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## CHRISTMAS NUMBER

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

# THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

7, No. 26—New Series.

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### The Episcopal Conference at Cheltenham, Victoria.



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Christmas and New Year Greetings to all our Readers.



## A CHRISTMAS MESSAGE FROM PALESTINE.

(The following Christmas Message was given by the late Bishop in Jerusalem, the Rt. Rev. G. F. Graham Brown.)

Nineteen forty-one was the first year that the people of Palestine were taxed according to their income. The ordinance under which this has been promulgated provides for the returns to be made by post and does not compel people, as the decree of Caesar Augustus did, to proceed each to his own city and enrol for the purpose of taxation. Two thousand years ago Joseph and Mary obeyed Caesar's decree to travel from Nazareth to Bethlehem. There the Prince of Peace was born. To-day men and women who are enrolled in the cause of righteousness, justice, truth, plan to visit this Christmas the same Bethlehem. They will come from every continent, and from homes that are free and from homes of people seeking freedom. They will come from ships of the Mediterranean, from the Eighth and the Ninth British Armies, from air squadrons, from nursing services, from auxiliary units of men and women, from the ranks of welfare workers, numbered in hundreds in this area. With the local residents will be these representatives of the British Commonwealth of Nations, of America, and of their allies of tortured Europe such as, for example, the choir of Polish refugee children. At the first Christmas through the darkness, which then, as now, was symbolical of the powers of evil, there shined a great light. Men had ever been seeking it. "Those that walked in darkness saw a great light," said the prophet. This light was the Light of the World. To-day the pilgrims to Bethlehem find black-out regulations. Inside the cave the electric light and candles will be the token of One in whom was light and the life was the light of men: a light which not even the revival of paganism can black-out from men of understanding and goodwill. These pilgrims who, like the first worshippers, are conscious of darkness outside will rejoice in this light. The mother of our Lord came in the spirit of obedience—"Be it unto me according to Thy word." The shepherds on duty were entrusted with the glad tidings and came. The wise men after their journey from the ends of the world found the desire of all nations. All rejoice in the choir of the heavenly army singing peace as only those who have waged holy warfare can sing. The song of the angels is the proclamation, and the celestial brightness is the sign of the truce to come. The Name of Jesus gives an assurance of the possibility of a righteous treaty, for "He shall save His people from their sins." Its terms are the Gospel. The high contracting parties are the Heavenly Father and all humanity, to whom He offers in His Son the fullness of salvation, "the very bond of peace." It is a reconciliation made between heaven and earth, between God and man. Within seven days of the nativity Simeon and Anna recognised this at the presentation of our Lord in the Temple, and ever since then those who travel to Bethlehem in person or in spirit repeat Simeon's song on seeing the child: "Lord, mine eyes have seen Thy salvation," and worship Him who both revealed the things which belong to our peace, and is Himself our peace. The powers that to-day seek to destroy those things that belong to our peace, and is Himself our peace, and is Himself our peace. The

powers that to-day seek to destroy those things that belong to our peace may learn the parable from the ruined palace and the tomb of Herod, who attempted to kill the Prince of Peace. From Bethlehem, to which our pilgrims are bound, can be seen Herodium, or Frank Mountain, and on its flattened top, hollowed out from the crater which flamed up for a brief space and was extinguished, are found the desolate ruins of the once magnificent palace of the Herod, who was called "the Great," who murdered the innocents. To-day its crumbling masonry is the home of lizards and jackals; while nearby at the cave, where the Christ Church was born, Christians from the ends of the earth, joyful and triumphant, come to sing His praises and adore Him.

## "THE MESSIAH."

(By the Rev. Dundas Harford, M.A.)

"And I saw a strong angel coming down out of heaven; . . . and he had in his hand a little book open" (Rev. 10: 1, 2).

"And the seventh angel sounded, and there followed great voices in heaven, and they said, 'The kingdom of this world is become the kingdom of our Lord and of His Christ, and He shall reign for ever and ever. . . . King of kings, and Lord of lords. Hallelujah'" (Rev. 11: 15ff).

There you have the little and the great. The little book open, and the Hallelujah Chorus. Do you know who wrote the chorus? "Yes," you may say, "of course! It was Handel!" In one sense, yes! In another, no! The music, of course by Handel; but not the words. They were chosen, as Mr. Newman Flower wrote in the "Radio Times," four years ago thus:—"The words of 'Messiah,' which are selections from the Bible . . . were selected by a half-starved curate named Poley, . . . employed as a secretary by a rich friend of Handel. Handel had written much secular music; and London had turned him down. 'Messiah' was the outcome of the most torturing period in Handel's life. . . . His purse was empty, his health failing. . . . He retired to his house in Brook Street, a broken man." But "man's extremity is God's opportunity." So it may be that Handel's broken heart came the memory of words from Isaiah, which just met his need:—"Comfort ye, comfort ye my people, saith your God" (Isaiah 40: 1). And I like to imagine that he sat down before his little harpsichord; and into his mind there came the music which is for us for all time linked with those words of Isaiah. And, singing them over to himself, comfort found its way into his soul.

And then perhaps the first inspiration for "Messiah" seized upon his mind and heart; and he felt called to do what he could to bring the same comfort into other hearts, and to write some greater music than he had ever yet put to words in a sacred Cantata to the name of the world's Messiah.

But he remembered a little friend of his—a "half-starved curate," who was not a great man, but a good one, and ever so fond of his Bible, and full of the words that told the way of pardon and of comfort. So Handel got hold of him, and told him the idea of what he wanted. Perhaps he said that the words should fall into three parts, each adding some new messages of the way of comfort through redemption.

And the little man went away and prayed

for help and guidance; and then picked out passages from Old and New Testaments, which carried on the message which had come to Handel. And first he found passages largely from Isaiah, leading up to the Incarnation. "For unto us a Child is born, unto us a Son is given."

Then in the second part the theme of redemption is carried further: "Behold the Lamb of God that taketh away the sin of the world." And again, "Surely He hath borne our griefs, and carried our sorrows; . . . and with His stripes we are healed."

And he might have been preparing for just such a time as to-day: "Why do the nations so furiously rage together, and why do the people imagine a vain thing?" And then the scornful words: "Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel."

And it was a stroke of genius to end this second part here with the words of the Hallelujah Chorus: "King of kings, and Lord of lords."

We cannot pause more than a moment over the opening and closing passages which the poor curate chose for the third part: they both strike the dominant theme of Redemption: "I know that my Redeemer liveth"; and "Worthy is the Lamb that was slain, and hath redeemed us to God by His blood."

Then, as soon as ever he could finish his choices, the little man wrote them out, and we may well use of him the first passage of our text, and say that he came to Handel, "and he had in his hand a little book open."

I like to think of the little man with the book open coming to the great man with the great mind and with inspired genius in music. Then see Handel looking rapidly over the little book of written words. His heart warms within him. He seizes upon great sheets of manuscript, ruled for music and for words, and welds the two together in perfect harmony. And we are told that he gave himself, body and soul, to the work, till he had composed and written out the music for the script of the "Messiah" in no more than twenty-four days, little more than a week for each part. He seems to have gone almost without food or rest, and to have spent the whole time in a state of rapturous enthusiasm. I hope the B.B.C. will give us much of it during the Christmas season.

So thank God for the great man Handel, and thank God for the little man Poley with the little book of the Bible open in his hand!

## The Incarnation

Love came down at Christmas,  
Love all lovely, Love Divine,  
Love came down at Christmas,  
Stars and angels gave the sign.

Worship we the Godhead,  
Love Incarnate, Love Divine,  
Worship we our Jesus,  
But whereof for sacred sign?

Love shall be our token,  
Love be yours and love be mine,  
Love to God and all men,  
Love for plea and gift and sign.

—Christina Rossetti.

## Christmas Day Prayer

"O God, who makest us glad with the yearly remembrance of the birth of Thy only Son Jesus Christ: Grant that, as we joyfully receive Him for our Redeemer, so we may with sure confidence behold Him who shall come to be our judge, who lieth and reigneth with Thee and the Holy Ghost, our God, world without end." Amen.

## Noel

Noel!

A Child is born

This winter night;

No cot for Him,

No bright,

Warm room,

Only an ox, an ass,

In stable's gloom,

Adoring Him;

A star's gay light

To tell—

While angels sing

Noel!

Noel!

Noel!

—Stanley Stokes.

## NOTES AND COMMENTS.

The four weeks of Advent before Christmas Day prepare us for the celebration of the coming of Christmas, God into human life in the stable at Bethlehem. But our Christmas this year will be more shadowed than ever. It seems, on the face of it, rather absurd to be singing the Angels' Song while the world is more or less being laid waste by war and gripped with fear and suffering.

What does the coming of Jesus Christ into the world mean for us? We can dispense with secondary and non-essential features of the Christmas celebration, but the primary purpose stands out all the more clearly. With the tragedies already accomplished; the sorrows already wrought; and the many homes made desolate, we cannot but be restrained in our attitude towards the Festival. It is the sanctity of the home that modern war seems to invade most of all, for Christmas is the great Festival of Home.

In Christmas we recognise God's decisive act in coming from heaven. He is not aloof or remote or indifferent to our human life; but active, living near to us, bringing courage, hope and love with the Christmas message. The Angels' Song was not stifled at the beginning and it cannot be stifled now.

The social conditions of Palestine then are very much like our own to-day. Peoples were suffering alien domination, subjected to a Roman Dictator. They were regimented and subject to Imperial decrees. Indeed Joseph and Mary went from Nazareth to Bethlehem to register for the census. There had been a long history of wars. There were desperate men eager to throw off the Roman yoke. Over against the cauldron of seething passions and contending enmities, the Angels' Song first rang out.

The Birth of Jesus was followed by the Massacre of the Innocents, necessitating the flight into Egypt. In spite of all this, Christ came to birth.

To-day we can look back and realise what has happened. Where is Imperial Rome, or the Herods and petty princelings? They are small figures in the alcove of some historical gallery, but the Angels' Song still remains the hope of the world.

Christ came "in the fulness of time"—the great decisive moment in all history. With Him came all the redeeming love of God for the souls of men. It was the will of the Father that Christ should come, and ever since we have had a wonderful and powerful ally in our struggle against evil.

Christmas teaches us that God identifies Himself with man. We know He knows and cares and understands. We are assured of the ultimate triumph of goodness over evil and of order over chaos; because at Christmas God came to His earth.

There have been many Herods who have tried to kill the Saviour of men. They have tried to limit His power, diminish His authority, annihilate the Church, and destroy His kingdom. But the Angels' Song still remains and Christ is still our Guardian and Saviour. "The weakness of God is stronger than men."

We shall see that the will and purpose of God will still triumph. We must trust God's Message and find a place for the Angels' Message in our hearts. This must be the Christmas response of all peace loving people.

Confirming the affirmation in our notes of last issue on the value of the home, we read that at the Home Life. Annual Conference of the Victorian State Schools' Committees' Association in a discussion on the increase of truancy, it was stated that "the breaking down of home life" was the real cause of truancy. There is a deep and growing concern over the necessary neglect of children where the mothers are employed in work outside of their homes for wartime and other purposes. The children and the nation are going to pay a heavy price for the neglect of the home which is thoughtlessly encouraged by the temptation of increased incomes and wartime necessity. Christian women, at any rate, should be carefully re-considering the whole question of this outside work in reference to their first duty to the children entrusted to their care by God.

We were glad to note that the above mentioned conference decided to urge upon the Government the necessity for the teaching of Scripture as a matter of school routine.

The Prime Minister of the Union of South Africa is confessedly a great statesman, a great Imperialist and a loyal subject and friend of the British nation. Years ago now, at the time of what we used to call "The Great War," he gave utterance to a fine appreciation of the then reigning sovereign, King George V., wondering whether the people of England realised the greatness of their privilege in having a king of such gracious and great personality. In October last, addressing a loyal gathering in the Guild Hall, London, he paid another great tribute to London, the nation and its royal leader. General Smuts said:—

"You are to-day a prouder City than ever before in your long history. Not only your own citizens, but freedom-loving people throughout the whole world, are proud of London, of this historic and impregnable citadel of freedom. You bear your honourable scars of war. This famous Guildhall itself bears its wounds, its war honours upon it. But proudly you stand. London stands four-square as a monument to man's free spirit in the hour of fiery trial. So may it stand for ever."

"As the city, so stands the nation, united as never before in loyal devotion round the King and Queen, who in this crisis of fate are not only the centre of national unity, but also noble exemplars of devotion to public duty, exemplars of the spirit of service and sacrifice to the whole nation, the Empire, and the Commonwealth."



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In the course of a great speech on the progress of the War, the General passed under review the Great Challenge. played and gave Russia a just and generous appreciation. But, preserving a true sense of proportion, General Smuts said:—

"But our high sense of Russia's service should not make us depreciate our own contribution and make us think less of it in comparison. From El Alamein onwards we of the British Commonwealth have done things on the battle front which will stand comparison with the contributions of any of our allies."

