

**Diocesan**

ORI

The Bishop has a Mission Service in Ch St. Andrew's Day falls on the Friday week. It is hoped will be able to do Ballarat until the

**NEW****Diocese****GREAT BUILD**

At the recent Wellington it was commend to the "sustained support of the Diocese" the appeal for the Cathedral the Advancing Church and growing housing. It was reported for the Cathedral come derived from about £157,542.

The Rev. M. L. pointed Organising appeal.

Speaking on the Building Scheme, Davies said that without a cathedral pressing in dignity of its services the tired diocese. It of tradition or fast

**Diocesan**

The decision of of Dunedin to make to enlarge Selwyn of an additional building Dominion as a whole provides accommodation tending the University possess schools for Medicine in the Dominion, such students come from, including many Province.

Boarding accommodation become increasingly Dunedin during the some of that available desirable. The plan College will be who have had some the position.

The College will be Nevill over fifty years some time as a Diocese. Presumably General Synod to

**"ABBOT  
CHURCH"**

For Prospect

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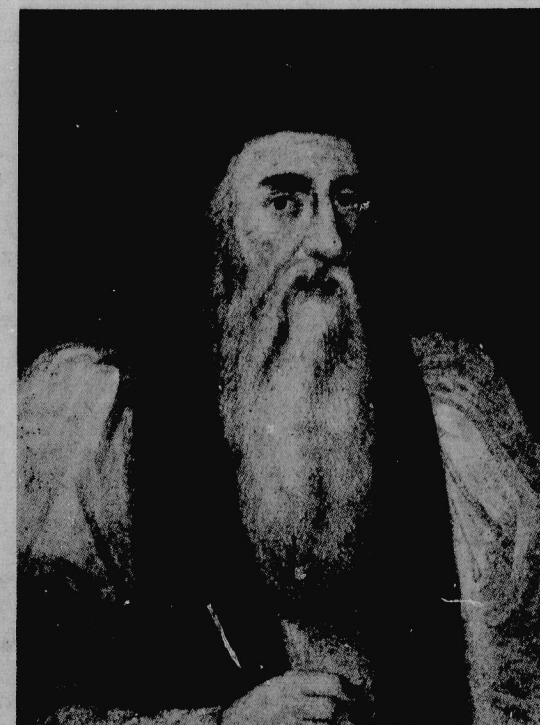
# The Australian Church Record

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The paper  
for  
Church of  
England  
people  
Catholic  
Apostolic  
Protestant  
& Reformed



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## NOTES AND COMMENTS.

We welcome the Bishop of Goulburn's strong indictment of the gambling mania that is so prevalent in our Australian life. A vice which is so absolutely selfish is a direct infringement of the 10th Commandment, and consequently, bound to bring a nemesis to the common life that not only tolerates but encourages it. The Bishop speaks real truism when he says:—

"The spread of gambling is one of the most obvious symptoms that a society is falling to pieces. There was a time when the adults who engaged in it made some attempt to keep their children clear of it, but nowadays children are frequently encouraged to gamble, and there is little sense of revulsion left in the community at the practice of juvenile gambling. The best people do it openly in the streets, so why should children refrain. We have only to picture the results of such training and then ask ourselves, can we make a nation that will hold its own in this troubled world with citizens possessed by the spirit of the gambler?"

In reply to the contention that gambling adds zest to a game the Bishop rightly contends:—

"Healthy youth plays the game naturally, without thinking of putting money on it. It is when we fear the loss of youth that we begin to look for stimulants. When we need stakes to keep our mind on the game it is a sign that we are growing old. As we proceed along this line the gambling remedy defeats itself. Our mind gets on the stakes and only on the game because of the stakes. The game becomes an anxiety because of the stakes, and nothing ages us like anxiety. Thus gambling kills the fun of life and hastens the dry mind, the wrinkled skin, and the haggardness of a premature old age. Life either becomes boring, or a feverish pursuit of other people's property for which we do not wish to pay in any equitable way of exchange."

And yet there are foolish people who think to make use of the soul-destructive mania "for the sake of

good cause," forsooth! We may well pray with the prophet: "O Lord open the eyes of these men."

In a report on Evangelism presented to the recent Melbourne Synod the critical nature of the Church's witness is thus indicated:—

"The situation we are called to meet. We look out on a shocked, divided and disillusioned world, without any widely-recognised power of integration in the individual, the nation and the world. The world calls for an intensive and aggressive service from the Church in the building up of the peace, a service even greater than that rendered in the war crisis. But we must understand 'the signs of the times' and know the world's need and our own aim."

But judgment must begin at the House of God. "We need to take heed unto ourselves lest our failure may hinder God's purpose or lest we lack an intention to put first the first call of our Ministry."

There can be no manner of doubt that there is a lack of solid teaching in the vast majority of parishes throughout the Commonwealth. There are probably many causes that may be assigned for this condition of ignorance in our Church constituency. But as we seek to review the past story of the Church we cannot deny a neglect of Bible reading and study on the part of clergy and laity and a corresponding absence of any consecutive Christian teaching in the sermons that are preached Sunday by Sunday. We were intrigued by the notification in a recent parochial organ that there was to be a course of sermons on the 39 Articles of Religion—a most useful and potentially fruitful adventure. But to do it properly will require very patient study—Bible in hand, and a very patient setting out in the preaching, and still further—is it a counsel of perfection?—in the hands of the great majority of hearers, a copy of the Sacred Scriptures, so that they may be real and practical learners in the things in which they are being instructed and which are essential to their true life.

The same Report offers wise advice to the clergy and sets in the first place the preaching of Expository the Word.

Preaching. "The Committee counsels a return to expository preaching from the Bible. Topical preaching has tended to displace the unfolding of the revelation of God in Christ of which the Bible is the inspired record. Such preaching must

be closely related to life and experience, but that is how it comes to us in Scripture, in history, crisis, judgment, the triumph of faith and the lives of men "who subdued kingdoms, wrought righteousness, obtained promises . . . out of weakness were made strong, waxed valiant in fight, turned to flight armies of aliens." Pulpit editorials on current topics, wise as they may be are passing and fallible opinions; declarations of good news of God have the note of infallible authority, embodied in the Word of God that liveth and abideth for ever. Such preaching must be instinct with the preacher's own fresh and living experience of the grace of God, something ever new and wonderful. Biblical Preaching if true to its source will be direct and personal. The Preacher must have a definite aim and expect something to be done about his message. Preaching has become detached and general, a discussion about religion rather than a confronting of each person with a Personal God. Again the late Archbishop of Canterbury may be quoted. "There must be the direct impact of personal claims and personal challenges. We have got to bring people to see that the Gospel presents such a challenge and such a claim. So long as people discuss God in the third person, whether He exists, and of what nature He is, they are in a frame of mind for which apprehension of the truth about Him is impossible. God must be to us neither It nor He, but Thou . . . Knowledge about God is valuable in its place; but knowledge of God alone has saving power."

