

session that, unless there was some outstanding feature to be brought under review, it would be sufficient to table the report—but some were not so considerate.

"On the whole, it was a happy, friendly, and useful session, and several matters dealt with will have beneficial results later."

The Rev. H. C. V. Lancaster, vicar of Uralla, N.S.W., who has been laid up with a severe form of rheumatism, is making good progress.

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"THE BUILDERS."

The Annual Meeting of "The Builders" will be held in
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SATURDAY, 25th NOVEMBER, 1944,
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Chairman: The Most Reverend
The Archbishop of Sydney.
Speaker: Venerable Archdeacon J. Bidwell,
B.A.
Financial Statement by
Canon T. C. Hammond, M.A.
A short account of the year's work will be
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of God.
Come and bring your friends.

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SIX BISHOPS.

Speaking in St. Andrew's Cathedral on Sunday afternoon at a service commemorating the historic meeting of the six bishops in Sydney on October 29, 1850, the Archbishop of Sydney, Dr. Mowll, said one of the outstanding achievements of that meeting had been the formation of the Australian Board of Missions.

Present-day successors of the six bishops who took part in the original conference attended the service. They were the Primate of New Zealand, the Most Rev. C. W. West-Watson; the Archbishop of Melbourne, the Most Rev. J. J. Booth; the Bishop of Newcastle, the Right Rev. F. de Witt Batty; the Bishop of Tasmania, the Right Rev. G. F. Cranswick; the Bishop of Adelaide, the Right Rev. B. P. Robin; and Dr. Mowll.

There was a large congregation present at this interesting service. Tributes were paid by the six Bishops to the first Bishops of their respective Dioceses. The Archbishop of Sydney drew attention to the names of the first six Bishops inscribed on the six pillars in the Cathedral.

RELIGIOUS BROADCASTS.

We have received the following information from the Australian Broadcasting Commission:—

For some time now the A.B.C. has been extending its interest and experiments in religious broadcasting. Besides the three services broadcast on Sunday there are several other religious sessions intended to awaken the religious interest of different types of listener. These at present are:—

Sundays.—7.30 - 7.55 a.m.—Sacred music.
3.30 - 4.00 p.m.—"Spirit of Man" Session, talks dealing with various applications of Christianity to present day life accompanied by suitable music.

(Next January we shall begin a repetition at an earlier time on Sundays, of the play cycle, "The Man Born to be King," and when this has run its course it will be followed by a session of religious drama.)

Week-days:—
Daily.—10.00 - 10.15 a.m.—Devotional Session. 11.18 p.m.—Epilogue.
Monday.—6.40 - 6.45 a.m.—"Facing the Week." Talk.
Wednesday.—9.15 - 9.30 p.m.—"Problems of Faith."—A discussion on listeners' questions. (Victorian programme but usually receivable in neighbouring States.)

Thursday.—10.00 - 10.15 p.m.—"Life Means This to Me," a series of talks by well-known Australians on their intimate personal convictions.

It is hoped that Australian listeners will soon be given the opportunity of hearing C. S. Lewis, the writer of "The Screwtape Letters," "The Problem of Pain," etc., and the Radio Padre, Rev. Selbie Wright, in a series of B.B.C. transmissions. Several other interesting features are planned.

The air, we think, is potentially a great mission field for the church and it is also a means whereby the finest religious minds in the country can come to the aid of church members.

THE AUSTRALIAN CHURCH RECORD LTD.

NOTICE is hereby given that the Ordinary General Meeting of the Shareholders of the Australian Church Record Ltd. is duly called for Friday, November 10th, 1944, at 5 p.m., at the Company's Office, Diocesan Church House, George Street, Sydney.

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

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The Australian Church Record

Vol. 8

NOVEMBER 16, 1944.

No. 23

St. Augustine's Church Streaky Bay.



Streaky Bay is on the West Coast of South Australia, about 70 miles down the coast from Ceduna. The mission area is small for B.C.A., being about 70 miles long and 30 miles wide. The Church and Rectory are fine buildings, and would be a credit to any city parish. Outside the town are seven other centres. To the South are Calca 25 miles, Port Kenny 40 miles, Colley 49 miles; to the East, Piednippe and Chandada, 12 and 30 miles, respectively; to the North, Courela 30 miles, and Haalam 26 miles. All these centres have a service once a month, and are very well attended, some places even reaching 100 per cent.

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NOTES AND COMMENTS.

Some of us were a trifle too optimistic and hopes of a speedy Armistice ran very high. Now there is the rebound and our prophets of gloom are forecasting a long drawn out struggle with an enemy still resourceful and full of resources. Even war correspondents seem able to say things that if said through the telephone in a heart to heart talk might possibly give rise to rebuke or something worse. After all the long view is usually the better view, and certainly when we sum up the position as it ever improves on every hand we find there is no reason for discouragement. Ever and anon we find a plan in process of eventuation which indicates a wise and far-seeing leadership. There is surely ground for thinking that Germany is being more and more closely hemmed in and is nowhere to-day seen in any victorious setting. Surely here is one reason for the great fight she is putting up—her lines are being shattered and her state is becoming more and more desperate. No wonder she fights vigorously and savagely—but it is for her a losing battle—and her criminal leaders have much to lose. So they must fight on. Meanwhile we must seek to be worthy of the victory we pray for and which seems so surely coming, thanking God that our losses, though deplorable, are not comparable with those of the opposing forces. We do well to pray that the time may be short in our allied interests, and also when we stop to contemplate the terrible disasters that Germany's whole population is suffering.

We must await further details before we express a final judgment on the assassination of Lord Moyne. We remember that two gunmen attacked and murdered Sir Henry Wilson as he entered his house in London. The prevalence of the professional killer is a feature of our time. It is yet another evidence that moral standards need to be emphasised in any post-war settlement worthy of the name. The Jewish community will be once more exposed to unjust criticism because the assailants were Jews. We hope that later particulars will enable sound judgment without racial prejudice to overcome the first painful re-actions to an incident of this kind.

The Order of Deaconesses has for some time been restored to the Church's use and in many opinions that Order is on an equal footing with the Order of Deacons. There are, however, contrary opinions, and no official pronouncement of any authoritative Church council can be quoted for or against. But the reported actions of the Bishop of Hong Kong in ordaining a woman to the priesthood of the Church has naturally evoked some very strong criticism, especially from certain bodies self-constituted for the expression of the mind of the Church. The only guidance Lambeth has given seems to be contained in the Report of 1920. There we have an interesting situation. In the report issued by the Special Committee appointed to confer on "the position of women in the Church." The statement is made, "we believe that for Women the Order of Deaconesses is the one and only Order of the Ministry which has the stamp of Apostolic approval (Rom. xvi 1, 1 Tim. iii 11), and for women is the one and only Order which we can recommend that our branch of the Catholic Church should recognise and use." But the Conference hesitated to place its imprimatur on the statement and in more guarded terms said, "We feel bound to respect the customs of the Church, not as an iron law, but as results and records of the Spirit's guidance. In such customs there is much which obviously was dictated by reasonable regard to contemporary social convention. As these differ from age to age and country to country, the use which the Church makes of the Service of Women will also differ. . . . Yet everywhere the attempt must be made to make room for the Spirit to work according to the wisdom which He will give, so that the fellowship of the Ministry may be strengthened by the co-operation of women and the fellowship of the Church be enriched by their spiritual gifts." This statement exhibits a more Christian spirit than the explosive critics whose cast-iron views and methods would cripple the liberty of the Spirit in the Church's life and work.

Sydney Diocese suffered a great loss in the Home-call of Miss Norbury, Principal of Deaconess House and Head Deaconess. The post of Acting-Principal has been taken by Mrs. Wheat, who has had considerable teaching experience. Mrs. Martin

has been appointed Acting Head Deaconess. There are wonderful opportunities for service in connection with this branch of God's work. Young women of good education and initiative are required to staff our parishes both in Sydney and in other parts of Australia. Candidates for oversea service can receive a valuable training for their work amongst the awakening peoples of the world. We understand that there are now vacancies at Deaconess House, Sydney, which has been full for some years. We hope that many a young heart will respond to the call to this sacred ministry so full of opportunity and so sorely needed in our present world conditions.

At a recent meeting of the Scientific Association in the University of Sydney the lecturer, in addition to making a tacks on what he scornfully called "The Holy Bible," openly advocated the desirability of what he called "variety" in sexual intercourse. With engaging frankness he informed his audience in reply to a question that he himself "got more chowsey" as he got older. Another distressing feature of this amazing lecture is that he mentioned the name of a prominent actress who, he alleged, consulted him on difficult sex problems. It is a new and disturbing element in medical etiquette to find that doctors are prepared to reveal the confidences of their patients. But that is a small matter compared to the open advocacy of fornication under even a students' association of our great University. Where are we going to stop? When is the Government prepared to take action?

We read in the daily press that there has been no agreement between Great Britain and the U.S.A. as to the conditions governing civil aviation after the war. This is a sharp reminder that the task of re-construction and co-operation will not prove easy. We regret that there is so much foolish talk as to what is going to be done after the war. The need is urgent for co-operation, but sectional interests very often govern nations as they govern separate entities within nations. It is impossible to eliminate the profit-motive as some ill-instructed people constantly urge us to do. The only

hope for the future lies in subordinating the profit motive to the interests of the whole of humanity. This is the task, no light task that confronts the Allied Nations. There will be no hope of its accomplishment unless the nations return to God. The call to repentance must be sounded out with no uncertain note. If disintegration manifests itself while war still presses what a warning as to our as yet undeveloped moral sense. The only safe hope for the future is the recognition that there are greater issues than those which can be compassed by time and space.

