Book of the way God had delivered in the past those who trusted Him, was a tremendous source of strength.

From the beginning it gave me complete confidence that, by one means or another, He would bring us through.

CHRIST THE SOLUTION.

If this is so, surely He is just the One we all need—He is the solution of our difficulties.

In Him we can have confidence as we look back over the dark past and realise that His death has atoned for it. In Him we have confidence for the present, as we can count on His Presence and Help.

In Him we have confidence for the future. So we can face, with certainty and boldness, whatever perplexing problems may lie ahead.

Having, in the dark days, the reality of the help given by Almighty God, we must see to it that when brighter days come we do not repeat one former grievous error and leave Him out of our lives.

We shall need Him then just as much as, if not more than, when times are difficult, and surely we must desire to express our gratitude to Him by seeking to obey, follow and please Him.

CLEAR WITNESS.

A restatement of the fundamental facts of the Christian Faith is surely necessary. The questions at issue are so vital for our national and individual well-being that they must be stated in the clearest and most unequivocal manner. The great foundation truths about sin and God's Remedy for that sin must be declared with no uncertain voice.

The authority of God's Word must be proclaimed as the only valid authority. That, surely, is the task of the Churches, and all Christian people, and is the only way by which a sure foundation can be laid for rebuilding our country.

Our nation has been through a hard school, and our people everywhere desire and seek to be led back to the old paths and the simplicity of the Gospel of Christ.

But we, as individuals, shall never be able to help our nation unless we ourselves are firmly grounded.

We can only tell others what we know ourselves.

Unless Christ means something definite and real to us we can never get others to trust in Him.

But if, in this matter, we are on firm ground, we should speak by life and lip—clearly, definitely and without hesitation—about what Christ offers us and seeks from us.

It is not a question of religion. It is a question of a Person, and that Person is the Son of God, Who loved us and gave Himself for us.

—London Daily Sketch.

PERSONAL.

Rev. R. M. Southey, B.A., vicar of Omeo, in the diocese of Gippsland, and for three years chaplain with the A.I.F., has been appointed rector of Leongatha, Vic.

Rev. S. T. Ball, Th.Schol., rector of Traralgon, in the diocese of Gippsland, since 1935, has accepted the charge of the parish of Heidelberg, in the diocese of Melbourne.

Rev. C. F. Eggleton, vicar and sub-dean of Christ Church Cathedral, Ballarat, is to succeed Archdeacon Hewgill as rector of the important parish of St. Andrew's, Walkerville, in the diocese of Adelaide.

Canon E. M. Collick, rector of St. John's, Fremantle, W.A., celebrated the golden jubilee of his ordination to the priesthood on St. Thomas' Day last.

Mr. Walter Charles Arnold and Mr. David Leslie Aiken were admitted to the diaconate at an ordination held by the Archbishop of New Zealand (Dr. C. W. West-Watson), in Christ Church Cathedral, Christchurch, on Sunday, December 5.

Rev. S. S. Viney has accepted an offer from the Archbishop of Melbourne, and has left Malmesbury for Emerald.

Mr. J. Wilson Hogg has been appointed head master of Trinity Grammar School, Dulwich Hill, N.S.W., and will take charge of the school at the beginning of this year. Mr. Hogg was educated at Scots College, Wellington, and after two years in the University of New Zealand he proceeded to Balliol College, Oxford, and there he graduated with honors in Modern History. He is 34, married, with three children.

Mr. Bruce Reed, of Melbourne, a student of Moore College, Sydney, was badly injured by an accident in Sydney this week through being knocked down by a motor car. He is at present in Sydney Hospital.

Marley Stephen, elder son of the Rev. J. Newton Stephen, rector of St. Matthias, Paddington, Sydney, has had a successful year at the Sydney Grammar School. He secured six "firsts" and was elected to the captaincy of the school.

Rev. J. W. Ferrier, for many years secretary of the Aboriginal Regional Committee of the C.M.S., has resigned. Rev. H. M. Arrowsmith is filling the position temporarily.

Major E. S. Owens has been mentioned in despatches for his work in connection with the operations in the Owen Stanley Range last year. "Stan" Owens was formerly superintendent at the Sunday School of 250 children at All Saints, Balgowlah, and a lay representative for the parish of Riverstone. He is now Brigade Major to the 21st Infantry Brigade in the Markham and Ramu Valleys, New Guinea.

The death is announced, on September 21, in England, of Leila Marie Helen Goodchild (nee Bebb), wife of Rev. T. A. Goodchild, formerly of the C.M.S., Mission to South China.

Rev. J. M. Thomas, L.D., has resigned the parish of Bodalla and will be superannuated as from January 1, 1944. Mr. Thomas is the senior priest of the diocese of Goulburn. We went to the diocese in 1911 and after curacies at Gundagai and June, was rector of Adaminaby, Adelong, Holbrook, Koorawatha and Bodalla. He was rural dean of Bega for three years. Temporarily the vacancy of Bodalla will not be filled. The Bodalla end of the parish will be worked from Moruya and the Narooma side from Cobargo.

Rev. Marcus Loane, C.F., is to resume his duties as Vice-Principal of Moore College, Sydney, at the beginning of next term.

Rev. R. N. Langshaw has been appointed rector of Cabramatta, N.S.W.

Rev. A. S. Smith, rector of Sutherland, has been appointed to the parish of Springwood, both in the diocese of Sydney.

Mr. R. A. Hickin, A.I.C.A., has been appointed to the post of Home Secretary of the N.S.W. C.M.S. Mr. Hickin comes to the society with a splendid experience in church, business and financial circles. He relinquishes a post in the commercial world which was promising great advancement, and he is making a substantial financial sacrifice in coming into the work. He was secretary for some time to the National Missionary Council and is no stranger to the great missionary issues which are joined to this hour. His journalistic experience is another factor which further furnishes him with those qualifications which will be of advantage to him in his new sphere.

The N.S.W. Branch of the C.M.S. has accepted with great reluctance and much regret the resignation of Mrs. E. Fitzpatrick as secretary of the Young People's Union, and editor of the "Round World." The Society owes much to her quiet, faithful efficiency, and her place will be difficult to fill. Her gracious personality will be greatly missed.

Sister Beatrice Clarke has been appointed deaconess for St. Matthew's, Manly, N.S.W., and will be commencing her duties this month.

The Very Rev. Edward Worsfold Mowll, Vicar and Provost of Bradford Cathedral, was consecrated Bishop-Suffragan of Middleton in York Minster at the end of October. The consecration was attended by a representative body of the parochial clergy of the diocese of Bradford, with members of the Chapter of Bradford Cathedral, and the Chapter of Manchester Cathedral. The Archbishop of York was accompanied by the Bishops of Manchester, Bradford and Wakefield, the Bishops-Suffragan of Warrington, Hulme, Burnley, Hull, Lancaster, Knarborough, Pontefract, and Selby.

With very great regret we chronicle the death of the Rev. T. G. Paul, M.C., sometime rector of Camden, N.S.W. The deceased cleric recently resigned from active work on account of illness after sixteen years' ministry in Camden. He was ordained by the Bishop of Newcastle in 1921 and went to Sydney as Toc H Padre in 1925. He saw active service in the last war obtaining the Military Cross. He passed to "higher service" on December 24.

On October 29, Archbishop Lang of Lambeth unveiled a memorial tablet to Prebendary Carlile in the Crypt of St. Paul's Cathedral. The impressive service was attended by large numbers of friends and members of the Church Army. The tablet is affixed to the south wall of the Crypt, immediately over the spot where the ashes of Prebendary Carlile are buried; the actual spot is marked by a red stone with the inscription, "Wilson Carlile." The tablet is in Hopton Wood Stone, and the inscription includes the words, "A man greatly beloved, who loved and served all—especially those thought unlovable." It is surmounted by the head of Prebendary Carlile in relief, the work of Mr. Charles Wheeler, R.A.

The death is announced of the Rev. Edward McLaren Marsden, M.A., late vicar of Longhope, Eng. He was the eldest son of the late Bishop S. E. Marsden, sometime Bishop of Bathurst and later assistant to the Bishop of Bristol. Edward Marsden was possessed of a winning Christian personality and faithfully discharged a valuable ministry.

The Rev. K. G. Aubrey, Th.L., who has been for some time ministering in the diocese of Nelson, N.Z., is taking up duty in Omeo, Vic.

With the approval of the Presentation Board for the parish, the Rev. Canon G. A. M. Nell, Th.Schol., rector of Binda, has been appointed rector of Crookwell (Goulburn), vacant by the resignation of the Rev. S. G. Davis. Canon Nell, who was ordained in the diocese of Armidale, went to the diocese of Goulburn in 1929 as assistant priest at Canberra. He was rector of Moruya for six years and since 1936 has been rector of Binda. He was made a Canon of St. Saviour's Cathedral last year.

Rev. S. G. Stewart, C.F., received a bullet wound in the left shoulder while ministering in a forward area in New Guinea.