Not slang nor mushy humour — but a dignified and earnest setting forth of Divine Truth is Simple what is required; and in Language, language "understood of the people." Again, the Report has this useful counsel:

"We are of opinion that our preaching has been too formal and abstract in expression. That will be corrected mainly by the intense earnestness of the preacher's purpose. But attention needs to be given to the simplicities of every-day thought and speech. Theological and ecclesiastical terms need interpretation. In some cases the ideas we express are not in the minds of our hearers. For instance, it is hard to convey the meanings of sin and redemption. In other matters we need to interpret the old terms by new. There is a need to return to the concreteness of the Bible. The language is direct, active, living. Preachers whom God has greatly used, e.g., Bunyan and Spurgeon, expressed themselves in concrete imagery rather than in abstract terms."

That great theological teacher, Handley Moule, of Durham, when criticising a student's sermon, submitted for his judgment, underlined two words: "Paradox," a word to be used sparingly, and "Faith," "often explain this term." After all the clergyman is not in the pulpit as a professor of English, but as an interpreter of a wonderful gospel. He must get that across to his hearers in a way that they can understand, or else he fails. "But who



is 'adequate' for these things?" Only in the power of the Divine Spirit can such a ministry be effectual.

"Eusebes," a well-known Anglican layman and member of the Church Assembly has some wise words to say anent present day trends and needs. Writing in the English "Record," he

says:—  
"I claim that the duty of those of the clergy who are really Evangelical is first to present to their brethren of the laity and the whole church a distinct dignified form of worship, scrupulously loyal to the Prayer Book in spirit and in letter, with distinct Scriptural Evangelical teaching—not declamation; and second, to form an effective liaison or bond between Evangelical laymen throughout the Church. At the present the laity are not only bewildered by the fanciful emotional substitutes for the ordered services of the Church put before them, but largely leaderless and isolated the one from the other. This problem of lay leadership is very serious. The Evangelical laity are less well organised and less in touch with one another to-day than at any time during the past two generations.

We think this is true of our Anglican laity generally here in Australia as well as in England. There does not seem to be the solidity of thought and knowledge in relation to Church teaching and practice that once characterised the leading laity of our Church. We wonder if the tendency to rely on lectures and tabloid editions in our Theological colleges has affected the Church in its membership. The reading of books like Hooker, Harvey Goodwin, Mosley, Harold Browne, etc., for examination seems to have given way to abbreviated treatises with scant reference to historical and other authorities. The consequence is a "parasitical" training that utterly discounts individuality of judgment and its responsibility. There is no depth in our thinking.

#### PAAMESE.

The Commonwealth Council of the British and Foreign Bible Society has just published in Sydney the complete New Testament in the language of Paama, a tongue spoken in the Island of that name which forms part of the New Hebridian group. St. Mark's Gospel was published in 1907 and St. John's Gospel in 1910.

This New Testament represents the life work of the late Rev. and Mrs. Morris Frater of the Presbyterian Mission. It was hoped that Mr. Frater would have lived to correct the proofs. Unfortunately he died, and Mrs. Frater read the first proofs, when she, too, died. The final proofs were read by their daughter who was born in Paama.

#### AN OPEN LETTER TO PARENTS.

(This letter comes from Senior Chaplain Donald Redding, of the 7th Division, and is a call to thoughtful understanding among all parents who have sons serving overseas from a man who has served with our fighting men both in this and the 1914-18 war. In the last war he was a trooper with the Light Horse in Palestine, and in this war has been an Army Chaplain since January, 1940. He went overseas with the 6th Division, joined the 7th Division in 1941, served through the Syrian campaign, went over the Owen Stanleys with an infantry battalion, served on Divisional Headquarters in the Ramu campaign—but was more often with the brigades and battalions than at Headquarters—and finally was at Balikpapan with our troops.)

Dear Mothers and Fathers,

I do hope you will not regard this letter as presumptuous, but it comes from one who for nearly six years has watched with interest and respect the growth and development of young men in the Army.

The war is over, and scattered through the islands of the Pacific thousands of soldiers read of the rejoicings in Australia. We have tried to imagine just what the end of the war means to many people at home and we realise there must have been a variety of reactions. But we know what it meant to you—the end of years of anxiety and fear. Your boys know full well that you are just living for the day of their return and they know the depth of the loving welcome that awaits them. They on their part are anxious and impatient to get home but in the back of many minds is just a suggestion of anxiety as to how things are going to work out. Their one desire is not to disappoint you; but, to take their place again as members of a family, to pick up the threads of normal home life is not going to be the easiest thing in the world. And because you want them home so much and because they are so anxious to return, it will surely be a good thing to try and make some mental preparation.

You at home have worked all these years. You have done all in your power to make the lot of your boys more comfortable. Yours has been a time of anxiety and worry. But those of you at home have been together. You have shared your labours and anxieties and you have shared the passing of time. Your boys have been away. Except for odd breaks of leave their only touch with home has been those wonderful letters you have written and which have meant so much to them.

Mothers and Fathers, when your son lived within the shelter of your home and you knew all about his comings and goings—his work, his pleasures, his friends—he was 18 years of age. That was 3, 4 or 5 years ago. And during that period he has met so many men that you will never meet. He has had to do so many things that, with the best will in the world, you could never understand. He has seen many things about which he can never really tell you—not because of any lack of affection and confidence—but because they don't belong to your world. He is 3, 4, or 5 years older in age—and a decade older in experience, and some of that experience could never have been his had he stayed at home. Will you try to remember that? If at times he is a little silent and unresponsive—if at times he doesn't seem quite as interested in certain matters, as you had hoped—remember he has depth of experience—he has thoughts, and memories that by the very nature of things, belong exclusively to the years of your separation. To take his place again as a member of the family will definitely mean readjustment. Try to add patience and understanding to your love. Remember how much he wants to make you happy. He is very grateful for all you have done both before and during the war.

It is hard enough under normal circumstances to realise the passing of youth into manhood. Do remember that that period of transition has taken place under extraordinary circumstances when, through no fault of his or yours, you were not there to guide and influence him.

Your boy is coming home—what a wonderful reunion it will be. Soon, all too soon, perhaps, from your point of view, he will take unto himself a wife and establish his own home. May the intervening years be one of the happiest periods of all your lives—a period blessed and enriched by thankfulness, understanding and love.

With every good wish,

Yours sincerely,

DONALD REDDING.

—Australian Military Forces Directorate of Public Relations.

