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**NOTES AND COMMENTS.**

The King's "Call to Prayer," so well responded to on the special Day of Prayer will only be fully implemented as **Need of Christian people realise the need of continuous prayer to God for help and victory.** Some of our Church leaders have been stressing this side of the Appeal.

The Archbishop of Canterbury, writing in his Diocesan Gazette about the National Day of Prayer, emphasises the importance of making the day the focus of constant and continuous prayer. He says: "In our prayers great place must this time be given to thanksgiving and, as we give thanks for what God has already given to us, we look forward first to victory, and then beyond to the tasks of peace. We are sure the world can be a better place to live in after the war than it was before it. But we know also that this will not come about of itself; it can only come about if citizens of all nations, but especially those to whom victory will bring great power, our own among them, can maintain the same spirit of self-dedication as has upheld them in the war. This is going to be very difficult. It will be achieved through faith in God, real, living, practical trust in God. It will not be achieved in any other way. "This year our prayer must be for constancy of purpose and dedication till the war is over but also till true peace based on justice and freedom is established."

It is evident that the problems of peace will be very difficult and that they can only be successfully solved by Divine Council and strength. It is urgent that Christian people should be "instant in prayer" that the peace may be ensured by being really based upon the divine principles of Righteousness, Truth and Love.

In spite of all Hitlerian promises not only has German soil had to bear the full blast of air raids, **Germany's but now the ground forces Nemesis.** have fought their way into the Reich and German citizens are tasting the bitterness of witnessing the march of conquering alien armies through their towns and villages. The contrast for these troops has been great and illuminating. Elsewhere hailed as deliverers from the sadistic occupation of the German soldiery and received with cheers and shouts of jubilation, the men now are received in stolid silence by an angry

people whose pride in their Fuhrer and their land has received a paralysing shock. Thank God, if only they could realise it, there will be no terrorism or bestial cruelty to make their burdens heavier; they will soon find out for themselves that the warnings that have been pumped into them by their mad-dened leader were gross libels against a freedom-loving and freedom-respecting company of allied nations whose one desire is for a righteous peace.

At a recent Conference of teachers in Melbourne the Bishop of Riverina made some useful suggestions **First** in reference to the importance **Things** of giving to Evangelism its **First** right place in the various organisations of parochial life. Bishop Murray said that it is not enough to have many organisations in every parish. Every organisation, every club, guild, society, every group of people of any kind, must be effectively evangelised if they are to justify their existence in the life of a parish. More harm is done by running organisations without evangelism than if there were none at all. All must be taught or brought to "Know, love and serve God in the fellowship of His Church." Experience tells us to teach more slowly—teach little and well. The importance of the personal factor must be stressed. A good deal more than efficient teachers is required. Teaching given by clergy or lay teachers without conviction is of little avail. The personal faith and devotion of the teacher counts more than anything.

This was a timely warning for it is so easy for an organisation to drift away from the main purpose of its being. This is especially true of youth organisation where the social and sometimes intellectual are allowed to take precedence of the spiritual. We are so afraid to discipline our young people forgetful that they too have consciences at work to make them approve in their hearts all sincere efforts and warnings for their highest good. The Gospel of Christ is still the power of God into salvation. Let us be more venturesome in our faith.

"Quot homines tot sententiae" or "Many men many minds." This ancient adage is evidently true in reference to Dorothy Sayers' broadcast play. We have heard very few opinions and they have been mainly hesitant in attitude. For ourselves we felt that like

the curate's egg of history "it is good in parts." Consequently we feared that a summing up in relation to spiritual power might well lead to a verdict of "not-proven." We were accordingly interested in a review in the Brisbane "Church Chronicle" by a well-known writer. He says:

"I am not concerned with any possible enthusiasm in England concerning the plays, but I would like to know more of their effect in Australia than I have been able to discover so far, and I claim that I am not particularly isolated so far as Australian news is concerned. I do not question that they are "power plays," but that tells us nothing of their real effect. I have formed the opinion that most of the praise comes from definitely religious circles (particularly the clergy and really keen Christians) who want the Gospel message spread abroad, and I would put their ages down as being about sixty and over. They have an anxiety complex to make known the Gospel at all hazards. They might be as mistaken in their opinion that the strikingly dramatic can convert, as the "rich man" was who appealed to Abraham to send Lazarus from Paradise to his godless brothers. But there are two classes I would like to know more about, namely the ordinary devout Christians to whom Christ is very real, and whose sense of reverence is deep and strong. Does it help them? And the other people are those in the twenties and thirties. Does it hold them? Do they listen with reverence? And is there any evidence of its converting power?"

"The plays, as plays, need no praise from the "Church Chronicle," or from any others than actors and dramatic critics.

"Expressions of appreciation" might indicate spiritual perception or spiritual blindness. Do they "appreciate" Christ as they sit around their supper-table, or as they lounge in a comfortable chair, with a cigarette in their mouth? Or is it Miss Sayers and her company they appreciate?"

It would be interesting to have opinions from our subscribers not necessarily for publication.

Another bishop is also in the news. Dr. Burgmann, of Goulburn, loves to pull the public leg! **A Hornet's Nest.** and he usually gets a good and fair hearing. He usually makes interesting reading.

His latest published statement regarding children of twelve and possessive mothers has stirred up a veritable hornet's nest. No doubt the bishop's well-known penchant for Russia and its great experiment will have some influence in the present controversy. Evidently the press correspondence from fathers and mothers shows little sympathy with the bishop's suggestion of regimentation of parents and children in the matter of child education and nurture. The good bishop will no doubt hasten to allay parental anxiety by giving some

indication of the new type of school he would suggest as necessary in order to give an ideal setting to his scheme for unfolding youth.

The Bishop of Newcastle is in the news this week in a broadcasting dispute. Dr. Batty has made a revelation of business negotiations in connection with the station 2HD, which bear a very doubtful savour. We hope the bishop's action will lead to an explanation that will commend itself to all men of goodwill or else lead to such a careful reorganisation of the commission as will raise it above all suspicion of favouritism or commercial dishonesty in its dealings with the public generally.

It would have given little surprise or concern that the reply to the South India questionnaire on the part of the Church of South Africa was so illiberal and obscurantist. The whole attitude of that Church has been so un-Anglican and Romanistic that Confirmation has been deliberately and of settled policy refused to Christians, old and young, unless they had submitted themselves to sacramental confession—a use just as deliberately and of settled policy rejected by the Anglican fathers who drew up our Book of Common Prayer and Articles of Religion. When men can go so far as to make tactual succession and Confirmation of the essence of the faith, they not only disregard the doctrine of their Anglican Church but also the whole historic position of the Church of the first centuries, and of the New Testament. It would be a sorry day for the promulgation of true religion if these separatist fantasies were foisted officially upon our Church or any Church that professed to be Christian.

What we may well term the American invasion of Australia has given rise to all kinds of situations. When we read of the thousands of our Australian girls who have married Americans and have left their native land for America, we naturally feel some regret. But, of course, we cannot blame our American cousins for their choice and must with a good grace tender the happy couples the best of wishes for their future happiness. These unions should increase that mutual appreciation which our fighting in common has engendered.

And it may well happen that of the thousands of American girls who have come to our shores on army service may be persuaded to make this fair land of ours their permanent home. But the alarm and suspicions that have sometimes found expression, that America views with covetous eyes our island possessions and may seek to claim some portion of our heritage as a "quid pro quo" for the help they have given us in our conflict with Japan—all these fears have no substance in fact. We are interested to learn that the President of U.S.A., after returning from a thirty days' trip "round and about," has stated publicly to his people and to the world, "We have no desire to ask for any possessions of the United Nations who are working so well with us in the winning of the war." The President went on to indicate that these nations including his own would still work together for their mutual protection. The President's appreciative words may well allay the gloomy fears of some of our croakers.

The following letter of interest was published in the "Adelaide Advertiser" on September 11th:

A Rebuke to Narrow Churchmanship.

TRAINING OF CLERGY.
(To the Editor.)

Sir—During the discussion in Synod on the question of the education of clergy, the diocese of Sydney was mentioned. This was a signal for derisive laughter from a section of Synod. Do these people know what this State owes to Sydney, through the work of the Bush Church Aid Society, whose headquarters are in Church House, Sydney? The BCA, as it is called, provides and supports clergymen in the following centres:—Kirtton Point, Streaky Bay, Ceduna, Penong, Cummins, and Minnipa. It staffs and maintains a fully equipped hospital at Ceduna, Penong, and Cook; maintains a flying doctor service with two doctors, husband and wife, and the necessary pilot for the plane, a matron for the Koonibba Hospital for Aborigines, and a sister in charge of a medical centre at Tarcoola. Last month the president of the BCA, the Archbishop of Sydney, opened a hostel for girls at Port Lincoln; this will provide accommodation under Christian influence for 36 girls to attend the high school at Port Lincoln, who otherwise would be debarred from secondary education. In addition, it provides a mailbag Sunday school for the children. We should be truly grateful for this wonderful Christian service which these men and women from Sydney are rendering the church folk in this difficult and outlying portion of the State. I agree with the Bishop that our theological students need a deeper and broader spiritual training.—I am, Sir, etc.,

W. J. ENGLAND, Glenelg.

This letter speaks for itself.

A BISHOP'S MESSAGE TO DIOCESE.

The following is the text of a message from the Bishop of Chichester (Dr. G. K. A. Bell) to his diocese:

The battle now joined on French soil opens the final stage, please God, in the liberation of Europe. Huge tasks lie ahead, and the war claims all the continents. But on the issue of the invasion everything else depends.

Our best and bravest have gone from these shores to venture all for the cause, which is ours and theirs. It is the cause of country, of the rights of man, of truth and justice, and of human freedom. Four years ago it stood in mortal danger, after Dunkirk. But, by the mercy of God, through the valour and resolution of the whole Empire, magnificently led, we not only survived but passed from weakness to strength, and from strength to strength.