The Rev. Geoffrey F. Cranswick, M.A., Bishop-elect of Tasmania, is to be consecrated in Westminster Abbey by the Archbishop of Canterbury on January 25. The presenting bishops are to be the Bishop of Portsmouth and Lichfield, two personal friends of Mr. Cranswick. After the ceremony there is to be a reception in the Central Hall, Westminster, for C.M.S. and other friends. The last public function of the new bishop will be to address a great Youth Rally in London just before leaving for Tasmania. The Archbishop of Sydney is arranging a service in St. Andrew's Cathedral on the same day at 8 p.m. to synchronise with the Service of Consecration at Westminster.

The two women met at a concert and began to talk. "Yes," said one. "I have awful headaches and pains in my lungs. The doctor says I've a weak heart, too." "I'm just the same," replied her companion. "heart, lungs and ears always giving me trouble." An old gentleman in the seat behind gently touched one of them on the shoulder. "Pardon me, ladies," he said, "but I've come to a concert, not an organ recital."

INTERCESSIONS IN TIME OF WAR

(Written by the Rev. Frank Colquhoun, M.A.)

The following prayers are offered for use at Intercession Services:—

A PRAYER OF APPROACH.

O Holy Father, to whom we draw near with boldness through our Lord Jesus Christ; Look, we beseech Thee, on His merits and not on our unworthiness; and grant that our prayers, being asked in His Name, may be accepted for His sake; to whom with Thee and the Holy Spirit be all praise and glory, now and for evermore. Amen.

OUR COUNTRY.

O Lord our God, who savest not by might, nor by power, but by Thy Spirit: we pray Thee to pour out Thy Holy Spirit upon our country and to visit us with Thy salvation. Graciously bless our King and Queen and every member of the Royal Family. Give wisdom and courage to our leaders. Uphold the spirit of our people. Prosper the work of Thy Church in our land. And so use this time of war, O Lord, that the hearts of many may be turned to Thee, and Thy Name may be exalted among us as our mighty God and Saviour, through Jesus Christ our Lord. Amen.

THOSE ON ACTIVE SERVICE.

Lord of all power and might, whose grace alone is sufficient for the sons of men: We pray Thee to arm with Thy heavenly strength all those who through perils of war are serving this country. Be with our forces now facing the violence of the enemy, and grant victory to their arms. Succour the sick and wounded; have mercy upon the dying; uphold the spirit of the prisoners. And let Thy blessing rest, O Lord, upon all who are dear to us, that under Thy merciful care they may be preserved in safety and soon restored to their homes in peace; for the sake of Jesus Christ our Saviour. Amen.

OUR LEADERS.

We commend to Thee for Thy blessing, O Lord our God, the leaders of the Allied Nations and all on whom rests the heavy responsibility of government. Grant to them a sense of humble dependence upon Thee, that they may ever seek first Thy Kingdom and Thy righteousness. Inspire them with high ideals. Give them a right judgment in all things. And so overrule their counsels and decisions that they may set forward the purposes of Thy love, and promote the honour and glory of Thy Son, our Lord and Saviour Jesus Christ. Amen.

THE NATIONS AT WAR.

O Heavenly Father, who hast manifested

Thy love for men in the Cross of Thy dear Son: Look with Thy tender pity upon the world which Thou hast redeemed, and heal the sorrows and sufferings of mankind. Save the nations from the lust of power, from racial hatred, from the worship of material things; and so lift up the banner of Thy Truth in every land, that the rule of tyranny may be broken, the cause of righteousness may triumph, and all men may learn to serve Thee in peace and freedom; through Jesus Christ our Lord. Amen.

OUR ENEMIES.

O God of Grace, to whom, when we were enemies, we were reconciled by the Blood of the Cross; We bring to Thee in our prayers those who are now our enemies, beseeching Thee to deal with them according to Thine infinite wisdom and love. Grant that under the chastisement of war they may truly repent of their sins and humbly seek Thy pardon and grace. Deliver them from the delusions of Satan. Enlighten them with the Word of Truth. Break the tyranny of oppression and misrule which holds them captive. And to all fellow-Christians among the enemy grant, O Lord, Thy sustaining grace, that they may endure patiently amid trial and persecution, and witness a good confession to Thy Name; and this we ask for Christ our Saviour's sake. Amen.

THE ANXIOUS AND BEREAVED.

Lord Jesus Christ, Thou Good Shepherd of the sheep, whose love is unchanging and unchangeable: We pray Thee to take into Thy tender care the anxious and bereaved. We bring to Thee the widow and the fatherless, parents who have lost their sons, and all who are lonely and afraid. Bind up the bleeding wounds, O Lord; speak peace to the troubled hearts; and grant that all who know the bitterness of sorrow may also taste the sweetness of Thy grace, and find in Thee a Comforter and Friend; for Thy holy Name's sake. Amen.

VICTORY.

O God, our Ruler and our Judge, to Thee at this time we turn for succour and for strength: Our help cometh in the Name of the Lord, who made heaven and earth. Graciously look upon the nations now united in the sacred cause of righteousness, freedom and truth. Forgive us our sins. Make us more worthy of Thy help and blessing. Prosper our endeavours by land, sea and air; and in Thy great mercy grant to us speedily the joy of victory and the blessing of peace; through Jesus Christ our Lord. Amen.

SPIRITUAL REVIVAL.

O Heavenly Father, who hast promised that when the enemy shall come in like a flood, the Spirit of the Lord shall raise up a

standard against him: Hear us, we beseech Thee, in the greatness of our need. Pour out Thy Spirit from on high and revive Thy work in the midst of the years. Grant to Thy Church Universal a new vision of Thy glory, a new experience of Thy power, a new fidelity to Thy word, a new consecration to Thy service; that through the witness of a renewed and dedicated people the multitudes of those that know Thee not may be gathered into Thy Kingdom, and all the ends of the earth may see the salvation of our God; for the glory of Jesus Christ our Lord. Amen.

THE KINGDOM OF GOD.

O Lord God Almighty, we pray Thee in Thy wisdom and mercy to overrule all the events of these tragic days for the advancement of Thy kingdom in the hearts of men. Amid the clamour and the clash of war, let the nations hear Thy voice and the people bow to Thy sovereign sway. Scatter the darkness of sin and unbelief. Break down every barrier that hinders the triumph of Thy Gospel. And speed the glad day when in the Name of Jesus every knee shall bow and every tongue shall confess Him Lord, to whom with Thee and the Holy Ghost be all honour and glory, dominion and power, for ever and ever. Amen.

INWARD PEACE.

O Lord, who hast taught us that in returning and in rest we shall be saved, in quietness and in confidence shall be our strength: We pray Thee to increase our faith and renew our love and to fill us with all joy and peace in believing. Enable us to cast every care on Thee, knowing that Thou dost care for us; give to us the restful spirit, the untroubled heart, the quiet mind; and evermore keep us in Thy perfect peace which passes all understanding; through Jesus Christ our Lord. Amen.

AN EVENING PRAYER.

Unto Thee, O Lord, do we lift up our hearts, and in the Name of Jesus Christ we bring to Thee our evening sacrifice of thanksgiving and prayer. We praise Thee for the love which has spared us through the day that is past, and for all Thy mercies vouchsafed to us and to those we love. Take us this night, we beseech Thee, into Thy gracious keeping. Guard us from every danger of body and soul. Watch by the sick; comfort the anxious and bereaved; speak peace to the dying. Be present with those who stand to-night in our defence, especially with those whose lives are exposed to danger; and in the midst of this world's dark night of sin, let the shining of the Everlasting Light be seen, to guide the weary nations back to Thee; for His sake who loved us and gave Himself for us, Jesus Christ our Saviour. Amen.—From the Record.



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TO AUSTRALIAN CHURCHMEN

CLEAN CHRISTIANITY.

OUR NEW YEAR MESSAGE.

It is customary at this season to convey our New Year's greetings to all our subscribers and readers and we would not like to fall behind in this office, particularly as we owe so much to a staunch body of friends who have helped us to pilot "The Record" through another eventful year. We are reminded, however, that New Year's Day stands in the Christian Calendar as "The Feast of the Circumcision." Of course when the feast was fixed and for very long after in England, the New Year commenced in the end of March at the spring equinox. Still, notwithstanding this courtesy bow that we have to make to history the Collect for the Feast of the Circumcision is no inappropriate beginning of our New Year of to-day. It prays "That our hearts and all our members being mortified from all worldly and carnal lusts we may in all things obey Thy blessed will." That is not a bad prayer with which to enter upon the uncharted sea of a New Year.

We were reminded forcibly of the Prayer and its great implications by an incident in the closing term of St. Catherine's School, Waverley, Sydney. The head mistress, Mrs. Hall, took occasion in her speech to refer to some who had rendered signal service to the school. Amongst those who received honourable mention were two who had passed from time into eternity, Archdeacon Charlton and Canon Cakebread. The head mistress referred to Archdeacon Charlton's mnemonics. Guided by that spirit she suggested that Canon Cakebread might represent to the school Christian courtesy and clean Christianity. It is from that source we derived the heading of our article. Mrs. Hall has some claim to speak for Christianity, as she devoted her spare time to undertaking a course in theology, which we hope the forthcoming examination results will prove that she has completed with distinction. The prayer for "The Feast of the Circumcision" fits in admirably with the conception of clean Christianity.