It has been announced that it will cost over £40,000 to fill the great window space blown out through enemy action in Canterbury Cathedral, even with plain glass. The famous 13th century glass was moved to a safe place in 1939 and happily saved.

#### SACRIFICES FOR PEACE.

#### MONTGOMERY'S WARNING.

Field Marshal Montgomery, receiving the freedom of Lambeth yesterday (Aug. 16) said that if we want peace we must all be prepared to make the personal sacrifices demanded by our leaders.

"We can by no means sit back and relax because the war is over. We must work hard at the next task. Our task of reconstruction, in England and in Europe and throughout the Empire, calls for great energy and drive.

"I firmly believe that every enterprise which man undertakes, if it is to achieve any lasting success, must have a strong spiritual basis. If we attempt any great thing for solely material reasons the results cannot be good.

"To-day we look to the Churches to give us a clear and simple lead on those spiritual issues which are always important and over which we must never compromise.

"There is need in these days for clear thinking, and especially on the subject of what we have been fighting to achieve and how we are to secure it. Some say we have been fighting for peace. But peace cannot automatically ensure justice and freedom. It is justice and freedom which must first be established before peace can be secured.

"But we do not only want peace. We want prosperity. And we will win it for ourselves only by much hard work and by personal sacrifices on the part of us all."—From "The Scotchman."

#### CONFERENCE OF CHAPLAINS.

The following memorandum has been sent to us for publication:—

A. This Conference of Chaplains held at Bishopsbourne, Brisbane, realising the importance of visual education in our work as preachers and teachers, both among youth and adults would respectfully bring to the notice of the Archbishops and Bishops of the Church of England in the Commonwealth of Australia the urgency for an immediate and thorough exploration of the means whereby suitable equipment be made available in all Dioceses for use in every parish or cure of souls.

We would further suggest that one man, priest or layman, be appointed in each Diocese to organise the facilities and maintenance of visual education within the Church; that he explore fully the sources and quality of equipment and film, and the methods and technique of their usage to the best advantage. We are of opinion that subjects treated should not be restricted to themes of a purely religious nature but should take

within their scope matters relating to social, economic, and other problems of our day wherein the Church must needs have interest.

B. The Conference of Chaplains realising the many grave moral and social problems which the Church will have to face in the future, especially during the period of post-war reconstruction, suggests the advisability of specialised help being readily available to enable the parochial clergy the better to cope with such problems.

To this end we respectfully suggest to the Archbishops and Bishops of the Church of England in Australia that steps be taken to establish in the various Provinces and/or Dioceses a Mobile Staff of Priests, specialising in such work as Parochial Missions, Youth Problems, Psycho-therapy, etc.; such staffs to be co-ordinated with the normal parochial system and thus to enable men with special gifts to serve the Church in a much fuller capacity than heretofore.

In view of the Archbishop of Brisbane's expressed wish to his Synod to have such a group of priests functioning in his own Province and Diocese, we desire to assure him of our earnest prayers and fullest co-operation in the matter.

#### "THROUGH A GLASS, DARKLY."

(By Kenneth Jardine, Peshawar.)

An old Hindu lady was being treated in the hospital of a Frontier city in India. On the table she saw a roll of transparent film—the kind that is used for X-ray photographs. She held it in front of her face and peered through at the Scottish nursing sister. "I can see you and you can see me because we both believe in God," she said, "but if my side of the glass gets dirty I cannot see you, and you cannot see me. How do you keep your side of the glass clean?"

The sister, a Christian of the Christians (not a missionary) smilingly replied in halting Hindustani: "Because Jesus Christ helps me. I go to Him when I'm dirty and He cleans me. How do you keep yours clean?"

"God comes and cleans mine, too," replied the old lady.

There you have a picture of India to-day. And the film that divides us is not clean. So we peer at one another "through a glass, darkly," and pass verdicts. Yet those two women are symbols of the desire to see the other clearly which still continues in spite of all the misunderstandings—and of the way to do it.

#### Adventures in Understanding.

The coming East of so many Englishmen in the Services as a result of war has helped quite considerably. "That was the most interesting evening since I came to India," countless R.A.F. men have said after spending an evening as guests of the students of the C.M.S. College (Edwardes College) in Peshawar. They had heard Indian songs and watched traditional dances—the Snake Dance, the Dance of Prayer, etc.—and met English-speaking Pathan students eager to exchange ideas.

Mission schools and colleges can also do much to remove some of the things that separate one Indian from another. March 3 was Old Boys' Day and Convocation at Edwardes College. After degrees had been

presented and an address on "Post-war reconstruction in Education" attentively listened to, old boys representing many generations spoke of the college they loved. Outstanding was the speech of the Moslem League Prime Minister of the Frontier Province. He looked round on the most incongruous audience, including the former Congress Party Prime Minister and people of all parties who would not be on speaking terms anywhere else. He turned to the portrait of Sir Herbert Edwardes, who, in 1853, encouraged the C.M.S. to open a school here and he spoke of the Rev. H. J. Hoare and the Rev. M. E. Wigram, and of all that their lives had meant to him and to those others who now hold such responsible posts along the border: "They lit the torch of true education for us and we are grateful to our old missionary teachers. I wonder if they are here in spirit with us all to-night?" I felt sure myself that they were present in the communion of the saints, and was glad that their work of reconciliation and interpretation still goes on.

#### The Cost of Discipleship.

But it is hard, even with such a tradition, to do more than look at one another as "through a glass, darkly." The story I have told of the Hindu lady illustrates what every one knows—that God is a reality to Indians, especially to elderly Indians (that old lady's son laughed at her "spirituality"). Yet when we would fulfil India's search by the knowledge which the hospital sister gave—of what God is, and how we can fully know Him as Friend and Saviour—the glass grows dark with the fear that Christianity is of the West, which, of course, it is not, and a true nationalist must be a loyal Hindu or Moslem. Many see where the end of the search for God lies—and then draw back, counting the cost, which in India is very high.

I remember a Moslem student who was drawn to Jesus. "I would be a Christian," he said to me after we had been to church one evening. "but look at me"—and he pointed at his comfortable figure—"I'm not built to be a hero like —," and he named another young Moslem who was taking his M.A. degree and who, with his young wife and two babies, had been practically thrown on the streets by a wealthy father because he had announced that he was seeking baptism. (That M.A. student was later baptised and has remained true in spite of years of hardships.)

But we can be mediators of the Holy Spirit even when He is not accepted as the Spirit of Christ. "I could not close my eyes during the time of quiet at that meeting at your house," said a Hindu student, "because when I did I saw all the things I have done that are wrong." It was natural then to explain to him (like the sister to the old lady) how Christ helps us to deal with the things in ourselves we cannot bear to see. That student and others, have been glad to tell of their sins, ask forgiveness, and pray to be used by the Holy Spirit. We would like them to call that Spirit by His full name, but we cannot insist; and something has happened even if that young man gets no further. He knows "in part." He sees "through a glass, darkly."