Destiny takes us back to France, no longer alone, but with the United Nations, and possessing forces by land and sea and air beyond comparison with those with which we left it. Once again England expects every man to do his duty.

And we at home have a special duty, of renewed resolution and support, each of us working at his own post, maintaining a calm and confident spirit, and practising an exemplary self-discipline.

Above all there is the duty of prayer. Let one and all dedicate the men serving in the Forces and their leaders to God and beg His blessing upon them. Let one and all pray, at home and in church and in the pauses of work, that our men may be aided in their hard and dangerous fighting and flying and striving and brought to victory, that through their courage, skill and endurance, through their triumphs and their sacrifices, God's will may be done and that they may be used for the fulfilment of God's purpose for our country, for Europe, and for mankind.

Let us pray that they may be outwardly protected, and inwardly strengthened, that they may be sustained in hours of darkness and suffering, and may receive the assurance of God's comfort in their hour of need. Our men know that the thoughts and hopes of those they love at home are with them, but the best help we can give them now, as we work and watch, is the help of our prayers.

So, with full hearts and a clear and confident trust in God, giving Him thanks for His great mercies, let each one pray for the Forces of the United Nations, not forgetting prayer for the wounded, the dying, the prisoners, and the suffering, and for the people of France as well. Let us pray for victory, for the boon of the swift surrender of the enemy, and so of the coming of peace.

"Our supreme obligation to our neighbouring countries in the world is to share with them our greatest treasure, the Gospel of Jesus Christ."—Dr. Temple.

"Only the appeal of the love of God Himself will win men out of their selfishness as individuals, or families, or classes, or races, or nations, into the world-wide fellowship of the family of God."—Dr. Temple.

QUIET MOMENTS.

WHAT IS THE GOSPEL?

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

This seems at first a very elementary question, but in fact after all the centuries of the Church's existence, the question still confronts us.

The answer is that which has stood the test of time and is itself the heart of the Gospel, viz.:—the Fact of Jesus Christ. One of the most distinctive features of Christianity is that its Gospel for the world is the proclamation of the Saviour. Apart from Him there is no Gospel. All that man can and needs to know about God and eternal life is to be found in Jesus Christ. "This is life eternal that they should know Thee the only true God and Jesus Christ whom Thou has sent."

This centrality of Jesus Christ runs like a golden thread right through the Apostolic Christianity? The proclamation of it is found in the first three Gospels; the fourth Gospel discloses it in the intimacies of our Lord's discourses to His Apostles; in the Epistles it is the grand theme of Apostolic teaching.

The Gospel begins with the Good News of God manifested in human terms to men. Through Jesus Christ men can now know what God is like; what God has done and can and will do for men, what He wishes them to be and do for Him. It is the Good News of the love of God and of His yearning that men will allow His love to work freely in them for the fulfilment of His purposes.

The uniqueness of the Gospel consists in its proclamation that the perfect life has been manifested in Jesus and that He is the source of life to all who follow Him. He is "the way, the truth and the life." Jesus Christ has proved Himself to be the only truly and universally regenerating force in the life of mankind.

When we make an honest diagnosis of ourselves; when we think of God's righteousness and recall the life of Jesus Christ, we are led to realise our moral failure and deliberate rebellion against God. The first reaction of the soul which has been awakened to the fact and meaning of sin is the sense of the need of forgiveness; the need of "getting right with God."

The Gospel comes right down to us in our need with its call to repent-

ance and faith in Jesus Christ as Redeemer. Jesus stands for this. There can be no re-statement here. We need forgiveness and Jesus has made this possible.

His great sacrifice for us bore Him to Calvary's Cross, and there "bare our sins in His own body on the tree." The fact that He died for us will always be the central factor to us of His redeeming work, just because His death was the culminating experience of His self-sacrifice on our behalf, and the supreme expression of His self-surrender to the Father's will.

Man's response to God's Love is called Conversion. It is a turning from sin and from the love of it, too, to God. It is turning to Jesus Christ Who has crossed our path. It is the response of the soul to the revelation of God in Jesus Christ to be reconciled to God. We see a new vision of ourselves, of our sins and of our need; but also see a vision of our hope in Him. In Jesus Christ we see the gift of God's love, the way of forgiveness and the promise of a new life. It is the beginning of a "new creation." Different individuals come to this knowledge of God and of His Son Jesus Christ in very different ways, but one thing is the same, they come face to face with Jesus Christ.

The Gospel is the presentation of Jesus Christ in the fulness of His grace and truth. It is tremendous in its implications, its promises and its demands. God has given Himself irrevocably in Jesus Christ, and the love that embraced us in the mystery of the Incarnation and redeemed us upon Calvary, and brought life and immortality to light for us again by the resurrection of Jesus Christ, is still active for us in all the ministries of the Church.

The life and work and presence of Jesus Christ with us now in His Church, by the power of His Spirit, are one with His life and work and presence in the days of His flesh. They are its fruit and application. The Sacraments deepen and enrich our experience of His presence and power.

The revelation of God in Christ is not only for ourselves. We must propagate the Good News, we must live by it. We discover a new responsibility in making "His way known upon earth, His saving health among all nations." What manner of men must we be who profess this faith? "Ye are not your own, ye are bought with a price; therefore, glorify God in your body and in your spirit, which are God's.

In this bewildered and perplexed world to-day the Church is challenged to preach the Gospel. She must invite men and women to consider their real sinful state and insist that this state has come about through lack of faith, in Jesus Christ. He is God incarnate. He died for all. We come to be in Christ by deliberate choice and exercise of will. The forgiving love and redeeming grace are offered to us in Christ. They are ours to be had for the taking.

I take God at His word and deed, Christ died to save me—this I read; And in my heart I find a need Of Him to be my Saviour.

Yea, living, dying, let me bring, My strength, my solace, from this spring.

That He who lives to be my King Once died to be my Saviour.

WHICH IS THE REAL ENEMY?

(By Canon F. A. Cockin.)

Which do we regard as the real enemy—suffering or evil? I'm pretty sure that some of you will find that question a bit puzzling. You will not immediately see that in the answer to that question there may lie a grave danger. Indeed it is quite possible that you may not even see the point of the question, because as a matter of fact you have never very clearly distinguished between the two things, suffering and evil. Lots of people haven't. When they think and speak, as they often do nowadays, about what is wrong with the world, they don't draw any clear distinction in their minds between things that are painful, distressing—even tragic—and things that are bad, wrong, vile; in the proper sense of the word, damnable. You find them, for instance, talking about the problem of evil, or asking why God lets all these dreadful things happen; and the evidence which they bring forward includes disease, slums, war, concentration camps, earthquakes, cruelty to children and so on.

When you suggest to them that they are really mixing up two kinds of evidence, some of which is evidence of suffering, and some evidence of evil, they very often don't see the point. They look at you in a puzzled and even rather indignant way, and say: "But you don't mean to tell us that cancer and slums and earthquakes aren't bad! You're not trying to make us believe that from the Christian point of view they are really 'blessings in disguise', or some such humbug as that!"

A DISTINCTION VITAL TO CHRISTIAN MORALITY.

Will you be patient while I try to get this point clear? Believe me I'm not just trying to be clever, or to draw fine distinctions which on a common-sense view don't matter. I am trying to clear up a point which I believe is absolutely vital to making sense of both Christian morality and Christian religion. I am trying to get out into the open a subtle but dangerous mistake which

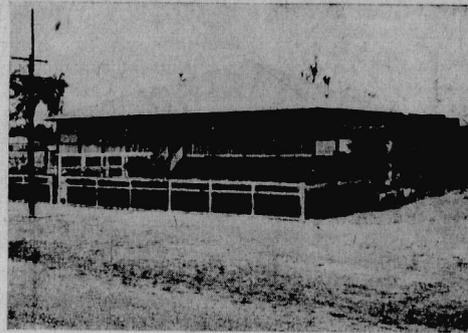
is the cause of a great deal of our moral confusion and weakness. Let us take an illustration; one that is rather dreadfully familiar nowadays. When you think of what happens in a concentration camp you can see that there are two clearly distinguishable sets of facts. First, certain people inflict every known form of torture on the bodies and minds of others. Second, those other people have to endure the torture. The first is evil; the second is suffering. Obviously the two are closely connected, but they are not identical: they are not instances of the same thing; and you wouldn't be five minutes inside a concentration camp without knowing the difference.

As a matter of fact we all do recognise the difference. We show that by the quite different way in which we respond to the two sets of facts. The first set—the evil—arouses in us anger, condemnation, loathing, shame, the desire to punish; the second set—the suffering—awakens pity, horror, sympathy, often admiration for the way in which the victims endure it. No doubt we don't always stop to sort out the two: we lump the whole thing together as beastly, horrible. But when we do reflect on our feelings, we find, I think you will agree, that we do make this clear distinction inside.

Now with that clue in our minds let us look a little more closely at these two things, evil and suffering, in order to understand better the true character of each, and the relation between them, and the difference between them. When you reflect on the frame of mind which makes the agents of the Gestapo do what they do, you can see certain things quite clearly. Evil is not unreal; it is a dreadful reality. Evil is not merely negative, the absence of some other quality. I am quite prepared to believe that there is a noticeable absence of goodwill in Dachau. But I am not prepared to believe that the inmates would think that that was a very adequate description of the atmosphere which prevails there. Evil is not just a survival of some primitive instinct; it is not just living on a level that we ought to have outgrown; it is a deliberate throw-back to a level which men have outgrown. It isn't simply being a barbarian, which you cannot help if you happen to be born one; it is "going barbarian", reverting to type, which is a very different matter. Evil is the wilful choice and act of men who can distinguish and choose between a higher and a lower course of action. It is deliberate, responsible, culpable. It is the expression of an evil will; it springs from evil, it is evil; it breeds evil. It is just plain bad. You cannot call it anything else.