What Is It?

It would seem quite unnecessary to ask that question were it not that there are so many misconceptions abroad. Some people are so limited in vision

that they confuse clean Christianity with the furtherance of their own particular aims whether in big things or in little things. They are ready at the smallest hint of definite opposition to insist that they are clean and their neighbours are unclean. In this way they create no small stir and deceive, if it were possible, the very elect.

When, for example, Mr. Tooth was sent to prison in England for contempt of Court because the order related to unlawful practices condemned at St. James', Hitcham, the cry of persecution was raised. An ordinary man could be sent to prison for Contempt of Court because he refused to disclose the amount of his means. That was simple justice. But to send a man to prison because he refused to obey the mandate of the Court which required him to discharge the duties he had undertaken in the manner prescribed—that was persecution. There is too much of this humbug abroad still masquerading under the name of clean Christianity. If we understand the terms and we are confident we carry Mrs. Hall with us, clean Christianity means, first of all, faithfulness to all solemn undertakings. Yet what do we find in the Church of England? We find men in high places pushing aside the most sacred promises and we find many who are ready to offer them assistance. Very few will be found to endorse Ward's saying, "Convince yourself that you are lying in the interests of the Church and then lie like a trooper." But very many are carrying a modified form of his advice into practice.

We recall, for example, that Archbishop Saumarez Smith went into a Church in Sydney and, found the North end of the Holy Table cluttered up with a brave show of palms. "Take them away," said the Archbishop, and away they went. But it can hardly be regarded as a type of clean Christianity to prevent deliberately a position at the Holy Communion clearly provided in the Book of Common Prayer. It is violations of common order like this that makes some people very cautious in the manner in which they entrust power to those who can determine the future of the Church. Sometimes those who are indifferent or partizan

confuse caution with improper action and cleanness for clean Christianity.

Where Is It?

We make bold to say that clean Christianity is only found in the renewed heart and only when the penitent sinner turns in faith to our Lord Jesus Christ. Mrs. Hall has discharged a very important duty with great distinction and ability. Yet we fear that all is not well with our Church schools generally. There is not, in our judgment, as yet a sufficient distinction between them and the general schools of the country. They are not distinctively Church schools. They are not distinctively Evangelical. We would like to hear more of the teaching of the pure Word of God and of the great truth of individual personal conversion. There is, we fear, too little emphasis on the great central themes that can alone secure that idea for which Mrs. Hall so passionately pleaded. We hope that the emphasis on this important factor will lead to a re-organisation of school life in so far as the Synod directs it. We have been looking for a long time for such a forward development as might lead us to believe that everywhere the first aim was to inculcate the living principles of the Gospel in the hearts of the children. Only thus can clean Christianity seed, grow and survive.

Why Does It Lag?

There are several considerations here that need to be stated plainly. It lags first of all because its opposite is very often enthroned in high places. We must get rid once for all of the idea that position, wealth, worldly distinction are the things that count. While they are all of great use if employed in the service of God, the thing that must be put first is the fear of God. Through failure to act on this motive, boards of reference have been wrongly swayed in their appointments to parishes, dioceses have been wrongly swayed in their appointments of bishops. Elections have been wrongly swayed in their appointment of representatives. We need to recover a heartfelt sense of our prime duty to God in order that we may discharge our duty to man.

It will not be easy to recover the lost ground, and there will be many heart-burnings. Our motives will be misunderstood and those who think little of sacred principles themselves will frequently accuse us of dishonest principles or quite mistaken ideas. Are we prepared for this hard struggle?

Clean Christianity lags secondly because of the neglect of education of the right sort. There are so many who say, "What does it matter?" There are so many who identify cheerful disobedience with Christian charity. We must put a stop to this. At present, for instance, our consciences are outraged by flagrant desecration of the Lord's Day. It began with a genial laxness not always separated from our Church schools. When children are brought up to feel that Sunday is a day of amusement, provided they attend College Church in the morning, it is an easy step to the carnival and the roulette table, of course, for charity. Have we been sufficiently careful to watch the beginnings? Have we taught in season and out of season the sacredness of the things that belong peculiarly to God, His Son, His Word, His Day? Let the history of the past offer its answer and let us learn from it.

Lastly, not that we have exhausted our list, we must take a firmer grip of our responsibilities. There is too much sentimentalism and too little self-denial in our personal Christianity. Charity has been disguised beyond recognition. We need to remember that charity towards men carries with it the sacred duty of ministering the truth to them. It means that all other considerations must give place to the great urgency of securing by every means that Jesus Christ is exalted and that sinners are led to His feet.

The issues will be clouded by a thousand considerations. It is wise to make them so clear that none can mistake them. Clean Christianity means faithfulness to obligations, cheerful discharge of every responsibility, fearlessness in the face of misrepresentation and even vilification, and holiness of life that honours our Lord so much that nothing else really matters.

May God give it to those who proclaim it, and to those who seek it alike.

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

The following amounts for the above appeal of the "Church Record" have been received with grateful appreciation: Brought forward £186/19/6, Rev. C. R. Flatau, £1/1/-; Rev. W. T. C. Storrs, 5/-; total to January 7, 1944, £188/5/6. Per Rev. T. Knox, £177/4/6; per Mrs. Bragg, £11/1/-.

WANTED EXCHANGE.—20 copies of Olivet to Calvary, for 20 copies of Stainer's Crucifixion. Apply The Rectory, Milson's Point.

THE NEW WAY.

The following is an extract of unusual interest and import from letters of Dr. Kathleen Blackwood, of the C.M.S. Hospital, Shiraz, Persia:—

April 28.—Easter has come and gone—a very momentous Easter for us as you shall hear, for it was the culmination of a great deal of thinking and praying. It is a long story, but it will get told gradually. To start with, we have told you a little of some of the things that have worried us in this mission, of the smallness of the Churches and the slow progress (common to all Moslem countries, I believe) and the slipping back of so many, besides, here in Shiraz, the difficulties relating to individual missionaries. Out of all this jumble of discontent there emerged the thought of two big needs, both of them confirmed by the actual words of the keenest Christians here. One of these needs is the breaking down of the very sharp line of demarcation between "the Church," i.e., the Iranis, and "the Mission." In theory, of course, there is no line—the Church is one, regardless of the nationality of its members, but in practice it is not so. In fact, Abdul Masik (aforementioned keen Christian) said to me in one long conversation, "The Mission is like a giant tree overhanging the Church and preventing its growth."

The other big needs became apparent as we considered the so quick, and apparently easy, slipping back of our Christians. They have no real sense of the ever-present help of God, that He is in very fact our security and that it is true that if we seek first His Kingdom all other things will be added. Here again Abdul Masik illuminated things—he was talking of his sister who has been baptised but has gone right back and is living as a devout Moslem in the bosom of her family, having been married and divorced, and he said, "You see she cannot come out as a Christian, she would have nowhere to live and no one to support her." I wanted to cry out, "But God would provide for her," but I know that with things as they are it is no use. They feel it is all very well for us to talk like that, we have our regular salaries and good ones, so what do we know about it.

So as we thought about these things it became clear that a solution to these problems would be found if one or two of the mission were to step over the line and be just members of the Church. If this also involved living "on faith" the great lesson on security

could be taught also. So the thought formed in our minds that it might be right for us to leave the Mission and go to, e.g., Yezd, where there is no medical mission and do midwifery, living as members of the Church and depending on God for supplies. We knew we would work in with the Gurneys and Miss Aidin, who are the mission there, and it seemed workable. Then because Mr. Sharp was ill we heard the Bishop was coming down and we felt that we must talk these ideas out with him. The thing was, though, what were we to say? Were we to say merely that this was an idea for the future, or were we to tell him about it as a definite resignation now? We could not decide it all for ourselves—it seemed too big a thing and so we asked for a definite sign to show us—that God would send one of us some money before Bishop left if we were to resign now. Then Bishop came and we talked to him about it, and it was simply thrilling to find that we were not alone in this thinking. Bishop himself and at least one other person in the Mission have been thinking along these lines. He and Mrs. Thompson were most interested and helpful and suggested a better place than Yezd—Shar-riza, a town with a little Church but no women in it, only men, and no medical work, and quite near Isfahan. The days of Bishop's visit went on with odd little talks till nearly the end, when we had a long talk about it again. The Bishop most definitely felt that there should be no hurry about it—that for your sakes and the sake of C.M.S. it should be talked about and written about before we took the definite step of resigning. He was all for doing it, but slowly with due order and propriety. And because only three days of Bishop's visit remained and we had had no answer to our prayers and no definite sign from God, we agreed with him, though Phyllis especially was very unhappy about it. Then on Sunday, Easter Day, we went up on a previous invitation, to the Fergusons, after 11 o'clock church, for lunch, and back for 5 o'clock church. It is a most lovely place—a beautiful garden, and they are really friendly and nice, and it was a very pleasant interlude. But the thing was that Mr. Ferguson is head of the bank there, and he handed me a telegram which said the Victorian M.M.A. had sent me a cheque for £20. You will know perhaps why they did—I cannot imagine! I have had no direct connection with the M.M.A. nor could I tell you for sure the name of anyone on it. Bishop was

due to leave on Monday morning and that came then. Actually he did not go till Tuesday and the cheque itself came before then. He and Mrs. Thompson were staggered to say the least of it—she just felt it was a miracle, and though the Bishop liked the slow plan better, I know, yet in the face of that very definite answer there can be no arguing. Our prayer had been so very definite and the answer was equally unequivocal.