We must hold on; watch, pray, and care until the dirt of years of misunderstanding and misrepresentation, which begrimes both sides of the glass through which Britain and India face one another, is moved.—"The Outlook."



# CRANMER AND THE BOOK OF COMMON PRAYER.

The Book of Common Prayer will always be associated with the name of Archbishop Cranmer. It was by his anxious care it was framed, and although it has been revised since his day, yet it is in all essentials the same Book as he left it. English people owe him a great debt of gratitude for the work he accomplished. Once grant the use of a Prayer Book in public worship, then we must acknowledge that the Book of Common Prayer is unequalled in its matchless language; and nothing is more striking than the frequent use of passages from the Bible introduced into its various services.

There was nothing like our Prayer Book before the Reformation. All the service books were then in Latin. The idolatrous service of the Mass, as conducted in the churches, was essentially the same as that which was witnessed in St. Peter's, Rome or in the churches in Spain. The first Prayer Book of Edward VI was ordered to be used on Whit-Sunday, 1549. This Book was an attempt to clear away the darkness of the centuries. In place of the many Latin books there was set forth one small volume containing "Common Prayer" in the mother tongue.

The First Prayer Book was a compromise and—like all compromises—satisfied no-one.

In a short time the First Book was repealed and its future use made illegal when the Second Prayer Book was authorised in 1552. Among the changes, the word "altar" was put aside, and in every place where the word "altar" had been used in the former book, the word "table" was used in the latter. Cranmer erased the word on the avowed ground of connection with the "Sacrifice of the Mass." It is enough to say that the Mass is a term which Reformers not only discarded but caused the people to abandon because they identified it with the Roman doctrine of the Sacrifice of the Mass, which is that our Blessed Lord is made "really present" in the elements by the priest's consecration and that He is offered by the priest as a sacrifice for the sins of the living and the dead. This is the blasphemy which the Mass casts on the full perfect propitiation wrought by our Lord on Calvary.

In the Second Book the altar went, and is never mentioned again in any subsequent revision. Furthermore, the

Table at the Communion time shall stand in the body of the church or in the chancel. (See Rubric 4, in our Prayer Book). Consequently we are at liberty to-day to place the table in the body of the church that the people may gather round it in participation of the Lord's Supper.

In certain quarters it has been the habit to decry our Communion Service as being inadequate, based upon the fact that Cranmer carefully eliminated from the service all that could give to the act of Consecration anything in the nature of a sacrificial character. For example, when we ask Almighty God to accept "this our sacrifice of praise and thanksgiving," we naturally regard these words—occurring as they do at the end of the service (when all have received the emblem of Christ's body and blood)—as referring to all that has gone before. But if they are employed immediately after the consecration of the elements, it might be assumed to conclude that it was to the elements lying on the table that the words "this our sacrifice" refer. The emphasis would be transferred from the offering of "praise and thanksgiving" to the sacrificial presentation of the body and blood of Christ. Speaking in the House of Bishops, the late Dr. Pollock uttered this timely warning: "In the difference between the Prayer Book of 1552 and 1549 I believe we have a fine record of dangers that were more clearly seen by the later date . . . I like to look back, and I see what those who knew the First Prayer Book of Edward VI saw and knew, namely that a great many things that we are now proposing to reinstate were better removed. That is the opinion of the man on the spot and the man of the time."

Those words—spoken in 1923—need to be remembered to-day when there is a proposal that on reaching the closing word of the Prayer of Consecration, "In the remembrance of me" he shall proceed with what is commonly called the Prayer of Oblation, which now follows the administration, introducing it with the words, "Wherefore." The passage would then read: "Do this in remembrance of me, wherefore, O Lord and heavenly Father, we thine humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving," etc.

The words of this prayer have their place, and a most important place, but their place is not here. Nothing should come between His presentation of that

supreme gift to us and our grateful acceptance of it, and to introduce anything else at such a moment is nothing more or less than a distraction. The proposal lends weight to some words of the late Dean Wace:—

"It was nothing less than a stroke of inspiration of our Reformers to transfer the act of reception to immediately after the Prayer of Consecration, so as to make reception actually a vital part of the commemoration itself."

Likewise the late Canon Aitken testified:—

"The Reformers returned to the most primitive form of all in the ordering of our Communion Service; the form which our Lord Himself adopted in the institution of the ordinance, where the words, 'take and eat, this is my body,' etc., were followed immediately by administration and reception."

We believe that Cranmer was guided aright in placing "Consecration" and "Participation" as inseparable. In making these two elements practically as one he was guided by the example of Him who instituted the sacred feast, and in accordance with which he drew up "The Order for the Administration of the Lord's Supper" in which reception follows immediately the Words of Institution. Consequently the alteration now proposed is against the interests of pure Scriptural religion.—From "The Churchman's Magazine.")

## Proper Psalms and Lessons

October 28th, S.S. Simon and Jude.  
22nd Sunday after Trinity.

M.: Ecclus. ii; Luke vi 12-23. Psalm 118.

E.: I Macc. ii 42-66; Jude 17. Psalms 132, 133, 134.

November 1st. All Saints' Day.

M.: Wisdom v 1-16; Rev. xix 11-28.

E.: Ecclus. xlv 1-15; Rev. vii 9.

November 4th. 23rd Sunday after Trinity.

M.: Proverbs i 20; or Hosea xi-xii 6; Luke xvi or I Cor. i 1-25. Psalms 110, 135.

E.: Prov. ii or iii 1-26 or Hosea xiv; John ix or I Cor. xiii. Psalms 137, 138, 139.

## PERSONAL.

The Rev. John Bell has been appointed Canon Residentiary and Sub-Dean of the Cathedral of Armidale.

Rev. Maurice Green, Th.L., has been appointed Assistant Secretary of the C.M.S., Victoria.

Rev. E. K. Cole, Th.L., Curate of St. Stephen's, Newtown, has been appointed Assistant Minister at St. Philip's Church, Sydney.

Mr. F. L. D. Homan, for many years Chairman of C.M.S. Committees in Victoria, has resigned by reason of ill health. Rev. K. Hamilton has been appointed to fill the vacancy.

It is reported that Chaplain R. A. Marshall (A.I.F.) has volunteered to accompany the Australian Units assisting in the occupation of Japan.

Canon W. P. Best has been able to assist at some services in the Gunnedah (N.S.W.) parish recently, but his recovery from his recent illness is not as rapid as was hoped.