He then went on to indicate the greatness of the task ahead. The salvage task in Europe constituted a deep call to humanity. "The most pitiable human situations will face us when the blessed "Cease Fire" is sounded at the end of the war." He said:—

"It will be vain to think of the world's economic recovery unless that deeper call of humanity is answered. Our very claim to be a Christian civilisation will lay the heaviest duty on us. The Good Samaritans will also be the best citizens. Whatever our reparation policy after this war will be it will at least begin with this essential work of international relief and reclamation, on which the return of the world to better economic and social conditions will depend."

"We have reached that stage when the issue has to be squarely joined with the earlier, darker rule of force, and aggression—war as an instrument of national policy—has to be finally abjured. Its roots go deep into the past, and even into the structure of our modern society, composed as it is of national sovereign States. But, even so, the time has come for it to go. Let us make up our minds that it shall go, that no false pride of independent nationhood, of isolated sovereignties, shall defeat the great hope and vision of a peaceful ordered human society, steadily moving forward to the attainment of the high social and spiritual ideals which have been the inspiration of the greatest spirits of our race.

"Let it be our will and firm resolve that this war shall be the last. On that basis alone of an unshakable determination can the future organisation for security become effective. Only the will to peace can make our machinery for security function properly. So long as the essential will to peace is there, it will not be difficult to establish the machinery; without the will the way will not be found. The Atlantic Charter already contains the sketch of our future blue-print of security, and our rich and bitter experience will enable us to complete the picture. In that will alone can be our peace, the peace which leads to the consummation of all we have longed for and fought for in the struggles of our race. Let the greatest war in human history become the prelude to the great peace. To make it such would be the greatest glory of our age and its noblest bequest to the generations to come.

"The Times," commenting on the speech, said: "He has touched upon the greatest political problem of our time, and there is no statesman whose proposals for its solution will command a more attentive hearing."

It is claimed that "the missions to the native races of Canada are the glory of the Anglican Church." Contrary to popular belief, it is said, the Indians are not a dying race, and it is no longer true that the White-man is driving them out of existence. The Indian population is increasing at the rate of two per cent. of their numbers each year.

This is an excellent example for Australia.

The potentialities of mission boys in Northern Australia are far-reaching.

Everyone who gets to know them witnesses to their resourcefulness in meeting new situations. Several years ago the mission car, an ancient Ford, had to cross some rivulets running fast and deep across the road from the Groote Eylandt station to the seaplane base. Four native lads conceived the idea of lifting the front wheels and engine sufficiently clear of the water by means of a pole to enable the missionary to drive the car through the torrent. On the same trip, meeting with a very fast but shallower torrent, the same four boys, wading on the lower side of the car, kept the vehicle from being forced off the road by the application of their shoulders to the chassis.

The latest specimen of their ingenuity was, recently, to replace the practically useless engine of the Irana with an engine from an old Dodge car and to fashion a new propeller out of a sheet of heavy scrap metal, this being rendered necessary because of the different direction of the working of the Dodge engine.

The present war has evoked the patriotic service of many of these men, and their records are not unworthy of the best of our Australian traditions, and have gained the sincere respect of the other men of our forces with whom they are associated.

The war is not an unmixed evil, and we are learning many lessons by which we hope the future of the world is going to benefit. Very probably one of these lessons will lead to a wiser regard for and treatment of our aboriginals, both full-blood and half-caste, when it is realised that they have feeling and abilities which may well lead to their full incorporation into our common life. Christian people should be more insistent for the rights of these people to the fullest opportunities and life to which they are entitled. There has been too much insistence on the

idea of the "child race," an idea which has led to repression and suspicion. To the Christian they are endowed with a personality sacred in the Lord's sight and in His will to be developed by love and confidence, and by the conviction that with us they are the Lord's children with a personality consecrated by the Incarnation, and redeemed by the Cross of Christ.

A leaflet has just come to hand from the Rev. Dr. A. Law, Th.Schol., the esteemed rector of St. John's, Toorak, Melbourne. The circumstances of this War, like the last, have given occasion to a sentimentalism which has led men in authority in the Church to outstrip that authority and to attempt to foist upon the Church of England a practice regarded by our Prayer Book Reformers as unscriptural and dangerous to the purity of belief in relation to God and His Word.

In 1928 the attempted revision of the Prayer Book was disallowed by the English Parliament because, amongst other vagaries of doctrine the proposed new Book contained Prayers for the Departed. Consequently that Book is not a legal formulary of the Church of England and has therefore no value as a standard of doctrine. Dr. Law, in his pamphlet, deals very clearly with the subject and shows how the proposed practice invalidates the certainty of the Christian hope in relation to those loved ones "who fall asleep in Jesus. Anyone wishing to possess the leaflet can get one from the author for the small price of three-pence.

The Premier of N.S.W. has replied in extenso to a telegram received from the Synod of the Methodist Church of Australia calling his attention to an article which appeared early in November in the "Sydney Morning Herald" concerning night-life in Sydney. Mr. McKell, in his reply, describes, on the advice of the Police Authorities, the article as "certainly not a true reflection of the night life of the city." He goes on to quote what he terms a responsible member of the squad engaged in patrolling the city as having expressed the view that "actually there is less drunkenness in Sydney at the present time than for many years past."

We imagine that many of our readers will experience a sense of shock



upon reading such a statement. No wonder the editor of "The Methodist" in referring to it says—

"We find our credulity taxed to the limit. We don't doubt the Premier's word, of course, but we are inclined to ask regarding his informant: 'Who did sin, this man or his parents, that he was born blind?' As a matter of fact, we have it on the authority of a member of the Police Force who has been in or about the city for a good many years that things were never worse in Sydney as far as intemperance and immorality are concerned than they are to-day. Judging by reports received from other competent witnesses the night-life of the city, whether better or worse than it used to be, is deplorable from the moral standpoint, and the wretched drink business is in no small measure responsible for its baseness."

When, after making such a statement, Mr. McKell assures the Synod "that the whole matter is being kept under close and constant review" by the Government, we feel that it is hopeless to look in that direction for any alleviation of the evil.

[We gratefully acknowledge the kindness of the Editor of the "Melbourne Argus" for the loan of our front page block and also that of Canon and Mrs. Murray in our last issue.]

### CHRISTMAS IN WAR-TIME.

(Richard Le Gallienne.)

And you in churches, praying this Christmas morn,  
Pray as you never prayed before that this may be  
The little war that brought the great world peace;  
Undazzled with its glorious infamy.  
O pray with all your hearts that war may cease.  
And who knows but that God may hear the prayer.  
So it may come about next Christmas Day  
That we shall hear the happy children play  
Gladly aloud, unmindful of the dead,  
And watch the lovers go  
To the old woods to find the mistletoe.  
But this year, children, if you needs must play,  
Play very softly, underneath your breath;  
Be happy softly, lovers, for great Death  
Makes England holy with sorrow this Christmas Day.  
Yet! in the old woods leave the mistletoe.  
And leave the holly for another year—  
Its berries are too red.

Archdeacon W. Barrett, of Tasmania, has gone to North Australia in order to visit the C.M.S. Stations. He is proceeding as far as Oenpelli Station, taking the Station at Groote Eylandt en route.

### A.C.R. PUBLISHING FUND.

The Management Committee acknowledges with grateful appreciation the following amounts:—Mrs. M. E. Taubman, £1/1/-; Anonymous, £2.

### THE WONDER OF THE BIRTH OF JESUS.

(Extract from a Sermon by Dean Church.)

What, indeed, are all the wonders that God had done before for His people, compared with this one, that God was made man, and dwelt amongst us? We sometimes speak as if the wonderful thing was, that He should come in such lowly guise, not as a great king and conqueror, but as a mere teacher of the people; that He should be so humble and without show, content with a poor man's lot and with the form of a servant, instead of appearing in the glory of the Messiah, or with the greatness of a prophet like Moses. We dwell on the humble lot of His mother, and on the manger, and the inn, and the swaddling clothes at Bethlehem, and on the carpenter's shop at Nazareth. It is very well to do so, if we thus make our hearts feel more really what our Lord and Master was when among us. But the wonder of all is the great fact itself, that HE DID become man at all. It is not so wonderful really that when He became man He also took with manhood poverty and obscurity and contempt and shame. For what is all that man thinks most about, all that he values most highly,—riches, and honour, and comfort, and pleasure,—in the sight of God most high? If He became man at all what would He care about such things as these? That He renounced all this, that He was poor, and despised, and humble, is but a light thing compared with the overwhelming marvel and mystery that God became man, and was made flesh for us. Who can imagine of this rightly? Who can fully take into his mind all that is meant and said in those few words, God became man?

Look at the world around you, and all that is in it,—all the countless millions of living souls that are in it, that have lived and died in it since it was first made: look up at the sky, and count the stars, and remember that each star is a world, and think who it is who made and upholds all these, and knows what is going on in every corner of them; and then imagine that Being, clothed in flesh, standing a man at your side. And think of Him, drawing human breath, fed by human food, speaking human words like yourself, being Him who at the very same moment keeps all these worlds in being, and who was in existence, perfect, all-wise, all-good, in an eternity with-

out beginning, long before those worlds were made. Take in that thought, fix your mind on it, try to get hold of something of its surpassing wonderfulness; and, after all, all other wonders will seem hardly worth naming; even the wonder of His lowliness and humiliation will seem but small compared with the wonder of His having been born man at all.

### SPECIAL PSALMS AND LESSONS.

#### December 25, Christmas Day.

M.: Isa. ix 2-7; Luke ii. 1-20; Psalms 19, 85.

E.: Isa. vii 10-14; I John iv 7; Psalm 132.

#### December 26, St. Stephen. 1st Sunday after Christmas.

M.: Gen. iv 1-10 or Isaiah xl 1-11; Acts vi or Luke ii 22-40 or Col. i 1-20; Psalms 2, 8.

E.: 2 Chron. xxiv 15-22 or Isa. xl 12 or xli 1-20; Acts vii 54-viii 4 or John x 1-10 or Phil. ii. 1-11; Psalms 45, 110, 113.

#### January 2, 2nd Sunday after Christmas

M.: Isa. xlii 1-16; Matt. vi 19 or Eph. i; Psalm 103.

E.: Isa. xliii 1-13 or xliii 14-xliv 5; Matt. vii 13-27 or I John iii; Psalm 104.

#### January 6, Epiphany of Our Lord.

M.: Isa. lx; Luke iii 15-22; Psalm 72.

E.: Isa. lxi; John ii 1-11; Psalms 96, 97, 117.

#### January 9, 1st Sunday after Epiphany.

M.: Isa. xlv 6; John i 19-34 or Eph. ii; Psalms 46, 47, 67.

E.: Isa. xlv or xlviii; John iv 1-42 or Col. i 21-ii 7; Psalm 18.

#### January 16, 2nd Sunday after Epiphany.

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

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

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### QUIET MOMENTS.

#### LOVE'S HIGHWAY.

"How very hard it is to be a Christian!" says Browning, and if part of being a Christian is the acceptance of the story of Bethlehem, then we add, "How very hard it is to believe in Christmas." If this Christmas Day dawns for us in comparative quietness broken only by the hum of some distant watcher in the skies, at least we can hardly be insensitive to the fact that our immunity has been purchased by a terrible massacre of innocents elsewhere. These are dark and fearful days, and the blackout is not only physical. There are many to scoff and say, "Since the fathers fell asleep, all things continue as they were from the beginning of the creation." For most people it does indeed need tremendous faith to believe in Christmas.

Perhaps we can see just how true that is, learn some new thing for ourselves, and widen our sympathies with other people if we think of the first person who was asked to believe in it. Do we remember? "The angel said unto her, Fear not, Mary; for thou has found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. . . . The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

It must have seemed so impossible, so bewildering, so unexpected, so completely beyond all understanding. We must remember that Mary came of a family and from a circle of those serious-minded, thoughtful people who were looking for God's promised reign. They desperately wanted peace on earth. Like multitudes in Europe to-day, they were longing for deliverance from the tyrant's yoke. There was widespread poverty and acute unemployment in the land. The coming king would surely change all that.

"They all were looking for a king  
(Mary like the rest)  
To slay their foes and lift them high;  
Then cam'st a tiny baby thing  
That made a woman cry."

Must it not have demanded tremendous faith to believe in the first Christmas? It meant for Mary committing herself in real hard testing to accept the fact that God's ways are not our ways. It meant for her a change of thought about God, just what we mean

by the word "conversion," a turning round of the mind and heart and will in a new direction. And it also meant in practice an acceptance of misunderstanding in her home circle, embarrassment, and a willingness to accept suffering which, for her mother-heart, could know no healing in this life. It meant a deep personal surrender—"And Mary said, Behold the handmaid of the Lord; be it unto me according to Thy word"—

and then came Christmas.