We do feel that in the face of that combined with the months of gently leading up to it, and the fact that we are not alone in our thinking, we cannot disobey. We have not taken the definite step of resigning yet—are just awaiting God's command of "Now, to-day." But I know for myself that if I disobeyed it would be the end of my work, for how could I go on depending on God? I do want you, though, not to feel that it is too terrible a launching out nor that we are, as it were, rudely discarding C.M.S. We will be part of the Church here still, working with the C.M.S. missionaries, for they are members of the Church. Bishop will be here as much as ever to advise and be friends with (he is nice, too), and God is for us. It will be harder for you, so far away, than for us here, because you have such tremendous "scope for imagination," but I like this rendering of Isaiah's verse, "Thou wilt keep him in perfect peace whose imagination is stayed upon Thee."

Then, another thing, Bishop has told us that he feels that this may be the beginning of a new way of working missions (this, of course, is purely *idea* at the moment), that people might come out with this definitely in view—to be, say, 2-3 years with the mission getting the language, and then to step out of the mission to take up their own job, whether agriculture or dressmaking or whatever it may be, using the job as a means of contact for preaching the Gospel but living just as members of the Church. See what you think of it.

"Would you excuse me, please, if I turn on the wireless?" said Mrs. Jones. "But it is 5.40 p.m. and we always listen to the 'C.M.S. Calling' session from 2CH on Sunday evenings. It is so interesting and inspiring, to hear of God's work overseas."

"I must jot that down," said her friend. "5.40 on Sundays, from 2CH, did you say?"

FUZZY WUZZY ANGELS.

(By the Rev. W. H. Rainey, B.A., F.R.G.S., Commonwealth Secretary of the British and Foreign Bible Society.)

Travelling recently in a night train in New South Wales we had as room-mate a young officer on leave from New Guinea. He spoke of crossing the Owen Stanley Range with Fuzzy Wuzzies carrying supplies and constantly meeting groups of them coming in the opposite direction, carrying out wounded. "They were splendid. If it had not been for them hundreds of Australian mothers would be weeping for their boys. They carried everything—we nothing—yet we were tired before they were," he said.

My companion is not the only Digger to be impressed by the natives of New Guinea. Here is an extract from a letter written by one of the boys in New Guinea. It was broadcast from 3AW during the daily service:—

"On our patrol we had rather an interesting experience, which I shall try and tell you about. Just visualise a hot, steamy day in the jungle, and along a track slowly plods a patrol of men, tired out and commencing to wonder where they will spend the night. Suddenly they enter a native plantation, full of perfect tropical flowers, orchids and fruit trees. This in turn gave way to cut grass and palms, and see in the centre a Mission Hut, surrounded by the rest of the village. At the Mission Hut there is no white man or woman, just a 'Fuzzy,' who is acting as leader, teacher and missionary all in one. He offers this band of men a meal and a place for the night; not an empty offer, but a truly sincere one such as one seldom, if ever, meets in our so-called civilisation. The members of the patrol take off their equipment, remove their muddy gaiters and boots and enter the hut barefooted, so as not to soil the place. Next move is to remove all their wet, foul, smelly clothes, which are whisked away by small native boys and washed out in a nearby stream. Then we are told that tea is ready. We enter the main part of the hut to see coloured grass mats laid out on the floor, with rows of flowers and ferns crossing and re-crossing these mats, while on them rests our rations, ready cooked for us, and supplemented by fruits such as bananas, paw-paws and oranges, and bowls of rice, small potatoes, etc. You may think it is a plain meal, but to us it's a meal for the gods. At the conclusion of the meal native girls clear away everything, leaving us all sitting on the floor, wondering what to do. But we are not kept in doubt for long—they tell us they are going to have a Church service, some hymns and a prayer—and this is where one feels almost ashamed of oneself. In this service there is no hypocrisy or any such thing, just sheer joy, pleasure and sincerity. Their faces shine with an expression that I have never seen before, an expression that I think has but one explanation—each person is a Christian. One looks round the patrol. We are a mixed lot from all walks of life, all religions (and some probably have none), but what does one see? Disinterest? No, just wondrous amazement written all over their faces, while, when it comes to singing of hymns, all sing, for all are caught in this perfect atmosphere; so that afterwards, when all is over, one lies back and wonders, wonders how it is that a black man, a native who until lately was a cannibal, is able to show a white man just what Christianity means. . . . From

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wherever they come these Fuzzies have truly earned the title of the Black Angels."

Then let us listen to the voice of Major Walter Birt, a Welfare Officer with the R.A.A.F., as he addresses a large meeting at the Sydney Congress Hall on his experiences in New Guinea. He spoke of one service indelibly engraved on his memory:

"Some natives had travelled sixty miles to be present. There was a cairn of stones, an altar, not far from Buna. It was twenty-five feet high, five feet square at the top and twenty feet at the base. It was the one thing remaining untouched by bombs and shells. Steps had been cut in the sides. The natives remembered it as an altar of sacrifice when they lived in the fastnesses of the hills and were head-hunters and cannibals. There the victims of their raids had been slain as a votive offering to their gods and the flesh eaten.

"But now a large white cross was superimposed over the heathen cairn, the cross which stood for liberty of the things of the Spirit," continued the Major. "Instead of taking part in cannibal rites, the natives were sitting in front of the cross and listening to the story of the Christ of Calvary. And once again we heard native voices in pigeon English, sing:

"Jesus shall reign, where'er the sun
Doth his successive journeys run."

Moreover our Diggers have been impressed not only by the kindness of the natives, but, in the case of missions-boys, by their capacity. Often the white man's feeble attempts at pidgin have been replied to in excellent English. Frequently, too, in addition to English, the native knows how to read and write his own language, as well as those of several neighbouring tribes. Moreover, they are skilled in those arts necessary to their livelihood. Their gardens are usually well cultivated—they are a nation of peasant proprietors, and are often skilful in handling boats. Yet they are the grandsons, or even the sons, of head-hunting cannibals. At one village a cross stands where a pioneer missionary landed years ago. The cross bears the words in the native language, "He brought us peace." The place was formerly known as "The spot where strangers were roasted." Not so many years ago many tribes considered it a duty to kill strangers; now they receive them kindly and attend to their wants.

Thus Christian Missions have radically changed the character of the natives of New Guinea. The benefit of that transformation was reaped by the natives themselves in a happier and fuller life, and by the Allied soldiers whom the war brought into contact with them.

All seem to agree that the conduct of the Fuzzy Wuzzies has been beyond praise and merits substantial reward. There is a difference of opinion, however, as to what that reward should be. The Bishop of New Guinea, the Rt. Rev. P. N. W. Strong, rightly rejects as "trivial and transitory" such suggestions of reward as medals and dances. Australia, he thinks, should show her gratitude by granting better educational and medical facilities. It is not generally known that, although the educational syllabus is compiled by the Government, all education in New Guinea is in the hands of Missions. We hope that this system will be continued, but extended by Government subsidies. Instruction is usually in the native tongue, but English is taught. As the Rev. Ray Perry, an experienced missionary of the London

Missionary Society, says, "We definitely discouraged that appalling 'lingua franca' known as 'pidgin English.'" We take the view that it is quite as easy to teach simple English, which is quite as easy to understand as "pidgin." We agree with him. The study of portions of the Bible which have been translated into "pidgin"—not by the British and Foreign Bible Society—cause an unfavourable impression. For instance, Genesis 3: 9, reads, "Big Fella makum a garden." With regard to Adam's transgression and his hiding from the Presence of God, the translation has "Big Fella He cry out: 'What name you kau-kau (eat) tree b'longa me.'" After the expulsion of Adam and Eve from the Garden the translation is "Big Fella make one fennis roundabout garden. He give He number one boy fella musket. He say, 'S'pose disee two piece fella Adam-Eve backum bimeby. You shootum plenty too much."

Should the natives not be capable of understanding the Elizabethan English of the Authorised Version, we would suggest they be taught the Bible in Basis English. This version, in which only 1000 words are used, is much simpler than "pidgin" as well as infinitely more dignified. But, as Mr. Perry so well says, "Before any of them are taught to read or write in English they must be able to do so in their own language. The only literature we have in the vernacular of all the different tribes is the New Testament. These New Testaments, in so many languages and dialects throughout Papua, have all been published and supplied by the British and Foreign Bible Society. All the Papuan school children are taught to read the New Testament in their own language. Stories are told to them of the characters therein and life lessons are culled from its pages. Don't think we allow the New Testament to become merely a moral handbook for life, nor are the people encouraged to run loose through the Sacred Literature. They grow up on it and feed on it during their early years, and no one can assess the influence of that Book on their later lives."