Rev. D. B. Knox, B.D., London, has been appointed Lecturer at Moore College, Sydney. Mr. Knox has been a Chaplain, R.N., and hopes to commence his duties at the College next year.

Hough—October 10, 1945, at a private hospital, Roseville, N.S.W., Arthur Ernest, beloved husband of Jessie Marion, second son of the late Canon William Hough and Mrs. Hough, of Randwick.

King.—October 12, 1945, at her residence, Koorali, Narrabeen, A. May King, relict of the late Rev. Cecil John King, for many years rector of Camden, N.S.W., in her 83rd year.

The death took place on October 3 of Mr. Thomas Allen Dakin, of Roseville, N.S.W. He was one of the founders of St. Barnabas Church, Chatswood and a warden and trustee, 1916-32. One of his daughters is Mrs. R. J. Hewett, of St. Clement's, Mosman.

The Diocese of Armidale has suffered a real loss through the home-call of the Rev. W. J. Powell, Vicar of Warialda. Ordained deacon in 1925, and priest the following year, the late Mr. Powell served the whole of his ministry in this diocese. He had been Vicar of Warialda since 1935, and was greatly beloved by his parishioners.

Chaplain R. I. H. Stockdale, who is serving with the Australian General Hospital, tells in a recent letter that ex-P.O.W.'s report receiving more just treatment from Christian Japanese than from non-Christians. He says, "The Christian teaching made all the difference."

The King has approved the appointment of Major General S. R. Burston, Australian A.M.C. (Director-General of Medical Services, Australian Military Forces), as Honorary Physician to the King in succession to Brigadier D. M. McWhae, Australian A.M.C. (resigned).

The list of prisoners of war released contain the following names: Richard Johnson, cousin of the Bishop of Ballarat, and son of Archdeacon Johnson, Longford; George Stogdale, cousin of Mrs. W. H. Johnson; Chaplain Aubrey Pain, who left All Saints' and St. Matthew's to go as a Chaplain in the A.I.F.; Beryl Woodbridge, sister of Miss Woodbridge, of Queen's Church of England Girls' Grammar School, Ballarat; Walter Butler, son of Mr. V. Butler, formerly headmaster of the Ballarat Grammar School. Churchpeople throughout the diocese will be delighted to hear that Archdeacon Best's two prisoner-of-war sons are safe. Alan, who was in Germany, is home again, and David, who was in the hands of the Japanese, has sent a message saying that he is safe and well. Since then his name has appeared in the list of released prisoners of war. — Ballarat "Church Chronicle."

By a Warrant under the Royal Signet and Sign Manual, the Rt. Rev. Llewellyn Henry Gwynne, C.M.G., C.B.E., D.D., LL.D., Bishop in Egypt and the Sudan, has relinquished spiritual jurisdiction over the area of the Anglo-Egyptian Sudan. The Archbishop of Canterbury, acting under the Royal Warrant, has invested the Rt. Rev. Alfred Morris Gelsthorpe, D.S.O., D.O., Assistant Bishop to the Bishop in Egypt and the Sudan, to be Bishop of the Church of England in the Sudan.

## CENTENARY OF FIRST CHRISTIAN SERVICE.

Organised by the Sub-Dean of St. Peter's Cathedral, Armidale (the Rev. Canon A. J. A. Fraser), the Centenary Celebrations of the first Christian Service in New England attracted considerable attention, and large congregations attended.

A memorial cross of polished Uralla granite, erected in Beardsy Street, Armidale, near the site of the old Court House, in which the first service was held by Bishop William Grant Broughton on October 12, 1845, was dedicated by the Bishop of Newcastle in the presence of a large gathering of clergy from all parts of the Diocese, and citizens of Armidale. Bishop Batty recalled that there was a congregation of more than 50 persons at the service held by Bishop Broughton 100 years ago. At that time the population of Armidale was 77, of whom only 46 claimed membership of the Church of England.

An exhibition of Broughton relics, and of Missionary curios, was held in the Cathedral Hall in connection with the Centenary celebrations. There was an historical review, by means of lantern slides, given by the Ven. E. H. Stammer (Archdeacon of Armidale) and a youth rally addressed by the Bishop of Newcastle.

In the absence of the Archbishop, the Diocese of Sydney was represented by Archdeacon S. M. Johnstone. Other visitors included the Rev. W. G. Coughlan (C.S.O.M.), the Rev. R. J. Hewitt and Sister Dawn Brewer (C.M.S.), and Miss Emily Clark (A.B.M.).

The Bishop of Armidale (the Rt. Rev. J. S. Moyes, D.D.) thanked the Mayor of Armidale (Mr. D. D. Faile), members of the City Council, and churchpeople of other denominations for their interest and help in the erection of the memorial cross.

## THE AUSTRALIAN CHURCH RECORD, LTD.

NOTICE is hereby given that the Ordinary General Meeting of the Shareholders of the Australian Church Record, Ltd., is duly called for Friday, 9th November, 1945, at 4.45 p.m., at the Company's Office, Diocesan Church House, George Street, Sydney.

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



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## TO AUSTRALIAN CHURCHMEN

## THE REFORMATION

Every year the Reformation Observance Committee in Sydney holds its meeting as close as possible to the Anniversary of the famous nailing of 95 theses by Luther on the door of the Church at Wittenberg. This epoch-making incident took place on October 31st, 1517.

There are three points in Luther's famous protest which deserve attention:—

1. Our Lord's call to repentance demands that the whole life shall be an act of repentance and does not refer to priestly confession and penance.

2. The Pope's Indulgence cannot remove the guilt of the smallest transgression; it can only pardon guilt in the sense of announcing what God has already done.

3. The Gospel is the real treasure of the Church.

This is taken, usually, as the beginning of the Reformation movement. Of course, it must be borne in mind that all such dates are purely conventional. Great movements express themselves very frequently in some historic incident, but it would be a mistake to bind them closely to the precise date. They run back into history and in their forward advance they receive fresh developments. But there can be no doubt that the vigorous conception of Luther turned the tide of Theology in his day. As Professor James puts it, "When Luther in his immense manly way, swept off, by a stroke of his hand, the very notion of a debit and credit account kept with individuals by the Almighty, he stretched the soul's imagination and saved Theology from puerility."

## The Effects of the Reformation.

Over 400 years have passed since this movement received that remarkable impetus at Wittenberg. It is not too much to say that they have been 400 years of amazing achievement on the part of man. But it must strike the ordinary observer as remarkable that these new achievements in practically every instance, either began in reformed circles or led to an acceptance of something like the reformed position.