It still needs tremendous faith to believe in Christmas. We look out on our desperately stricken world. We are full of anxious hopes. We are looking in this direction and that for the divine solution to our problems. We do well to be concerned. We are right to be full of expectation. We should be eagerly preparing, in our minds at least, for the New Order. But as of old, the crucial question is, are we prepared for God to surprise us? There is no escape from the personal, practical implication of that question. Are we willing to be shown some unexpected will of God for ourselves? Are we prepared to accept a deeply personal challenge in our own home life, about the way we live, the way we work, our standards of thought and conduct? Are we prepared for the New Order to be born in us?

It will need tremendous faith to say, "Be it unto me according to Thy word." If we do—

then will come Christmas—  
a happy Christmas, even though it makes us cry.—The Record.

### LIFE'S COUPONLESS THINGS.

We don't need coupons for kindness; it's a joy we can share with all;  
And we don't need coupons for happiness—that's something each one can install.  
We don't need coupons for courage; it's a marvellous material for wear;  
It's rich and lovely, and shining, and it never gets threadbare.

We don't need coupons for sympathy, and that's something everyone needs;  
We don't need coupons for honesty, nor for straightforward deeds.  
We don't need coupons for mercy, and prayers are unrationed and free;  
And it's all these things that will help our hearts to meet any emergency.

We don't need coupons for laughter, and we don't need coupons for fun;  
We don't need coupons for neighbourliness, nor so many things under God's sun.  
We don't need coupons for love or faith, and so if our hearts are wise  
We'll use our coupons for plain existence, and God's free gifts we shall prize.  
—Anon.

### LIGHT FROM UGANDA.

(By an Officer from England, in the East African Pioneer Corps.)

On hot Sunday afternoons at home I used to put sticky pennies in the Sunday School "mishunny" box. The was an imitation thermometer on the wall with a red ribbon which was pulled up after each Sunday collection and which the superintendent, a tall, thin man in a black jacket and pin-stripe trousers, always hoped would reach £100 by the end of the year. It never did. I think in his heart he knew that it never would, but every January for forty years he started off full of jubilant hope. And every December he would say: "Never mind, sixty-two pounds (or fifty-three pounds) is quite good, and next year we will get the hundred."

All over England for fifty years faithful servants of Christ have been wheeling sticky pennies out of little boys to send missionaries to Uganda and other places. And perhaps the little boys have wondered why money should be sent out to take religion to those funny nigger men. Nigger men are always funny in books or on the cinema, unless they are faithful and pathetic in the sickliest manner possible.

#### With African Troops.

Then I grew up, and the war came, and I was suddenly dumped down as an Army officer with 300 of these comic niggers on whom I had inflicted my sticky pennies. And, once the first shock of the amazing blue-blackness of their faces had worn off, I found that the "comic" nigger of my insular snobbishness was a man of high calibre, with all the best human attributes; with dignity, humour, tolerance, courtesy, honesty, and a quiet composed tranquillity of demeanour that often made him look superior to his white "master." As for the blue-blackness, it soon came to seem as natural as whiteness in England. On my rare visits to Cairo, the pink-faced Europeans began to look as ludicrously mis-coloured to me as my Uganda blue-blacks once had done.

I was told on inquiry that the majority of the people in Uganda Protectorate had accepted Christianity. Remembering that ninety-eight per cent. of the people in England "accept" Christianity I was inclined to regard the figures as meaningless until, in the evening of a hot, tiring day, a lorry drove into our camp, and Padre "Bigfoot" arrived. Padre Bigfoot has spent twelve years in Uganda, and speaks not only Swahili, which is a sort of bastard tongue, which the "Ugandas" speak only under protest, but Luganda, which is the men's own tongue, the tongue of the village. Padre Bigfoot, too, speaks that more universal language which was invented on the Mount, the language of understanding and sympathy.

It was at that moment that I grasped the full significance of what my sticky pennies had done. The mills of God had slowly ground them down, together with the superintendent's pin-stripe trousers and the red ribbon on the white thermometer, and made of them this exquisite moment. As my black soldiers saw their friend it was as if lanterns were lighted inside their faces; smiles appeared of a different quality, smiles no longer defensive and respectful, but smiles of brotherhood.

Padre Bigfoot held a service in the recreation tent, and the very hymns that I had sung in Sunday Schools on those sticky



penny days rose in the desert twilight. I had in that moment a clearer vision of Christ than often comes in these clouded, dusty days of war. I seemed to see Him standing there with a quiet and gentle smile as if He were saying: "You see . . . I draw all men unto Me . . . You can burn My churches, you can mock Me with your wars. But always in the end My love is triumphant."

#### What Education Does.

I have often thought the power of money rather exaggerated. Now I am sure that one good missionary (and the "Ugandas" deserve only the best) is worth all the gold that was ever dug. But when I get back home I shall tell such of my friends as cannot go themselves to Uganda to send large parcels of gold. For gold can work the lesser miracles, though not such miracles as the smiles that greeted Padre Bigfoot. Gold cannot buy the spiritual essentials, but it can buy such things as education. The cost of giving a Uganda boy an education equivalent to a secondary education in England is at least twice his father's total income, taking an average of the country. "But the educated black is a vulgar caricature of a European." How many times I have been told that! It is a vicious and silly lie. Wise education cannot produce ugly results. There is not one of the 300 "Ugandas" in our Company who has ever seemed to me to be the worse for the education, varying greatly in degree, that he has had. Three men only, so far as I know, have had the equivalent of our secondary education. In each case they are second-generation or third-generation Christians. My old friend of the pin-stripe trousers was collecting sticky pennies for the conversion of Private Yowana Kagango's grandfather, in the year of Queen Victoria's jubilee. My own pennies perhaps help pay for schooling Yowana's father, and Yowana himself, the result of all this is no vulgar imitation of a white man. He reminds me of the best type of English secondary school-boy. Honest, clean, fond of games, meeting life confidently, he has a very clear idea of what Christian conduct should be. And with all this he retains the friendliness, the sense of community, and the tranquility of outlook that seems to me the best racial characteristic of the East African. The other two "highly-educated ones" are just as good. Pick out three British boys of the same educational standard, weigh quality against quality and virtue against virtue, and apart from the fact that the black man has not yet achieved the "water-closet" or the tablet press, you will find him equal to his white brother.

How deep does their religion go? It is difficult to assess spiritual depth, but "by their fruits ye shall know them." I remember a corporal who had to charge a man with stealing empty lemonade bottles. The man went to prison and the day he came out the corporal came to me and said: "I am so happy that X—has come to me and shaken my hand and told me that I am still his brother." He knew what we whites are so slow to grasp, that forgiveness is of the very essence of our faith.

Only just sometimes I am shocked by the ignorance of these black men. One weakness is a lack of appreciation of the insurmountable barriers that in our wisdom we have built between the Right Church (mine) and the Wrong Church (yours). Corporal Mark, for instance is a Roman Catholic. "I am a Protestant," I said, when I first met him. "It's the same Christ," said Corporal Mark.—From the C.M.S. Outlook.

#### UNIVERSAL WEEK OF PRAYER.

(Organised by the World's Evangelical Alliance since 1846)

FOR 1944

Sunday, January 2nd, to Sunday, January 9th, 1944 (inclusive).

Invitation to all who in every country and place call upon God in the Name of our Lord Jesus Christ.

Brothers and Sisters in Jesus Christ, Once more we invite the Christians of all nations to unite in prayer during the first week of January, 1944. Must it not be that the effectual fervent prayer of so many people will avail much in the world of today? Let us unite without doubt that God hears and answers prayer. We need to bring to Him the sorrows, the strife, the sin of all peoples, and to seek from Him the grace which is sufficient to meet all their needs.

Surely the Church of Christ was never more urgently called to its great task in the world than it is now. There has been a revival of ancient and cruel paganisms in forms worse than those of ancient days, bringing in their train the horrors with which we are only too familiar. All that we mean by the word "Christianity" is being attacked, and it must not only be defended, but spread until it includes the whole world. Moreover, in the last generation the Church has lost ground in most of the countries of the West, and that ground must be recovered—a stupendous undertaking. As we look forward into the future, we cannot be blind to the magnitude of the effort that will be needed to establish justice and truth, liberty and happiness, in this broken and tortured world.

It is right to rejoice in the plans that are being made to bring these things to pass, but planning is not enough. It has to be remembered that there have been many plans before, and they have been frustrated by the sin of man—his greed and evil ambition, his passions of hate and revenge. There is no certainty that such plans will succeed any more than they have done hitherto. A new world needs new men and women—men and women made new in Christ Jesus. That is the only hope for the future, and the Church is the custodian of that Gospel in which is the redemption of all mankind. To the proclamation of the Gospel in every land with a view to its operation in every relationship of human life, the Church is once more summoned in this great hour of destiny.

Let us then unite in prayer, that God will fulfil His promise to pour out His Spirit that in the experience of Revival through the Holy Spirit His Church may receive new power, and be His witness to all lands and peoples.

We are, your fellow-servants in Christ Jesus.

(Signed by British and Foreign representatives of the World's Evangelical Alliance by heads of Churches in Great Britain and other countries; and by official representatives of Bible and Missionary Societies, etc., with whose co-operation the programme is annually circulated and used throughout the world.)

We cannot live the way we have been living without having the kind of world we now have.

#### THE LATE MRS. E. CLAYDON.

On Sunday, December 5, there passed to her rest Mrs. Eleonore Claydon, widow of the late Canon Ernest Claydon, for many years Honorary General Secretary of the N.S.W. Branch of the Church Missionary Society. At the service held in St. Paul's, Wahroonga, prior to the interment, the rector, Rev. Kenneth Pain, M.A., spoke feelingly of the life of the friend who had been called to rest. Taking as his text those beautiful words from Isaiah 33: 17, "Thine eyes shall see the King in His beauty," the preacher said, "These words are taken as my text because they were so often repeated and treasured by Mrs. Claydon, and are a picture of what we believe is her experience at the present time."

"All those who had the personal acquaintance of Mrs. Claydon are fully aware of what it means to be acquainted with one of the saints of God."



"I first had this privilege when I became curate of St. Luke's, Concord, which was under the leadership of the late Canon Claydon, whose memory we all revere. There it was that I came under the spiritual influence of Mrs. Claydon. I was able to see something of what she was as a mother of a large family, and as a helpmate to a hard-working parish clergyman. The rectory was ever open to all, and hospitality was one of the marks of that home."

"Then after some years had passed, when retirement for both the Canon and Mrs. Claydon became necessary, the home was removed to Hunter's Hill. There the same welcome was given to all who were able to visit it. Latterly that same home, I say 'home' because although the house changed, the atmosphere that made the home did not change, she and her family removed to this parish. Here I can thank God for that fact. As a regular worshipper twice a Sunday and also as a constant attendant at the mid-week prayer services, Mrs. Claydon was never absent. Her presence in Church was an inspiration, because I believe that she always

preceded her worship with much prayer, and the preacher who knows that the members of his congregation are praying for him is always spiritually upheld, and their prayers act like a boomerang, for they themselves are blessed.

"Even when blindness afflicted her, her spirit was in no way saddened. She still took a lively interest in every good work. And although she could not now attend the various meetings which she was accustomed to do, and at which she always gave helpful and wise advice, her assistance was through the medium of prayer rather than through bodily presence, but was just as helpful, and perhaps even more so. Her influence was also felt further afield, for I can testify to that fact, because I know that many of our boys on Active Service are the better for her constant remembrance and for her gifts of the Daily Light."

"Then came the last eighteen months when she was struck with semi-consciousness. Even through all that period there were times when she made it known that her thoughts and prayers were for her loved ones and all their concerns. The very night before she died, when the Daily Light was being read to her, which was the passage of the Book of Job, when she heard the words, 'O that I had wings like a dove! for I would fly away and be at rest,' Mrs. Claydon made definite signs that she understood their meaning. How soon they were to be realised for her!"

"We sorrow for her death, but what is her gain is our loss, for we rejoice to know that God has taken her to be with Him. We sympathise with her loved ones who are left behind, but there is this consolation that they have no regrets, and all we can do is to thank God for the influence of such a life as that of Mrs. Claydon's."

Many old friends of the family were at St. Paul's that morning, among them some who had had the privilege of association with the late Canon and Mrs. Claydon in the missionary activities of the Church. Some 50 years ago now the epoch-making visit of Dr. Eugene Stock, one of the greatest of C.M.S. leaders in England, and the Rev. R. W. Stewart, C.M.S. Missionary in China, later to yield his life in martyrdom, their visit brought fresh inspiration and enthusiasm for the missionary enterprise of the Australian Church, and our C.M.S. branches took a new lease of life. From that time Canon and Mrs. Claydon's interest in the work never flagged, a fact indicated by the going of two daughters and one son to overseas work of the Church. The late Mrs. Claydon was for many years an honoured member of the Committee of C.M.S. in Sydney.