The value of the Bible in the common tongue cannot be overestimated. It has a central place in the education of the Fuzzy Wuzzy and we must see that it remains there. In this connection it is interesting to note that the Bible Society has just printed in Sydney the Four Gospels in Suau, the language spoken by the natives of the Milne Bay area. The translator was the late Rev. Charles W. Abel. This version is used by the Kwato Mission and the London Missionary Society.

Then medical work, as well as educational, has been largely in the hands of the missionary. It has been stated, on apparently good authority, that the low working capacity of the natives is due to the fact that their strength has been undermined by diseases that are usually preventable. Certain it is that, as Pastor K. G. Woller has said, "Filth causes disease, and the greater part of the missionaries' time is taken up in treating the natives for diseases which are caused mainly through unhygienic and unclean living."

"Malaria has always to be combated. Influenza, pneumonia, dysentery, toothache, and other common ailments are always causing sickness amongst the native population. All my missionary friends have had some medical training. Some are fully qualified doctors and nurses—others had less training, but all aim to follow Christ's example of

going about healing the sick as well as preaching the gospel. We have trained natives to give injections and other simple treatments, and even though to-day some of the white missionaries have been forced to leave, the native medical assistants are carrying on the good work of medical ministry."

Finally, we must adopt as our own Sir Hubert Murray's slogan, "Papua for the Papuans." Under this great administrator the Government's policy, as well as that of the Missions, was inspired by service, and the representatives of both organisations worked harmoniously together. Sir Hubert's policy was to prevent alienation of land and preserve the native from exploitation by individual traders or large companies. The Rev. J. W. Burton, M.A., the Federal Secretary of the Methodist Overseas Missions, in his booklet, "The Atlantic Charter and the Pacific Races," recommends that the system in vogue in the Gold Coast should be introduced into the island of New Guinea. There the land belongs to the people, the Government owns no land except what has been acquired from time to time for administrative purposes. Agricultural production is almost entirely in the hands of native proprietors. There is a Government farm at Pong-Tanale, which exists for the purpose of producing improved strains of cattle, sheep, pigs and poultry, and the Government instructors and supervisors aid and encourage the natives in the conduct and management of their farms. The result is that the Gold Coast is the richest colony in continental Africa and that without the employment of European capital or enterprise.

Some such system might be applied to these island peoples for which Australia has a definite responsibility. The New Guinea native, provided with suitable education and medical attention, and secure in the ownership of his land, would form a social system in which Christianity would flourish. In the interests of justice, as well as the missionary enterprise of the Church, we must see that the Fuzzy Wuzzy is rewarded in some such practical way.

SPECIAL PSALMS AND LESSONS.

January 16, 2nd Sunday after Epiphany.

M.: Isa. xlix 1-13; Luke iv 16-30 or James 1; Psalms 27, 36.

E.: Isa. xlix 14 or I 4-10; John xii 20 or I Thes. i 1-ii 12; Psalm 68.

January 23, 3rd Sunday after Epiphany.

M.: Hosea xi 1-xii 6; John ii or James ii; Psalms 42, 43.

E.: Hosea xiv or Joel ii 15; John vi 22-40 or Galatians i; Psalms 33, 34.

January 30, 4th Sunday after Epiphany.

M.: Amos iii; John iii 22 or James iii; Psalms 60, 63.

E.: Amos iv 4 or v 1-24; John vi 41 or I Cor i 1-25; Psalm 74.

CORRESPONDENCE.

CATHEDRAL WINDOWS.

(To the Editor, "Church Record.")

Dear Sir,

I suppose the authorities of the Cathedral Church of St. Andrew have a moral, if not a legal, responsibility to replace the Broughton Memorial Window. It seems such a pity.

The glorious natural light that now floods the whole cathedral and give such colour to the beautiful stone and makes the shapely lines of the internal columns stand out so charmingly, will be excluded. The cathedral will sink back into ecclesiastical gloom inadequately lighted by means of artificiality. The worshipper will come out of the glorious Australian sunshine into much admired dim religious light.

Why do we have to exclude the sun and fresh air from our churches? Whence this passion for the atmosphere of a vault? To many it would seem that the cult of the stained-glass window has merely substituted a quickly out-moded art and often hideous scenery for God's good gifts of sunshine and light.

The other day I was standing in the Cathedral when the westerly sun was flooding through one of the windows under the tower not filled with heavy coloured glass. And God seemed good and so near; the sunbeams danced. Passing round the pillar I was confronted with the main window over the Holy Table. What a difference! No beam of sunlight, no warmth, nothing dancing, everything flat. What gloomed down upon me were merely the fantastic and distorted faces of a nineteenth century artist's conception of medieval stained-glass, of very doubtful aesthetic value.

Many churches in England are reported to be finding that much of their stained-glass is in the present age rather a liability than an asset to the worshipper of the twentieth century.

Yours truly,

"INTERESTED."

THE TWO VOICES.

(To the Editor, "Church Record.")

Dear Sir,

I have read with interest your two articles, "The Two Messages" and "Two Voices in the Church of England," and as a Presbyterian, you cannot dismiss too lightly the Anglo-Catholic Party with regards to Reunion.

I believe that the two messages and the two voices in the Anglican Church can be traced to the fact that there are two prayer books in use in the Anglican Church in Great Britain. In Scotland the Anglican prayer book is a revised version of the first prayer book issued in Edward VI's reign. In England the prayer book is a revised version of the second prayer book as issued in the second reign. The Act of Uniformity, which introduced the second prayer book into the Church of England, states that the first prayer book "was a godly order set forth by the authority of parliament for common prayer and the administration of the sacraments to be used in the mother tongue within the Church of England, agreeable to the Word of God and the primitive Church, very comfortable to all good people desiring to live in Christian conversation and most profit-

able to the estate of this realm." Even the Act of Uniformity introducing Elizabeth's prayer book does not seem to agree with the said book. Elizabeth's Latin prayer book differs from her English version. Hence your Church has two voices and two messages. A comparison of "Anglican Liturgies" as published by the Alcuin Club in 1939 will prove this fact.

Recently intercommunion was established between your Church and the Old Catholic Church. "Old Catholic Eucharistic Worship," published by the Faith Press Ltd., contains practically the modern Roman Catholic Mass in use in that Church.

Take the scheme for reunion between the Church of Ireland (Anglican) and the Presbyterian Church of Ireland. The scheme was sent to the Anglican Church in England for its confirmation, who in turn sent it on to the Anglican Church of Scotland, where it was dumped. We Presbyterians enjoy the company of Evangelical Anglicans, but we are of the opinion that you should have reunion amongst yourselves. Acts of Parliament with regard to religion will get you nowhere. The last Act of Uniformity smashed the Church in twain. The Public Worship Regulation Act is a dead-letter in the Church of England. Parliament rejected the 1928 Revised Prayer Book, but it is still being published, bound with hymns, for use in the Church of England, the bishops having agreed in 1929, with the consent of the Lower Houses of Convocation, to allow the permissive use of this book.

Only recently we Presbyterians celebrated the tercentenary of the Westminster Confession. Can this document be reconciled with the 39 Articles? Are Anglicans prepared to allow the Directory of Worship to be used in their churches? A third message and a third voice would only add to the "Tower of Babel" which to-day exists in the Anglican Church.

Yours faithfully,

J. MURRAY.

Mosman.

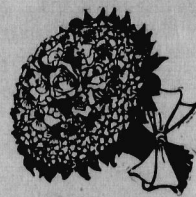
LIQUOR AND POLITICS.

(To the Editor, "Church Record.")

Dear Sir,

Our thanks are due to you once more for your splendid backing of our President, the Rev. C. H. Tomlinson, in his challenge to the politicians. I regret, however, that the Rev. Dr. Burton's statement, culled from a contemporary, carries a sting in its tail. It would give the careless reader the impression that our Alliance and president are in favour of nationalisation and that prohibition isn't practical politics. We are absolutely opposed to nationalisation as being a discredited quack remedy, and join issue with those who, echoing subtle liquor propaganda, cry Prohibition isn't practical politics. For Prohibition is practical politics. It is marching back in the U.S.A., where 23 millions of the people are living in "dry" areas as a result of Local Option. The principal spokesman for the liquor interests recently described it as the "creeping paralysis that would kill their business by prohibition." More and more areas are being added to the "dry" register every day. We are challenging the Government to restore Local Option, and we will soon prove that Prohibition is indeed within the realm of practical politics.

One is impelled to cry, "Save us from our friends," for in repeating liquor inspired catch cries such as this, they are assisting



I Have It Yet

A charming, old-world posy. She fashioned it out of gay blossoms from that first garden we made. It is faded, alas! but full of tender memories of those happy years we spent together. She loved that garden. In fancy I can see her there now, surrounded by those colourful flowers...

I am grateful to Australia's premier funeral directors, whose beautiful and dignified ministrations were all I could have wished for her, and an abiding comfort in that dark hour of parting.



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to hold back the movement for abolition of the traffic.

At any rate when a drinker of alcoholic liquor makes a statement of this kind, I feel that he is not likely to do much to make the movement for the overthrow of this giant evil practical politics.

I am, yours, faithfully,

O. A. PIGGOTT.

General Secretary, N.S.W. Temperance Alliance.

TWO MESSAGES OF THE CHURCH OF ENGLAND.