We hear a great deal at the present time about the advent of Science. Men

do not sufficiently remember that we owe the movement of Science to the emancipation of the spirit of man from the bonds of superstition and ecclesiastical domination. The Scientist or the camp followers of Science who inveigh against the religious mind have very little appreciation of the fact that it was an active religious spirit seeking the right of free intercourse with God that formed the condition of true scientific advance.

No doubt in the process of time the unreformed bodies have caught this spirit. We would not willingly refuse the acknowledgment of our indebtedness to the many great leaders who have contributed their quota to the world's store of knowledge, while remaining unimpressed by the Protestant spirit. Yet, on reflection, we feel bound to say, that while they themselves may consider that they are unimpressed, the truth is that they have drunk at this fountain, though not as deeply as we could wish. The condition of the world to-day justifies this inference. It is the lands that have asserted most clearly the right of the individual free spirit that are foremost leaders in Science, Art and literature.

Sometimes it is said with a measure of truth that the great music of the world is most closely associated with the ancient modes of worship and that may be the case, but speaking generally the contribution to the thought and beauty of the world has been greatly enhanced by the new idea that each man is responsible for himself to God and that no priest has in his power the awful decision between life and death.

## The Teaching of the Reformation.

It may be asked, "What is the essential genius of this new movement?" First and foremost it sets before us man's native helplessness. We have already quoted Professor James in his commendation of the contribution that Luther made, but there is another side of James' theory that has not the solidity of his appreciation of the German professor, humanity is divided into two great camps—the once born and the twice born. The former never feeling the need of repentance. They are the optimists of the world. The latter ex-

perience the inward struggle against sin and need above all to secure healthy-mindedness.

The Romanist achieves this purpose by a periodical wiping of the slate through confession. The Protestant achieves it by the personal assurance of salvation. Following his pragmatic theory, which has found yet another channel in the Oxford Group suggestions, James would say that the mode is immaterial, the attainment of healthy-mindedness is the essential requisite. The Protestant cannot accept this wholesale division, nor can he believe that Confession is only another form of the Divine assurance of pardon. If he is a Theologian he points out that assurance of salvation is regarded with distrust and aversion by all those who practice confession. He further points out that while what James regards as healthy-mindedness may or may not result from confession, its purpose is entirely different. It is designed to remove the eternal punishment due to sin. Of course, we know that psychologists will insist on telling us that our interpretation of our experience or our development of dogma is quite immaterial. They are the people who know, and, of course, when they say it, it is so. Still there are some of us who, while we are prepared to listen to psychologists and weigh their testimony, are not prepared to put them in the place from which we have ejected the Pope. The popery of psychology or Science is just as inimical to the free spirit as the popery of the Vatican. We will insist on having our own interpretation.

## Conviction of Sin.

The Protestant position is therefore, that whether men know it or not, whether they believe it or not, they are sinners in the sight of God and require Divine intervention if they are to obviate the consequences of their sin. No church however valuable as a divine institution can effect the redemption of the soul. No priest however valuable in tendering spiritual counsel can give utterance to the Divine fiat, "Go thy way, thy sins are forgiven thee." He can bring the message of assurance to the patient, but in the strong language of Luther already mentioned, even the Pope himself can only declare what God has already done. We need to insist upon the effect of sinfulness in the world to-day.

We find the same tendency to divide humanity in much that is written about the Japanese atrocities. Even

a Bishop in the General Synod of the Church in Australia, moved no doubt by the tragic experiences of the men at the front, described the Japanese as sub-human. We would not willingly make a man an offender for a word, but words are important because they serve as counters for thought. We are perilously near the idea that we are a super race and that is perilously close to Nazism. There is no want of instances, happily confined to a minority, amongst ourselves, that demonstrate that the same ruthlessness and brutality is ready to spring into being in our own breasts if the restraining grace of God and the long traditions of Christian influence, be withdrawn. Until we learn that there are no once born men and that the Walt Whitmans so far as they give countenance to this conception are false prophets we will wander aimlessly in the maze of our own foolish imagination.

## Deliverance from Sin.

The second great message of the Protestant is that there is a way of escape. It is a Divine way, not a human way. It is a way of free grace, not a way of human merit. It is a way of direct approach into the very presence of God through the mediation of Jesus Christ. Not a way of indirect access through the agency of Churches, Priests, Saints, Ceremonies and ascetic practices. The great charter with which we have been entrusted is the living Word of God. The great message of emancipation comes from the hearts of renewed men and those who are seeking renewal.

There are means of grace. The Word of God, Prayer, the Sacraments—they are all appointed by God. They are all employed by the divine Spirit, but once we make the means the end, we are disturbing the Divine plans and turning that which was designed for our salvation into a method of flattering our human pride.

Means of what? The answer must be—means by which we hold personal relation with a personal Lord. We come to him in penitence seeking pardon for our conscious transgressions and our deeper sense of helpless inability. We come to him afresh in the sacraments of His grace to receive the seal of his assurance, and as it were, to see His hand reach out of the darkness with the fresh gifts of pardon and power. We come to him in prayer knowing that while He is ever at our side, as a Father He loves to hear the voice of His children, as a Saviour

He bends his ear to the cry of distress, as the loving Holy Spirit He meets our necessities and strengthens us in our daily walk.

The Protestant Reformation taught men to realise the presence of God. It swept away many idle superstitions. It destroyed arbitrary power. It restored the sense of the community each member of which had his own spiritual gift and made his own contribution to the welfare of the whole, but no member of which had the power to determine the spiritual lives of others and close or open the door of Heaven. We do well to prize our Protestant heritage.

We can afford to smile at those who build up the bogies that Calvin was a Capitalist and Wesley a prophet of the middle classes. These are fancies but the fact remains that by the emancipating power of God the Reformation gave new life to the world.

## THE REAL PRESENCE.

## ANGLICAN PRONOUNCEMENTS.

Richard Hooker is always regarded as a writer fully representative of Church of England opinion in regard to the doctrines of the Church of England. For many years past every ordinand had to study his great work on Ecclesiastical Polity. In regard to the subject under consideration, here is his testimony:—

"The real presence of Christ's most blessed Body and Blood is not therefore to be sought for in the Sacrament, but in the worthy receiver at the Sacrament. And with this the very order of our Saviour's words agreeth, first 'take and eat'; then 'this is My Body, which was broken for you.' First 'drink ye all of this'; then followeth, 'This is My Blood of the New Testament which is shed for many for the remission of sins.' I see not which way it should be gathered by the words of Christ, when and where the bread is His Body or the cup His Blood, but only in the very heart and soul of him which receiveth them. As for the Sacraments, they really exhibit, but for aught we can gather out of that which is written of them, they are not really nor do really contain in themselves that grace which with them or by them it pleaseth God to bestow." (Bk. v lxvii 6.)