Canon D. J. Knox writes in his parish paper:—The phrase "British Commonwealth of Nations" is attributed by Mr. Winston Churchill to Field Marshal Smuts of South Africa. (See "The End of the Beginning," p. 205.) There is no doubt that General Smuts is one of the greatest men and one of the finest minds in the world at the present moment. Mr. Churchill has had the advantage of his counsel and active help throughout this terrible conflict. It is for us to preserve our Empire as a United Commonwealth of Nations. This imposes a hard strain on those who acknowledge the doctrine of the Pope's Temporal Dominion as well as his Infallibility. These are both doctrines which in our opinion no British subject should be asked to subscribe to. We cannot hold two opposing loyalties at the same time. One must become subordinate to the other. One must give way to the other. This means that in spiritual things the Word of God cannot be supreme, and in temporal things the Crown of England cannot be supreme. It is no wonder that the National Anthem is not sung in Roman Churches or recorded over the air where Roman Catholics are in authority. We appeal to our Roman fellow-citizens to repudiate this. This is no part of true religion, and in our opinion is inconsistent with it.

Allied Unity should be constantly prayed for. Disunity might easily lead to disaster. This is what Germany and Japan hope for. We trust that with the blessing of God they will be disappointed. When we consider how differing are the backgrounds of the four nations Great Britain, America, Russia and China, we can see the need of patience and forbearance. Our tongues should be little employed in criticism but must be employed in prayer.

If the description of a spectacle enacted in a Sydney Church on November 2 be within reasonable bounds of Churchmanship. Poor truth, it augurs a paltry churchmanship on the part of those responsible. Professedly the Church is a Church of England building under a legal constitution, professedly the responsible clergy of that church are clergymen of the Church of England who have undertaken certain obligations regarding the rules for worship in that Church, and because of those obligations agreed to are authorised to minister in that Church. Yet, if the facts are as related in our correspondence columns, against all duly constituted authority, in negation of ordination promises, in the very teeth of the Church of England teaching and practice, a ceremony—we cannot call it a service—is held that stresses an exaggerated individualism, is supported by blatant congregationalists and is consequently the very antithesis of a true Catholicism. Snail-like, it carries about its proper abode—an empty shell!

Practically every parish publishes its own news-sheet, and there can be no doubt that as a rule it makes for efficiency in our church organisation. But a perusal of these parochial effusions leads us to the conviction that many parish clergy do not appreciate the opportunity the little publication affords them. We have recently come across a very interesting and suggestive paragraph in the parish press organ of a suburban parish. Omitting names, it reads thus:—

"THE PARISH MESSENGER.

"I come with a Message to you from ... to remind you of services and meetings, and to tell you of the work of the Church in the Cause of Jesus Christ, and to assure you of a welcome to the regular services. I want to be a very strong link between you and your Church, so strong that you will become really interested, and that as a result you will not allow anything to come between you and your weekly public acknowledgment of God in fellowship with other Christians."

Needless to say, the following pages, besides recording in an interesting way certain parochial happenings and activities for the past month, also contain some informative and challenging paragraphs for the building up of a Christian conscience in the reader. Some papers are even more enterprising in that short articles on Church doctrines or practice are featured month by month for the building up of an

informed opinion on the part of the laity concerning their Church's teaching and methods.

There can be little doubt that such publications widely and regularly circulated amongst parishioners, are of greater value than is ordinarily realised. The reception of such a monthly message will find a greater welcome than is usually anticipated and will do much to keep even the careless professor in sympathetic touch with his Church's ideals. The preparation of the monthly messenger is worth every bit of the time spent in the careful preparation of a sermon. It will have a wider and more deliberative audience and, bathed in prayer, may well be the means of salvation and edification to many a life.

We welcome the outspoken condemnation of the present state of hotel service or disservice made by the district coroner of Camden, N.S.W. last week. He was presiding at an inquest into the deaths of two people by reason of a motor car accident, and said that of the many fatalities into which he had enquired, "fully 90 per cent. had been caused by drink or speeding or both." The coroner went on to say:—

"Without any claim to be regarded as bona fide travellers, these people presented themselves at a country roadside hotel, and were served with liquor until either the liquor ran out or they had had sufficient to satisfy themselves.

"One finds, particularly in the city, that hotels remain closed during the morning, and open their doors to meet a rush where and when they please. Customers are compelled to drink under conditions which are objectionable. To me it seems there is much truth in the often-repeated statement that the conditions resemble drinking at a pig trough. No longer do these places serve the public—rather the publican."

"Hotels which carry on a legitimate trade during week-days have no need—particularly in view of the much talked about restricted supplies—to resort to such trading on the Sabbath day, when only bona fide travellers are entitled to service."

The trouble is that in spite of rigid enactment, the law is allowed to remain ineffective, so ineffective as sometimes to cause suspicion of official complacency if not favour. We know that Dame Rumour has the name of being "a lying jade," but we also know that where there is smoke there is usually fire. And Dame Rumour hath it, and she is too manifold in person for us to lightly disregard her statement, that in one of our State railway systems where trains have been cut out by wartime necessity, one Sun-

QUIET MOMENTS.

PERFECTION.

day train, which partly served a philanthropic purpose by making it possible for friends and relations to spend a few hours with patients in a public hospital, has been cut out, while another popularly denominated "Special," is allowed to continue to give the majority of its passengers a couple of hours, "as travellers," at a country hotel. It is about time that right thinking people realised their responsibility to God and their fellow citizens to see that laws are made and enforced for the benefit of the public, and not, as the aforesaid coroner implied, "for the publican" and his allies. The public is too complacent of a traffic demoralising, debasing and wantonly wasteful in life and means.

For some time now there has been manifest a retrograde movement in the Teachers' Federation of New South Wales. Steps have been taken to completely change the basis of this Federation, which has always been a free association of men and women belonging to an honourable profession. Pressure is being brought to bear upon the teachers of the State Schools in order to make the membership of the Federation compulsory. At the same time the executive of the Federation has been displaying an unhealthy interest in party government as it has become so emphasised under what is termed Labour ideals and policy. If the executive leaders are allowed to have their own way the country and the children of the country may be treated, to the sorry spectacle of a Teachers' Strike against the Government under which they serve. Methods are being employed by this executive so contradictory of the finer ideas that belong to this great profession, that a union presumably formed to provide the ideals of education is in danger of being prostituted to the cause of a sectional interest for the obtaining of merely material advantages. In these days of the worship of commercialism with its deteriorating effect upon a people's character, we want the teachers of our youth to keep their great profession free for the uplift and advancement of the finer ideals of life.

♦ To tolerate the drink trade in time of war is nothing less than stealing bread from our soldiers.—William Howard Taft, former President, U.S.A.

The Secret of Progress.

If, then, perfection is unattainable by mortal man, it is all the more as-

tonishing that mortal man should be continually longing and striving for it. Someone has described this longing and striving as "the worst disease that ever afflicted the human mind." Nothing, however, is more certain than that this longing and striving have made possible all the progress that the world has ever seen. If man had been prepared to acquiesce in what is—if he had never had any vision of what ought to be—the greatest chapters of history and biography would never have been written. Right through the ages, man has been conscious of the urge of what has been called "a divine discontent." He is never satisfied either with himself or with his environment. He is always wanting to alter and improve things. No other creature rebels against its environment or criticises its own constitution. In man, however, there is a spark of the Divine fire which sometimes kindles into a passionate flame. It is at once the glory and the tragedy of man that he seeks "the high that is too high, the heroic for earth too hard." A world engulfed in war is, indeed a horrible spectacle; but he must not let the horror blind him to the way in which the human spirit shines resplendent through the horror. Nor can any warnings of hard-boiled "realists" prevent him from thinking and planning for a world in which war shall be no more. "New Jerusalems" and "Utopias" have for him an irresistible fascination. Frequently and even disastrously disappointed, he continues to dream and to work that his dream may come true. Out of his dream his noblest deeds are born. Out of his vision emerges the victory that overcomes the world. The idea of perfection comes down from heaven to earth, but the reality never does. Yet, if the idea were not in the human mind, the earth would be an incomparably worse place than it now is. Only by seeking an impossible perfection can we attain the utmost of possible good.

True Perfection, not Static.

It is often imagined that perfection excludes change, and that the attainment of perfection would be the end of progress. If this were true we might reasonably conclude that heaven is too dull to be desired. One is reminded of Tennyson's line about "faultily faultless, icily regular, splendidly null, dead perfection." This static conception of perfection must be wrong. The perfection of verdant spring is not the same as that of russet

autumn. Nor is the perfection of the little child the same as that of the grown man. Here, too, we note the difference between the perfection of untried innocence and the perfection which is the outcome of experience. The noblest perfection is that which has been tested in the fires of conflict and temptation. Of Christ it is said that He was "made perfect through sufferings." Another truth worth noting is that the vision of perfection is never static. As we become wiser and better, our vision enlarges. Every stage that is attained in the upward struggle, opens new vistas of possible attainment. We overcome one set of limitations only to realise the existence of other limitations. The moral task is indeed an infinite task; and in this truth we may read the signature of man's immortality. If man were merely a creature "of the earth earthy," we might reasonably expect him to find satisfaction here and now. This, however, he never seems to do. So, as the idea of perfection appears to come from a realm above experience, the quest for perfection seems to point forward to a realm beyond experience. Our consciousness of limitation in this world of time and sense, at least suggests that we are meant to rise above this world of time and sense. Though the vision of perfection may sometimes drive us to despair, it is, in truth, the pledge of a glorious hope.—From the "Adelaide Advertiser."

BOOKS.