Now look at suffering. Like evil it is real enough. I don't fancy that the theory that suffering does not really exist, that it is only an illusion, gets much of a hearing inside a concentration camp. The victims have seen through that pernicious nonsense. And again, like evil, it is not just negative, the absence of happiness. Anyone who has suffered, whether in body or mind, knows that it is positive enough. But it is not just bad in the sense in which evil is. If

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you think for a moment, you will realise that again we do draw some quite clear distinctions in our minds. Some suffering we do call bad, because it so clearly springs from an evil will—the suffering of an ill-treated child for instance. Some of it we cannot really call bad, the suffering which a surgeon may have to cause by an operation. There is nothing evil then. Some of it we almost call good; at any rate we realise that it is part of an activity which we admire—the hardships endured by men who climb Everest or protect a North Atlantic convoy. When we are honest, we all know that there are elements of suffering in our own lives without which our characters would have been the poorer.

Now, do you begin to see why that question which I put to you at the beginning is so enormously important? Which is the real enemy, suffering or evil? Which of these two is the thing that really destroys the good in life? Which of the two is the thing that has got to be fought to the last ditch? Take an illustration. We all of us find ourselves from time to time in situations in which we have to choose between either bearing a bit of suffering, maybe unpopularity, misunderstanding, even persecution, maybe loss and hardship, or making some one concession to evil, in cowardice or dishonesty or compromising with truth. When it comes to the pinch, which do we regard as the real enemy? Or, if you like to put it the other way round, which do we feel we must hang on to at all costs: our comfort or our conscience?

"THIS IS RIGHT"—OR "THIS IS CONVENIENT"?

What is true in individual cases is true also on the large scale. The same choice

presents itself over and over again in social legislation, in planning for reconstruction. Don't think I am denying the need for that; don't think I am saying that it is not a good thing. What I said last week about social survey, "Our Towns" ("Oxford University Press"), will, I hope, have made clear what I feel about our responsibility in that matter. What I am trying to do is to point out a subtle danger which is always present in this whole business of planning for social betterment. It is the danger of failing to ask ourselves this same question: "Which is the real enemy?"—failing even to realise that there is such a question to be asked. It is the danger of assuming that whatever causes hardship, discomfort, inconvenience, is evil, and therefore that whatever gives comfort, security, prosperity, is good.

In our heart of hearts I believe we all know that that is a false assumption. We know that dirt and disease and undernourishment are indeed bad things, but we know that they are not the real root of the trouble; beneath them there lies the poison of greed, callousness, irresponsibility, which is the cause of most of them and which has got to be eradicated before we can have any guarantee that our fine new order will ever come into being, or will last very long if it does. That old familiar cynical remark, "You can't change human nature" is a detestable lie; but at least it shows that men know very well what is the thing that needs to be changed. They know very well that at bottom it is the evil, not the suffering, that is the real thing to be fought.—"The Listener."

"He submits to be seen thro' a microscope who suffers himself to be caught in a fit of passion."

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PERSONAL.

Rev. Ian Shevill, B.A., has been appointed organising secretary of the A.B.M. for Queensland.

Rev. O. T. Cordell, of C.M.S., Tanganyika, is acting as locum tenens of St. Martin's, Kensington, N.S.W.

On August 10, the Rev. L. L. Nash, M.A., B.D., was instituted as rector of the parish of St. George's, Battery Point with St. Peter's, Sandy Bay, by the Bishop of Tasmania, assisted by the Archdeacon of Hobart.

On August 3, Barbara Bethune Adams passed to the Higher Life. She was the youngest daughter of the late Canon Edward Patten and the late Barbara Adams. By her death the parish of St. John Baptist, Goulburn Street, Hobart, and the Church as a whole, has lost a very devoted worker and worshipper.

The G.O.C. of the Australian New Guinea Administrative Unit, Major-General Basil M. Morris, was hauled from a burning plane by his native chauffeur recently. General Morris was on an inspection tour, accompanied by his A.D.C., Lieut. F. A. Franklin, his chauffeur, Constable Kol, of Manus Island, and his personal servant, Nou of Hanuabada, Moresby. Squally cross-winds were blowing across the Cape Gloucester airstrip, and a sudden 30-mile an hour gust struck the plane as it was about to land. Disregarding a bleeding gash in his head and the flames, Constable Kol climbed on to the top of the fuselage, put his hands under the general's armpits and hauled him bodily out, badly torn muscles and ligaments in the left arm. General Basil Morris is a son of the late Mr. William Morris, for many years Registrar of the Diocese of Melbourne. The general's mother was a step daughter of that venerated Sydney ecclesiastic, the late Dean Cowper.

Archdeacon Roscoe Wilson, who has intimated that he is resigning from Holy Trinity, Kew (Vic.), on October 31, has obtained a house in Kew, and will continue to act as Archdeacon.

Rev. Canon T. C. Hammond, Principal of Moore College, Sydney, visited Brisbane and preached at South Brisbane and Toowong on August 20. During the week he took part in a convention for the deepening of the spiritual life.

On August 4 last, in St. John's Church, Wagga Wagga, N.S.W., Archdeacon S. T. Best solemnised the marriage of Sergeant Grace Marion (W.A.A.A.F.), only child of the Rev. H. Hampden Hobart and Mrs. Hobart, of St. Alban's Rectory, Muswellbrook, N.S.W., to Corporal John Monash (R.A.A.F.) eldest son of the late Mr. David Stuart Gow and Mrs. Gow, of Chatswood.

The King has approved the appointment of the Rev. Robert Milton Hay, M.A., B.D., honorary canon of Christ Church, Oxford, and rector of Taplow, to the Suffragan Bishopric of Buckingham, in succession to the Right Rev. Philip Herbert Eliot, M.A. The appointment was to take effect on the resignation of the present Bishop on September 1.

Mrs. W. H. Johnson, wife of the Bishop of Ballarat (Vic.), has returned to her home after four weeks spent in hospital.

Rev. E. A. Gray, deacon of Coolgardie (W.A.), was ordained by the Bishop of Kalgoorlie, Dr. Elsey, on August 27.

The marriage of Rev. R. McCulloch, rector of Islington (N.S.W.), to Miss Delma Hardy, of Lindsay Street, Hamilton, took place in St. Peter's Church, Hamilton, on August 26. The Bishop of Newcastle, Rt. Rev. Francis de Witt Batty, assisted by the rector, Canon K. S. Single, and Canon Williamson, rector of West Maitland, officiated. Canon Williamson is the bride's uncle.

The Rev. C. B. Hannah, who has been a missionary in China since 1906, has returned to Australia. He passed through Sydney last week on his way to Melbourne to stay with Mr. H. J. Hannah, his brother, a well-known evangelical churchman of that city.

A number of well-known Church people have recently received news of relatives who are prisoners of war in Malaya.

We regret to hear that the Rev. F. Kellett, M.A., died last month at Southwark Vicarage, Hampshire, England. His latter ministry was in the Diocese of Sydney.

Mr. C. S. Wilson, ex-Missioner of Hong Kong, will be the guest speaker at the regular monthly meeting of the Protestant Action Society in Anderson Hall (4th floor), 399 George Street, Sydney, at 8 p.m. sharp. Mr. Wilson escaped from Hong Kong just prior to the entry of the Japanese. All are welcome.

LUCY M. ARMSTRONG.

Miss Lucy M. Armstrong passed away on September 4, 1944, and was laid to rest in the family grave at Rookwood Church of England Cemetery, on September 6.

Miss Armstrong spent most of her life in the service of Missions, Church and Charity. She came of a breed which has done much for Evangelical Protestantism and Christianity. Both her father and mother were strong supporters of the Church.

Her father, Robert Montgomery Armstrong, was of an old family in Northern Ireland. He had in him the blood of the Fighting Montgomery, on his mother's side, and all the staunch Protestantism, which belongs to the North, bred in his bones. He was a well-known man of business in Australia and was a vigorous leader of the laity, both inside and out of Synod, until his death. He did much to shape and preserve the Evangelical ideals of the great and grand old Church of England in this country, and nobly his daughter followed after him in what she did in the parish of St. Andrew's, Summer Hill, which lived so much in her heart. For thirty-two years Miss Armstrong was secretary of the Church Missionary League of her parish, and for long a member of the Central Committee.

Whatever there was that had good, and God, in it, she was ready to do her part to the limit of her capacity. She was generous to a degree, and there are many who have memory of her continued kindly acts.

Miss Armstrong was known throughout the diocese, and in the mission field abroad, and she was universally beloved. She lived her life fully in the service of her Master, and we know that it is the one regret of the numbers who knew her so well in that parish that she was unable to spend her later years there.

Her end came suddenly, indeed, one would say beautifully. Without pain, she closed her eyes in life, then—crossing the brief intervening bridge of death—she opened them in the presence of the Master she had served so long and so well. How we might all pray for a similarly gentle and glorious transition.

It was not my good fortune to know her intimately. I count that my loss, but I know much of her work, and I can only say on behalf of you who were her friends, and who loved her deeply: Farewell, faithful one, "until the day break, and the shadows flee away. Enter thou into the joy of the Lord."—Communicated.



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ALEXANDRIA

TO AUSTRALIAN CHURCHMEN

The Training of Candidates for the Ministry.

The Importance of the Question.

There has been a good deal of discussion regarding the training of candidates for the ministry of late. Like all such discussions there is a tendency to exaggeration which needs to be curbed. Former candidates for the ministry were not altogether untrained. Nor have they wholly failed in the great task to which they set themselves.

But when all due allowance is made for the excessive enthusiasm of modern advocates of change, the importance of the subject must be apparent to all.

There has been a world upheaval of amazing strength during the last five years. Victory is now in sight. But after the war there will be a great work to do in laying again the foundations of moral and spiritual life. We expect rightly that the ministry will play a major part in carrying out this work. It is necessary that we have men fully qualified to undertake the task.

The First Requirement.