Archbishop Secker (1750) quoted in Dr. Hook's Dict. p. 633, is another

witness to the Anglican doctrine. He says "The real presence of Christ in the Sacrament his Church hath always believed. But the monstrous notion of his bodily presence was started 700 years after his death, and arose chiefly from the indiscretion of preachers and writers of warm imagination, who instead of explaining judiciously the lofty figures of Scriptural language heightened them and went beyond them, till both it or they made their meaning mistaken most astonishingly."

Again Bishop Ridley, of Gloucester, speaking of the great Bishop Ridley of Reformation days, and those who were joined with him in that great movement, said "They denied the presence of Christ's Body in the natural substance of his human and assumpt nature, but grant the presence of the same by grace in as we say of the sun, which in substance never removeth his place out of the heavens, is yet present here by his beams, light and natural influence when it shineth on the earth."

Bishop Beveridge, whom Dr. Overton, the well known Church historian, regarded as a truly representative Church of England man, writes as follows regarding this matter:

"It being so clear a truth that the bread and wine are not turned into the very body and blood of Christ in the Holy Sacrament, we need not keep up any arguments to prove that it is only after a spiritual, not a corporal manner, that the body and blood of Christ are received and eaten in the Sacrament. For if the bread be not really changed into the body of Christ then the body of Christ is not really there present: and if it be not really there present, it is impossible, it should be really eaten and received into our bodies as bread is.

All these representative Anglican writers agree with our Book of Common Prayer and the 39 Articles of Religion in regarding the Real Presence as referring only to the presence of the Living Christ in the midst of His worshipping people and not to any presence of His Body and Blood in the consecrated Bread and Wine upon the Holy Table.

Real Christianity is a revolutionary idealism, which estranges conservatives because it is revolutionary, and the revolutionary because it is idealistic. At the same time, it sanctions and blesses the purest motives of both sides.—W. R. Inge.



## GENERAL SYNOD.

(From the "Adelaide Church Guardian.")

It was spring when we left Adelaide on our way to attend General Synod, winter when we passed through Melbourne, and summer when we arrived in Sydney. Which thing is an allegory, for Melbourne was as cold as its weather, cold, handsome, and, it must be confessed, more than a little dull. Sydney, though shabbier than usual, was as warm-hearted in its welcome and as attractive as ever. It is almost as difficult to be dull in Sydney as in London. In spite of over-crowding and rationing problems, Sydney church people showed the delegates the usual generous hospitality, and there were many regrets that we were unable to thank the Archbishop in person for the kindness shown to us by him and his people, and the completeness of the arrangements. Unfortunately, the Archbishop was laid aside with severe lumbago during the whole time. In passing, I must say how very much we were all impressed by the work The huts in front of the Church House and Cathedral were filled all day and much of the night by sailors, soldiers, and airmen of the Allied Forces, and through the large windows we could see the men at meals, resting, or playing billiards or other games. It seems a pity that Melbourne and Adelaide had nothing to correspond with this, although many church women took a leading part in the activities of the invaluable Cheer-up Hut.

## RELIGION AND LIFE CONVENTION.

Newcastle claims to be the first city in Australia to organise a "Religion and Life Week" Convention. For the fourth year in succession this enterprising Conference has been held, organised by a Committee consisting of representatives of the Anglican, Roman, Presbyterian, Methodist, Baptist, and Congregational Churches.

The Convention just terminated was well attended. The programme was as follows:—

Monday, October 15: "Ourselves and the British Commonwealth of Nations," Professor K. H. Bailey, Professor of Public Law, Melbourne, and Mr. J. A. McCallum, A.B.C. news commentator.

Tuesday, "Ourselves and our Allies," Dr. Wilson Macaulay, ex-Moderator-General of the Presbyterian Church of Australia, and Professor Ian Clunies Ross, President of the Australian Institute of International Affairs.

Wednesday: "Ourselves and our Enemies," Father Dalton, M.S.C., and the Bishop of Newcastle.

Thursday, "Ourselves and the Native Races of the Pacific," the Bishop of New Guinea, the Right Rev. R. N. W. Strong, and Mr. R. W. Robson, F.R.G.S., editor of the "Pacific Islands Monthly."

## THE NEW BISHOP OF GRAFTON.

The Synod of Grafton at a Special Session elected the Ven. Archdeacon Storrs, M.A., of Claremont, W.A., to be Bishop of Grafton in succession to the late Bishop Stevenson. The Archdeacon had a distinguished scholastic career. He was a foundation scholar of Pembroke College, Cambridge, graduating in the First Class of the Classical Tripos in 1910 and proceeding to the degree of M.A. in 1915. After a year at the Leeds Clergy School, he was ordained by the Bishop of Ripon in 1912 and priested in 1913. He served his first curacy in Leeds Parish Church, 1912-14, and was Assistant Master of Malvern College, 1914-30. From 1930-38 he was Chaplain and Sub-Warden of St. George's College, W.A. University. In 1938 he was appointed Archdeacon and Rural Dean of Northam. His personal and scholastic experience augurs well for a successful episcopate at Grafton.

Friday, "Ourselves and Australia," Father Murtagh, editor of "The Advocate," Melbourne, and the Premier of Queensland, Mr. F. A. Cooper.

## CHURCH OF ENGLAND HOMES

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C. of E. Girls' Homes, Carlingford (from 7 years).  
C. of E. Boys' Homes, Carlingford (from 7 years).  
C. of E. Boys' Hostel, Carlingford (for the Homes' boys when first commencing work).  
Rosebank-Waratah Eventide Home for Elderly Ladies, Drummoyne.

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THE COMMITTEE appeals for support for the maintenance and extension of this important work among children.

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I promise to give to the Church of England Homes the sum of £..... as a donation, or to contribute

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## (b) Remembering the Work in Your Will—

Is there a better way of perpetuating your memory on earth than leaving the Church of England Homes sufficient money to establish a fund known by your name for maintaining a child in perpetuity?

Money left to the work of the Homes helps to build a fairer earth.

Visitors to the Homes are always welcome.

We suggest that you 'phone the Matrons and arrange a suitable time for your visit.

'Phone Nos.: — Girls' Home, UW 8420; Boys' Home, Epping 1226; Havilah Home, JW 2887.

Administrative Office: Church of England Homes, 70 King Street, Sydney. B 4114.