Since coming to Wahroonga, Mrs. Claydon conducted a Bible Study class for some years and always took a lively interest in all meetings of a missionary and spiritual character. And now "Our friend sleepeth" and her friends rise up and call her "blessed."

Mrs. E. Cranswick writes:—

"The Home-call of Mrs. Claydon leaves a sense of personal loss in not a few lives today. My own remembrance of her goes back to the days when Canon Claydon was rector of Springwood. Surrounded as she was then by her delightful family of small boys and girls she still had time to show her love for the Church Missionary Society in many ways, especially among the young people. In later years when the family moved nearer Sydney, Mrs. Claydon became a regular member of the C.M.S. Women's Executive, working with her clever hands and active brain at all times, especially during our annual sale of work. We remember how her loving influence and words often helped us at our business meetings in the difficult times that sometimes will come in committee work. Her's was a truly dedicated life of happy service for her Lord and Master, and we all thank God for every remembrance of her. Even when her sight began to fail and she became a little feeble, every month saw our dear friend in her accustomed place at prayer or committee meetings, attended by her devoted daughter Freida, herself a very valued member of our women's executive, to whom our loving sympathy goes out, as it does to every member of the family."

#### PILOT ME.

Jesus, Saviour, pilot me  
Over Life's tempestuous sea;  
Unknown waves before me roll,  
Hiding rock and treacherous shoal;  
Chart and compass come from Thee,  
Jesus, Saviour, pilot me!

Let me not, like ship distressed  
Drift from course, by doubts obsessed,  
Crash in wreckage on the shore,  
Broken, lost for evermore  
As life's sunset dies for me—  
Jesus, Saviour, pilot me!

The Principal of St. Catherine's Girls' School, Sydney, has received the following message from Major Bertram Wright, son of the late Archbishop Wright, "All best wishes to the School." Major Wright is A.D.C. to General Sturdee.

#### PUBLICATION.

**Australian Churchman's Lectionary.** Revised Lectionary for 1943-44. Published by the Church Publication Society, Sydney and Melbourne, price 6d.

In view of the difficulties of transport there is some doubt as to the possibility of getting in reasonable time the usual Lectionaries from England. The Church Publication Society has enterprisingly ventured and the result is a well-printed calendar of Lessons for the moderate prince of sixpence. On sale at the "Church Record" Office and other Booksellers.

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ALEXANDRIA



## TO AUSTRALIAN CHURCHMEN

## The Message of Christmas and a World at War.

It may seem at first sight incongruous to wish our friends a Happy Christmas when the state of the world appears to cry out in blatant denial of all that Christmas represents. Yet, from another point of view Christmas in a world at war witnesses to an ideal that is still alive in the minds of men, and an inspiration that wells up from the depths of their longing hearts: We have seen the vision, and we long to make it real.

It came upon the midnight clear,  
That glorious song of old,  
From Angels bending near the earth  
To touch their harps of gold;  
Peace on the earth, good-will to men  
From heaven's all gracious King:  
The world in solemn stillness lay  
To hear the Angels sing.

Yet with the woes of sin and strife,  
The world has suffered long;  
Beneath the Angels' strain have rolled  
Two thousand years of wrong;  
And man at war with man hears not  
The song of love they bring:  
Oh! hush the noise, ye men of strife,  
And hear the Angels sing!

We believe that, notwithstanding the tragic spectacle which the world presents—and perhaps, even because of that tragic spectacle—the vast majority of men and women to-day are more disposed to listen to the Angels' song than at any other time in living memory, and perhaps as never before in the history of Christmas. The youth of Totalitarian countries, their vision clouded and their energies enslaved by pernicious propaganda, may still march behind the warlike banners of the tyrants who mislead them, but the great mass of the common people would prefer to live at peace with their neighbours. The manhood of the great democracies may be giving itself with grim resolution to the task of opposing the violent forces of aggression, but there are everywhere the feeling that it is a grim duty that unfortunately has to be done, and the hope that on the end of this war there may follow a peace made effective by the lessons learnt from the mistakes of Versailles and all that followed it. There is a widespread absence of hatred of the German people, and in its place a strong desire to set them free from the oppression and delusion which prevent them from co-operating with their neighbours in building a peaceful and progressive Europe, which will bring

its full contribution to the making of a better world. Among our own people there is a general willingness to confess that we are not without our own share of guilt and our own measure of responsibility for the creation of the situation out of which the Dictators have emerged; and this realisation should have a beneficial effect upon the earnestness and intelligence with which we set about the task of rebuilding Europe when the war is done.

There is, moreover, widespread recognition of the futility, as well as the disaster of war, and a growing realisation, driven sharply home by the events of these recent years, that the problems and needs of other nations sooner or later reveal themselves as our concern, and that even in our interests we are bound to do what we can towards the resolution of those problems and the supply of those needs. Great Britain has come to realise that the injury done to China by the Japanese seizure of Manchuria in 1932, set the precedent for the subsequent bloody burglaries of Mussolini and Hitler which at last swept the British Commonwealth of Nations into war. The incident of Pearl Harbour convinced the people of the United States of America that not even the broad waters of the Atlantic could provide a guarantee of isolation from the troubles of the peoples of other continents. All this should help us when hostilities cease to find our way to a peace that will be righteous and enduring, a peace that will provide a solid foundations on which a super-structure of genuine fellowship, and real co-operation can be built.

Let us remember, too, as Harry Emerson Fosdick reminded us with regard to the struggle of 1914-1918, that we are fighting this war on the way upward. The very factors which make it so dreadful are themselves instruments which could be used with the most telling effect, when properly directed, to the task of building a world-wide community of nations. If the vast material resources of the world which the research of recent generations has revealed, and the stupendous capacity for organising those vast resources which has been acquired, were only devoted in a spirit of friendly and unselfish co-operation

to the working out of God's purposes for good to the whole human race, we should enter upon the golden age of which poets and philosophers have dreamed. If we could rise above our selfishness and overcome our mutual distrust, we should find at our disposal resources and equipment for the building into one great family such as our fathers did not even dimly imagine. What we need to do is to listen more earnestly, and respond with greater zeal and determination, to the real message that Christmas brings. It will be remembered that the burden of the Angelic song was "Glory to God in the highest, and on earth Peace," and we shall never get the peace on earth till we give the glory to God.

Only such an object of loyalty as can transcend all sectional loyalties will suffice to bind the clashing groups of men into one perfect whole: when the tie of willing submission to the Sovereignty of God is loosened, humanity breaks up into fragments and falls into chaos. We may have peace whenever we will—deep, abiding, perfectly satisfying peace—when we make the message of the Angels' song the spirit of our personal and social life, and the Christmas season comes again this year to remind us of this fact.

It bids us remember, also, the great fact of God and of His deep interest in our welfare.

"And in despair I bowed my head;  
'There is no peace on earth,' I said;  
'For hate is strong  
And mocks the song  
Of peace on earth, goodwill to men!'

Then plead the bells more loud and deep:  
'God is not dead, nor doth He sleep!  
The Wrong shall fail,  
The Right prevail,  
With peace on earth, goodwill to men!'

Christmas reminds us that God cares and that God is at work. It marks the beginning, as Good Friday and Easter Day marked the climax, of God's answer to man's tragic failure and his bitter need.

"What the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

The Holy Child comes to us as Emanuel, which means, "God with us"; let us never forget the wonderful significance of that Name. In our present bitter need and tragic failure God still cares for us, and God can save us if we will only let Him. Bethlehem

and all that it stands for, of peace, and joy, and hope, can come into our lives if we will make them like that village inn, places where Christ is born, if we will only let Him take control of those lives, living in them as their Saviour and their King.

## WHAT THE BIBLE MEANS TO ME.

(From a Broadcast by the Right Rev.  
C. V. Pilcher, D.D.)

The "Bibleman" has asked me to tell you what the Bible means to me. It is, of course, impossible in thirteen minutes to say all that the Bible means to me. I shall only be able to mention a few of the greatest things.

First of all the Bible tells me that God is like Jesus Christ. If you were to go out on some starry night and lie on your back on the summer grass and gaze towards the heavens you would see the glory of the hosts of stars poised in the sky above you. They would be wonderfully beautiful but they would give you no answer as to what God is like and whether this human life of ours has a purpose and a meaning. Of if you were out in mid-ocean in the midst of some great storm you would become conscious of the power and the might of the forces which govern the world, but once again no answer would come to your question: "What is God like and has life a meaning?" There are many things in life which are lovely and beautiful and there are also many things which are cruel and are ugly. A sculptor in the far-away island of Iceland once made a figure of Mother Nature. The face was mysterious, the breasts were the breasts of a woman, but the claws were the claws of a tiger. In this way the sculptor posed his question: "What is the character of the power behind nature?" It has the creative power of the mother; it also has the destructive power of the tiger. What, then, is it? Is it good or is it bad?

## God is like Jesus.

The men who wrote the Gospels tell us that they are quite certain that God is like Jesus Christ. They do not explain to us why the world contains joy and sorrow, goodness and badness at the same time, but they do tell us that as they watched the deeds of love and mercy, as they beheld His acts of power in relieving suffering and even in bringing life back to those who had passed the gates of death, they were convinced that in Jesus, God was manifest in the flesh. If, therefore, we respond to their testimony—and they were the people of all others who had the greatest right to speak, because they knew Him best—we, too, must feel that the answer to our question, "Is there a God and has life a meaning?" is just this: There is a God, and life has a meaning, and because God is like Jesus the thing that He is most interested in is goodness. In other words, He has not sent us into the world simply in order that we may enjoy ourselves, but that we may learn the meaning of goodness and love, and may develop the most valuable thing in God's universe, a character that is good and unselfish and sacrificial.

## Sin Forgiven.

Another thing that the Bible tells me is that God can deal with the problem of my sins. We all of us know what it is to have

a troubled conscience. Is it possible for God to remove this burden from a man's soul? The Bible tells us that God Himself in the person of Jesus Christ, paid the price and made the necessary reparation to the moral law of the universe so that God's free mercy can go out to sinful men. I suppose that you all have heard of General Dobbie, the British soldier who led the heroic defence of Malta in the worst days of the blitz upon that island. Recently General Dobbie told a London audience something of the great secret of his interior life. He said that when he was a boy at school he was troubled about his sins. He knew that he had done things that were wrong. His whole life was clouded with a sense of guilt. If you had watched him at the cricket pitch or on the football field you never would have guessed that anything was weighing upon his mind. But all the time the athletic boy, playing among his fellows, was inwardly unhappy. And then suddenly the secret deliverance came. One Sunday morning, perhaps in the old school chapel, it flashed upon him that Jesus Christ had died, not only for other men's sins, but for his own, and as he accepted for himself the free gift of God's mercy he knew that Jesus Christ was his Saviour and that the burden of sin had been taken away. From that far moment in boyhood about 50 years ago until the present the consciousness of God's mercy has never left him. Nor has he been left alone to fight the battle against temptation. An inward power has made him normally victorious. General Dobbie's experience is not an isolated one. Thousands of men and women all down the ages have been conscious of being reconciled to God through the Cross of Jesus Christ.

The third secret which I learn from the Bible is the secret of facing trouble and sorrow aright. The Bible does not mock us by telling us that there is no such thing in the world as human pain. We all have suffered and know that pain is real. The Bible is a book of realism and it knows, too, that pain and sorrow are real things; that they are an inevitable element in the experience of life. But what the Bible does tell us is that pain and sorrow, with those who are living in the service of the Highest, are like the hardship and wounds of a soldier who will find his certain reward in the hour of victory. For the Bible assures us that Jesus Christ is victor and that every faithful follower who shares the pain will also share the triumph.

## God Still Works.

And fourthly, the Bible tells us that God has not left the world to itself, but that He is working in the world to-day. Jesus Christ won His first victory on the Cross of Calvary to be followed soon by the first Easter morning which proclaimed that death was not the end. The Bible tells us, too, that in the great harvest time of human history Christ will once again move to His victory. But in the meantime a divine power is working in the world. That power touches the hearts of men changing sinners into saints, giving men the vision of a future and arousing in them a passion to spend and be spent to achieve that future. Every noble cause, every effort for the betterment of humanity, every fight for social justice and for sound righteousness, is inspired by the Spirit of God which the Bible sometimes speaks of as the Holy Spirit and sometimes as the Christ indwelling in the human soul. We never need despair of the future of the world and believe that the cause of God and

goodness is a lost cause. We know that God has not abandoned the world and given it over to its own evil propensity which will lead it to ruin. God is at work in the hearts of men and if we will let Him He will work in our hearts, in your heart and in mine. Let me tell you how a friend of mine discovered this great experience.