Vox Crucis, or Echoes from Calvary, by the Rev. Marcus L. Loane, M.A. Foreword by the Archbishop of Sydney. London: Marshall, Morgan and Scott, pp. 126. Price 5/-.

Any theology which ignores or evades the truth that "when we were yet sinners Christ died for us"—the Divine provision for the deepest distress and need of the human heart—can neither claim kinship with the Faith of the Apostles nor interpret satisfactorily the grandest and most awful fact of the spiritual universe; for the doctrine of Christ Crucified, to repeat the words of Denny, is "the diamond point on which the whole New Testament rests."

We congratulate the Vice-Principal of Moore College on the appearance of a timely volume of studies on the Passion of our Lord emphasising afresh the supremacy of

His Person and the perfection of His Atoning Work. Headings are as follows:—1, The Victim-Victor; 2, The Suppliant Redeemer; 3, The Saviour-Sovereign; 4, Christus Consolator; 5, The Martyr-Mediator; 6, The Saviour-Sufferer; 7, Christus-Consummator; 8, The Filial Redeemer; 9, The Ransom-Rescue. The treatment is consistently reverent and thought-provoking, and is deeply devotional without being sentimental.

Mr. Loane accepts Stroud's theory of the physical cause of Christ's death—a view which received endorsement last century by Sir James Simpson, among others. "These facts all help to make it clear to my own mind at least," he remarks, in the course of a luminous discussion, "that heart-break was the real cause of the death of Christ. It is the one solution that meets all the needs and fits all the facts of the case" (p. 107). The subject is a debatable one, and some qualified reader might care to inform us whether Stroud's contention is held by "the latest and best medical authorities" to be "quite impossible"; on the ground inter alia that "such a lesion could result only from a degeneration of the heart occurring normally in older persons where disease has left its effect." It has been argued, too, that the exemption of our Lord's holy and sinless body from the ordinary processes of decay, in His case invalidates the legitimacy of deductions drawn from the usual state of human fluids after death.

An especially pleasing feature of the production under review is the Appendix, the somewhat unusual contents of which materially enhance the value of the whole.

We warmly commend "Vox Crucis," and trust that it will receive the extensive circulation which its excellence merits.

"The Art of Sermon Construction," by T. H. Scrambler, B.A. Dip.Ed., Principal of College of the Bible, Glen Iris, Victoria. Our copy from Austral Printing Co., 528 Elizabeth St., Melbourne. Price, 5/-. This is a well set out book of 15 chapters, dealing with various phases of preaching and preparation. The writer is thorough in his remarks and gives many hints, outlines and illustrations that should prove very useful to preachers and students. Dr. Griffith Thomas in his great book, "The Work of the Ministry," now unfortunately out of print, gives prominence and emphasis to preaching, and says, "there can be no strong ministry and no effective Church without preaching." Mr. Scrambler writes in the same spirit. We like the author's text on the first page: "That in all things He might have the pre-eminence." Preaching that proclaims Christ will find results.

"John Bull Gets Tough" is the title of a small book by S. F. Ferguson (published by Angus and Robertson) and sold for 2/-. There are only 72 pages. It is probably an advantage in these busy days. It is a study of Great Britain and British characteristics in the light of this war. It is certainly well worth reading.

PERSONAL.

"Last month we gave the glad news that Mrs. Pain had received a third card from her son, Chaplain the Rev. A. W. Pain, who is a prisoner of war in the hands of the Japanese. The card said: "This is my third card. Health continues. Regards to the Bishop and all friends."

We are pleased to add now this further news: One of the invalid soldiers who got away just as Singapore was falling has been to see Mrs. Pain. He told her that when the ship was leaving with some 60 nurses and a number of wounded men, Chaplain Aubrey Pain came to see them off. One of the men said to him: "Come on, Padre, jump on." There was nothing to prevent him from boarding the ship and getting away. But he replied: "No, I could not leave the men who are remaining here." So is it that he has been a prisoner of war ever since.—Ballarat Church Chronicle.)

News has been received that Talbot, son of Bishop Chambers, of Central Tanganyika, has been reported missing in air operations. The Federal Council of C.M.S. at its recent meeting in Sydney, sent a message of sympathy to Bishop and Mrs. Chambers.

The Archbishop of New Zealand, Dr. West Watson, and Dr. Deacker, of the International Missionary Council, America, were tendered a civic reception by the Lord Mayor of Sydney, last week.

The Rev. L. S. Dudley, Rector of Cook's River, Sydney, is a deputationist for C.M.S. in Brisbane Diocese for six weeks. He has been conducting, amongst his other duties, a study circle in the newly opened C.M.S. Depot in Brisbane.

A correspondent desires us to correct the statement appearing in a recent issue of the passing of the wife of the Bishop of Dunedin. The information which we copied from another journal was faulty owing to confusion of names.

We understand that the Rev. J. Benson, of Corrimal, N.S.W., who broke his leg and has been in the district hospital, is on the way to recovery.

Miss Dawn Brewer, of C.M.S., Uganda, East Africa, has returned to Australia on furlough. She is staying at her home in West Australia. It is hoped that later she will visit the Eastern States to tell her story. Miss Brewer, who is a nurse, has been attached to the Mengo Hospital.

The engagement is announced of Mary Ruth, younger daughter of Mr. and Mrs. S. L. Godden, of Drummoyne, N.S.W., to Lieut. Clement Everard Kirkby, A.I.F., younger son of the late Bishop Kirkby and of Mrs. Kirkby of Drummoyne.

The Rev. A. R. Pittway, of the C.M.S. Mission, has been transferred from Nairobi to Weithaga—a mission station in the Kikuyu Native Reserve, Fort Hall, Kenya. Mr. and Mrs. Pittway have worked there before, so are returning to a sphere of service well known to them. It is in the midst of a thickly populated district of hills and valleys. Under their guidance are sixty schools, each of which is a centre of evangelistic work. There are nine African pastors, all supported entirely by their African congregations. Of the sixty schools only fifteen receive Government grants; the rest are self-supporting. The Africans build their own schools and churches; thus, apart from current expenses, large amounts have to be found from time to time for capital expenditure.

C.M.S. supporters in Australia will remember that the Rev. and Mrs. C. C. Short were stationed for some time at Weithaga during their missionary days in Kenya.

Congratulations to the Rev. and Mrs. Jack Richards, of St. Saviour's, Redfern, N.S.W., on the birth of their baby daughter, Helen Louise.

Mrs. Marr, of St. John's, Rockdale, and honorary worker at the C.M.S. Rooms, Sydney, has received a radio message from her son Keith stating that he and Corporal Geoff. Bingham, of St. Paul's, Wahroonga, were well and happy, and were continuing their studies under the Senior Chaplain, Rev. M. K. Jones, of St. Andrew's, Roseville. These two young men, formerly Moore College students, were taken prisoner at Singapore.

Rev. J. Mills, Rector of St. Mary's, N.S.W., has accepted nomination to the parish of St. George's, Earlwood, N.S.W.

Mrs. E. G. Cranswick, who is just recovering from a serious illness, is going to Tasmania to visit her son, the Bishop of Tasmania.

The Rev. J. F. Chapple, Rector of St. Paul's, Kogarah from 1939, has resigned from the active ministry and has accepted the locum tenency of St. Luke's, Concord. Mr. Chapple has completed over 33 years in the ministry and has worked mainly in the more densely populated parts of the Diocese of Sydney, where he has left behind him a record of gracious ministry.

Drink and gambling are the flat tires on the vehicle of community comfort.



THE LATE
FLIGHT SERGEANT KEN TAUBMAN.
RECEIVING HIS WINGS.

The late Flight Sergeant K. J. Taubman was killed in a flying accident in Northern Ireland in August, of this year. He was laid to rest in the Churchyard of All Saints' Church, Eglantine, Hillsborough, Co. Down, Ireland. Full service honours were afforded, the pall-bearers being the pilots of his own squadron. The service in the Church and at the graveside was conducted by the Air Force Chaplain, Squadron Leader the Rev. A. E. Crawford. The following letter was received by Mrs. Taubman, from the Chaplain:

My dear Mrs. Taubman,

I make haste to sympathise with you in the very tragic news re the death of your very dear husband, Ken. For us all here it was a great shock, seeing he had only been with us about 12 days. Still in that very short time on the station he had made his presence felt, so much so that one officer said to me, "He was a lovely boy and a beautiful character."

As for myself, I hadn't met him intimately, but knew his pleasant smile from time to time.

Perhaps these words may help you in these sad days:—

"Came and stayed and went, and now that all is finished,

You alone have crossed the melancholy stream;

Yours the pang, but his, oh his, the undiminished,

Undecaying gladness, undeparted dream."

On Friday last, 11th August, 1944, the body of your husband was laid to rest in the beautiful grounds of the neighbouring parish church. We had a very impressive service, at which over 100 R.A.F. Personnel, including officers, attended. In addition, the Station Church organist supplied some very fitting music, and we sang two hymns, "Rock of age, cleft for me," and "Abide with me."

The five wreaths supplied by the Station, representing the main sections, were exceptionally pretty.

One of Ken's closest friends, Sgt. Crawford, a Canadian, was amongst the bearers.

Very soon, I hope, you will be able to see for yourself some photographs of the funeral, and, no doubt, you will realise that we have done everything possible to give him the highest honours due to him.

May I, as Chaplain of this Station, offer you my heartfelt sympathy in this sad time. If I can be of any assistance at all kindly let me know.

May God's strength and comfort be yours at this time. Kindly convey to Ken's parents my deep sympathy.

I remain, your sincerely,

(Sdg.) A. E. CRAWFORD, Chaplain, R.A.F.