(To the Editor, "Church Record.")

Dear Sir,

The article in a recent issue on the above subject sets forth very clearly and logically the Protestant as against the Roman Catholic view of the Sacraments and Sacramental Grace. It exposes the Roman heresy that regards the Church as a mechanical instrument and grace as a kind of impersonal commodity. I am very strongly opposed to any doctrine that suggests Transubstantiation.

But does the article really state the Anglican position regarding the Sacraments of the Gospel? The preface of the Prayer Book and the Articles of Religion, while opposing Roman teaching, does seem to me to teach us that there is a third view.

Our Prayer Book is framed to teach that "Christianity is a sacramental religion." It teaches belief in God Who actually does particular things, and is capable of particular action. Christianity inherits this from Israel. "That God is a living God and is foremost a Creator, One Who reveals Himself in His acts."

The Incarnation, to me, was the entry of a personal God into the process of history in human nature. God's supreme revelation to the world was Jesus Christ Himself.

When His physical presence was withdrawn there was left in the world, as fruit and record of His ministry, no formulated teaching, whether written or oral, no society with aims, rules and conditions of membership; these came later, but a group of men and women who actually were the Christian Church.

Without a true doctrine of the Church, I think, we cannot understand fully the sacraments. It is against this background we must see the sacraments, if we are to frame a satisfying theory of them.

The agent of a true Sacrament is not man, whether priest or layman, but God, and in the sacraments very common physical substances of water, bread and wine become the medium of the highest spiritual gifts. The sacraments are rites of the Church and derive part, at least, of their meaning from this fact.

The outstanding fact about the Holy Communion, according to the testimony of Christian experience, is that the reception of bread and wine become the occasion of realised communion of the soul with God in Christ. The differences and difficulties begin when inferences are drawn from these facts.

The Sacraments are the services of the Church and so, only he who is set apart as a priest of the Church by the bishop may consecrate the Elements, as the organ of the universal Church. The central act is one of reception; God gives, we receive. It is also an act of fellowship of all God's children.

The Catechism and Articles of the Church make it plain that the Holy Communion is more than a mere symbol. It is an "effectual sign (signum efficax)." Faith, not understanding, is by universal consent the means whereby the worshipper appropriates the Divine Gift, and this is not faith in the Sacrament but faith in God.

Spoken words, for example, are both the expression of a meaning and the instrument of a purpose (the purpose, namely, to convey the meaning). The words themselves are expressive, the utterance of them is an act, fulfilling a purpose or intention.

So the Holy Communion, abstractly considered, is the expression of an idea—the idea of God's self-communication. The Holy Communion actually celebrated and administered is the accomplishment of a purpose—God's purpose to give Himself to our souls.

In order that the mind be so directed as to render the soul most receptive of the Divine Gift, it is this aspect that the emphasis is laid in the service. What I receive does not depend, thank God, on what I can understand; it depends on the bounty of God's love and the sincerity of my faith.

This is what is fundamentally at stake, I think, in the insistence of the "objectivity" of Christ's Presence in the Sacrament by the Catholic theologians as against the Protestant, and the Church of England tries to bring this out. Christ is there, His true and genuine Presence is independent of my sin, or blindness. I do not have to bring the Lord Christ with me or to me; of His own act He comes and offers Himself to me. Whether or how far I can receive Him depends no doubt on my faith. By trusting Him I can receive Him, but the lavishness of His Gift, which is Himself, is not limited by my defects. It is the measure of His own perfection.

This view is specially seen in the Sacrament of Holy Baptism, where the difficulty

is increased because the recipient is in most cases presumably unconscious of all the significance in what is taking place. The infant cannot bring repentance and faith. But the Church in this, as in all things, supplied what the individual soul is incapable of offering. In baptising infants she asserts a most important principle of evangelical religion—that salvation is a free gift of God's grace, that we can do nothing to merit it, but that the merits of Christ alone win it for us and bestow it on us as a free gift.

In Holy Baptism, as in Holy Communion, the act is the act of Christ, Who as Redeemer receives the child to Himself. The priority of the Divine act is here strongly emphasised. Christ receives the child in Holy Baptism and it may be years before the child is able to make any response at all. But when he can, one of the facts to which his response is made is that Christ had already received him. The soul of the child begins unfolding in an atmosphere of God's goodness. Our Confirmation Service is framed, I think, with this truth in mind.

We must not confuse Regeneration with Conversion. Regeneration is an act of God, it is a bestowal of a gift, a creation of Divine life. Conversion is a change of attitude of man towards God, an awakening to sonship, a conscious assimilation of that life.

If, as the article states, "the response of the soul is the only thing that matters in the sacraments," then I fear we may lose a great deal of the sense of the reality of God's Presence and Gift. For through the sacraments Christ brings to us all the living Gospel of Grace, Joy and Peace. How much we benefit depends on ourselves.

The Sacraments are channels of Divine Grace and answer the need of human nature for a Saviour from sin and its consequences.

Yours truly,

W. F. PYKE.

A TIME FOR GREATNESS.

The Archbishop of Canterbury, in a Christmas message published in "The Canterbury Diocesan Gazette and Notes," writes: "I write this New Year's message as we are approaching Christmas. The association of Christmas and New Year should remind us that the fountain of hope for us and for all the world is to be found in the Birth at Bethlehem. And the first need, if we are to advance towards the fulfilment of that hope, is that we who confess Christ as our Lord and Saviour should be strong in our personal lives. Without this there will be no effective Christian influence in the world. Our goal is in eternity, and it is only those whose hearts are there who can effectively influence, in a Christian sense, the things of earth and time.

"The New Year will certainly bring vast claims to perseverance, endurance, and sacrifice, that the war may be won; possibly also to labour, self-restraint, and sacrifice that the peace may be won. Victory will bring great responsibility. We must be ready to meet it. It will be, in the words chosen by Commander Agar for the title of his noble book, "A Time for Greatness." After the last war the mood of relaxation expressed itself in an orgy of 'debunking.' We were unwilling to accept the burden of greatness, and that refusal is one reason why we are engaged in another war now. We must be ready this time, in full partnership

with the United States, with Russia, with China, and with the co-operation of all nations that love peace and freedom, to ensure that maintenance of international order to promote general prosperity and goodwill. We must, for example, be ready to supply the needed amount of force in men and munitions for our share in the maintenance of order, and to continue rationing our own food and clothes in order that the peoples of Europe may be clothed and fed.

"If we are to rise to the occasion, we shall need greater spiritual resources than we now seem to possess; the way to develop these is by deepening our faith and making it more secure."—Protestant Newsletter.

CHRISTIAN LIGHT IN A WORLD OF DARKNESS.

A joint gathering of International Christian Fellowships was held in London on December 11, under the auspices of the British Council of Churches.

In an address on "Christian Light in a World of Darkness," Dr. Hugh Martin said that the gathering represented in miniature what he felt was the real hope of the world, namely, a growing sense of Christian fellowship which transcended national frontiers.

He said that the Christian light was shining in the darkness of to-day with added splendour. Likening this light to a five-pointed star, Dr. Martin said that there were five ways in which the Christian Church seemed to him to be shining in a new way, especially in the present darkness of the European continent.

First, he said, there was the fact that the Christian Church was outstanding as a champion of the rights of man as such. It was not only for Christian institutions, but for Jews, for children, and for the oppressed everywhere that Christians were bravely giving their witness.

Then there was the fact of the new sense of Church loyalty in European countries. The mere fact that so many other institutions had gone down before Hitler's tyranny emphasised the fact that the Churches had held together and that Church members were showing a deepening loyalty. Christians had found that they could not stand as isolated individuals, but must stand together as members of a corporate body.

Thirdly, Dr. Martin stressed the new drawing together among Christians of different historical traditions. Not only had Protestant bodies of different kinds found a new basis of co-operation, but Roman Catholics and Protestants found that they too had much in common and could co-operate when confronted with the new paganism. There were, of course, many differences between Roman Catholics and Protestants, but these did not prevent important acts of joint witness.

Fourthly, there was something in the nature of a spiritual awakening going through the Churches of Europe. Churches which had appeared to be in a rut had been stimulated into new spiritual efforts and vitality. They would have much to give us all in the post-war period.

Lastly, said Dr. Martin, the witness of the Church shone out in the darkness because of the attitude Christians were taking to their enemies. An example was the statement recently issued by Christian leaders in

Norway concerning the treatment of war criminals. This statement concluded: "The Church desires settlement—not laxity, justice—not revenge, reconciliation—not hatred." Christians were faced with two dangers. They might either give way to easy sentimentalism or to bitter hatred. He would not say which was the greater danger of the two. It was easy to be forgiving when wrongs had been committed against others than ourselves. But the Church had a duty to stand for something more than mere revenge. It was a messenger of reconciliation and must work steadily for the ultimate reconciliation of all men.—Protestant Newsletter.

LONELINESS.

(By the late Bishop Pollock.)

There are many lonely people in the world to-day. There are the bereaved who feel lonely without their dearest. Others whose husbands (or husbands to be) or wives, sons, and daughters are away, serving at home or in foreign fields; and these men and women carried far away cannot help at times feeling lonely themselves, especially if they are wounded or ill. It needs insight to peep behind the screen of their cheery good fellowship.