One of my former students had gone at graduation as a missionary to China. She was appointed to mistress in a Girls' School somewhere in the heart of that great and suffering land. As she looked round upon her new surroundings and upon the people who were working with her as her colleagues, it was borne in upon her consciousness that some of these possessed a far greater influence with the Chinese girls than others did. All the teachers were doing their work efficiently in the teaching of their various subjects, but it was only SOME who had the power to influence the girls' characters. She felt that she was not a member of this inner select group and a great desire arose within her to learn their secret, in order that she might be of greater use to China, the land of her adoption. So she set herself to ask God for the gift of this new power. For long she prayed, but no answer seemed to come. The heavens were as brass. At last she was regretfully beginning to come to the conclusion that the gift was not for her. Others, she thought, must have personalities of greater power and attractiveness. "I can never hope to reach their level. I must be content to remain my own ineffective self." So she was on the point of giving up praying for what was coming to seem to her an impossibility, when there flashed across her mind the great promise made by Christ in the Gospel: "How much more shall My Heavenly Father give the Holy Spirit to them that ask Him." These words arrested her. "I have asked," she thought, "in all sincerity. I have consciously harboured nothing in my heart that would make it impossible for God to give me the gift. And so if I have done my part I believe that He will be true to His promise and will do His." She then began to thank God for the gift which He had given her in answer to her prayer. Again nothing happened. She was conscious of no rush of feeling, no wave of spiritual exaltation, and yet the thing which she most desired began to happen; girls who had never come to her room for advice or for help began to climb the stairs and knock at her door. One by one they came asking for her advice as to their life problems, asking her to lead them to Jesus Christ. So she knew that the gift had been given, not with some wave of feeling, but because she had accepted it in simple trust. I may be speaking to many who feel that their experience resembles that of my student friend. Perhaps if they try her method, they will gain her result.

So the Bible tells me that God is like Jesus Christ and that life has a meaning and a purpose. It tells me that God has dealt with my sin through the Cross of Calvary. It tells me that through the struggles of life I can share the victory of my King, and that death is not the end. And the Bible tells me, too, that God is at work in the world to-day and that He can work in my heart and so effect His will in the world through me.

Let me sum this up with the majestic prayer of a unknown writer, writing in the far-off days of the Roman Empire while many were still alive who had known the Lord.



Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

### PERSONAL.

Archdeacon and Mrs. H. S. Begbie wish to thank all friends for the many kind expressions of congratulation which they received on the occasion of their golden wedding. These were so numerous that it is an almost impossible task to answer each one personally, and hope that the readers of the "Record" will understand that their gratitude is none the less sincere.

The death is announced of the Right Reverend Bertram Pollock, K.C.V.O., D.D., for 32 years Bishop of Norwich. The deceased prelate had attained his 79 years. He resigned his bishopric last year.

Rev. Leonard Harris, of the Groote Eylandt Mission, has returned to Sydney.

Congratulations are due to the Rev. Leon Morris, of the B.C.A. Mission Station at Minnipa, S.A., for his brilliant attainment of the London University B.D. with first class honours. Mr. Morris has carried on his studies in spite of the great task his work at Minnipa involves.

Harold Hamilton, the well-known skipper of the C.M.S. ketch "Holly" at Groote Eylandt, has arrived in Sydney in order to be with his family at Berowra, N.S.W. He has accepted a position with the Shell Company in Sydney. Mr. Hamilton was with Mr. Warren and Mr. Dyer in the famous Peace Expedition to Caledon Bay in 1934. He has been with C.M.S. since his childhood.

Rev. J. W. Johnson, of St. Alban's, Wilston, Q., has been appointed rector of Bundaberg.

Rev. Canon Garnsey, M.A., Warden of St. Paul's College, Sydney, is in hospital undergoing special treatment.

Canon Longhurst, the oldest clergyman in England, died in September at the age of 105 years.

An air-mail letter from Sister Rhoda Watkins, C.M.S. Missionary in China, from Adelaide, dated October 13, reached Adelaide on November 25. Sister Watkins had received an air-mail letter sent from Adelaide in August, the first Australian letter for a year. She sends her loving greetings to all C.M.S. friends, and asks that we may continue to pray for her work. "Thank you all for the help by prayer that has sustained us through days of difficulty."

The death is announced, on December 14, of Miss Rachael Dunstan, of Lane Cove, N.S.W., at the great age of 100 years. The deceased lady was the eldest sister of Mrs. Howell, of Willoughby, widow of the late Archdeacon Howell, sometime Administrator and Vicar-General of the Diocese of Bathurst.

Rev. Roland Woodger, of the Diocese of Adelaide, died on November 26, after a long and trying illness. He gave 22 years of ministry to the diocese at Penola, Wallaroo and Largs Bay.

The Rev. Dr. Henry Cloan Coffin has recently arrived in Great Britain from the United States. He is the Principal of the Union Theological Seminary of New York, and Moderator of the Presbyterian Church in America. The first part of his visit is being spent in Scotland, where he is staying with the Moderator of the Church of Scotland. He will shortly spend some time in London where he will fulfil a number of important engagements and meet leaders of the British Churches.

Mr. and Mrs. Richard Hickson, of Enfield, N.S.W., were recently honoured by a gathering of friends at the Victoria Hall, Burwood, N.S.W., in celebration of their sixty years of married life, the one now 84 and the other 83, and both still in the full enjoyment of their Christian faith and vitality.

Rev. A. E. and Mrs. Hutchinson celebrated their golden wedding on November 28, at Longford, Tas. Mr. Hutchinson was rector of Hamilton, Tas., for nearly 15 years, and Warden of Bothwell for 20 consecutive years.

We understand that Canon Clifford H. Nash, M.A., for many years Lecturer of the Melbourne Bible Institute, has accepted an appointment in the Diocese of Sydney as rector of Pitt Town. Canon Nash has had a distinguished and useful career. As scholar of Corpus Christi College, Cambridge, he attained second-class in the Classical Tripos for his B.A. in 1888, proceeding to his M.A. in 1900. After ordination in Great Britain in 1890 and a short ministry, he came to Sydney and assisted the rector of St. Philip's as licensed preacher. He went from there to St. Columba's, Hawthorn, Victoria, in 1900, and was made canon of St. Paul's Cathedral in 1903. In 1908 he became rector of St. Paul's, Sale, and Archdeacon of Gippsland. His main work since then has been as Theological Lecturer of the M.B.I., where he has been much used of God in the preparation of men for the sacred ministry. Canon Nash has been for probably over 40 years a keen member of the C.M.S. of Victoria. One of his sons, the Rev. L. L. Nash, M.A., R.A.N., is married to a daughter of Mr. and Mrs. W. Bradley, well-known in Sydney in connection with the work of the Open-Air Campaigners.

The death is announced of Canon A. Lukyn Williams, D.D., at the age of 90 years. Some of the older clergy of the Diocese of Sydney will remember that he was Principal of Moore College from 1878-84, a position he was compelled to resign owing to ill-health. He was appointed Canon of Ely Cathedral in 1912. His special work in life was in connection with the Church Missions to the Jews. The "Record" says: "His death at the age of 90 has removed not only one of the great scholars of his day, but one of the most devoted servants of our Lord Jesus Christ, and one whose very presence brought inspiration."

Rev. W. T. Price, of Brighton-le-Sands, is an inmate of St. Luke's Hospital, Sydney, undergoing an operation. Rev. A. G. Reilly is taken services during Mr. Price's absence.

## THE B.C.A.

invites you to remember the work of its

**Padres,  
Nurses,  
Doctors  
and  
Air-Pilot**

in the Great Outback when you allocate your

**Christmas  
Gifts**

**TOM JONES,  
Organising Missioner.**

"It was cheap for a pound," said Mrs. Jones, viewing her new mauve hat in the glass.

Mr. Jones surveyed it critically. "Yes," he said, "It's a nice hat. But I suppose you know that you blinded four Africans because of it."

"How absurd you are," laughed his wife. "It's a lovely shade."

"Yes, my dear, but remember that you can save an African's eye-sight for five shillings. That's why I have stopped getting the evening paper, so that I can put a shilling a week in the missionary half of our C.M.S. Duplicate Envelope."

The problem is how to live in a universe of this kind and to live well.

There is a way to get along with ourselves and there is a way to get along with other people, and that way is God's way.

### AUSTRALIAN COLLEGE OF THEOLOGY.

#### CLASS LISTS FOR 1943.

##### Associate in Theology (Th.A.).

(In order of merit.)

First Class.—Allen, Phyllis Jean, Melbourne.

Second Class.—Picot, Patricia Mary, Brisbane; Reindorp, Aileen Iris, Riverina; Ellis, Isabella Margaret, Sydney; Harry, Dorothea, Brisbane.

Pass.—Rogers, Joan Doris, Brisbane; Bragge, Henry William, Melbourne; Panelli, Lois, Melbourne. None failed.

##### Passed the First Half of the Examination.

(In order of merit.)

Eagling, Ruby Annie, Perth; Measday, Ellen May, Adelaide; Ellis, Mary Titell, Melbourne; Stokes, Terrence, Melbourne; Shepherd, Joan Alice, Melbourne; Dawe, Kathleen Edith, Melbourne; Matthews, Enid Noel, Melbourne; Saville, Winifred Florence L. Bathurst; Saunders, Francis Alfred, Nelson; Travis, Marjorie Jean, Sydney; Martin, Hebe May, Melbourne; Yewers, John Everard, Melbourne; Ramsdale, Joan Margaret, Adelaide.

The following Candidate was held over.—Laphorne, Leslie Wallace, St. Arnaud. Three failed.

On behalf of the Council of Delegates,  
**JOHN FORSTER, Registrar.**  
Armida, N.S.W., November 30, 1943.

### CHURCH OF ENGLAND FEDERATED WAR WORK COUNCIL.

A meeting of the Council was held in Melbourne on Tuesday, November 16, 1943. All members of the Council were present, and after a full consideration of the opportunities offered a budget of £5000 for 1944 was arrived at to meet the following needs:

1. Maintenance and recreational facilities at Alice Springs and Darwin.

2. For the provision of a mobile unit for use in Central Australia.

3. Assistance to Chaplains in—

- (a) New Guinea.
- (b) Northern Territory.
- (c) North Queensland.
- (d) R.A.A.F. Chaplains in Middle East.
- (e) R.A.A.F. Chaplains in England.
- (f) R.A.A.F. Itinerating Chaplains in New Guinea, Northern Territory and North Queensland.
- (g) R.A.A.F. Chaplains in battle and forward areas, and in scattered units throughout the Commonwealth.
- (h) A.I.F. Chaplains in battle areas in the North-West Pacific and forward areas in remote parts of Australia.

4. Provision of writing materials, comforts, books and games both in forward areas and in remote training camps.

5. In addition to the foregoing it will be necessary to provide equipment for approximately 20 mobile units operating in remote areas.

6. Owing to the fluid nature of Military and Air Force operations, the Council must provide a sum for contingencies (or emergencies).

### CHRISTMAS CAROL.

It came when the world was sleeping  
On the first glad Christmas night,  
To shepherds their vigil keeping,  
That vision of glory bright,  
Where the choir of angels chanted  
Their carol of holy mirth,  
"Glory to God in the highest!  
And peace, goodwill, to earth."

They came with a wondrous story,  
They told of a boundless grace,  
Of a King who had left His glory  
To ransom a sinful race.  
Shall His soul be cheered with praises  
Or saddened to find their death?  
"Glory to God in the highest!  
And peace, goodwill, to earth."

He came to a world of sadness,  
Where sinning and death were rife;  
He brought with him joy and gladness,  
Forgiveness, and Rest, and Life.  
Oh, well may we join the angels  
To hail such a Saviour's birth!  
"Glory to God in the highest!  
And peace, goodwill, to earth."

Lord Jesus, in glory reigning,  
Thou still art Emmanuel,  
Thy promise is yet remaining  
With the lowly heart to dwell.  
Oh, come to my heart, Lord Jesus,  
Thou only shall it find worth  
To glorify God in the highest,  
And tell of His Peace to earth.

—Mary Blanche Hayward.

The next issue of the "Church Record" will be published on  
**JANUARY 13, 1944.**

## HOME MISSION SOCIETY

DIOCESE OF SYDNEY.

### OUR WAR TIME APPEAL!

OUR WORK IS EXTENDING!

MORE SUPPORT IS NEEDED!

NEW FRIENDS ARE INVITED

To become Subscribers of the  
Funds of the Society

Send Your Christmas Gifts for our Growing Work.

"FREELY YE HAVE RECEIVED, FREELY GIVE."

CANON R. B. ROBINSON, Gen. Sec. Mr. F. P. J. GRAY, Hon. Treas.  
Church House, George Street, Sydney.



## Australian Church News.

## NEW SOUTH WALES.

## Diocese of Sydney.

## DIRECT GIVING.

St. Paul's Church, Wentworthville, has just concluded a six months' campaign by means of boxes which were opened twice during the period. The total amount was more than double that reached by the Sale of Work last year.

St. Paul's Ladies' Guild celebrated their 21st anniversary last month by an afternoon service and social gathering. The church was full and the Rev. H. M. Arrow-smith gave a most inspiring address. The offertory was given to C.M.S. Famine Fund. There were many past members present, visitors from other parishes, also from other denominations.