It cannot be too earnestly emphasized that the first and all essential equipment for the minister of the Gospel is a living, personal faith in Jesus Christ our Lord. The history of the past gives us much guidance on this point. Whenever the spiritual life of the community becomes low and faint there is grave danger that the evil may enter the ranks of the ministry. It did so in the eighteenth century when the new theories of the philosophers invaded the sanctuary and made in the end the Church a mere symbol for cold and conventional morality. When we are told that men need to be abreast of the times, we must take this danger into account. Men may be mere mouthpieces of popular conceptions and may degrade the office of the Church.

We have not noticed any particular emphasis on this aspect of the ministry. There should be a careful selection of men who have given clear evidence of their Divine calling. Here at once difficulties arise. Boards of Selection will be accused of rejecting "a most excellent young man" because of some theological prejudice or some other unworthy reason. This difficulty must be faced and met. In the old

days students entered a University and even a Theological College with no guarantee that they would find acceptance for the ministry at the conclusion of their course. Now there is an implied understanding. Indeed in many instances Bishops finance students during the years of preparation. The need for close scrutiny becomes more imperative as the link between the Bishops and the Theological College is more firmly forged. This is an aspect that demands much more attention than it has received hitherto.

The Danger of Regimentation.

In the older days, and particularly in the Old Country, there was a very large measure of freedom in the choice of candidates for the ministry. It is not sufficiently realised that Theological Colleges for Anglicans are a comparatively recent institution. It was argued, no doubt with cogency, that men needed guidance in the devotional life and the inculcation of habits of discipline. The whole body of Church people accepted the new conditions. But no system as yet devised by human beings is without its drawbacks. The close association of men and the constant pressure of a very limited range of ideas tended to create sectional interests and to develop individual expression. The multiplication of Theological Colleges of a particular colour, Kelham, Mirfield, St. John's, Highbury, Clifton, offers in itself an indication of this danger. How are the requirements of devotion to be met without the evil so rampant in Jesuit institutions of almost complete repression of the individual type? This is a problem that needs careful thought.

A Particular Danger.

We are the more impressed by this side of the question because of the letter of the Archbishop of Melbourne in the August number of "The Church of England Messenger." His Grace writes:—"After twelve months' consideration (the Bishops in Victoria) have decided to act together as a Province in the selection, training and placement of all future candidates for ordination . . . there will be only one authority in Victoria to whom candidates may apply." The advan-

tage of this scheme in pooling resources of money may or may not be apparent. But are there no disadvantages in this pooling resources of men? We notice that the selection of candidates is reserved to the Bishops and to them only and that the training and placement of all candidates is also in their hands. This runs counter to the old provision envisaged in Canon XXXIII. "We do ordain, that henceforth no person shall be admitted into sacred orders except he shall at that time exhibit to the bishop, of whom he desireth imposition of hands, a presentation of himself to some ecclesiastical preferment then void in that Diocese." In accordance with this provision the right of selection amongst the prospective ordinands rested with the incumbent. It rested with the bishop to satisfy himself that the candidate "could render an account of his faith in Latin" and had a testimonial of good life and conversation. No doubt changing times demand change in customs, but we confess to a certain measure of trepidation at this continual infringement of incumbents' rights in the interest of an ever-increasing episcopal control.

If there is only one College in a Province and all the bishops are united in a solid phalanx to provide alike for the selection, training and placement of men, there is very little if any choice left to the incumbent. The danger of patterns of Diocesan or Provincial clericalism with the gradual elimination of all who do not conform is being brought sensibly nearer by these proposed reforms.

The Significance of This Movement.

We would like to be assured that this new movement is not another flank attack on the Evangelical position. Ridley College was founded and endowed by Evangelical money. The present Archbishop of Melbourne is himself a witness to the early days of Ridley and to the opposition which it encountered. He was told there was no room for him in the ministry because he came from Ridley College. Now there is an effort to subordinate the particular genius of the College to the needs of the Province. We are aware of a growing spirit of hostility to the Evangelical position as it has been interpreted in England and here. The regimentation of all colleges seems to be the last effort to destroy its distinctive witness. Moore College is the oldest and largest theological college in connection with the Anglican Church. Its historic position and its

undoubted contributions to the cause of theological education did not prevent the Bishops of the Dioceses in New South Wales from setting up a rival establishment. There was then no thought of pooling resources of men and money. Why this new anxiety in Victoria? We would like some information.

THE APOSTOLIC SUCCESSION IN THE LIGHT OF ST. PAUL.

In many parts of the Christian world discussion with a view to the Reunion of a divided Christendom have been going on for many years. These discussions have revealed that underlying our superficial differences there is a substantial and encouraging measure of agreement on fundamental matters. For instance the Section of the Edinburgh Conference 1937 which dealt with "The Grace of our Lord Jesus Christ" declared "there is in connection with this subject no ground for maintaining division between churches." If, however, a large measure of agreement has been reached it is clear that there are also points of disagreement and surprisingly enough the point of sharpest cleavage is merely the Apostolic Succession! As this seems to be the biggest stumbling block it behoves us all to give the matter careful attention in all its aspects. The object of this article is to examine one aspect only, the commissioning of St. Paul, for if this great Apostle should be out of the "Apostolic Succession" then the advocates of a rigid theory of succession are in serious plight indeed.

Let us look first of all at the account of Ananias' visit in Acts 9. Ananias came to restore sight to the blind convert and he says Acts 9.17, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." In view of his words of Acts 22, 14-15, it is possible that Ananias regarded his action as something in the nature of what we would call an ordination. In support of this could be urged the fact that there is nothing else in the records that could be construed as ordination and there is no other laying on of hands on St. Paul except that in Acts 13, 3, which seems to be by way of setting the Apostle apart for a particular task. As God honoured the words of His servant by restoring Saul's sight, it is a fair inference that the second part of Ananias' saying was also fulfilled and

that the future Apostle there and then received the Holy Ghost. This is important for there are no grounds for thinking Ananias to have been an Apostle; he is described simply as "a certain disciple."

Nor is it possible to maintain that St. Paul might subsequently have been commissioned by the Apostles. In the Epistle to the Galatians he vigorously asserts his independence of the Twelve and says that after his conversion, Gal. 1.16-17, "immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them that were Apostles before me." This hardly seems the attitude of a man seeking admission to a ministry at the Apostles' hands. St. Paul then proceeds to list his connection with the Apostles and his list is of necessity complete — otherwise his argument falls to the ground. Three years later then he went up to Jerusalem, Gal. 1.18, to "see" Cephas. It is a desperate expedient of exegesis to construe this as an ordination. St. Paul definitely states that he saw none of the other Apostles save James the Lord's brother, and there is no hint of an ordination here.

In the second chapter of Galatians he continues his story and points out that it was fourteen years before his next contact with the Twelve. Nor can this visit have been for the purpose of ordination, firstly, because by then he had already exercised a considerable ministry; and secondly, he expressly says, Gal. 2.6, "they who seemed to be somewhat . . . added nothing to me."

St. Paul's whole purpose in recapitulating his connection with the earlier Apostles is to show that his ministry was inspired of God and that he owed nothing "to them which were apostles before me." His list of contacts with the Twelve must necessarily be complete else his whole argument falls to the ground. Yet as we have seen on none of the occasions listed is there the slightest hint of an ordination. Indeed, if he had at any time received ordination at the hands of any of the other Apostles it seems difficult to imagine his writing, Gal. 1.15-20. The more closely we ponder the relevant passages the more certain does it become that St. Paul was never ordained by an Apostle.

But, of course, it can be argued that St. Paul was in no need of an Apostolic commission for he had seen Jesus on the Damascus road, and the Saviour Himself had commissioned him. But is not this to concede the whole point at issue? If St. Paul can be the re-

ipient of a Divine vision, who shall say that no one else can have a like vision and commission? Once it is admitted that there can be one individual called to a valid ministry outside a mechanical succession from the Twelve, a principle is established that the ministry has more to do with the Divine than the human commission and that in fact the Divine commission may be independent of any human commissioning. From this very important test case it would seem that as a matter of cold fact there has been an outstanding instance of an obviously inspired Minister outside the succession.

In this day it seems that there are many outside this historic ministry on whom God's blessing obviously rests. How can we deny then that God has made other exceptions than St. Paul. In fact, while we must be profoundly thankful for the contributions rendered by the Episcopal Churches, it is not clear that their contribution in any way exceeds that of the non-Episcopal communions. The facts of the present-day situation and the inferences drawn from a reverent and careful study of God's word surely lead us in the same direction, to a conclusion, namely, that the Ministry of the Holy Catholic Church is a much wider and broader ministry than that in narrow group.

YOUTH AND PUBLIC WORSHIP.

(A Broadcast by Bishop Pilcher.)

I have been asked to speak to you this evening on the subject of Youth and Public Worship.

Worship is one of the most important spiritual activities of our life. In order that our personalities may be refreshed and strengthened to meet the tasks and trials which we are called upon to face, it is necessary for us to go aside from the noise and hurry of life and in the quiet, place ourselves consciously in the presence of God.

Worship is of two kinds. Private and Public. We need continually to follow the example of the first disciples and to talk over with Jesus our difficulties, desires and problems. But we also need to take part in Public Worship where we meet with other Christians to seek the presence of God, to ask for forgiveness, to give Him thanks for all that He is in Himself and for all He has done for us men, and for our Salvation. To listen to His voice as He speaks to us in His Word and in conscience, and to ask "those things which are requisite and necessary as well for the body as the soul."

Public Worship is a real transaction with God. It is as we have said a matter of spiritual importance for the Christian. What qualities then with their outward expression does public worship demand from us the worshippers? I am going to suggest four: 1. Sincerity; 2. Reverence; 3. Naturalness; 4. Beauty.

1. SINCERITY.—If we are sincere our worship will have that very important thing—an atmosphere of sincerity. Anyone coming into our Church or place of meeting will become conscious that we are engaged in an act of spiritual meaning. In order to create this "atmosphere" there are certain things which must not be done. We must not come into Church as though we were attending a Social Function, spending the time before the Service in chatting with our friends. Nor will the organist play a voluntary of frivolous or light music.