With no petrol neighbours are unreachable; and sociabilities, however pointless, are the very breath of some people who cannot bear to be alone.

Young people, thoughtful if misguided, feel depressing loneliness when no one understands their outlook. Always there are children and sensitive persons with tender hearts, who are quickly driven into themselves, and are lonely in uncongenial company.

Memories of days gone by may bring happiness—and then comes a loneliness when one counts up those whose companionship, once so precious, is now removed. There is also the loneliness of leaders in high places who cannot share their responsibility with anyone.

But the Lord Christ understands every kind of loneliness, and all can turn to Him. Some constantly find in Him a companion on life's journey; those who cannot number themselves with these choice spirits can through Him find peace and lose any bitterness, when they think of the loneliness of His life and death; He can specially comfort the single-hearted who from their very loyalty to Him are cut off from the careless world which contemptuously passes them by.

He was misunderstood by His disciples, despised and rejected by the chief men of His people, lonely among His own. We contemplate the loneliness of His death when, having been recently hailed with shouts of triumph, He now only heard the yell of "Crucify." How pitiful was His lament, "My God, My God, why hast thou forsaken me?" It was a cry of utter desolation, though we like to think of the later verses of the same psalm with its words of praise and confidence in God. Is it possible that on the cross the Lord was saying to Himself the whole psalm and not merely the opening verses, and that its conclusion pointed the way to His final words of trust, "Father, into Thy hands I commend my spirit?"

Be that as it may, the lonely can count on Christ's understanding sympathy; and may adapt Dr. Neale's rendering of the

old Greek hymn: "Well I know thy trouble, O my servant true; Thou art very lonely—I was lonely too; But that pain shall make thee Some day all mine own, and the end of sorrow shall be near My throne."—The Times.

A MESSAGE TO THE CHURCH.

FROM THE PRINCETON CONFERENCE.

The Christian Church itself is potentially the chief instrument of world order. The desperate needs of the people are for moral and spiritual light for release from fear, for faith and courage, for forgiveness and the grace to forgive. It is the responsibility of the Church to meet those needs.

For such a day as this, God has brought to the Church a new access of power in unity. The recognition of this fact has brought renewed hope and courage to Christians in all lands. Stockholm, Lausanne, Oxford, Edinburgh, Madras, and Amsterdam have become symbols of this new reality and life. The emergence of the World Council of Churches and the increasing vitality of the other ecumenical organisations have occurred at a time when the world has been torn asunder by conflict. Even now, the ecumenical character of the Church demonstrates its reality. Across all lines of cleavage the ecumenical fellowship has not only endured but has been maturing. In its ministry to prisoners of war, in the support of stranded missionaries by churches of other nations and denominations, in a study programme in many lands, its practical service is being enlarged. It is a Church made new, and yet the same Church that has spanned the centuries, proclaiming judgment and salvation while civilisations and empires have risen and fallen.

Included within the Church's Mission are the following responsibilities:—

1. The Church must lead the world to God through Christ. The opportunity is unprecedented. Disillusionment regarding false leaders and misdirected loyalties to lost causes is creating a spiritual vacuum for many people. A proud generation has already been somewhat subdued by the realisation that our own unaided resources are not enough for living in this world. As the people are brought into the peace and power of God and to an acceptance of His will for our human relationships, an adequate faith for living will be formed. Human personality will be re-built and the motivation will be developed to make more effective the instruments of world order.

2. The Churches in their own life as members of a world-wide fellowship must give a demonstration of orderly and mutually helpful community. The basic social problem of world order is that of achieving moral and spiritual community. The ecumenical Church, made up of different denominations (with members from all the different races, nations and classes), is called upon to show how the common relationship of its members to Jesus Christ has provided a basis of unity, upon which differences can be har-

monised and community achieved. Further, it will require that the churches instruct their ministers and members as to the meaning of the ecumenical Church, thus creating the ecumenical mind which will analyse all problems of relations between races, classes, and nations, from the point of view of the world-wide Christian brotherhood.

The Churches in their corporate relationships, whether they themselves are a part of the world order, and in their programmes of evangelism, education and social action, locally, nationally and internationally, should practice in their own life the principles which they recommend to others, and create new patterns and expressions of brotherhood which will be an example to the secular community.

3. The Churches in the ecumenical fellowship should seek to achieve common agreement upon the basic moral principles of national and international policy inherent in their common faith. Thus they will contribute to the development of a common ethos, without which political order will be at best unstable. For example, they will challenge and counteract the development of hatred which tends to increase under the tensions and outrages of war, and the development of intolerance of which anti-Semitism has been a flagrant example.

4. The Churches must call the nations and governments to moral responsibility under God; for states subsist under the governance of God and are not morally autonomous. This will require that the Churches themselves challenge the nations and governments to conform to moral law. It will require also that they educate their members to see the necessity to increase and extend the acceptance of the responsibilities of Christian vocation as citizens. Such vocation demands of the individual (a) that he support and seek to persuade others to support and seek to persuade others to support such local and national policies as he believes, on the basis of his enlightened Christian judgment, most closely approximate an application of Christian principles, (b) that he endeavour to elect and support public leaders who are committed to such policies, and (c) that he consider his responsibility to enter service in public office.

For the Churches in their corporate life and for the individual members, the profound need of the world for an order of justice, liberty, and peace is a sobering but inspiring challenge. For we labour not in dependence upon our own wisdom or strength alone but in confidence in God who ever reigns and who is sufficient to them that are faithful.

"And now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen."

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Diocese of Sydney.

CAMPERDOWN CEMETERY.

A Norfolk Island pine tree, about 3 feet 6 inches high, which was set in this historic cemetery, and was presented by the Trustees of the Captain Cook Landing Place at Kur-nell, has been dug up and stolen. It was set by Mr. Barrie, Acting Surveyor-General of N.S.W., in memory of Sir Thomas Livingstone Mitchell, the great explorer and a former Surveyor-General of N.S.W., who is buried close by.

Another tree, about 25 feet high, was also chopped down some days previously.

Mr. P. W. Gledhill, the managing trustee, is taking steps to put a stop to this destruction.

FLEMINGTON.

The Rector writes:—

"We are all very thankful to our gracious Heavenly Father for the good success with which He blessed the Annual Fair at St. Matthew's. What a fortunate people we are to be able to hold a fair while the nation is at war! The sum raised, £110, was greater than on any previous occasion, and this was done without recourse to raffles or any other such methods of raising money."

INTERESTING NEWS ITEM.

"On November 16, Canon Murray, rector of Christ Church, South Yarra, was elected as Bishop of Riverina. He has exercised a notable ministry at Christ Church and is well known as a speaker at Student Conferences. The diocese of Riverina is to be congratulated on his election, and he is assured of a warm welcome to the Province of New South Wales. His consecration will take place in St. Andrew's Cathedral on the Feast of the Purification, February 2, at 10 o'clock. The previous evening, Tuesday, February 1, a welcome will be tendered to the Bishop of Melanesia in the Town Hall. It will be the first occasion on which we in Sydney will hear the Bishop since the War with Japan began, and will be an opportunity for us to show our appreciation of his magnificent leadership and of the heroism and devotion shown by members of his staff, whose conduct has been beyond all praise.

"The Provincial Synod is to meet in Sydney on Tuesday, April 18. Our last meeting was held in 1939, and this will be the 75th anniversary of the holding of the Provincial Synod of New South Wales. A special subject to be discussed will be to advise as to the answer to be sent by me, as Metropolitan, to the Metropolitan of India, in answer to certain questions raised in connection with the proposed scheme for Church Union in South India. The Primate has announced that he is proposing to summon General Synod in Sydney on Tuesday, October 31. We shall naturally be very glad to hear from any who are able to accommodate representatives of other dioceses for bed and breakfast."—From the Archbishop's Letter.

A.B.M. DEMONSTRATION.

A great missionary demonstration will be held in the Town Hall, Sydney, on Tuesday, February 1. The Archbishop of Sydney is to take the chair.

ARCHDEACON R. B. S. HAMMOND TESTIMONIAL FUND.

The following circular has been sent out: "In response to numerous requests and wishes expressed by all sections of the community, a committee has been formed to organise a fitting testimonial to the Ven. Archdeacon R. B. S. Hammond, O.B.E., who, as you know, has been laid aside by advancing years and ill-health.

It is certain that the Archdeacon will never preach again, but with careful nursing there is no reason why he should not enjoy many years of rest in the land for which he has done so much in his long and distinguished career of service to suffering humanity.

"The Archdeacon intends to retain as close an association as possible with the Hammondville settlement and the various poor relief organisations which bear his name, but as he no longer receives a stipend as rector of St. Barnabas', and will presently need to vacate the Rectory for the incoming minister, we, his friends and admirers, must find some way of helping him to meet his wishes.

"It is hoped that sufficient money will be raised by this appeal to enable Archdeacon Hammond to purchase a cottage in one of the suburbs and still have a surplus left to carry him along for some years while he is well enough to at least 'give an eye' to his social service work.