Ken was well-known at St. James', Croydon, where he regularly attended the services and had a large circle of friends, also in the sporting world. He represented Sydney University in Rugby Union football for several seasons as an outstanding player, and was an "international" in England. He was educated at Trinity Grammar School.

Much sympathy has been felt for Mrs. Taubman and for his father, Mr. C. P. Taubman, and family in their great loss, but they mourn not as those without hope.

"Till the day break and the shadows flee away."

We wish to diminish temptation. In the past the multiplication of public houses has led to a great multiplication of intemperance, poverty and crime. We know that in the past a reduction of public houses has undoubtedly led to improvement in the general social well-being of the country.—Winston Churchill.



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TO AUSTRALIAN CHURCHMEN

The Teaching of the Church of England

(Continued from last issue.)

What the Homilies Teach About the Pope.

"And concerning the usurped power of the bishop of Rome, which he most wrongfully challengeth as the successor of Christ and Peter; we may easily perceive how false, feigned and forged it is, not only in that it hath no sufficient ground in holy scripture, but also by the fruits and doctrine thereof. For our Saviour Christ and St. Peter teacheth, most earnestly and agreeable, obedience to kings, as to the chief and supreme rulers in this world, next under God, but the bishop of Rome teacheth, that they that are under him are free from all burdens and charges of the commonwealth, and obedience towards their prince, most clearly against Christ's doctrine and St. Peter's. He ought therefore rather to be called antichrist, and the successor of the scribes and Pharisees, than Christ's vicar, or St. Peter's successor; seeing that not only in this point, but also in other weighty matters of Christian religion—in matters of remission and forgiveness of sins, and of salvation, he teacheth so directly against both St. Peter, and against our Saviour Christ; who not only taught obedience to kings, but also practised obedience in their conversation and living; for we read that they both paid tribute to the king."

"Now if ye will compare this with the church of Rome—not as it was in the beginning, but as it is presently, and hath been for the space of nine hundred years and odd—you shall well perceive the state thereof to be so far wide from the nature of the true church, that nothing can be more. For neither are they built upon the foundation of the apostles and prophets, retaining the sound and pure doctrine of Christ Jesu; neither yet do they order either the sacraments or else the ecclesiastical keys, in such sort as he did first institute and ordain them; but have so intermingled their own traditions and inventions, by chopping and changing, by adding and plucking away, that now they may seem to be converted into a new guise. Christ commended to his church a sacrament of his body and blood: they have changed it into a sacrifice for the quick and the dead. Christ did minister to his apostles, and the apostles to other men indifferently under both

kinds; they have robbed the lay-people of the cup, saying, that for them one kind is sufficient. Christ ordained no other element to be used in baptism, but only water, whereunto 'when the word is joined, it is made,' as St. Augustine saith, 'a full and perfect sacrament'; they being wiser in their own conceit than Christ, think it not well nor orderly done, unless they use conjuration, unless they hallow the water; unless there be oil, salt, spittle, tapers, and such other dumb ceremonies, serving to no use, contrary to the plain rule of St. Paul, who willet all things to be done in the church unto edification. Christ ordained the authority of the keys to communicate notorious sinners, and to absolve them which are truly penitent; they abuse this power at their own pleasure, as well in cursing the godly with bell, book, and candles, as also in absolving the reprobate, which are known to be unworthy of any Christian society; whereof he that lust to see examples, let them search their lives. To be short, look what our Saviour Christ pronounced of the scribes and Pharisees in the Gospel; the same may be boldly and with safe conscience pronounced of the bishops of Rome; namely, that they have forsaken, and daily do forsake, the commandments of God, to erect and set up their own constitutions. Which thing being true, as all they which have any light of God's word must needs confess, we may well conclude, according to the rule of Augustine, that the bishops of Rome and their adherents are not the true church of Christ, much less, then to be taken as chief heads and rulers of the same."

What the Homilies Teach About the Use of Images in Worship.

"Tertullian, a most ancient writer and doctor of the Church, who lived about one hundred and three score years after the death of our Saviour Christ, both in sundry other places of his works, and specially in his book, written against the Manner of Crowning, and in another little treatise entitled 'Of the Soldier's Crown or Garland' doth most sharply and vehemently write and inveigh against images or idols; and upon St. John's words, the first epistle and fifth chapter, saith thus: 'St. John, saith he,

deeply considering the matter, saith—My little children, keep yourselves from images or idols. He saith not now, Keep yourselves from idolatry, as it were from the service and worshipping of them; but from the images or idols themselves, that is, from the very shape and likeness of them; for it were an unworthy thing, that the image of the living God should become the image of a dead idol.' Do you not think those persons, which place images and idols in churches and temples, yea, shrine them even over the Lord's table, even as it were of purpose to the worshipping and honouring of them, taking good heed to either of St. John's counsel, or Tertullian's? For so to place images and idols is it to keep themselves from them, or else to receive and embrace them?"

"But to this they reply, that, this reason notwithstanding, images of Christ may be made, for that he took upon him flesh and became man. It were well that they would first grant, that they have hitherto done most wickedly, in making and maintaining of images of God and of the Trinity in every place, whereof they are by force of God's word and good reason convicted; and then to descent to the trial for other images."

"Now concerning their objection, that an image of Christ may be made, the answer is easy: for in God's word and religion, it is not only required whether a thing may be done or not; but also whether it be lawful and agreeable to God's word to be done or no. For all wickedness may be and is daily done, which yet ought not to be done. And the words of the reasons above alleged out of the Scriptures are, that images neither ought nor can be made unto God. Wherefore to reply, that images of Christ may be made, except wital it be proved that it is lawful for them to be made, is, rather than to hold one's peace, to say somewhat but nothing to the purpose. And yet it appeareth that no image can be made of Christ, but a lying image—as the Scripture peculiarly calleth images lies—for Christ is God and man. Seeing therefore that for the Godhead, which is the most excellent part, no image can be made, it is falsely called the image of Christ. Wherefore images of Christ be not only defects but also lies. Which reason serveth also for the images of saints; whose souls, the more excellent parts of them, can by no images be represented and expressed. Wherefore they be no images of saints—whose souls

reign in joy with God—but of the bodies of saints, which as yet lie putrefied in the graves. Furthermore, no true image can be made of Christ's body; for it is unknown now of what form and countenance he was. And there be in Rome and in Greece and in other places, divers images of Christ, and none of them like to other; and yet every of them affirmeth, that theirs is the true and lively image of Christ; which cannot possibly be. Wherefore, as soon as an image of Christ is made, by and by is a lie made of him, which by God's word is forbidden. Which also is true of the images of any saints of antiquity; for that it is unknown of what form and countenance they were. Wherefore, seeing that religion ought to be grounded upon truth, images, which cannot be without lies, ought not to be made, or put to any use of religion, or to be placed in churches and temples, places peculiarly appointed to true religion and service of God. And thus much, that no true image of God, our Saviour Christ, or his saints, can be made; wherewithal is also confuted that their allegation, that images be the laymen's books. For it is evident, of that which is afore rehearsed, that they teach no things of God, of our Saviour Christ, and of his saints, but lies and errors. Wherefore either they be no books, or, if they be, they are false and lying books, the teachers of all errors."

(To be continued)

CHRISTIAN FRONT NEWS.

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

The first greeting evoked a speedy response in the well-known Paris paper "Figaro." Pastor M. Boegner, President of Protestant Federation of France, contributed an article in recognition of the greeting and as a tribute to the regard in which Dr. Temple is held in France. "The day when the bells of Paris rang for the liberation of the city," he wrote, "the Archbishop of Canterbury requested the B.B.C. to transmit to the Protestant Churches of France from the Church of England and the Protestant Churches of Britain a message of brotherly affection. Thus from the first hour when Paris could breathe freely again, the Primate of the Anglican confession took the opportunity of making clear the strength of his attachment to the French nation and to the Protestants of France." Pastor Boegner then gave a survey of Dr. Temple's career

and an estimate of the part he was likely to play in world reconstruction through the medium of the oecumenical Christian movement.

The Archbishop of York, Dr. Cyril Garbett, has written an important article in the forces' paper "Parade" on the hopes of the Church as it faces the post-war years.

The Archbishop begins by saying that we may now look forward with confidence to victory and peace, and that is the time to consider hopes and opportunities for the Church in the coming days. He describes the problems which the Church will have to face owing to its heavy losses in buildings and the urgent need for clergy. Many reforms will be needed, he says, in the life of the Church; but he asks that young men and women keen on reform should make their contribution within the fellowship of the Church and not be content merely to criticise from outside.

Dr. Garbett says that the Church is looking forward to welcoming her men to their homes when they return. The Church hopes to be able to assist in all the personal problems connected with demobilisation and the re-establishment of the home and the family after the years of separation. He says that the Church will take an interest in the ordinary problems which concern the daily life of men and women. Among these problems he attaches most importance to the need of work, the need of a home and the need of freedom.

He then turns to wider questions: "But the Church must not be content only to apply Christian principles to our own national life. All our dreams for a better order at home will fail unless the nations of the world are secure from the menace of war. The Church must do all in its power to promote fellowship and co-operation among the peoples. It is useless to preach the blessings of peace and denounce the horrors of war. We did all this again and again before 1939, and all our pious resolutions failed to arrest the drift toward war. Wishful thinking and rhetorical statements will never avert war. The Church must promote the spirit of Christ among the nations which, if it becomes widespread, will make war impossible. That is its first and main duty. But it should also be ready to support measures for the suppression of any aggressive nation which threatens the peace of the world. Certainly the more nations learn to understand one another, the more they will co-operate for the good of all, and the less will be the danger of war."