Any music which is played must be conducive to devotion. I once heard an organist arrange for a baritone solo to be sung at a very solemn moment in a Service. It resembled the Soldiers' Chorus in Gounod's Faust. I need hardly say that the atmosphere of that particular Service was ruined. Nobody would believe that the congregation had met to take part in a vital spiritual transaction.

2. REVERENCE.—A well-known organist friend of mine used to say that the two great enemies of worship in these days were Noise and Hurry. It is impossible to realise the atmosphere of worship when the organist seems to think that he is not doing his duty unless he is playing with full organ all the time or when the choir think they are not making a proper contribution unless they are singing continually at the top of their voices. I know of a certain Church where a very large and beautiful organ had just been installed. The organist fortunately was a man who understood the proper use of music in worship. He played the new organ with reverence and restraint. As soon as the Service was over the heads of the congregation went to him and said, "We paid an enormous sum for that organ and want to hear it." The organist replied, "I am giving an organ recital on Wednesday night; so if you want to hear the organ come then." I am not, of course, suggesting that an organ must never be played loud or that the choir must never sing forte, but the use of power should be kept under restraint and only brought into play at the moment of climax, or when a full treatment is required for the character of the music.

Hurry is also an enemy of worship. Here again I do not imply that the service or the music should be dragged, but to gabble the words or rush through the music as though the most desirable thing in the world was to finish and get out of Church as soon as possible is obviously irreligious and is fatal to "atmosphere."

Another enemy of reverence is to treat the Service as though it were a concert. When you hear the minister give out a notice like this, "We shall now listen to our favourite soloist, Miss — — — She will render her well-known performance of such and such a song by such and such a composer," and then when the soloist turns toward the congregation and adopts the attitude of the concert platform, it is rather difficult to believe that we are in a sacred assembly, and that we are taking part in an act of worship.

3. NATURALNESS.—Our worship should be conducted in a manner that is absolutely natural and free from all affectation. People often complain of the parsonical voice and they rightly do so. The minister very often is an earnest man and believes that he is conducting the Service in an impressive manner if he puts on an unnatural voice, which he raises and drops in a way which he would never practise outside his Church, but which

he really believes to be effective within it. Of course the only result is that he makes the people think how funny he is and in so doing spoils the spirit of worship because he is directing the spirit of the people to himself instead of lifting it to God. So, too, in the reading of the Scriptures the reader often fails to be impressive in the right way, that is to say, by being perfectly natural. Those who have recently listened in to the Broadcast of "The Man Born to be King," arranged by the Australian Broadcasting Commission will have noticed how the speech of the various characters was always impressive because it was always so absolutely natural. They knew how to use the art of "emphasis" and "pause" as every normal speaker does when speaking naturally. It would be an extremely good thing, if all those who have to conduct public worship would at one time or other of their lives sit at the feet of masters of drama. Such would teach them not how to be "dramatic" but how to secure impressiveness by being absolutely natural.

There is another thing to be remembered if we are to be natural in our Service. The human mind is only capable of giving concentrated attention for a limited period of time. If therefore we are to be natural we are not to prolong our service to the point of weariness and exhaustion. How often we hear prayers of such a length that towards the end the thought uppermost in our minds is "How I wish the dear man would stop." A wise old Greek writer of the classical age once said, "How much more the half is than the whole." This paradox is certainly true of many religious services.

4. BEAUTY.—If our religious music is to achieve its main object, namely, to dispose people to the spirit of worship, it must, of course, be beautiful. This means that those responsible for music will only choose the best. This does not mean that that which is chosen will be difficult of performance. Many of the most beautiful things are sublimely simple. Choirs and organists should understand this great central truth. How far more useful it would be for a choir to sing some simple and lovely hymn tune well, than to attempt an elaborate and noisy anthem far above their powers.

Hymns form an important part of our worship. The words should be strong and uplifting and sincere; not mawkish and sentimental. A hymn that used sometimes to be sung begins with the words "O Paradise, O Paradise, It's weary waiting here." But if the Minister had added that an executioner was waiting just outside the Church, and would be quite willing to oblige members of the congregation who so desired with a quick despatch, there would scarcely be a rush of volunteers to take advantage of the offer. The tunes of our hymns also should be beautiful and strong. Recently there has been a great awakening in the English speaking world as to the need of our people learning and singing the right kind of hymn tune. Such tunes have recently been gathered in large numbers from the treasury of the past, from national tunes and from the works of gifted modern composers. The folk tunes of the British Isles, hymn tunes from our own Elizabethan period, Genevan Psalm tunes, German chorales, French church tunes, and other sources have been explored and their treasures made available for use in the better modern hymn books. Australia suffers from the misfortune of largely using hymn books compiled half a century ago before the Movement was initiated. It is sincerely to be hoped that

this great lack before long will be remedied.

So we end by recurring to our title "Youth and Public Worship." If we are to build an Australia worthy of our past heritage, worthy of those who have laid down their lives that we might live, and worthy of our Christian calling, this great achievement must be carried through by our youth. And our Youth can only live lives of strength and of beauty and of service if those lives are refreshed by those vital periods of worship in which either alone or with our brethren we seek the strength and refreshment and poise which comes from spiritual contact with the living God.

CHURCH UNION IN SOUTH INDIA.

Another step forward in the movement towards Church Union in South India seems to have been taken. An agreement has been reached on a method whereby unification of ministers might be achieved. The following is the agreement reached by the Bishops, Clergy and Laity of the Anglican Communion in South India:

We, the Bishops, Clergy and Laity of the Anglican Communion in India, Burma, and Ceylon assembled in Council at Nagpur, have been burdened with a sense of frustration, as we have considered the failure of twenty-five years of effort to bring union to divided Christians in South India. But in this Session, there has been given to us a new vision of the unity of Christ's people, and new hope as to the means by which that unity can be achieved. It has been laid upon us that we are still depending too much on human contrivance and that we must learn to trust more fully in God's creative power to do new things, and to give to His Church that unity which is according to His will.

We and those with whom we desire to unite are all one as members of the Body of Christ by faith in the redemption which God has wrought through His only-begotten Son Jesus Christ; but so long as we remain out of Communion with one another, we are all defective in spiritual power. This is true in a special way of the ordained ministry; the ministries of all separated Communion are by the fact of separation imperfect and limited in authority. As a result of this defect, the witness of us all to Christ is seriously compromised, and the work of setting forward God's purpose for the redemption of all mankind is grievously hindered.

We acknowledge that in the past we have failed in manifold ways to forward the work of reconciliation. For

these sins of the past, we earnestly repent and desire to atone; and we desire to express that repentance not only in words but in action. We believe that when separated Communion come together, their ministries should be united by a solemn act of humility and re-dedication, in which, through the mutual laying-on of hands with prayer, they seek the enrichment of all those ministries.

If this method of achieving a united ministry commends itself to the mind and conscience of the Churches, those of us who are ordained ministers, Bishops and Presbyters, desire to present ourselves to those duly authorised in the other Communion which are seeking to restore the unity of the Body of Christ, that we may receive through the laying-on of hands with prayer the spiritual endowment which in separation from them we lack. We would earnestly commend this suggestion to our own Communion, and to all those in other Communion who sincerely desire the union of the faithful, asking them to consider whether this step is the will of God for us, and whether we may hope by this means to be brought nearer to that perfect reconciliation and union which we all earnestly desire.

(This suggested eirenicon is by way of what is termed "Supplemental Ordination"; which has the advantage of a frank recognition of the present limitation under which all ministries are impaired, and suggests no invalidity in the orders of other bodies.)

CORRESPONDENCE.

"GIVING GOD A CHANCE."

(To the Editor, "Church Record.")

Dear Sir,

I was very glad to see in a recent issue an advertisement drawing attention to the late Jack Creagh's book "Give God A Chance."

All who have read this book have been fascinated by its compelling testimony. The late Mr. Creagh had been "through the mill," and he knew what he was talking about. He knew that Jesus Christ can save to the uttermost. His life was a burning and a shining witness to this fact. It is a book everyone should read.

Yours sincerely,

BERNARD C. JUDD.

C.S.O.M.

(To the Editor, "Church Record.")

Dear Sir,

Through your columns I wish to ask the Director of the Christian Social Order Move-

ment to state for the information of Churchmen what facts he relied upon in stating, in a letter of appeal for funds, dated April, 1944, and intended for wide publication, that the C.S.O.M. is "the official agency of our Church in all matters pertaining to Post-War Reconstruction." I also ask the Director for what reason he voted or spoke against the inclusion of a loyalty pledge in the Constitution of the National Youth Association. I also ask the Director whether he used meetings or publications of the C.S.O.M. to advocate the "Yes" vote at the recent Referendum, or whether he otherwise advocated it.

I believe that churchmen who are asked to support the C.S.O.M. are entitled to know the facts about these matters.

Yours faithfully,

J. R. L. Johnstone, LL.B.

The Rectory, Beecroft.

August 24, 1944.

BOOKS.

"Thoughts for To-day," by Kenneth Henderson, M.A. (Melb.), B.Litt. (Oxon), author of "Khaki and Cassock," etc. Published by the Clarendon Publishing Company, Sydney.

Kenneth Henderson is well-known as a member of the A.C.S.M., a journalist, and formerly better known as a padre in the last war. We are intrigued with his chosen motto, a quotation from William Wordsworth:

"Authentic tidings of invisible things: Of ebb and flow, and ever during power;

And central peace subsisting at the heart Of endless agitation."

For at the heart of it there is a faith well-founded and bringing certitude amidst a world of doubt, a faith in a personal Saviour God.

"In this little book," we are told, "the author has set forth, in the plainest possible words, the leading ideas of a group of thinkers, who can help us in our present plight." The author makes the staggering claim that those thinkers are men who have "the most valuable, the most clarifying revelations for us in the present ferment of our souls."