"May we seek your financial support in thus honouring one of the greatest exponents of Practical Christianity with which our land has been blessed?

"Thanking you in anticipation,

"We are, yours faithfully,

"ARCHDEACON H. B. S. HAMMOND
TESTIMONIAL FUND COMMITTEE."

Cheques or other remittances should be made payable to "Archdeacon Hammond Testimonial Fund," and post to one or other of the joint hon. treasurers, c/o Eox 3773, G.P.O., Sydney.

ST. MATTHEW'S, MANLY.

Plans are going forward for a second large parish hall dedicated to the Youth Movement. The first £1000 toward the cost is practically in hand.

The work for our Fighting Forces, sponsored by the Church, is increasing every day. Some four or five hundred men are accommodated each week in the Church halls.

C.M.S. FAMINE APPEAL.

We are glad to note that a great response has been accorded to the appeal for the lands of China, India and Africa, in alleviation of the terrible sufferings of the people by reason of the widespread famines. Up to the present some £3500 has been sent in, mostly in small amounts, "a perfectly amazing" amount.

THE KATOOMBA CONVENTION.

The 41st Annual Convention for the deepening of the spiritual life was held in the new convention grounds from January 1 to 9, and was well attended. Fine weather prevailed throughout, which was unusual for the convention, and the gatherings, which were held each afternoon and evening, found appreciative listeners to the Word of God and the instructional appeals for consecration to the service of our Lord Jesus Christ.

The speakers included the Archbishop of

Sydney, Principal T. C. Hammond, Archdeacon Begbie, Rev. David J. Knox, Rev. Lionel Fletcher, Mr. J. O. Sanders, Mr. R. H. Gordon, Rev. R. Finnigan, Principal Morling, Mr. R. Edgar, Mr. W. E. Porter and Canon R. B. Robinson, who presided.

On Missionary Day the Archbishop of Sydney and missionaries from various fields gave graphic accounts of their work. £1250 was promised for the work of various societies.

Those present testified to a happy and pleasant time on the mountain top, and it is believed that the inspiration of the convention will be carried far and wide.

Prior to the convention, special gatherings were held for young people for three nights, which was a time of blessing to those who had the opportunity of being present. The speakers were Rev. L. M. Thompson, Mr. Mottram and Mr. R. Hind.

Plans are already being made for a more extensive convention next year.

CHRISTMAS SERVICES.

Reports from various parts of the diocese point to an encouraging celebration of Christmas Day. The Church services were well attended and the number of communicants very substantial. A few of the larger numbers taken at random were: Manly 1400, Lindfield 800, Willoughby 700, Woollahra 500, the Mosman churches over 700 each, and Randwick 1200. The Cathedral was, as usual, beautifully decorated and the services well attended.

Diocese of Goulburn.

ORDINATION.

The Bishop ordained in his Cathedral on December 21, the Feast of St. Thomas, Apostle and Martyr, to the diaconate, Mr. Frederick Hart and Mr. L. M. Murchison, B.A.; and to the priesthood, the Rev. Neil R. Edwards, B.A. The candidates were presented by the Archdeacon of Goulburn, the Venerable Joseph Pike, and the ordination sermon was preached by the Rev. K. J. Clements, B.A., rector of Gunning, the Gospeller was the Rev. L. M. Murchison.

The Rev. F. Hart has been licensed to serve as a deacon in the parish of Wagga, the Rev. L. M. Murchison in the parish of Young, and the Rev. Neil R. Edwards as assistant priest in the Cathedral Parish.

DIOCESAN ACCOUNTS.

The books of account of the diocese were balanced on December 31. Capital accounts totalled £154,689, an increase of £2159. Current accounts in credit amounted to £5778, an improvement of £1952. Current accounts overdrawn were £2518, another improvement of £1371. Most striking betterment of was in the sundry debtors, amounts owing to the diocese by parishes and others. These reduced from £3451 to £2304, an improvement of £1147. The diocese established an all-time record in the amount achieved for missions, raising £1621 for the Australian Board of Missions and £747 for the C.M.S. In the last two months of the year it raised £900 of the £5000 required to establish the new Toddlers' Home. The Children's Home not only paid its way but wiped £500 off its building debt.

DIOCESAN NOTES.

Mrs. Branson's Legacies.—Mrs. Jane Temperance Branson left a number of legacies to the diocese, £75/12/6 to the Cathedral Spire Fund, £75/12/6 to the Church Society, £39/16/3 to the Superannuation Capital, £39/16/3 to the Clergy Widows and Orphans' Fund Capital; £85/12/6 to the Community of the Ascension, and £75/12/6 to the Missions supported by the Diocese. The total legacies amounted to £388/2/6.

Mrs. Anne Thompson's Legacies.—£500 has been received by the Diocese and £500 by the parish of Tarcutta on account of the one-ninth shares in the residuary estate. The accumulated dividends on the shares left to the diocese and the parish have not yet been received.

Dog-Nawpers and Others.—In ancient times the "Dog-nawper" was charged with ejecting dogs from church. Another duty was to prod into wakefulness, with a long wand, such of the congregation as succumbed to sleep during the sermon. Canon King must be contemplating something of the sort in the Cathedral, for on a recent Sunday his last intercession before the sermon began, "Lord, ere we close our eyes in sleep."—Southern Churchman.

Diocese of Newcastle.

A CHURCH ARMY LOSS.

Miss Joan Cowland, daughter of Captain Cowland, died at her home on December 10.

The funeral service was conducted in the Training College Chapel, Adamstown, and afterwards at Sandgate Cemetery, by the Right Rev the Lord Bishop of Newcastle. The Bishop, in sympathising with Captain and Mrs. Cowland emphasised how greatly Miss Cowland will be missed by not only her parents, but by so many because of the way in which she had consecrated her gifts of art to the glory of her Lord. The service concluded with the singing of the hymn, "On the Resurrection Morning." Four of the officers acted as pall-bearers.

Amongst the mourners were many officers and sisters, and also the Chaplain-General, the Assistant Chaplain-General, and other Army officers, also several clergy and Church Army friends.

QUEENSLAND.

Diocese of Brisbane.

WARWICK.

St. Andrew's Eve was observed in the parish church by continuous prayer from the celebration at 7 a.m. until evensong at 7.15 p.m. It was most inspiring to see a continuous stream of people, young and old, male and female, coming to take part in this act of intercession. We know that those in the Church's front line must be helped and encouraged by the prayers offered here and elsewhere.

Another sign of missionary interest in the parish was supplied by the Year Book, which showed us as having contributed £272 by way of voluntary assessment last year, when we were asked for £200. Our parish statistician has pointed out that this was the largest

amount in excess for any parish in the diocese, and the most for any parish outside the metropolitan area.—Rector's Notes.

WESTERN AUSTRALIA.

Diocese of Perth.

ORDINATION.

The Most Reverend Henry Frewen Le Fanu, Doctor in Divinity, Primate of Australia and Tasmania, and Archbishop of Perth, on Tuesday, December 21, 1943, St. Thomas' Day, in the Cathedral Church of St. George, Perth, Western Australia, advanced the following to the priesthood:—Rev. John Lawrence Ford, priest-in-charge of Toodyay; Rev. Ronald Joseph Hobby, curate, St. Luke's, Cottesloe; Rev. Jack Cecil Watts, priest-in-charge of Carlisle; and ordained deacons, Alexander Wesley Bateman, appointed to a curacy at Three Springs; Warwick Shaw Bastian, appointed to a curacy at Merredin.

NEW ZEALAND.

APPEAL FOR DEVASTATED MISSIONS.

As already made known in the public press an appeal has been issued by General Synod for the sum of £35,000 for the restoration and development of missions damaged by the war. The method of raising this large sum of money will be organised by the Board of Missions, and much will be known about it before these notes are read. We must remember that this is a plus effort—an addition to our yearly contributions to missions. Most people will want to know something of the extent of the damage caused in the missions connected with our Church and of the other needs for which help is required.

At the present time little more than rough estimates can be given. Melanesia and China are the two fields which have suffered most from the war. Of China only guesses can be made, no returns having been received of the extent of the damage to

mission property and of New Zealand's share in restoring it.

It is estimated that about £2000 will be required for the repatriation and restoration to health of our N.Z. missionaries now interned. Future development of the work and restoration of damages may require an additional sum several times in excess of that amount. We give the needs of Melanesia as reported in the Southern Cross Log for October 1943.—Auckland Gazette.

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Telephone: MA 2975.

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The Management Committee acknowledges with grateful appreciation the following amounts:—Women's Guild, St. Stephen's, Willoughby, £2; Anonymous, 10/-; Mrs. R. H. Hill, 9/6; amounts under 5/-, 12/6.

There are over 50 different jobs to choose from in the Women's Auxiliary Australian Air Force. Enlist to-day.

In order to be the kind of person you ought to be, you must believe in something beyond yourself and be loyal to it.

The King's School

PARRAMATTA

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ORGANIST AND CHOIRMASTER 1" 2/6.
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Remuneration £150 P.A. plus Fees.

Application should be made in writing to the Rector, stating age, qualifications and experience.

G.A. Conolly, RECTOR, 81 Ocean Street WOOLLAHRA.

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