"During the past year I have had the good fortune to visit the people of our two great Allies, Russia and the United States. They are very different from each other. One is a stronghold of socialism; the other a stronghold of individualism. But both are at one with the British Commonwealth in their great desire for peace. Among all three Allies religion is a great force. No one who has been to Russia can doubt the reality of the revival of religion in that vast country. All who have been to the United States recognise the strength of its Churches and know that at heart the Americans are a deeply religious people. In our own country religion is still strong though Church attendance is not what it was. The Christian Churches in these different lands should co-operate with the Christian Churches on the Continent and elsewhere. For in the creation of good understanding between nations lies the greatest hope for world-wide peace."

The Archbishop concludes with a personal challenge to his readers to base their own individual lives on loyalty to Jesus Christ and to His teaching.

A TRUE PROTESTANT.

The Lord Chief Justice of England, speaking at the annual meeting of the National Church League, said:—"I myself glory in the name 'Protestant.' It is the indication of the attitude of resistance to error. It is the foundation fact of approach to God, that, 'Him that cometh to Me I will in no wise cast out.' We dare not limit in any way the right to approach in worship when Christ Himself has declared it able to be exercised by all men and women who seek Him. No priestly caste is to be found in the Christianity of Christ, and we rejoice as sons of God in the freedom of access which we have to the Father through His Son Jesus Christ our Lord. Here we have put clearly the outstanding truth of Protestantism."

"In the Medieval Church—which was the Roman Church—the priest was the keystone of the whole system, and the Reformation returned to the New Testament and abolished the anti-Christian idea of human mediators between God and the soul. The Reformers made it clear, as it is in the New Testament, that neither Apostolic successors nor any other claims can undo the teaching of the New Testament. Christian liberty was the keynote of the Reformation, as it was in the Primitive Church. The soul seeking salvation was able and exhorted to go direct to the Saviour Himself, and seek from Him the satisfaction of all its needs."

"Is this something of which we are ashamed? Is there not as great, as in the past, necessity to present this teaching forcibly and continually to our people? Is it not essentially constructive, and does it not antagonise root and branch the Roman error of the church? It is the error which a large section are striving to introduce into the Church of England, which, if persisted in, must lead to disunion and even disruption. In the interest of Truth we have to protest the Truth against the subtle and popular error that Protestantism is either negative or unnecessary."

A number of Bishops were in Sydney last week attending the meetings of the Australian Board of Missions.

THE NEW EDUCATION BILL IN ENGLAND.

(By Miss E. J. Steele, M.A., Headmistress of S.C.E.G.G.S., Moss Vale, N.S.W.)

PART I.

All modern wars have been followed by new Education Bills; this is logical. War pulls us up and we realise how we have been lightly treading the primrose path downhill. That is the obverse of the medal. On the reverse are stamped our hopes for the future. A new day will dawn, freed from the nightmares of the past. Our children will gain through our loss, and so, we plan education bills.

Our hopes are crystallised in our speech; words like New Order 'democracy' are on every lip. These words often mean just what we hope they will mean, from a return to the "good old days" of personal ease and individual prosperity, to a future where we shall live in houses with every labour-saving device, luxury trains, unlimited money, no care, no responsibility, all done by a wave of the wand of the fairy godmother called "the Government."

Of two things we can be certain. The first is that after this war there will be no turning back; the old world of securities and standards which to Victorians was "world without end" began to totter in the first years of this century with the death of the Queen who had given her name to the age; the war of 1914 gave it its death-blow, and 1939 arranged the funeral service.

Second, there can be no real progress in any scheme which deprives man of all uncertainty and every obligation, which leaves him with no "must" in his life.

This age in which we are living is without doubt the most vitally important age the world has ever seen. Within the next ten years the shadow of things to come will have taken outline—a tremendous privilege, a tremendous responsibility, for it is WE, the people living now, who will give it shape.

This war is not a struggle between classes or nations for material power—it is a death struggle of opposing ideals involving the basic conceptions of man, his nature and his destiny.

Julian Huxley sees in this conflict the stormy transition period from the age of economic man to the age of social man.

What is Democracy?

The ideals for which we are fighting are often called "democracy." There is so much loose thinking about this word that it would be wise to define our terms.

The name comes from two Greek words, meaning "the rule of the people" and as such we think of it, but—who are the people? There are two words for the people or the crowd in Greek, one is ochlos, the other, demos.

The "ochlos" may be translated the rabble; it is the word on the pen of St. Luke when he describes the rabble—the "lewd fellows of the baser sort" who followed St. Paul from town to town to stir up strife. Anyone listening to the Broadcast Plays, "The Man Born to be King," would find an example of ochlocracy at its most characteristic in the Trial and Crucifixion scenes.

Ochlocracy is mob-rule leading to excesses as in the French Revolution, and generally, to any section rule for the advantage of the few gained through violence. We have to recognise it as the hydra-headed dictator in any state.

The "demos" is also the people; the crowd of citizens in orderly assembly passing laws for the government of the city state, under the presidency of rulers. It corresponds in our day to Parliamentary government and to the establishment of law passed under the influence of reason, not of emotion. It has as its corollary, the willingness of the people to obey the law which they themselves in person, or by deputy, have made. Democracy stands at the legislative extreme from ochlocracy.

In present day terms democracy implies a large majority of citizens not only qualified to play a significant part in the ordering of the community but with opportunities of doing so.

After the passing of the Education Bill in 1870 Lord Derby is reported to have said: "We must now educate our masters," and if this was true in 1870 it is much more applicable in 1944.

Government of the people, for the people, by the people is here; it is vitally important that this government shall be for the highest good of all, ordered by the people who have width and height of vision. If we are really serious for the need of establishing a better world for democracy we must first set our house in order; our first task is to train men and women to do it—that is, we must look to our system of education. All talk of a better social order is moonshine unless we build on a solid foundation.

The British Education Bill.

This is the great principle on which Britain has founded her Education Bill. She recognises the place of democracy by more than lip-service; she sees the vital need of a really educated people and she is setting her educational house in order by placing on the Statute Book her plans for the future citizens before hostilities cease because in the welter of other pressing needs the most pressing might be omitted. The new Education Bill marks a new revolution in attitude, a new recognition of unity. The quotation is from the White Paper:—

"Upon the education of the people of this country the fate of this country depends. The Government's purpose in putting forward the reforms described in this Paper is to secure for children a happier childhood and a better start in life; to ensure a fuller measure of education and to provide means for all of developing the various talents with which they are endowed and so enriching the inheritance of the country whose citizens they are. The new educational opportunities must not, therefore, be of a single pattern. It is just as important to achieve diversity as it is to ensure equality of educational opportunity, but such diversity must not impair the social unity within the educational system which will open the way to a more closely knit society and give us strength to face the tasks ahead.

The war has revealed afresh the resources and character of the British people—an enduring possession that will survive all the material losses inevitable in the present struggle. In the youth of the nation we have our greatest national asset. Even on a

basis of mere expediency we cannot afford not to develop this asset to the greatest advantage.

Government proposes to recast the national educational service. The new lay-out is based on a recognition that education is a continuous process conducted in successive stages. For children below the age of five (compulsory age) there must be a sufficient supply of nursery schools. The period of compulsory school attendance will be extended to fifteen without exemptions and with provision for its subsequent extension as soon as circumstances permit.

Education will be organised in three progressive stages, primary, secondary and further education, and a duty will be placed on each Local Education Authority to contribute towards the mental, moral and physical development of the community by securing the provision of efficient education throughout these stages for all persons in the area capable of profiting thereby.

The parent's duty will be no longer confined to causing his child to be efficiently instructed in the three "R's." His duty will be to cause his child to receive efficient education suitable to the child's age and aptitude.

An analysis of the stages must be held over to another article.

RELIGIOUS BROADCASTS.

IS THIS FREEDOM?

In the October "Church Review," the attention of readers was drawn to the fact that the Methodist Church authorities in South Australia were having difficulties over securing broadcasting stations in their State. A perusal of "Hansard" from 14th September onwards shows that this matter has been ventilated in both the House of Representatives and the Senate at Canberra. Had our Sydney newspapers been impartial and without sectarian bias they would not have deliberately concealed certain parts of the parliamentary debates. As it is, they have quite evidently misled the general public in order to shield the Roman Church. Once again this powerfully organised minority has succeeded in concealing its political wire-pulling.

The newspapers led us to believe that the Central Methodist Mission purchased Stations 5KA and 5AU and signed an agreement giving certain concessions to the "Workers' Weekly Herald," the A.L.P. newspaper in Adelaide. This is only part of the truth. A third party demanded and received concessions free of all cost to themselves—the Roman Catholic Church.

The full text of the agreement takes up nearly a whole page of "Hansard" (pp. 762-763, 14/9/44). Here are portions of the terms of sale not previously made public although tabled in both Federal Houses:—

"2. Upon the renewal of the licences and upon the broadcasting stations in question commencing transmission, the Archbishop of Adelaide (Roman Catholic) and such persons as he may select shall be entitled to broadcast from the stations mentioned free of all charges (except for land lines to the transmitting point where necessary) for a period of three-quarters of an hour on each Sunday evening between the hours of 8.30 p.m. and 9.15 a.m., provided that if the

CHURCHMAN'S REMINDER.

"May-be is very well, but must is master."—Proverb.

"3. This arrangement is to be interminable. . . .

"6. Central Methodist Mission undertakes that no matter will be broadcast from the stations which could reasonably be regarded as offensive or insulting to or in the nature of an attack upon the Catholic Church.

"Dated at Adelaide this 17th day of May, 1943.