The ordinary man for whom these articles are intended will be rather surprised at the names of these "inspired" masters: Benjamin Jowett, Bosanquet, Von Hugel, Dean Inge, Miquel de Imamano, MacMurray, Bergson, Carrel, Dracker, Berdyaev, Maritain, and Rheinhold Niebuhr, all men from a human point of view, of great intellectual power; but our readers will hardly swallow the suggestion that their inspired revelation of truth is in the same category as that of Christ, or even a St. John or St. Paul.

But apart from these impossible claims for his heroes the vignettes that Mr. Henderson has painted are full of interest, and information, and we specially like the sketch of Von Hugel, the Roman mystic.

"There is a mode of presenting that adds great value to anything."

A.C.R. PUBLISHING FUND.

The Management Committee acknowledges with grateful appreciation the following amounts:—Mr. W. E. Toms, 12/-; Mr. H. A. Shaw, 12/-.

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THE MIRACLE OF THE PRAYER BOOK.

The Archbishop of Sydney, in the current issue of his Diocesan Magazine, draws attention to a useful extract from the "Times" Literary Supplement eulogising the Book of Common Prayer. Dr. Mowll gives this interesting introduction:

"My attention has been drawn to an article on the Prayer Book which appeared in recent months in the Literary Supplement to the London 'Times.' Extracts from this article appear elsewhere in the present number of the Magazine. They are well worth reading. It is well to remember that our Book of 'Common' Prayer was intended to express not only the religious life of the period in which it was compiled, but that of subsequent ages. For nearly 400 years it has taught the nation how to pray, and has done so with a beauty of language, a balance of statement and an inspired conception of devotional life which make it, next to the English Bible, the greatest book in the English language, and the greatest contributory source to the spiritual life of the English-speaking world. If some of its words are regarded to-day as obsolete, that is no more than an indication of the degree to which we have neglected it. If its prayers are regarded as insufficient to express what we feel and need, it is only because we have failed to grasp the extent to which all that we want is covered in its pages. Explanation may be needed, both of language and thought; but in this respect the Prayer Book is no different from the Bible itself and other masterpieces of English literature. It would greatly help the spiritual life of our people if sermons were, with some degree of regularity, preached in one or other portions of the Book, showing, when necessary, the meaning of words, the beauty of structure, and, above all, the use and value as a devotional manual. As to the use of the Prayer Book in the services of the Church, I am afraid that veneration and love for it have not been helpful by that rapid, monotonous reading which is all too prevalent, and which cannot help giving the impression that haste and time-saving are of more importance than reverence; that the form of prayer suffices without its spirit."

(Extract from "The Times.")

"The miracle of the Prayer Book, if allowed to speak in its own order plainly, is that it speaks both timelessly and to the occasion; and there can be no Englishman who hears the psalm, the last for the evening"—Ps. 23, fourth day of the month—"but will cast his mind back to another June four years ago, and, seeing now upon what a threshold we stand, wonder. So it was, in the past, when the peril was not of nations—the words of the Prayer Book would often pass us by, almost unheeded, a splendour of accustomed sound, and men would say that the words must be simplified for children or that the petitions must be adapted to modern needs; then, suddenly, because it had not been changed, because every phrase in it was a familiar emblem, the Prayer Book, in our greatest need, would speak, as it were a voice within us, of that darkness in which we were lost and that light which we had forgotten.

"The leaders of the Church know their own flock. We are not qualified by their

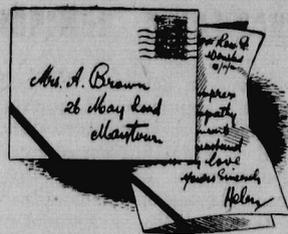
experience to judge the needs of a modern congregation, but it is surprising that it should ever have been thought necessary to add, in time of war, special petitions of the Litany. It is wonderfully comprehensive. One would venture to say that there is no human need, spiritual or temporal, that is not remembered in it. The word 'all' rings through it like a bell. 'All that are in danger . . . all that travel by land or by water . . . all sick persons and young children . . . all prisoners and captives . . . and that are desolate and oppressed.' Nothing and no one is forgotten. Everyone in the congregation may hear prayer for that one being on earth who lies nearest his heart. And the supreme consolation of history is there, for we have heard with our ears, and our fathers have declared unto us, the noble words that thou didst in their days, and in the old time before them . . . O Lord, arise, help us, and deliver us for thine honour.' It is all said. It was written yesterday, to-day and to-morrow. As the necessities of men change, and from youth to age or from generation to generation their joys and sufferings alter their forms and names, the words of the Litany open to include them.

"In the past, in the days of childhood and youth, the village church was by many of us taken for granted. The disadvantage of so regarding it is evident to all active Christians, but what may not be so evident is that those of us who were then, and perhaps still are, casual or neglectful nevertheless received from the Church—even from the building and the associations of it—more than we knew, as we received from the lanes and the hills, from the quiet of our own homes, and from the company of men of unanxious spirit, more than at that time we dreamed that we were receiving. This, it may be thought, is to take a very low view of the Church, but it is not really so; it is only to say that, perhaps in spite of ourselves, it was part of our spiritual upbringing, and so remains, for all our neglect of it, a part of our spiritual tradition. Whether this is true of the latest generation is extremely doubtful, though they are often more actively Christian than ourselves, and the doubt constitutes one of the major problems of the Church and of the community.

"We, who were little children at the turn of the century and were, so to speak, founded in the last years of tranquility, have seen the tower of civilisation begin to 'lean.' It is Mrs. Wolf's phrase, and in her essay, 'The Leaning Tower,' she analysed the tendencies of what she called 'the leaning-tower writers'—of those whose youth lay between wars, and were, born and educated in the leaning tower, and whose vision was conditioned by it.

"Their tendency, as she describes it, was to see things 'not altogether upside-down, but, slanting, sidelong.' Their sensations were of 'discomfort, pity for themselves, anger against society'; 'the bleat of the scapegoat (she says) sounds loud in their work, and the whimper of the schoolboy crying, 'Please, sir, it was the other fellow, not me.'"

"And to-day these men in turn have their successors, in whose work the scapegoat seldom bleats. The tower still leans perilously, but they have learned how to correct that distortion of vision which seemed inevitable ten years ago. One of the means of correction which they have chosen is a fresh seeking for religious assurance, and the point to be made here is that this seeking is fresh, is deliberate and valuable because it



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is deliberate, but is extremely seldom a part of an inherited spiritual tradition. To those of us whose early years, at any rate, were firm in that tradition these very young men may appear sometimes to have the rawness of converts, but their light may for that reason be the more penetrating. To them we may appear, in our association of the village church, with woods and meadows and country people and the language of the Prayer Book, to be almost pagans, or, worse, indifferentists. But in truth we are very far from being indifferent, and there is a not impassable bridge over that gulf of confusion which opened between wars.

"If the Church can preserve and keep it open, she will perform a new and great service to the Christian civilisation of England, for it is not in the nature of the English that their Christianity should be either rigidly doctrinal or merely what may be called a religion of ethic and practice and sentiment. It is, above all else, an assertion of absolute as distinct from utilitarian values, but it is an assertion also of the efficacy of those values in the conduct of ordinary existence. Of all that condition of life which gave stability and peace to our childhood, a condition which few after us have known, the village and the church in the village and the service in the church alone remain; and it may be that the village is going. That the English look again to their Church in their hour of stress is, even if it be as yet no more than this, a looking for their continuity, their peace of mind, the very pivot of the wheel on which their fortune revolves. And the centre of a wheel is still."

Learn to hope that:—

All instincts immature,
All purposes insure
All I can never be,
All men ignore in me
This I am worth to God.

CHURCHMAN'S REMINDER.

"A thousand liveried angels lackey (Chastity)."—Milton.

"And angels ministered unto Him."—Mark 1.13.

September.

21—Thursday. St. Matthew's Day.

24—16th Sunday after Trinity. The reference in the Collect to the Church asks that it may be governed and preserved both outwardly and inwardly. How apt churchmen are to forget that the Church is continually needful of a Reformation, and of our share of responsibility in both these directions. We are often used to answer our own prayers.

29—Friday. St. Michael's and All Angel's Day. A beautiful but neglected day, as is the truth regarding God's ministering spirits. Perhaps classic artistry has rather spoilt our imagination. Perhaps science, with its almost limitless atoms and agencies which Nature depends on, may teach us something here.

October.

1—17th Sunday after Trinity. "Prevent" is an old use of wording, meaning simply "to go before" with a view to aid, not to hinder. It is something to feel that God is just ahead of us in all we do that is according to His will.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

CHURCH FOR NORTH BRIGHTON.

KYEEMAGH FOUNDATION STONE.

An event of great importance to the residents of Kyeemagh took place on Thursday, 31st August, when the Archbishop of Sydney, Dr. Mowll, laid the foundation stone of the new church of St. Alphege.

There was a large gathering of parishioners.

The clergy present were Archdeacon Johnstone, Revs. Pitt-Owen, W. Siddens, W. Brice, A. Gerber, C. Steele, R. W. Hemming. Apologies were received from Revs. A. Reeves, R. D. N. Shelley, N. Gelding, W. Kennedy, T. Knox, W. E. Maltby.

The Archbishop conducted the service, assisted by Archdeacon Johnstone and the Vicar, Rev. W. T. Price. He then laid the foundation stone, the following words being used: "In the faith of Christ and with prayer for the blessing of God, I lay this foundation stone of a church to be called the Church of St. Alphege, in the Name of the Father, and of the Son and of the Holy Ghost. Amen."

In his address, the Archbishop said that the church was a gift from an anonymous donor. The only conditions laid down were that it should be called the Church of St. Alphege (after a martyred Archbishop of Canterbury, 1011 A.D.), and that the parishioners should furnish the church and pay for the land upon which it stood.