## BIBLE SOCIETY.

At the annual meeting of the New South Wales Auxiliary of the British and Foreign Bible Society, held on December 2, the following resolution was passed for publication in the press:—

"Conscious of the great dangers which imperil the youth of our country, together with the widespread ignorance of the Scriptures among all classes of our people, the committee of the New South Wales Auxiliary of the British and Foreign Bible Society urges all Christian people to work for the more effective circulation, reading and teaching of the Bible in our nation to-day.

"The committee, which is interdenominational and widely representative, is unanimous in believing that a sound understanding of the Bible, and a faithful response to its message, are the foundation of Christian education, life and character, and that wherever any moral and spiritual good has been promoted in the world by the British peoples, it has been due primarily to the teaching and inspiration of Holy Scripture.

"This committee also calls upon all Christians to aid in the spiritual healing of the war-smitten countries, especially among our allies and enemy in the Pacific, by sending to them copies of the Word of God in their own languages."

## A.B.M. SALE.

The A.B.M. Missionary Sale, held recently in the Town Hall, realised the excellent sum of £700.

## ST. MATTHEW'S, MANLY.

"New Building Plan.—We are very much encouraged by the thoughtful and enthusiastic manner in which our proposals have been received. Our present accommodation for our Sunday Schools is most inadequate, and the same may be said of our youth organisations. It is proposed to erect a commodious hall beside the present Parish Hall. The ground floor will be for various activities requiring room to develop and expand. The Kindergarten and the Junior School will be accommodated on the second floor with up-to-date equipment. There will be a flat roof on which classes will be held in suitable weather, and where the members of our Football Clubs, and lads of the Church of England Boys' Society will be able to express themselves, especially in the evenings. The total cost of the building will be about £10,000. We hope to have £1000 by

the end of this year. We have now £750. We are most grateful to one friend who gave £70 in bonds, and to another for £25. One of our soldier guests sent us £1. I ask you all to co-operate with us during December so that, to God's glory, the £250 aimed at may be received before the year closes. One special encouragement I mention: St. Matthews' Sunday School teachers, realising the need of better accommodation, have promised that they and the children will give at least £52 in 1944. I am quite sure you will do what you can. A sketch plan of the new building will be placed in the porch of the Church during this month."—Rector's Letter.

## DEDICATION OF ST. MARK'S, WEST WOLLONGONG.

November 7 was a day of great joy in the new Parish of West Wollongong. The hopes and dreams of several years were realised in the dedication of the new church. The Archbishop was present for the occasion and preached a deep and moving sermon to a large and representative congregation. The offerings on the occasion and afterwards have totalled over £160 and in addition to other gifts a handsome pair of gates has been donated by Mr. and Mrs. Hore.

The Rev. Alfred Dyer is to be congratulated on this splendid token of his indefatigable and spiritual ministry, together with the loyal band of workers who rallied to the work.

## NARELLAN ACTIVITIES.

On Saturday, November 20, the Women's Guild at Narellan organised an American Tea and Sale of Gifts, which was held in the Parish Hall, Narellan. The function was opened by Mrs. Leo Whyte, of "Camden Acres," at 2.30 p.m. The rector, in introducing Mrs. Whyte, referred to her many act of generosity and the gifts she had given to beautify the church at Narellan. Mrs. Whyte, in a very appropriate address, expressed her great pleasure at being present, and wished the organisers every success. She had pleasure in declaring the sale open.

Immediately after the opening of the Sale the rector asked Mrs. Whyte to present the Sunday School prizes to the winners. This she very graciously did. The scholars were very happy to receive their prizes well before Christmas.

Mrs. Phair proposed a vote of thanks to Mrs. Whyte. This was seconded by Mrs. Mitchell and carried with hearty acclamation. Two small Sunday School scholars presented a posy each to Mrs. Whyte and Mrs. Phair.

The gross takings, including donations, amounted to £28.

## ORDINATION.

An Ordination to the priesthood was held on St. Thomas' Day in the Cathedral, when the Revs. W. W. Brown, J. Haynes, C. Gerber, J. Greenwood, A. W. Prescott, T. G. Rees, E. Mortley, C. N. Steele, J. Richards and K. L. Loane were advanced to the priesthood. The Rev. D. J. Knox preached the Ordination sermon.

## Diocese of Newcastle.

## ST. ELIZABETH'S GIRLS' HOME.

The first birthday party of the Home,

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in Singleton, was held on the afternoon of Wednesday, November 10, 1943. Many gifts of cash and kind were received from the 100 guests who were able to attend and from many more besides. The party proved to be a great success.

During the afternoon the girls sang songs, accompanied by Master Max McDonald on the piano, and afternoon tea was served by the All Saints' Women's Guild in the dining room. A handsome birthday cake made and iced by Mrs. W. Sylvester, was cut by the Rev. W. Holmes, rector of Singleton, after the candle had been blown out by Betty Sideres, whose birthday fell on the same day.

Opportunity was given the visitors to inspect the Home, and many comments were heard expressing satisfaction of the conduct of the children and the general conditions prevailing in the Home.

The Rev. W. Holmes thanked everyone on behalf of the Home for the many kindnesses they had shown during its first year in Singleton, and also added thanks to the teachers of the local schools for their co-operation and help in the education of the children.

The Sister-in-charge also added her thanks to all who gave so generously and helped to make the day a success.

## Diocese of Goulburn.

## PERSONAL.

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

## VICTORIA.

## Diocese of Melbourne.

## FETE FOR BOYS' HOME.

At a fete at St. John's Church of England Home for Boys, on December 4, which was opened by Mrs. J. D. G. Medley, £187 was raised. Stalls were arranged by the auxiliaries.

## Diocese of Ballarat.

## FISHING FLEET BLESSED.

On Moyne River, Port Fairy, the ceremony of blessing the fishing fleet was performed on December 5 by Dr. W. H. Johnson, Bishop of Ballarat. Prior to the ceremony, a procession, led by a Highland piper and including members of the clergy, St. John's choir, a naval patrol, and fishermen proceeded through the streets of the town to the wharf, at which were moored units of the State's largest fishing fleet decked in bunting. There was a large gathering from all parts of the Western district.

## Diocese of Wangaratta.

## THE LATE CANON WRAY.

"A faithful parish priest, a distinguished chaplain of two wars, and a worthy friend to many inside this diocese and beyond, would be modest estimates of Canon Wray's character. Next year he would have kept the jubilee of his ordination. He had been associated with this diocese since 1894. He left Euroa in 1900 to serve as a chaplain in the South African War, and was awarded the Queen's Medal with six clasps. When rector of Rushworth, he went in 1915 as chaplain to the A.I.F. in the First World War, being granted the rank of First Class Chaplain in 1917, and later receiving the C.M.G., C.B.E., and Victorian Decoration for long service, as well as twice being mentioned in despatches. From 1919-1933 he was Canon and rector of Holy Trinity Cathedral. Three years later synod elected him Canon Emeritus, an honour which was justly his in the highest meaning of the title. His last visit to the diocese was at the Eathronement in June this year, when he was able to renew associations with his old friends. As a priest, patriot and friend he fulfilled with quiet dignity and devotion the duties of his high calling, and helped men to find an ideal and a worthy purpose in everyday life. . . . To his loved ones we offer our sincerest sympathy in their sorrow."—From the Bishop's Letter.

## SOUTH AUSTRALIA.

## Diocese of Adelaide.

## CHRISTIANITY AND THE NATION.

The Church leaders who recently signed a manifesto on Christian principles and daily life addressed a capacity audience at the Adelaide Town Hall on December 2, and explained aspects of the statement.

Mr. Justice Richards, who presided, said that the significance of the gathering was that although they might not be of the same army corps they all belonged to the same army and were all marching under the same standard—the simple and uncomplicated cross of their great Commander-in-Chief, their Lord and Saviour Jesus Christ.

The President of the Council of Churches (Rev. John C. Hughes), speaking on "The Law of God and the Individual," said that it was in the spirit that they agreed to differ fundamentally on some aspects of religion that they stood on the platform that evening. The Council of Churches was the connecting link of seven denominations which had authorised him to sign the joint statement prepared by the leaders. The church had a contribution to make in the solution of the problems of to-day. Although the issue of the war was all-important, the last word regarding it would not be provided by explosives but by spiritual and moral choice between Christ and chaos.

The Moderator of the Presbyterian Assembly (Rt. Rev. J. R. Blanchard) dealt with

"The Law of God and the State, and as Between Nations." The law for the State, as outlined in the manifesto, he said, conceived the State as an instrument to enforce law for the well-being of the community. The State was made for man; not man for the State. Industry should be so organised that those engaged in it should have an increasingly effective voice in determining the conditions under which they worked. Monopolistic tendencies should be strictly controlled by public authority in the interests of the community, and the moral justification of property rights depended on the degree to which they contributed to the welfare of the community. The monogamous family was the core or cell of society and its rights preceded those of the State. The State must provide for the family that freedom in which it could become a healthy cell for a healthy social organism. The State should strenuously discourage the vice of family prevention and encourage the creation of large families by securing for them the most favourable economic conditions, such as marriage bonuses, family allowance, and insurance against unemployment and sickness. In making such provisions the principle of spoon feeding must be avoided by the prospective beneficiary being a contributor. Education on right lines was of supreme importance. The law of God as between nations could not be followed unless we were prepared to surrender some of our national sovereignty, make some changes in our economic life, and agree to re-arrangement in the world's methods of finance, such as assisting poorer nations and communities to develop a higher economic capacity and standard of living by means which would not make them subject to exploitation by other communities.

## LAW OF GOD AND AUSTRALIA.

The Roman Catholic Archbishop of Adelaide (Most Rev. Dr. M. Beovich) spoke on "The Law of God and Australia." Quoting Pope Pius XII, Dr. Beovich said that peoples and rulers must hunger and thirst after justice and be guided by that universal love which was the compendium and most general expression of the Christian ideal—the Christian virtue of charity. Christian charity served as a common ground for men of goodwill to emphasise that the only hope for humanity was the restoration of God and Christ His Divine Son in the life of peoples and nations. The meeting that evening was not concerned with "reunion" or with party politics, but to proclaim the common recognition of the law of God with the insistence on human rights and duties, its moral and social implications, and its establishment of a due relationship between the individual, the family and civil society. . . .

The Australian people had a responsibility before God for the use they made of the land that was theirs. A population of seven million people with a declining birth-rate could not hope to hold a continent while north of Australia there were overcrowded lands with 1,000 million Asiatics. A sound and vigorous immigration policy was necessary, with encouragement to suitable people from lands where the rural tradition was strong as well as from the centre of the Empire.

The best immigrant, however, was the young Australian, but there was a widespread use of unnatural means of preventing births and an appalling number of child murders by professional and amateur abortionists. The birth-rate problem was primarily a moral problem; no laws would take

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from a man's heart lust, selfishness, and greed, but sound legislation could assist by preventing abuses and promoting social justice. In many cases it was the fear of economic insecurity that restricted the size of the family.

Christian principles affirmed that the breadwinner had a right to a sufficient family wage making for security and independence, and they believed that a strong and prosperous Australia demanded of national policy the productive property as widely as possible instead of its being concentrated in the hands of the few or in the control of state officials, and the payment of a graduated family wage and ownership of the family home and self-government of occupational groups.

While some had gone so far as to say that Christianity has failed, the truth was that men had failed Christianity.

The Bishop of Adelaide, dealing with "The Re-emphasising of Christian Principles," said that he would like to pay tribute to the spirit of happiness, friendship and cordiality in which the manifesto had been worked out by the church leaders. The Christian principles underlying that statement were the only foundation for social order and happiness. Some no doubt would like to see into the manifesto a definite step towards a united Christendom, but they must be patient, because only those whose knowledge and training made them understand the problems involved in Christian union could appreciate the amount of patience that was demanded. The statement was testimony of their deep conviction on certain principles. The highly complex structure of the human race was designed to work only in the Maker's way, but with a degree of freedom. Nations were so closely interlocked in economic proximity that one could not move without destroying another because of the absence of oil to prevent the friction. How were they to get the oil into the machine? The social expression of religion in worship was the essential basis of the social relationships of life. That meant "go to church." Real fellowship could still be forged in Christian congregations.

#### BISHOP'S HOME MISSION SOCIETY.

The public meeting held in the Adelaide Town Hall on November 10, to celebrate the diamond jubilee of the B.H.M.S. and to launch its new work of Social Welfare, was most successful. An enthusiastic and representative audience comfortably filled the hall and gave all the speakers a most appreciative reception. The Lord Bishop, who was the first speaker, emphasised the fact that though social welfare work was a new venture for the B.H.M.S., it was not new to the diocese, which had a goodly array of homes and institutions founded in years past. His Lordship announced that the Community of the Holy Name had accepted his invitation to come and work in the Diocese of Adelaide, and this good news was received with loud and long acclamations. He also laid emphasis upon the very considerable sum of money which is needed to launch and maintain a Social Welfare Clinic, a fully trained Chaplain to the Children's Court, and other work which the society is undertaking. He said he considered it would need £5000 to begin the work and about £1000 each year to maintain it.