"Signed by His Grace the Archbishop of Adelaide, in the presence of Jas. F. Brazel, Solicitor, Adelaide.

Matthew Beovich.

"Signed by Rev. Samuel Forsyth in the presence of B. W. Osborne-White.

Samuel Forsyth.

"Signed by the Honorable Robert Stanley Richards, M.P., in the presence of R. H. Lake, Solicitor, Adelaide."

R. S. Richards.

It was admitted in both Houses that the Central Methodist Mission had to sign this agreement in order to be allowed to purchase the stations.

It is obvious that any government which is predominantly Roman Catholic (the majority of our Federal Cabinet are R.C.'s) cannot be trusted to govern impartially. The nature of their creed forces them to persecute Protestants and to accentuate religious differences.—From Abbotsford-Russell Lee Parish Paper.

JEWRY MOURNS THE DEATH OF DR. WILLIAM TEMPLE, ARCHBISHOP OF CANTERBURY.

The late Archbishop of Canterbury, Dr. William Temple, never missed an opportunity to raise his powerful voice on behalf of tortured European Jewry. His stirring speeches in the House of Lords and from the platform; and his statements in the Press have greatly influenced British public opinion. He headed several deputations to the British Government urging for immediate bold measures for the salvation of the Morituri. The historic Joint Declaration read by Mr. Eden in the House of Commons in December, 1942, was substantially an answer to the Archbishop's pleas.

When the death of The Archbishop of Canterbury was announced on 27th October, the following cable was sent by the United Emergency Committee for European Jewry, Sydney, to the National Committee for Rescue from Nazi Terror, London, the late Dr. Temple having been a founder and moving spirit of that Committee:

"We are deeply grieved at the untimely passing of His Grace The Archbishop of Canterbury—untiring and courageous champion of the cause of all oppressed and suffering peoples. His death is an irreparable loss to the democratic world at this moment of its greatest crisis when there is such need for bold, humanitarian and imaginative leadership. He will be greatly mourned by all men of goodwill without distinction of race or creed.

—United Emergency Committee for European Jewry, J. Machover, Chairman."

CORRESPONDENCE.

"AN AIRMAN'S WITNESS."

(To The Editor, "Church Record.")

Dear Sir,—

Your issue of 24th August has just come into my hands, and I have noticed the brief article, "An Airman's Witness" on page 4.

I think it would be of interest to your readers to know that such an occurrence is practically normal. To say that in no way detracts from any individual's witness. It does, however, greatly encourage all concerned.

Units moving into very isolated positions are usually known by Chaplains before they leave, and instruction is given in view of the fact that Chaplain's visits will be rare. The writer knows of no instance in which such instruction was not quietly welcomed. More recently, the Chaplain's first knowledge may come from a request for instruction. Experience is teaching. The resources of the official servicebook are explained to the C.O., and such members as are likely to conduct devotions, an ample supply of New Testaments is provided, if not already arranged for, the Prayer Book lectionary is pointed out, additional devotional material if available is handed to those concerned. Very elementary ideas on spiritual communion may also be imparted, though it is worthy of note that so few of our people are sufficiently instructed for that.

This process may begin in Southern Australia, and will even then almost certainly be reviewed by another Chaplain further North, before the unit leaves for its operational station. Months afterwards, some Chaplain will manage to reach it, and will learn of one hundred per cent. attendances at weekly services conducted by members of the

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unit. One after another, they try to tell him, in his brief visit, that they found a deep and satisfying joy in this worship of their own planning. Not infrequently, also, in place of an address, they have spent the rest of the evening in discussion of what might have been the topic of the sermon.

This note will not only be evidence that Chaplains are working systematically. It may also convey a suggestion for the future.

Chaplain, R.A.A.F.

28th October.

C.S.O.M.

(To The Editor, "Church Record.")

Dear Sir,—

Since I offered, through your columns, to answer any inquirer on any question re C.S.O.M. (including the Rev. J. R. L. Johnstone and the "questions" raised by him) I have had no such inquiries. This indicates either that your readers are not so interested as Mr. Johnstone believed they would be, or that they have made up their minds for or against me and have no desire to question further. In any case, the offer still stands, and I hope that any whose minds are still undecided and still open will make inquiries of me. A further advantage of such personal inquiry is that it gives one the opportunity to reply in detail and at a length which one would not dare to ask a periodical in these days to grant.

I regret that I assumed, incorrectly, that Mr. Johnstone had seen the First Annual Report of C.S.O.M. A copy of this was sent to every rector, though apparently not before the date on which the rector of Beecroft sent his first letter to you. In it may be found an outline of the historical facts on which I relied for my statement in that letter to Parish Secretaries, to which Mr. Johnstone referred in his first letter. It is necessary to read the whole first paragraph of that letter, not merely the few words quoted by Mr. Johnstone. A copy of that letter will be sent to anyone interested enough to request one; also a copy of the Annual Report in which the origin of C.S.O.M., and its relation to the Social Questions Committee of General Synod, are described.

As for the Referendum matter, I can hardly believe that Mr. Johnstone relied on mere hearsay as justifying a public "challenge" in a magazine. He could easily have obtained a copy of the pamphlet of which he was "informed" and I naturally assumed he had done so. If he did not, he should not have presumed to publish his "question" in the manner he chose. If he had the pamphlet he would, I repeat, have at his hand the answer to his "question" No. 3. A copy of this pamphlet also will be sent to anyone on request. A perusal of it will show not only my justification for writing it and for advocating a "Yes" vote, but also my plain warnings on the possible dangerous consequences of a "Yes" vote, and a full answer to the gibe about "freedom." My only other comment on this matter is the reminder that the late Archbishop of Canterbury was severely criticised both for "disloyalty" and for "being political" when in 1938 he denounced Mr. Chamberlain's appeasement policy, and the Munich "peace" terms. Later, of course, he was commended and praised.

In regard to the loyalty clause I must not ask more of your space than to say that I did not "oppose the idea of young people

pledging themselves to loyalty," but I gave my opinion that it would not be right or wise to make the taking of a "Group" pledge of "loyalty to God, King and Country" an essential condition of an organisation's affiliation to the National Youth Association. I had reasons for this, in the historical setting, which would take a deal of space to expound. If you, sir, think it worth while to give me space for an article on "Christianity, loyalty, and liberty of conscience," with illustrations from Reformation history and other sources, I shall be happy to write one.

Yours sincerely,

W. G. COUGHLAN.

72 Pitt St., Sydney.
3-11-1944.

A SORRY SPECTACLE.

(To The Editor, "Church Record.")

Dear Sir,—

"The Sydney Morning Herald" of October 28th, 1944, advertised under Church Notices a Solemn Requiem for the late Primate of All England to be held on All Souls' Day, 2nd November, in Christ Church, St. Laurence, Sydney. Having duly attended the service, I, as a member of the Church of England, feel constrained to bring the matter to your attention.

The service was as unfamiliar as its title, and was exceedingly difficult to understand so that the following account is by no means a complete description.

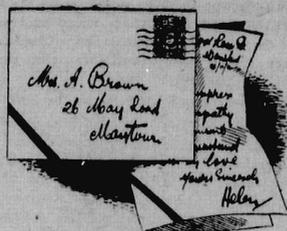
Though the nave of the church itself was dim, the chancel was brightly illuminated. Prior to the commencement of the service proper, the six candles, which, together with a brass crucifix, stood on the re-table, were lit by means of a taper from the sanctuary lamp suspended from the ceiling in front of the Holy Table. In the centre of the Holy Table stood the Tabernacle. In the aisle between the choir stalls stood a pall draped coffin, at its head a mitre, and three tall candles standing on the floor on either side. Further, a lady was observed lighting votive candles in front of a picture on the south wall of the Church.

The celebrant, the Rev. John Hope, was vested in an alb, amice, girdle, stole and black cope. His assistant wore a black cassock and lace cotta, and the servers, purple cassocks and cottas.

The service commenced with the ringing of a bell heralding the procession, headed by a processional crucifix and two votive lamps, servers, clerks, assistant and celebrant. Reverence was paid the empty coffin, to which the priest raised his biretta as he passed, and the Table was approached with genuflection. The celebrant and his assistant immediately took up the Eastward position which was maintained throughout the service. Thence followed the nine-fold Kyrie ("Lord have mercy upon us, etc.") chanted in Greek and the "Dies irae, dies illa" by the Priest alone.

The following parts of the service were punctuated with prayers (at times indistinguishable), including prayers for the dead and much ceremonial. The Epistle for the day was read, and was followed, after a hymn, by the Gospel. Neither Epistle nor Gospel is found in the Book of Common Prayer as said, though the latter was from St. John's Gospel, Chapter 11.

A characteristic of the prayers was the commencement in an audible voice then a lapsing into silence during which



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the celebrant apparently finished the prayer secretly. This rendered impossible any intelligent participation.

The prayer for the Church Militant followed, which was not as set, but omitted prayer for the King, and included reference to the Blessed Virgin Mary and the Holy Patriarchs. The Proper Preface was totally unfamiliar.

After further prayers, there was a prayer of Consecration said indistinctly, during which the celebrant continuing in the eastward position performed the manual acts, without any attempt to render them visible to anyone sitting in a direct line behind him. After the consecration of each element, elevation and adoration was observed and a gong was struck and a sanctus bell was rung thrice to the accompaniment of censuring and kissing of the Table. The Agnus Dei was used.

The next event definitely noticed was the washing of the chalice so that it was impossible to perceive consumption of both kinds. Without any invitation to the congregation to participate, the celebrant proceeded to further prayers and the Lord's Prayer said alone, the congregation responding—"but deliver us from evil."