The Vicar said that the holy table, lectern, reading desk and communion rails had been promised by various parishioners, and that the sum of £80 was in hand towards the seats.

It is expected that the building will be completed and opened for public worship about the end of November.

THE SCOUT MOVEMENT.

The annual service for Church of England Scouts and Guides has been arranged for December 10, at 3 p.m. in the Cathedral. It is expected that the Archbishop will be the special preacher.

SUCCESSFUL FLOWER SHOW.

The Women's Guild of St. John's, Asquith, held a very successful Flower Show the other week. The exhibition of flowers and pot plants was really excellent and attracted a very large attendance, filling the hall beyond capacity. The show was opened by Mrs. G. T. Earp, wife of the rector, who complimented the ladies on their splendid effort. A sum of £26 was netted for the church funds.

C.M.S. ANNUAL SERMON AND MEETINGS.

The Venerable Archdeacon H. S. Begbie will preach the Annual C.M.S. Sermon in the Cathedral at 1.10 p.m. on Friday, September 22nd.

This will be followed by the annual business meeting of the C.M.S. of Australia and Tasmania at 2.15 p.m., then the meeting of the N.S.W. Branch at 3.00 p.m.

Both meetings will be held in the Cowper Room, Church House.

21st ANNIVERSARY DAY APPEAL.

An appeal was made for a large offering to reduce the debt on our church building, which stands at £3420. Special services were held throughout the day, and offerings amounted to over £230. The Archdeacon of Sydney, the Rev. S. M. Johnstone, M.A., preached at the morning service and supported the appeal being made that day. We thank all who gave so generously to the appeal, and also the Archdeacon for his very helpful message.

The opportunity still remains to those who did not come, or give that day to send a special donation towards our Church Building Fund.—(Gordon Parish Paper.)

SPECIAL SERVICES OF RENEWAL.

Throughout the month of October special services will be held at St. John's and in all the churches of the Diocese, with the object of arousing many apathetic people to the great challenge of the world situation to them and their faith.

The Rector has arranged Special Addresses at morning and evening services, which are designed to help and encourage all to recover a more vital faith in God; to strengthen and confirm those who are now interested in the Church and regular worshippers; to try and bring back to God and His Church many who have become careless or indifferent, or have fallen away altogether from church-going, prayer and the love of God.

In every parish there will be many who are not attracted by special services, and so make up their minds to stay away beforehand and have nothing to do with them. These services will be different.

It is a month of Devotional Services and Addresses aiming at opening our eyes to the treasures of life which are at our disposal through prayer and the Sacraments—the riches of the House of God.

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There are some people who attend Church who never really get to know God in any lovable, devout way. If we really know and love God as we ought to do, His worship and service are the happiness and strength of our lives, whether in our home, or business, or Church; without it life is a poor thing and ends in gloom and sometimes in despair.

Come and receive that spiritual blessing, teaching and help which I am sure God Himself desires that you should receive through the opportunity of these services.

Subject—"The Good News of God." Sunday mornings at 11 a.m.

Oct. 1—"The Gospel and Human Need." Oct. 8—"The Gift of Faith."

Oct. 15—"The Fact of Jesus Christ."

Oct. 22—"The Conquest of Evil."

Oct. 29—"The Purpose of God for You."

Sunday evenings at 7.30 p.m.—

Subject "The Faith of our Fathers."

Oct. 1—"Why God became Man."

Oct. 8—"How does the Death of Christ save us."

Oct. 15—"Is the Resurrection True?"

Oct. 22—"What the Holy Spirit means to us."

Oct. 29—"Why be a Christian?"

A question box will be placed in the Church, and any subject on which help is required will be dealt with at each service.

There is a special service for children each Sunday morning at 9.45.

Parents are specially urged to come themselves and bring the children.

"Only one way there is by which the load of coming ill may yet be turned to good—only one way, COME BACK TO GOD."—J. Oxenham.—Parish of Gordon.

THE LADIES' HOME MISSION UNION.

Can It Matter?

"I do not see that my helping, or not helping can make any difference."

Well, that may be. But some years ago, a little band of women thought that it might "Make a difference," if they did what they could.

A Difference in what? In the happiness of their own land and its people. For thousands were not, and are not happy with their lives cramped and miserable, spent in noisy streets, crowded together in small houses, or living one family in a single room, or in huge barrack like block dwellings, the gladness of life crushed out in the struggle for existence, all thought of better things trampled down by the evil around, how should they be happy?

Something must be done. So with cheerful willing hearts a few women set themselves to try and better things.

They would do what they could.

Others joined in the work of love, and as years have passed on, it has become no longer a little band, but a great host. The L.H.M.U. is helping the Home Mission Society in sending forth Deaconesses into the city and suburbs taking the good news of the grace of God into the homes and

hearts of the people. From many more parishes comes the call for just such workers and we need your help that they may be sent. Can it make no difference whether you help or not?

Pray for your fellow women who have so much to drag them down and so little to help them up. God alone knows how much your prayers may do, and one day we shall know. Let us help while we may. Let us do what we can.

Will You Join This Union?

For indeed it does make a difference whether you join or not; a difference to the Union, a difference to yourself; a difference to the Master who asks our service.

Meetings have been arranged for 4th Oct., at 2.30, at Woolwich, and also on the same day at St. Anne's, Ryde. The general secretary will be going to Woolwich, and the Rev. Gordon Smeed to Ryde. St. Mary's, Balmain, have arranged a meeting for Wednesday, 25th October. If you are living in any of these districts come along and hear something about the work.

PUBLIC SERVICE (N.S.W.) ANGLICAN FELLOWSHIP.

A Corporate Communion will be held in St. Andrew's Cathedral at 8.30 a.m. on Sunday, 1st October. All members are asked to attend this service.

The Annual General Meeting will be held at Bible House, Bathurst Street, Sydney, on Thursday, 28th September, at 7.45 p.m.

VICTORIA.

Diocese of Ballarat.

ORDINATION SERVICE.

The Bishop will hold an ordination service in Christ Church Cathedral to-day, St. Matthew's Day, September 21. The candidate will be Mr. Arnold Mott, who will be made a Deacon. The preacher will be the Sub-Dean, the Rev. D. I. M. Anthony, who was Mr. Nott's vicar at St. Stephen's at the time when Mr. Mott offered himself to the Bishop as a candidate for the ministry. The Epistle will be read by the present vicar of St. Stephen's, the Rev. L. U. Alley. The Gospel will be read by the candidate immediately he has been made a Deacon. Mr. Mott will be presented to the Bishop by the Archdeacon of Ballarat, Ven. J. Best, who, besides being Archdeacon of the diocese, has known the candidate since he was a boy.

QUEENSLAND.

Diocese of Brisbane.

OFFICIAL.

The following licenses have been issued:

The Rev. Alfred Stephen Jull, Hh.L., rector of St. Matthew's, Kilkivan.

The Rev. Reginald Frederick Ranwell, D.D., Th.L., vicar of St. Alban's, Gatton.

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A MIS-READING OF HISTORY.

Canon Colling's articles in the "Church Standard," recently on the "Catholic Revival" contained this statement: "The heroes of the Evangelical Revival suffered from an 'escapism' that their duty towards their neighbour partook more of philanthropy than a call to regenerate the social system."

The social conditions of the century were deplorable as everyone knows, judged by our standards to-day. But who roused the National conscience as to the conditions in factories, the small wages, the slavery on English soil?

The Church owes very little of the Catholic Movement in matters of social reform compared with the Evangelicals. There is no section of the Church that can show such a splendid record of Christian Socialism as that which boasts the names of Wilberforce, Buxton and Shaftesbury.

The Evangelical Revival put new zeal into English Religion. Conversion to God came first and the Sacraments and Social Reform naturally followed as it always does.

Newman's sermons never refer, even obliquely, to the real problems of the day, viz., Chartism, Irish Famine, Slavery and the like. The original Tractarians were without social realism and were taken up with matters of ritual, etc.

The few of them which are mentioned in the article came later. They failed, however, to make any popular appeal.

The Evangelicals showed a religious religious responsibility, a zeal for works of mercy, a level of saintliness in daily life rarely seen to-day. "Everything down to the minutest detail of action and speech was considered with reference to eternity. Money was regarded as a sacred trust and people with comfortable incomes kept their expenditure within narrow limits, that they might contribute more largely to objects which they held sacred.

People responded to their appeal by thronging their churches. There were huge Communion Services in the industrial areas, sometimes 2000 communicated at one service! These amazing sacramental gatherings showed that the Evangelical leaders in our Church were thorough-going Prayer Book churchmen but not sacerdotalists.

For deep piety, fellowship, wide culture and social service there were none who surpassed them. To say they suffered from "escapism" well, God forbid!

CLERICUS.

AUSTRALIAN V.C.'S.

Australia leads Empire nations in Victoria Cross awards in the present war. Eighty-five Victoria Crosses, the highest recognition for gallantry in action, have already been won, 31 by men from the Dominions and India. Of 50 V.C.'s won by army personnel, 26 have gone to Dominion or Indian soldiers, 24 to members of the British Army. Australians, with 11, were awarded the highest number in the Empire armies, while Indians are next, with seven; New Zealanders, five; Canadians, three and South Africans, one. Of 17 V.C.'s awarded to members of the air forces, three went to Australians and two to New Zealanders. The remainder have been to members of British air crews. All the 18 naval V.C.'s went to Royal Navy personnel. ("Sentinel.")

CURRENT TOPICS.

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

HUMANISM v. CHRISTIANITY.

In March of this year Professor Gilbert Murray delivered his Conway Memorial Lecture on "Myths and Ethics, or Humanism and the World's Need." The author is not only a superb scholar but also an international statesman, whose outstanding qualities were sought in the now discredited League of Nations.

He is distressed by the "unreason that has been invading religion in the contemporary world." He thinks humanity and truth have both gone from the modern world as witnessed in the present war and the methods employed by Fascism and Communism.