His Excellency the Governor made a most spirited and forceful appeal to all members of the Church of England to support the new ventures which the society was making.

Basing his appeal upon the great truth that faith without works is dead and upon the Second Commandment in our Lord's Summary of the Law, he called upon us to display that pugnacity towards evil asserted in the title "The Church Militant here on Earth." "Is there any finer fight," he said, "than that against the evil which attacks the young?" He called upon those present to fulfil their duty towards Church and State by wholeheartedly supporting the Church's social welfare work, and he wished the B.H.M.S. the best of luck, God speed, long life, and prosperity.

Mrs. A. Wheaton (Director of Social Studies at the University of Adelaide) and Mr. R. J. Coombe (Magistrate of the Children's Court) gave a comprehensive survey of the causes, the prevention, and the treatment of juvenile delinquency. Space forbids us even to summarise their excellent addresses, which were packed with information, illuminated with knowledge gained from extensive experience. We would like to see their speeches in print so that we might study them at leisure and digest them—and, what is more, place before others, who could not attend the meeting, all the valuable advice those two experts had to give us.—The Church Guardian.

#### QUEENSLAND.

##### Diocese of Brisbane.

#### THE ARCHBISHOP'S LETTER.

November 22, 1943.

My dear Friends.

I am writing this letter to you during the Bishops' meeting in Melbourne. We usually meet once a year in N.S.W. or Victoria and spend a long week-end considering all sorts of subjects, ranging from the wider issues which confront the Church and the world, to the minor problems of individual bishops.

This year there have been twenty-two of us staying at the Mother House of the Community of the Holy Name, which has been put at our disposal for the time being. We have not only enjoyed the hospitality kindly provided for us, but have felt the inspiration of the lovely chapel and the beautiful setting of the house and grounds. It has indeed been a time of spiritual and mental refreshment.

Among the matters which have received careful attention has been the need of a Christian Social Order to guide the course of International Relationship, as well as the future Economic Life of Australia. An important statement is being published, drawing attention to our obligations to the native races in the S.W. Pacific and encouraging the Church to launch out into further missionary enterprise in those areas.

Various projects for healing the divisions of Christendom were examined, and steps taken to avoid what might be described as "short cuts" to reach this objective which might thereby defeat their own purpose.

The absolute necessity of basing education on the secure foundation of Christian worship and teaching, with its obligation of Church membership, was brought home to us as a matter of increasing urgency. For many years our Synods have been engaged in working out a Constitution for the Church in Australia. At the risk of being charged with undue optimism we were hopeful that the latest proposals which were passed with reasonable unanimity will find acceptance at



#### Children Loved Him

Up on the high promontory, surrounded by happy children, he'd relate absorbing tales of the sea. And he'd show the little audience his treasured books filled with pictures of ancient sailing ships. The children still await him, but he doesn't go to the cliff-top now. . . . Yet sometimes when I look out of my window I fancy I see him there.

*Inevitably the time of parting brings sorrow. But I feel a sense of abiding peace in the realisation that our sad farewells was accompanied by the true fulfilment of my wishes, through the sympathetic and beautifully conducted services of Australia's premier funeral directors.*

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the next meeting of General Synod, which will probably be held in Sydney at the beginning of November. It is also proposed to call together Provincial Synod in Townsville at an early date in September.

The work of the Chaplains to the Fighting Forces was spoken of in the highest terms, and the ever-increasing needs of reinforcements received our closest attention.

And now for a word about the enthronement in St. John's Cathedral and the social welcomes that followed on November 3. It is not for me to say what impressions were left in the minds of the clergy and laity who were present on these occasions, but, as long as I live, I shall never forget the solemnity of the Cathedral ceremony, the spontaneous cheerfulness of the clergy luncheon, and friendliness of the social welcome in the evening. During the week that followed, there was a crowded garden party arranged by the G.F.S., and the Lord's Mayor's civic welcome, which have also left very happy memories.

I am deeply indebted to His Excellency the Governor, to the Bishop Administrator, and to all who hold responsible positions in the Church or State for all that they have done for the good of the Church since last August, and not least for helping to make me feel "at home" so soon, by their kindness and co-operation since my arrival on November 1.

God bless you all.

Yours sincerely and affectionately,

REGINALD BRISBANE.

You do not break God's laws; you break yourself on God's laws.

Fasten your attention on yourself as the centre of your difficulties.

Don't be content with a conscience that will hide sins, but will not get rid of sins.

#### A GREAT WITNESS.

More than 4200 worshippers crowded the stage and hall of Winnipeg Auditorium, on Sunday evening, September 26, when the Anglican parishes of Greater Winnipeg gathered for a huge "Service of Witness." More than two thousand late-comers were turned away as the "Hall Full" notices went up.

An eye witness wrote:—  
"It was a red-letter day for the Church in Winnipeg. A glorious evening! It was the hottest September 26th in history, and like mid-summer!

"The procession of 500 choristers and some 40 clergy around the auditorium with banners and processional crosses was a vivid symbol of the strength and faith of our people. The 2000 who didn't get in were at least reminded that Christianity is more than ever a reality in the hearts of thousands of men and women.

"The auditorium inside was a memorable sight . . . every available seat taken; the platform overflowing with choristers. The processional hymn, 'The Church's One Foundation' had to be sung four times before all were in their place.

"At the back of the platform was a huge white cross on a blue background, and on either side the words 'We are not divided; all one body we.' Assisting Archbishop Sherman in the service were Archdeacon S. T. Parker and Canon George R. Calvert.

"The service opened with a fanfare of trumpets played by four men and four women of the R.C.A.F. Archbishop Sherman preached from the text, 'When I rose up and did the King's business,' from Daniel.

He said that the test of witnessing to-day was in service to God. The collection at the service was for the rebuilding bombed churches in Britain, and amounted to over 1400 dollars.

"The great choir was under the direction of Fred Walker, of St. Matthew's, and sang the 'Hallelujah Chorus' as a fitting climax to a magnificent and inspiring service."

Winnipeg is the See City of the Diocese of Keewatin, whose bishop, Rt. Rev. Joseph Lofthouse, is nephew of the great pioneer bishop of that diocese.

#### THE CHURCH IN THE DESERT.

Two months ago Godfrey Talbot took a microphone into the Egyptian desert to a place where an R.A.F. unit had built a little stone church. Talbot described it as a square-towered building, like a church in some small English village, and therefore an astonishingly incongruous but refreshing sight in a particularly uncomfortable stretch of desert. Godfrey Talbot broadcast about the church in the News at the time. People in this country have since sent many gifts. Talbot described some of them recently in the News. "We took the microphone and its cables out beyond the airmen's tents to a spot where, near the padre's tent, which they called 'The Vicarage,' the little church stood square and clean; an oasis it was, with a border of Nile mud all round it, a patch of black soil that was a heroic attempt to make a garden and keep back the stony barren desert from those church walls. It was a sweltering hot afternoon, but cooler

inside the church, whose few benches, an hour before the service began, were packed full of airmen who had come so early in their determination to be at the first service. We recorded parts of that service, including the choral singing of R.A.F. men and the ringing of the bell—an old ship's bell. And I was able to stand with another microphone just outside the porch and look not only into the building but away across the sand to the Nile, and in a commentary was able to tell how the R.A.F. men had worked night and day for months to build this their church; how the stones of it came from the cliffs not far away—cliffs in the hills from which stones for the Pyramids were hewn five thousand years ago.

"That broadcast from the church was heard by listeners in Britain at the end of an evening 9 o'clock News Bulletin, and after it, several people got in touch with the Air Ministry in London, and said they'd like to send a gift to the church, and the Air Ministry said that they would see that the gift came out here and reached Egypt all right, and some of them are now on their way. Already there is in the church a beautiful silver chalice which has been sent out here by a lady in London. She wrote to say that she would like to present something to this particular church, and that the chalice was in memory of a young fighter pilot who was killed in the Middle East. Another gift is a leather-bound church register, sent by Air Chief Marshal Tedder. Talbot added that a church organ is on the way, which will prove a handsome replacement for the old harmonium being used at the moment.—The Listener.

## Church of England Federated War Work Council

The Council, representative of the whole Church in Australia, has been formed to promote work amongst the Troops stationed in remote centres of the Commonwealth, its Territories and Overseas.

#### Funds are urgently needed for the following:—

1. Maintenance and recreational facilities at Alice Springs and Darwin.
2. For the provision of a mobile unit for use in Central Australia.
3. Assistance to Chaplains in—
 

(a) New Guinea.	(f) R.A.A.F. Itinerating Chaplains in New Guinea, Northern Australia and North Queensland.
(b) Northern Territory.	(g) R.A.A.F. Chaplains in battle and forward areas and in scattered units throughout the Commonwealth.
(c) North Queensland.	(h) A.I.F. Chaplains in battle areas in the North-West Pacific and forward areas in remote parts of Australia.
(d) R.A.A.F. Chaplains in Middle East.	
(e) R.A.A.F. Chaplains in England.	
4. Provision of writing materials, comforts, books and games, both in the forward areas and in remote training camps.
5. In addition to the foregoing it will be necessary to provide equipment for approximately 20 mobile units operating in remote areas.
6. Owing to the fluid nature of Military and Air Force operations, the Council must provide a sum for contingencies (or emergencies).

It is estimated that for this work a sum of at least £5000 is immediately required.

The Council urgently appeals to Church of England people throughout the Commonwealth to support this effort.

Contributions should be sent, if possible, through the patriotic fund of your Diocese or they may be sent direct to the Hon. Treasurer, Ven. Archdeacon S. M. Johnstone, Church House, St. Andrew's Cathedral, Sydney, N.S.W.

Further information will gladly be supplied by the Hon. Secretary, Rev. F. A. Ray, Diocesan Registry, St. Paul's Cathedral, Melbourne, Victoria.



### "FOCUS ON FAMINE."

"The first task is to complete the winning of the war and to deliver millions of people from tyranny and from hunger."

So opens the first clause in the Declaration by the United Nations Food Conference, held at Hot Springs, Virginia, from May 18 to June 3, in this year.

There has been much talk of the balance of food consumption and distribution and of an economic system to deal with these vast problems, but to-day the primary task facing our world is not so much that of reconstruction but of urgent rescue. War and famine have walked hand in hand throughout the ages, grim spectres of suffering and death. To-day, after over four years of the most universal, the most terrible war that the world has ever seen, stark realities of human need face our Church Missionary Society with tragic insistence.

Two factors interlock, as we consider the tragedy of famine. One concerns immediate, pressing, grim starvation, the horror of which the majority of Australians have never experienced or even witnessed. The other is secondary, but none the less tragic, the inevitable increase of victims to prevalent disease and epidemic, as a direct result of malnutrition and deficiency in diet. Closely allied with this, of course, is a soaring infant and child-mortality, many of whom are forced to start life handicapped by a constitution abnormally below par. For us, the first and present tragedy has a claim which cannot be put aside. In Africa, in India, in China, and in Iran, the four great areas where the Church Missionary Society is at work, men, women, and little children are dying by thousands for lack of food, and millions are still starving.

#### Chinas' Agony.

As far as China is concerned, it is a miracle how the nation has survived at all. For a year now the C.M.S. has endeavoured to focus public attention on China's poverty. The response has been encouraging, but we must surely be aware that the £70,000 which has been raised directly and indirectly as a result of these appeals is a mere gesture. Millions are still starving and in some places pestilence and flood have snatched at what food remained from pillage and enemy occupation. The story of the Province of Honan is tragic. Unfortunately it is not unique. A British correspondent who toured the Province this year saw roads and trains packed with haggard, half-starved refugees, highways strewn with corpses, and for miles trees stripped of their bark, which had been eaten by those too weak to join the trek! And a missionary sketches briefly, but poignantly, a picture from her own experience. One can sense the undertone of tears and suffering in her words: 'Only last week I was forty miles east of here, and on the road there were more than sixty dead or dying people. More than that, the dead are just dragged on to the street and left as food for the dogs! The people have not sufficient strength to bury their dead. But the worst result of all these conditions is the increase in thieving and cannibalism.'

An overseas newspaper reports with typical terseness and brevity: "Those who have come out of the Honan and Kwangtung famine districts tell almost incredible tales of people eating bark off trees, people eating grass, people eating rats, of thousands of persons dropping dead at the roadside, or others going mad with hunger."

Floods and locust swarms have added to the poignancy of the situation. Stuff formerly used as fertilisers is now used as food, and is almost as dear in price. These are not fairy-tales, but heart-rending realities. How can we, whose own situation is of abounding plenty in comparison, sit back and refuse to share with those who are suffering such shocking impoverishment?