After further prayers the clergy and servers proceeded with much ceremonial to the catafalque, where, during the prayers and the saying of the three-fold Kyrie in Greek, a ceremony of censuring and sprinkling of Holy Water took place. Here prayers for the dead were continued with specific prayers for the repose of the soul of William Temple. The expression "grant him rest" was recognised and gave some clue as to the nature of this particular part of the service.

The procession left the Church, leaving me bewildered, waiting for a benediction which did not come.

Your attention is particularly drawn to the following points:—

PIONEERS OF THE SPIRIT.

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

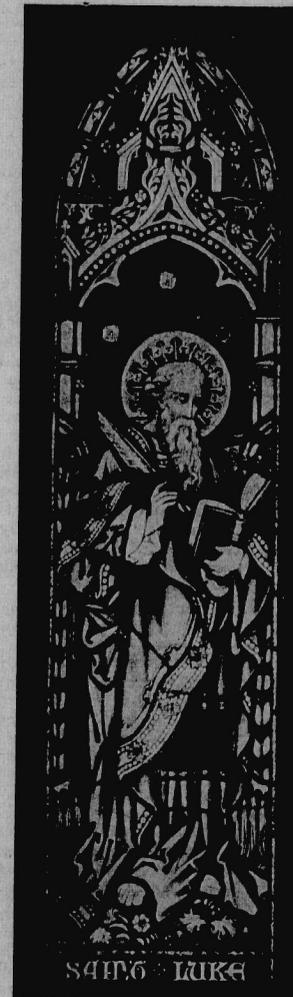
We admire, and rightly so, our pioneers. By their courage and initiative, their willingness to run risks and endure hardship, they built up the Commonwealth in which we live. Their names will ever be enshrined in our history. We revere, too, the pathfinders of other lands, names such as Cook, Livingstone and Scott, excite the enthusiasm and emulation of us all. Yet while the maps of 100, or even 50, years ago, showed many blank spaces, the world is daily becoming better known and such areas are rapidly disappearing. The search for liquid gold, as oil is often called, did much to open up little known regions and war has almost completed the process. It is evident that those in whom the spirit of the pioneer still lives, must think of fresh fields to conquer. They must be pioneers of the spirit.

Future exploration will have to be in the realm of knowledge where there are still kingdoms to conquer and lands to explore. Such fields are not lacking. Almost every branch of science beckons us forward. For instance, no scientist has yet been able to unravel the mystery of life. The greatest chemists in the most elaborately equipped laboratories are baffled in their quest of the mystery. More practical, and not less exalted tasks, include the cure of cancer and other ills that take such a heavy toll of human life. There is an unexplored land here. Discoveries of vast benefit to humanity await the explorer on the world of the spirit, who will display in the pursuit of his task those qualities that made the pioneers great.

Among the most profitable of studies is that of man. Socrates said, "Know thyself." That is in itself almost a life task—for there is much unexplored land in our own soul especially in the subconscious mind. Moreover, we can study ourselves not merely as individuals but as a part of humanity. The study of our fellow-men will help us to know ourselves. Psychology, that branch of knowledge that deals with the human soul, or, as someone called it, "the natural history of the mind," is but in its elementary stage—there is still much land to be possessed. In this field as well as in numerous others the missionary renders great service. He studies the language, customs, the folklore of the people among whom he works and endeavours to share with them the best that civilisation can offer. He does not come with the superior air of one who thinks he knows everything. Rather his attitude is that of one who, although conscious of knowledge, is yet not less conscious that he has much to learn, for the wisest amongst us is most conscious of his ignorance. Like children we sit on the sands of time—our bucket is filled, it may be, with the water of knowledge, yet before us stretches the limitless ocean.

It is the glory of our religion that it teaches the brotherhood of man. The idea of a super-race is wholly repugnant to the Christian mentality. It is not only that this false and fatal idea has bathed the world in blood and offers no future but endless wars, but it is wasteful. It deprives those who are considered as the lower cast of the opportunity of making the best of their lives in the interests of humanity. The true riches of a nation consist not in gold or

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land, but in its citizens. Especially is this true in an underpopulated country such as Australia, where every citizen is of inestimable value. Every one of them should be given the opportunity to render the maximum service to the State. Lack of opportunity too, engenders in those conscious of their talents, a feeling of frustration which becomes a fountain of bitterness, the cumulated effect of which brings bloodshed and revolution.

We stood a few weeks ago round the camp-fire in Central Australia with Albert Namatjira, the famous aboriginal artist. For years he worked at unskilled and poorly retributed occupations. Although he can read and write in his own language—Arunta, as well as in English, yet he never had a chance in life until when acting as camel man to Rex Batterbee, a water-colour artist of distinction, he thought that he, too, could place on canvas what his eye saw of the beauties of nature. In two weeks he produced a picture entirely from his own brush. From then nothing could hold him. A few years later an exhibition of 41 of his pictures was held in Melbourne and all were sold. He has now sufficient orders on hand to last him a considerable period.

Then there is nothing like love to bring out the best that is in man. Even the most primitive type, when he realises that God cares for him, feels a new dignity stirring within him. The inferiority complex takes wings unto itself, he realises that before him lie infinite possibilities. We think this must have happened to old blind Moses, the Evangelist of the Lutheran Mission at Hermannsburg. His wife leads him by the hand and his face glows with enthusiasm when on pastoral visits he recites portions of the Arunta Scriptures.

Or think of the Rev. James Noble, the only Australian aboriginal to become an ordained Christian minister. He came from one of the lowest tribes living on an island in the Gulf of Carpentaria. They lived in pits in the sand instead of huts and used to run shrieking into the bush when they saw water boil. Taken in hand by the missionaries, Noble became a clergyman of the Church of England. We are told that when he came into the Church Assembly everyone rose in his honour. Later he preached at the Cathedral. As we gazed on the crowds of natives who came to our meetings, we wondered how many potential Namatjiras, Moses and Nobles were amongst them.

One day at Alice Springs we addressed the Commonwealth School. Sitting on the benches side by side were Afghan, Chinese, Aboriginal and white-Australian children. They study together in perfect equality, and, we are told, it by no means follows that the white children will be at the top of the class. The Educational Authorities of Australia state that, given equal opportunity, aboriginal children are on a par with white-Australian children. The aboriginal is not less intelligent than ourselves, but, science tells us, he is 20,000 years in arrears—his race, which has a common origin with our own, has got left behind. What a work for pioneers of the spirit to bridge

this gulf, to explore the intricacies of the native mind. We felt admiration as, on our tour in the red heart of Australia, we came across intelligent and cultured men and women, giving their lives to this task. They do not feel they were making any sacrifice, they were too absorbed in their work to be self-conscious, for nothing is more thrilling than to learn the language of other peoples and so enter into the shrine of their souls. The missionary seeks to identify himself with the people among whom he works, to think and dream in their language and see life from their point of view—surely this spiritual exploration is not less thrilling, or important, than discovering unknown lands.

The war is now approaching its final stages. Soon doors that have long been closed will open again.

During the war many missionaries have laid down their lives and others have been forced by circumstances to leave their fields of work. In many lands there are great gaps in the ranks and these must be filled. In order to do so many societies are appealing for evangelistic, medical and educational workers. Young people who are about to choose a career might well consider that of a missionary. Perhaps someone who reads these lines may feel the call to become a pioneer in the realm of the spirit.

SPECIAL PSALMS AND LESSONS.

November 19, 24th Sunday after Trinity.

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

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

November 26. Sunday next before Advent.

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

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

December 3. 1st Sunday in Advent.

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

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

A.C.R. PUBLISHING FUND.

The Management Committee acknowledge with grateful appreciation the following amounts:—Per Mrs. Bragg, £1; Dr. A. L. Webb, 13/-; Anon. 10/-; amounts under 5/-: 4/-.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

PROTESTANT ACTION SOCIETY.

The General Secretary writes:—

"The guest speaker for the regular monthly meeting of the Protestant Action Society, Anderson Hall, 399 George Street, Sydney, 4th floor, Friday, the 24th November, at 8 p.m., will be the Rev. Bernard Cockett, President of the Council of Churches. The Rev. Cockett will take for the subject of his talk, 'The United Nations Relief and Rehabilitation Administration, U.N.R.R.A.' This is a matter that vitally affects every one in Australia so we give an invitation to all who can find it convenient to attend. This is an opportunity to hear as to what is Australia's part in the rehabilitation of enemy over-run countries."

PALLISTER GIRLS' HOME.

The annual gift day of the Pallister Girls' home is to be held at 57 Albert Rd., Strathfield, on Friday, December 1st, at 2.30 p.m. His Grace the Archbishop will preside and Lady Wakehurst will receive the gifts of groceries, linen, or anything suitable for a girls' home.

As this is Lady Wakehurst's first visit to the Home, which is trying to meet the needs of many problem girls, we are looking forward to having a good attendance. All interested in this work are cordially invited.

THE BUILDERS.

"Will you please remember:
The 25th of November!"

This is the date of the Annual Meeting of the Builders in the Bible House, Bathurst St., on Saturday, 25th November, at 7.30 p.m. The Archbishop of Sydney will preside and addresses will be given by Archdeacon Bidwell, Canon Hammond and Miss Monica Farrell. All invited.

C.M.S.

The Y.P.U. Annual will be held in the Sydney Town Hall on Saturday afternoon, November 18th, at 2.30. Interesting Missionary displays will be given by the young people.

SYNOD.

The Diocesan Synod will meet on Monday next, November 20th. There will be service of Holy Communion at 8 a.m. The Synod service, at which Holy Communion will be celebrated will be held at 2.30 p.m. The Ven. Archdeacon Denman will preach the sermon. The Synod will assemble for business in the Chapter House following the service. This will be the third session of the Twenty-Sixth Synod of the Diocese.