He also discredits much which the Church teaches as fact in her Creeds. The Virgin Birth of Jesus, His crucifixion under Pontius Pilate, His physical resurrection, all are described as Dogmas, which are Fiction, not Fact! They are not the essentials of the Christian Faith. He claims that the Christian Ethic can be practised without the acceptance of the Christian dogmas.

But Professor J. A. K. Thompson, M.A., who was chairman at the lecture, has replied as follows: "A religion which bases itself upon a supernatural revelation of truth claims an authority which transcends any that can be drawn from human reason. This does not mean that it is contrary to reason or even that it can safely dispense with reasoned argument. This is orthodox Christian teaching, and it is only in an age which has witnessed a sort of concerted attack upon the validity of reason, that it seems necessary to recall a fact that was admitted by Calvin as much as by St. Thomas Aquinas." Christians profess to know what Professor Murray says is beyond man's knowledge. Who is right?

Christian spiritual experience is a gift from God and cannot be measured by human reason. There is a good deal of humanity and truth still in the world, and where else shall we find it but in the Christian Church, St. Paul was a first-rate philosopher and could say with certainty, "I know in whom I have believed." Or like St. John, "That which was from the beginning, which we have looked upon and our hands have handled, of the Word of Life, declare we unto you." The Christ of History and the Christ of experience, is the same loving Master who for us men and for our salvation came down from Heaven and was incarnate.

MOSCOW v. ROME.

There passed away in May last a man of unflinching courage and patriotic statesmanship in Russia, the Patriarch Sergei, of the Orthodox Church of Russia. He had to face a good deal of misunderstanding in trying to restore the ancient Orthodox Church in Soviet Russia. His last utterance challenged once again the Roman Church to justify the claim of the Pope to be the Vicar of Christ; since it is on this claim that the Roman Church bases its age-long endeavours to undermine the authority of the Greek Orthodox Church and alienate its adherents by establishing Latin Patriarchates in the very heart of its great sister communion.

Patriarch Sergei asked, "Does the Vicar of Christ exist in the Church?" He replies

emphatically "No." The Gospel teaches us that our Lord Jesus Christ when He ascended had no thought whatever of handing over His Church to the care of anyone else. Christ and His Church are one and renders the existence of an intermediary Vicar of Christ on earth altogether inconceivable.

He has sent His Apostles and their successors, that they may preach the Gospel, and lead the faithful. The Patriarch utters a warning against placing too much confidence in the temporal and material organisation of the Church. He is clearly content to render unto the Soviet "Caesar the things that are Caesar's."

Both the papers, "Investia" and the "Church Bulletin" deny the rumours that there has been any "concordat" between Moscow and the Vatican.

To the Roman claim that the Popes are Vicars of Christ, the Orthodox Church has never bowed. As a consequence it has suffered much from the hands of the Papacy. The Papacy is Totalitarian in the most absolute sense; in a world striving for freedom—political, social, economic and religious—this last challenge of the Patriarch Sergei must be renewed until "the usurper" yields to the claims of Christian love and freedom.

If such a surrender on the part of Papacy be regarded as outside the bounds of possibility, then other forces, at no distant date, will assuredly secure a surrender of Papal claims and extirpate the policies of political intrigue which these claims foment. Italy or Spain will never become a free Democracy until they repudiate the Roman Catholic claims of domination. The Papacy by allying itself with Fascism has discredited any right to sympathy by freedom loving people. The verdict of history will be against her.

BASIC CHRISTIANITY.

The well known Modernist, Dr. H. D. A. Major, has written a little book with the above title? He seeks, like Professor Gilbert Murray, to free the Church from the "old Dogmas" expressed in the Creeds and finds the basis of his "new orthodoxy" in the Sermon on the Mount and the Lord's Prayer. He says: to reach the "masses" we must present an up-to-date gospel. There is little reference to the Atonement and the Substitution of the Saviour for the sins of the world! It shows the need of a thorough grounding in the meaning of the Cross and Passion of our Lord who died for the sins of the world, as expressed in the New Testament.

ARMY RELIGION.

Dr. H. Wilson, Bishop of Chelmsford, spoke recently in London at a meeting of the Christian Evidence Society and said the Churches were up against a great mass of ignorance and unbelief. He did not believe that the people "deep down" in their hearts were very religious. We had a "vague" sentimental humanism based on a "vague" theism, that "somewhere there is a God and all will be right in the end." He did not believe in the popular talk that our soldiers and sailors were simply bursting with repressed religion. The Chaplain General replied by quoting letters from Chaplains at the front who say the men show a practical Christian faith by kindness and brotherly love for one another and will always "help a pal" in difficulties.

If the people are ignorant of spiritual realities it is largely due to the failure of

early training in our homes; the small place the teaching of religion in our schools and in the appalling disregard for Christian worship.

Children who receive little spiritual and moral teaching at home and perhaps even less (with some exceptions) at school, have contributed to the "mass of ignorance and unbelief" of which the Bishop speaks.

The religious situation is depressing to-day, but the future will be bright, if professing Christians will take themselves to task and allow the Creator Spirit to lead along new lines of progressive thought and action.

CHRISTIAN EXPANSION.

The Archbishop of Canterbury said recently that while half of the ministry of the Church is to bring the challenge of Christ to this person or that as separate individuals, the other half is to implant into the general culture of the social organisation of our age the spirit of the Gospel.

The vital part of the evangelisation of the future must be to win for Christ not only separate persons who constitute these centres of social power, but the centres themselves, in their total character. How is this to be done? By planting "cells" of Christian people who work there and make sure to make their faith contagious. This will mean discipline, courage, power.

The Gospel must be entrusted to a group of people rather than to the keeping of separate people completely in isolation. This method of cellular expansion from within the social unit will be watched with interest. It will not be easy.

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Bishop Houghton, director of the China Inland Mission, is expected to arrive in Australia early in December. He has been invited to speak at the Upwey and Katoomba Conventions.

A CORONATION.

Bishop Chambers, in his quarterly paper, writes:—

"Since last writing to you the Coronation of the new Chief of Bugufi has taken place. It was a truly thrilling experience. As you will remember, Daudi Balamba, the young 22-year-old Chief of Bugufi, a real Christian, sent a request to me to come and crown him. To my knowledge no such request had ever been made before anywhere in Tanganyika. Ten years ago, we went to Bugufi to preach the Gospel in spite of Daudi's father, a confirmed heathen, declaring he would not let us in, and later on threatening to kill one of our missionaries. We set to work with an antagonistic atmosphere from the Chief, but Daudi came to School. He learned to love the Truth, and he surrendered to Christ as Lord and Master. The father has now been deposed by the Government and Daudi, a Christian, has taken his place. Little did we anticipate such an event, and his advisers are none other than our former School boys, trained at Katoke. His Prime Minister was one of our first pupils there. I informed the Provincial Commissioner of the Lake Province in which Bugufi is situated, of Daudi's request, and my desire. His suggestion was that as there were still many heathen in Bugufi, and a considerable number of Roman Catholics the coronation should take place before the whole community. A special Service was held in the Bugufi Church on the morning of the Coronation Day at which two Government Officers were present in full official dress. The King was invested with his royal robe—a beautiful blue and gold-braided garment—and received a Bible as a guide for wise judgment and sound teaching. All the symbols of his office were placed on the Holy Table and were blessed one by one as I handed them back to an honoured old man of the tribe to be presented to the Chief before all his people in the afternoon. There was the rod of judgment, a spear to drive away the enemy, a shield to guard them from attack, a heavy leaden weight, symbolic of the responsibility of his office, a porcelain cup and a crown lined with goat-skin. It was wonderful how the Ante-Communion Service with the Ten Commandments lent itself to such an occasion. The Chief's mother and the Queen — also a Christian, from

Ruanda—were most royal in their bearing throughout the whole day.

"At the afternoon function the King took his Coronation Bible and placed it in front of him on the table so that all could see what he valued most as he sat on the Coronation Chair. Into the courtyard of the specially erected pavilion came wave after wave of dancing Africans clad in leopard skins, making wild gesticulations with their arms and spears. After the tribesmen had paid their homage, a kneeling figure in a long flowing robe approached the Chief. It was the old schoolboy, now Prime Minister, who had been chosen to place the crown upon the Chief's head, as well as to present the various symbols of office with appropriate words.

"After the ceremony the Chief entertained us all most sumptuously at tea. As we came away I was glad to notice the enthusiasm of one of our teachers who was taking the opportunity of preaching the Gospel to the arge crowd. Next day I baptised the newborn babe of the Chief, and so established the reigning family there, as a real Christian home. As I think of the past ten years and the ups and downs of Bugufi, with the antagonism and hostility of the old Chief, I can only sing the Te Deum in grateful acknowledgment of what God hath wrought. Truly the Lord has been working with us, and He has confirmed His Word with this unmistakable sign of a Christian Chief reigning in Bugufi. Such a miracle could not have taken place without your help and support. You can indeed rejoice with us."

SPECIAL PSALMS AND LESSONS.

September 24, 16th Sunday after Trinity.

M.: Jer. v 1-19; Luke xi 1-28; or 2 Tim. ii 1-iii 7; Psalms 86, 87.

E.: Jer. v 20 or vii 1-25; John viii 12-30; or Eph. v 22-vi 9; Psalms 90, 91.

October 1, 17th Sunday after Trinity.

M.: Jer. xvii 5-14; Luke xi 29, or 1 Pet. i 1-21. Psalms 92, 93.

E.: Jer. xviii 1-17 or xxii 1-19; John viii 31 or Eph. vi 10; Psalms 100, 101, 102.

October 8, 18th Sunday after Trinity.

M.: Jer. xxvi; Luke xii 1-34; or 1 Pet. i 22-ii 10. Psalm 103.

E.: Jer. xxx 1-3, 10-22 or xxxi 1-20; John xiii; or 1 John i 1-ii 11. Psalm 107.

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