#### India's Pangs.

Many of us have read with horror in the daily press of the famine conditions in India. Calcutta has been described as a stricken city, the scenes of which beggar description. Thousands of people clad in tattered rags live on the pavements, living and sleeping there, moving only to shuffle weakly to the food kitchens for a pan of rice water. Having received their share, these living skeletons return to their pavement home, slump down and gobble up the food, and then relapse into silence, gazing at each other with eyes filled with hopelessness, waiting for the next day and the next meal. For those who miss the food distribution, only garbage tins are left as possible sources of rotting food!

Will you place a  
**FAMINE BOWL**  
on your Christmas Table to  
receive GIFTS for those who  
have NOTHING AT ALL?

"Our cry is unto God," writes a missionary; "sometimes it seems more than one can stand." She goes on to tell this personal experience:—

"Yesterday a man of middle age, almost too weak to walk, came into our yard and fell on his face in front of me. He was holding a baby wrapped in the bosom of his clothing, and had a little girl about eight years of age by the hand. His wife was out begging, and some of the children had starved. The bones of the little girl's chest appeared in bold relief. Many such die after they come to us, but the sad part of it is that hundreds come whom we have to turn away."

These incidents can be multiplied again and again, but we turn to Tanganyika, where we find the same terrible story. Starving people, owing to the failure of three successive crops—little children existing for months on husks—others on boiled grass; lepers turned out from their homes on account of shortage of food, wandering here and there without food or shelter—these are some of the pictures drawn for us by eye-witnesses in the stricken areas.

#### A Terrible Challenge.

The Church Missionary Society feels impelled to make some definite effort to relieve at least a little of this terrible suffering. "If I have eaten my morsel alone, and

the fatherless hath not eaten thereof . . . I should have denied the God that is above." Have we entered into this reckoning with Job of old? God will require of us in Australia that with which He has blessed us. "We grow by giving," but to turn a deaf ear to the anguish of these millions of sufferers is indeed to deny the God Whose Hand has blessed us, and to merit the withholding of His blessing from us.

The Church Missionary Society makes no apology for this urgent appeal. Human suffering is in itself the only apology needed to human hearts. Let us see to it that through these perishing ones, we may find and use our opportunity to "do it unto Him."

### CONFIRMATION OVERSEAS.

Extract from a Marlborough soldier's letter written from New Caledonia, September 12, 1943.

"To-day is Sunday, and what a busy and memorable day it has been. We have had the honour of a visit from the Bishop of Melanesia. First we went to the ordinary church service, taken by the Bishop. He gave us one of the most interesting addresses I've yet heard—of his work in the Pacific Islands extending right through from New Caledonia, up to New Guinea, the Solomons, etc. The Bishop is a powerful speaker and has a great personality.

"After the service, we returned to the chapel for our Confirmation. Before leaving the service, I would like to tell you how much I was impressed with the setting. The service was held in our own theatre, and it was really beautiful. The stage has a background of bush, in fact is almost entirely surrounded by bush, and you can picture how striking the whole setting was with the Bishop's lovely red, blue and white robes against the green background. It is a scene that will stay with me for ever.

"The Confirmation was most impressive also, in spite of the hastily erected chapel, formed with two large tents. After the service we all stayed and attended Holy Communion. We then had a chat to the Bishop and our own Padres, and received our Confirmation certificates. We are to receive signed copies of Prayer Books later. They were unfortunately not available to-day, as the Bishop's visit was quite a surprise one. These Prayer Books and certificates will be quite unique, as there will not be many New Zealanders who have had the honour of being confirmed by His Lordship, and in such surroundings."—Nelson Witness.

"Through achievement to the stars" is the slogan of the R.A.A.F. The war's outstanding lesson is that overwhelming strength in the air is essential to victory. Play your part by joining the R.A.A.F.

There are splendid opportunities for training in the W.A.A.A.F. Make enquiries from No. 2 Recruiting Centre or Sydney Town Hall Recruiting Office.

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Indian Women weeping in despair for lack of food.

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#### WILL YOU PLACE A FAMINE BOWL

on your Christmas Table for those who have  
NOTHING AT ALL.

In China, 10/- will feed 10 people for 1 day

In India, 7/6 " " "

In Africa, 5/- " " "

Then send your Gift to the C.M.S., where it will  
enable Missionaries to —

- ♦ Organise "Hunger Camps."
- ♦ Run Orphanages for starving children.
- ♦ Give food to starving refugees.
- ♦ Nurse starvation cases in C.M.S. Hospitals.
- ♦ Supply medicine to hard-pressed Hospitals.

#### IN CHINA

- ♦ Millions have died of starvation!
- ♦ People are eating leaves of trees, soup made from bark, bread made of crushed rock and chaff!
- ♦ China's terrible cry is —

"GIVE US FOOD!"

#### IN INDIA

- ♦ 6,000,000 are starving in Bengal!
- ♦ 75,000 have died of hunger!
- ♦ Children have been sold for food!

#### IN AFRICA

- ♦ Whole families languish from hunger. Their cry is —
- ♦ People are eating husks and boiled grass.
- ♦ Many have already died from starvation!

### SEND YOUR GIFT AS A CHRISTMAS THANK-OFFERING TO THE . . . . . C.M.S. Famine Relief Fund, Church Missionary Society

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## THE CHURCH AND SOCIAL RECONSTRUCTION.

(By Rev. B. B. Lousada.)

The foundations of all social reconstruction, or the New Order, must rest on the two fundamentals of land and money. Steadily in the fiery crucible of war, our leaders are recognising that in regard to these two fundamentals, we must get back to the old order of the Mosaic Code. If we have full and complete directions for the salvation of the soul in the New Testament, it is not surprising if we find full and complete principles for the ordering of our social, economic and national life in the Old Testament. To grasp this fact disposes at once of any cry of dabbling in party politics, on the part of the Church when she restates the fundamental laws in regard to land, money, or social justice. As Dr. Temple says, we must deal in principles, not any particular programme. Original sin will make it very difficult to fit the old man into any new order. But it is a good deal easier to help people if they are not harrassed with trade depression, unemployment, and exploitation of the fruits of their labour, if they are to be won for Christ, and not to be debarrd from His fellowship, by a Divine discontent with things as they are. In the words of the late Keir Hardie: "Can a man be a Christian on less than £1000 a year?" The life-time lease of 49 years, as Moses set it out (beginning at 21 years of age this brings the tiller of the soil to 70 years) keeps the mean between private ownership and the land within call of the nation. It is a grim warning and commentary, from this age-old political and godly sage, when we contemplate the present crazy system of capital and interest-bearing land, with the ever-growing plasters and palliatives in the shape of Commonwealth doles to the wheat farmers, besides writing off of capital, debt adjustment, and other financial alleviations. His long-sightedness is nowhere more fully demonstrated and justified than in the prohibition of interest. Money cannot breed money, and ultimately the economic structure breaks down under the burden of usury. Two principles stand out clearly to-day, as in the mind of the great Law-giver. Money is not a commodity; but a means of exchange only. Second, a debt-free farmer cannot be sunk financially. If his main crop will not bring a payable price, he turns to side-lines until it does. The growth of large urban populations has made it necessary to extend the Mosaic principle of the tithe or tenth, to the unearned increment, or community value. This is really public property, and would be taken by the unimproved land values tax. On these two subjects of land and money the Archbishop of Canterbury in England, and the Primate, Dr. Le Fanu, in Australia, have both made important pronouncements. Dr. Temple, at a great meeting in the Albert Hall in London, said "There are four requisites for life, which are provided by nature, even apart from man's labour, e.g., air, light, land and water. It has not been found possible to establish a property claim upon light and air, or somebody would have done so before now. Unhappily it has been found possible in the case of both land and water." He is thankful for the proposals of the Uthwatt Report; they aim at a combination of the advantages of public ownership and ultimate control, with private initiative. In other words, an

up-to-date commission approximates to the ideals of Israel's leader 3000 years ago. Of money, Dr. Temple takes the view that credit control must be in the hands of the State. Private banks to be allowed only to lend the sums of money deposited with them. The 109th canon of our Church still stands, by which usury or interest of any sort is considered a matter for excommunication. Besides the Old Testament denial of interest, our Lord tells us to lend, hoping for nothing again. The Primate, in his charge to the recent Perth Synod, said, "I think that we should evolve some means, by which the community would resume the ownership of its own land; that seems an elementary bit of common sense." Sir Stafford Cripps, at the Albert Hall meeting said, "There are two functions of the Church, not perhaps mutually exclusive, yet offering the most opposite approaches to the problems of civilisation. The first regarded the Church as the channel by which men attained salvation in a life to be lived hereafter. The second were the protagonists of the Kingdom of Heaven, or the rule of God, here on earth, desiring the greatest sum of human good and happiness here and now. If we were to give moral leadership to the nation we must be ready to give up our privileges, even to disestablishment and disendowment." It is here that we come to the crux of the matter. The abolition of interest, and the man who works the land getting the full benefit of his labour, will mean the return to the unpaid ministry of the first four centuries of Christianity. It may still be possible to set aside bishops or overseers in a full time job. It need not be retrospective. But the minister of the future would be very much like an officer in a lodge, or friendly society to-day. The Archbishop of Perth recognised this when he told his Synod, "To fill the needs of the ministry, men may be called to the priesthood who have already given good service in other walks of life. They may be still working at other callings. Their preparation for the ministry will have to be thorough, but we may have to return to the primitive ways, when, for instance, St. Paul could go on with his tent-making, while he exercised the ministry of the Apostolate to which God had called him." It will have many advantages. Those who are familiar with pioneering areas know how necessary are large grants, from the Home Mission funds if the work is to be established and maintained. The denominations that will not send a minister till the stipend is guaranteed lose greatly in a pioneering country. Again and again I have met little communities in the bush, who have built their own church, and largely carry on their own services, Sunday by Sunday, instead of waiting for the once-a-month or once-a-quarter, when the paid minister officiates. So struck was the Rev. Ronald Allen with this state of affairs, particularly in Canada, when considering the Archbishop of Canterbury's Western Canada fund, that he wrote a book advocating "the case for the voluntary clergy." When I saw the few whites in Northern Tanganyika form the Mt. Kilimanjaro Masonic Lodge and meet from over 50 miles under great difficulties, I realised what a brake the paid ministry could be in developing the Church and her worship under pioneering conditions. It would open the way to reunion, as the people of various denominations would readily meet together in small towns and country places. It would allow of apostles, prophets, evangelists and teachers developing in the body instead of

all being jammed as at present in the officials of the Church, i.e., presbyters and deacons, whom we speak about as the ministry. Offerings would be used mostly for missionary enterprise, and a great deal more could be done for the foreign field. It would allow of different forms of service in different localities and congregations. It would emphasise that schism is still the greatest sin, though looked upon as a virtue to-day in the ever-mounting toll of religious bodies. Above all, it would do away with the pull between minister and people caused by the unnatural elevation above and from the main body. They would then be the bones, or support of the body, not the head or attempted heads as at present. It would allow of the return of discipline, as after a time only members of the brotherhood or ecclesia would expect or receive its ministrations. It would receive immense strength as can be imagined, with one Church or two at the most, instead of the four or five now to be found in small towns and settlements up and down Australia. Altogether, we need not be afraid of the future, but may see, if we have the vision, a new and vital Church taking its place in the new day. As our leaders have this vision, we can gladly follow, knowing that many hindrances must be swept away, before we can have personal and social religion reaching its full flowering in the Kingdom of God here and hereafter.

## LESS NONSENSE.

(Published in "Punch," Nov. 10, 1942)

Let's have less nonsense from the friends of Joe.

We laud, we love him, but the nonsense—no. In 1940, when we bore the brunt

We could have done, boys, with a second Front.

A continent went down a cataract.

But Russia did not think it right to act. Not ready? No. And who shall call her wrong?

Far better not to strike till you are strong. Better, perhaps, though this was not our fate.

To make new treaties with the man you hate. Alas! these shy manoeuvres had to end

When Hitler leaped upon his largest friend (And if he'd not, I wonder, by the way,

If Russia would be in the war to-day.) But who rushed out to aid the giant then—

A giant rich in corn, and oil, and men, Long, long prepared, and having, so they say,

The most enlightened ruler of the day. This tiny island, antiquated, tired,

Effete, capitalist and uninspired! This tiny island, wounded in the war

Through taking tyrants on two years before! Having a Front on every wave that breaks!

We might have said "our shipping's on the stretch—

You shall have all the tanks that you can fetch."

But that is not the way we fight this war, We give them tanks—and take them to the door.

And now we will not hear from anyone That it's not for us to show we hate the Hun.

It does not profit much to sing this tune, But those who "prod" can not be quite immune.

And those who itch to conquer and to kill Should waste less breath on tubs on Tower Hill.

Honour the Kremlin, boys, but now and then Admit some signs of grace at Number 10.

—A. P. Herbert.