SOUTH COAST YOUTH CAMPAIGN.

"God gave the increase."

These words of the Apostle Paul verily declare the work of God during the Special Youth Week Campaign held in the Wollongong Rural Deanery from Oct. 15th to the 23rd, conducted by the Rev. G. Delbridge (Chaplain of Youth), and the Rev. G. Rees.

The campaign was planned by the Chapter and the various youth fellowships. Its

main features were, visits to most of the Fellowships in the Rural Deanery, a Youth Conference on Saturday, Oct. 21st, under the Chairmanship of Canon T. C. Hammond, M.A. Th., with visiting speakers from Sydney, the Rev. N. Fox, Rev. C. K. Hammond, and the Missioners. On Monday evening, the 23rd, a combined Youth Rally was held at St. Michael's, Wollongong, to which special buses brought young people from many parts of the Rural Deanery. The first hour took the form of a Testimony Meeting in the Parish Hall, conducted by Mr. Rees, where bright singing was enjoyed and many testimonies were given by young people, converted either during the campaign or at some other time. During the final 45 minutes of the evening Mr. Delbridge conducted a consecration service in the church, when several young people openly acknowledged their conversion and consecration. Praise be to the Lord, it was a night that will be long remembered by the Missioners and those present.

Special children's services were also conducted each afternoon by Mr. Delbridge, at Wollongong, for the first two days, and then at West Wollongong, the average attendance being 350 and 100 respectively, and by Mr. Rees at Port Kembla where the average attendance was about 280. Lantern slides on John Bunyan's Pilgrim Progress and the Holy War were extensively used. Many schools were also visited.

Faithful preparation by the Rural Deanery (Rev. R. C. M. Long, Rural Dean), the Secretary of the Campaign (Rev. C. Kerle), and the Fellowship organiser, Mr. C. Brunning, and Mr. H. Lockrey paved the way for the increase which the Lord verily gave—to win the glory.

INDUSTRIAL SUNDAY, NOVEMBER 19.

At the request of the Social Problems Committee of the Diocese of Sydney, the Archbishop has set apart Sunday, November 19th next, for the consideration of the Social Problem and the Church's part in the framing of the post-war world. Sermons will be preached in the Diocese and church people reminded of their part in Christian witness and service.

In all the Church's social propaganda insufficient stress is laid on the moral failure of individuals as a powerful source of economic and social evils.

There is an urgent need for moral reformation of society; all our social failures are created and aggravated by the evil conduct and character of the individual.

It is too easily assumed that economic conditions are the main causes of our social ills. On the contrary, individual moral failure is a very serious cause of these ills.

Parents by their lack of self discipline and by their failure to train their children in right ways are responsible for much social evil. Not parents' viciousness, but sheer weakness, indolence, and folly are the causes for this state of things.

There is an amazing lack of moral responsibilities among large masses of our population.

What is demanded to-day is some better means for bringing the influence of Christian Religion and Christian Morality to bear on our nation than is the case at present, and that it is particularly the duty of the Church to find out how best to do this and to carry it out effectively.

SUMMER HILL.

A very interesting and instructive lantern lecture entitled "On the Bank of the Darling River," was delivered by Mr. P. W. Gledhill, J.P., at the Missionary Service League meeting in St. Andrews' Hall.

As Mr. Gledhill had first hand information on his subject, having been over the West Darling area, and had witnessed the great efforts put forth by the B.C.A. Missioner at Wilcannia, he was able to present to his audience a striking picture of the conditions existing and the strenuous and difficult work the Missioner has to perform.

His audiences, who are Missionary enthusiasts and also take a keen interest in B.C.A., were interested from start to finish and regret was expressed when the lecture ended. The funds of the B.C.A. benefited by £3/5/-, as the result of an offertory taken up at the conclusion of the meeting.

ST. THOMAS' RUSSELL LEA.

The funeral service of the late Dorothy Margaret Clement, aged 26 years, was held in St. Thomas' Russell on Saturday, 11th November, at 1.30 p.m.

Dorothy Clement was the founder of the Kindergarten Dept. of the Sunday School and had been its devoted leader for six years. She had also long been a choir member and had been the leader of the local branch of the Girls' Friendly Society since its inception.

The Rev. R. S. R. Meyer, who took the service in the Church and later at Northern Suburbs Cemetery, spoke of the great loss which the Church had sustained in the home-call of this devoted servant of God. Her last conscious words had been concerning the welfare of the Sunday School children whom she had loved and served so well.

The Church was filled by a congregation of relatives, parents of scholars and children of the Sunday School. The presence of the choir was a further tribute to the memory of one who had burnt herself out in selfless devotion to the Lord's work.

It has been decided to proceed immediately with plans for alterations and extensions to the church building, to provide for a kindergarten room to be known as "The Dorothy Clement Memorial Room."

MEMORAL GATES.

Memorial gates were dedicated at St. John's Church, Campsie, on Sunday, November 12, to Pilot-Officer Murray A. Line, who was killed in action over Germany on Armistice Day, 1943. The Rev. C. C. Short conducted the service.

RELIGIOUS VEILS.

Communion and confirmation veils will in future be made available coupon free. This information is contained in a letter received by the Rev. Ernest Cameron, rector of St. Luke's, Mosman, from the Prime Minister's Department.

JOTTINGS FROM THE PARISHES.

The Parish of Narrabeen, N.S.W., has had a successful Temple Day, £643 was the total result. St. Faith's Church is to be consecrated on Saturday, Feb. 17, 1945.

St. John's, Rockdale is to have a Teaching Mission, Sunday, Nov. 26-Dec. 3. The Rev. H. M. Arrowsmith is to be the Missioner. The general subject is "The Church's Teaching."

ALL SAINTS', WOOLLAHRA.

The Archbishop of Sydney dedicated a side chapel at All Saints', Woollahra, on Sunday morning last to mark the ministry of Archdeacon Langley. The service was described as "beautiful and impressive" by one who was present. It was pleasing that Archdeacon Langley was well enough to attend.

Diocese of Armidale.

A GENEROUS GIFT.

Some time ago the late Mr. Arthur Mansfield Niall, of Quirindi, was keenly interested in the erection of the Quirindi Parish Hall, and headed the list of contributors with £100 towards its construction.

The Vicar of Quirindi (the Rev. Canon F. de P. St. John) has now received from Mr. K. M. Niall, of Melbourne, a cheque for £250 to provide for the erection of a new brick Kindergarten Sunday School, attached to the main hall, in memory of his brother, Mr. A. M. Niall. In making the gift, Mr. Niall said that it was made up of contributions from Mrs. A. M. Niall, Miss Margaret Niall, Messrs. James and Gerald Niall and himself.

CONCERNED AT APATHY.

The Parochial Council of the parish of Uralla recently convened a special meeting of parishioners in an endeavour to awaken church people from their apparent apathy in regard to attendance at Divine Worship, and to inspire a greater enthusiasm for the observance of their religious duties. The Vicar (the Rev. H. C. V. Lancaster) was unable to be present at the meeting owing to illness, which one speaker felt was in a great way due to worry, prompted by the lack of encouragement and co-operation on the part of Church members. The meeting pledged churchpeople present to be more regular in their own attendance at Divine Worship, and to do all in their powers to encourage other Church members to do the same, and expressed appreciation of the valuable work performed in the parish by the Vicar and his wife.

REFORMATION SUNDAY.

Reformation Sunday is being observed in the parish of Barraba on November 12th.

"THE BUILDERS."

The Annual Meeting of "The Builders" will be held in THE BIBLE HOUSE, BATHURST STREET, on

SATURDAY, 25th NOVEMBER, 1944,
at 7.45 p.m.

Chairman: The Most Reverend
The Archbishop of Sydney.
Speaker: Venerable Archdeacon J. Bidwell,
B.A.

Financial Statement by
Canon T. C. Hammond, M.A.

A short account of the year's work will be given by Miss Monica Farrell.

Pray that this meeting may be to the Glory of God.

Come and bring your friends.

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

PERSONAL.

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

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

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

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

Diocese of Riverina.

CHURCH HOSTELS.

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

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

VICTORIA.

Diocese of Ballarat.

The Guest of Honour at the Speech Day of our Diocesan Church of England Grammar Schools in Ballarat on Tuesday, December 12th, will be Lady Smyth, who has kindly accepted the Bishop's invitation to distribute the prizes. The late General Sir Neville Smyth, V.C., K.C.B., was one of the distinguished soldiers of the Empire. During General Kitchener's Expedition in the Sudan, he was awarded the Victoria Cross and was mentioned in despatches four times. Later he was awarded the Queen's Medal and the Khedive's medal with eight bars. In the Great War of 1914-18, General Smyth commanded the 1st Australian Infantry Brigade at Gallipoli and Lone Pine, and on the Somme. He was then given the command of the 2nd Australian Division, and in 1918 became General Officer commanding the 58th London Division and the 59th Division. He was mentioned in despatches twelve times and received many honours. On his retirement in 1924, Sir Neville and Lady Smyth made Australia their home. They bought the property known as "Kongbool" at Balmoral, where the General died in 1941. The funeral was taken by the Bishop. Lady Smyth, who is a leader in church life in Balmoral, is keenly interested in schools. Her elder son, Lieut. Osmond Neville Smyth, finished his school career as Dux of the Geelong Grammar School. In accepting the Bishop's invitation, Lady Smyth said: "I will come with a great deal of pleasure." — "Church Chronicle."

SOUTH AUSTRALIA.

Diocese of Adelaide.

C.M.S. EXHIBITION.

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

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