## DORNAKAL'S NEW BISHOP.

Many readers will already have heard with pleasure of the election of the Rt. Rev. A. R. Elliott to be Bishop of Dornakal, in succession to the late Bishop Azariah. The C.M.S. has special reason to welcome the appointment, for it was as a missionary of the Society that Bishop Elliott sailed to India over thirty years ago. He was first stationed at Khammamett, remaining there until



The Rt. Rev. A. B. Elliott

1926, when he joined the staff of the Diocesan Divinity School. In 1931 he was appointed Archdeacon of Dornakal, and four years later was consecrated Assistant Bishop. The new Bishop is called to undertake heavy responsibilities, but will carry them not only with the loyal support of his clergy, but also with the love of the great number of village Christians of his own diocese, whose life and needs he understands so well from his frequent tours among them.

## THE CHURCH AND THE SOCIAL REVOLUTION.

(Communicated.)

## "PIONEER" CONFERENCE.

What may become—and will become, if its members have their way — a regular event in the intellectual and spiritual life of keen leaders in all denominations was pioneered in an unspectacular way at conference on "The Church and the Social Revolution." Decided upon in the first instance by an unofficial group of clergymen, ministers, and laymen of four Churches (Anglican, Presbyterian, Methodist, Congregational), the conference was finally organised and presided over by the Director of the (Anglican) Christian Social Order

Movement, the Rev. W. F. Coughlan, at whose invitation the original group had met to consider possible lines of combined action in the field of Christian Social Order.

## VITAL ISSUES.

In a very full—even arduous—programme, the four mornings were devoted to addresses and discussion on "The Contemporary Crisis in the Spirit of Man." The theme for the afternoon's talks and discussions was "Christian Insights on the Crisis," and for the evening sessions "The Churches vis-a-vis the Crisis." Speakers and leaders were the Bishop of Armidale (who was present throughout), The Rev. E. J. Davidson, the Rev. Alan Walker, the Rev. Ralph Sutton, Mr. R. G. Staines, Mr. J. W. Staines, Mr. Morven S. Brown, and the Director of C.S.O.M. (who also acted as chairman) and the Rev. K. Henderson.

The greatest stimulus and value were received by participants from the excellent addresses, the "general forum" discussions, and the work done in smaller circles. Equally valuable were the fellowship and comradeship. All were convinced that the church needs this new kind of conference, and that it should be held annually.

A continuation committee will be meeting to discuss the "carry-on"; in the meantime any clergyman, minister, theological student; or lay person who would like, if possible, to take part in a similar conference in 1946 is invited to communicate with the Director of C.S.O.M. at 72 Pitt St., Sydney, indicating preferences in the matter of dates and duration of conference.

ONE HALF of the World's population lives within 5,000 miles of the Centre of Australia.

## Australian Church News.

## NEW SOUTH WALES.

## Diocese of Sydney.

## ANNUAL REFORMATION RALLY.

The Reformation Rally this year will be held on Monday, October 29th, in the Chapter House. A lantern lecture will be given by Miss Monica Farrell at 7 p.m. on "The Bible and Its Influence," for those who are able to come early. The Rally itself will commence at 8 o'clock, when the Most Reverend the Archbishop of Sydney will preside. The speakers will be the Rt. Rev. Bishop C. Venn Pilcher, whose subject will be "Archbishop Cranmer — A Character Study"; and Canon T. C. Hammond, who will speak on "Weakening the Witness of the Prayer Book." It is hoped that the Chapter House will be filled to capacity for this occasion, and all church people are earnestly invited to keep this night free in order to be present.

## SUNDAY SCHOOL ANNIVERSARIES.

St. John's, Abbotsford.—Sunday, 21st October, 11 a.m., 3 p.m., 7.15 p.m.

St. Thomas', Russell Lea.—Sunday, 28th October, 11 a.m., 3 p.m., 7.15 p.m.

These are great annual occasions in the life of the Sunday School, marked by special services and special singing which the children have spent months in preparing. No praise is too high for their teachers and leaders, who conduct this preparation.

Apart from the morning and evening services, there is an afternoon service at 3 o'clock, when a visiting speaker will give the address.

The Rev. M. K. Gilmour, a past President of the N.S.W. Methodist Conference, will

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speak at 3 p.m. in St. John's on 21st October and the Rev. R. L. Rolls at 3 p.m. in St. Thomas' on 28th October.

#### THE MOTHERS' UNION.

The usual monthly meeting of the St. Michael's, Wollongong, Branch, was held on August 28th. Service in the church was conducted by the Rector and at the business meeting in the Parish Hall Mrs. Long welcomed several members and expressed pleasure at seeing again old members who had been absent for some time.

The speaker for the afternoon was Mrs. Jordan, of Gwynneville, who gave a delightfully helpful address radiating a happy personality and a knowledge of those little things which are the background of happy home life.

Her illustration of Christ's home life and His association with His mother was taken from the second chapter of the Gospel of St. John—the marriage feast in Cana, where Mary mentioned the shortage of wine, hoping, we may be sure, that this was the opportunity for Him to reveal Himself. Her order to the servants—“Whatsoever He saith unto you, do it,” showed that she believed in Him and her faith was rewarded. The first of His miracles was performed in her presence.

Faith in the Lord was the foundation of happy motherhood. On mothers rested the mental and moral as well as the physical well-being of their children and at those times when troubles seemed almost overwhelming a quiet time in prayer made the burdens seem much lighter.

Sympathetic, understanding, tolerant mothers making their own lives good examples of Christian living and thinking meant happy homes and happy children with their feet set firmly on the right path.

#### CENTENARY OF CHRIST CHURCH, BONG BONG.

The 100th Anniversary of the Consecration of the historic little Christ Church of Bong Bong, will fall on the last day of this year, 31st December, when a special Service of Thanksgiving will be conducted, as well as on the previous day, which will be the Sunday nearest to the actual date. It is hoped that Bishop Pilcher will be able to be present on both these days, and other suitable functions to commemorate the occasion.

Already a Tree-planting Ceremony has taken place, when seventeen young trees were planted to replace the row of pine trees which had to be removed some months earlier. A number of the staff and pupils of the C. of E. Girls' Grammar School attended, as did also many of the local residents and some representatives of the Berima District Historical Society.

#### ST. PAUL'S, WENTWORTHVILLE.

A Victory Rally was held early last month. The three church wardens as well as the Rector, addressed the gathering. It was most interesting to hear about different phases of Church work from the layman's point of view. All the speakers emphasised the fact that we have a great opportunity of expressing our gratitude to Almighty God for His saving mercies, by a forward movement in the Church. They stressed the need for a new Church to enable us to expand our Sunday School and Youth Work. The idea of a war memorial church was adopted, and a strong Committee has been appointed to launch the campaign.

A mission was held at St. Paul's, also last month, conducted by Rev. Graham Delbridge. The Church Hall was full of children each day and they were completely absorbed in the story of Pilgrim's Progress, illustrated with slides. A Bible Model Competition brought in some good exhibits. The evening meetings were also well attended and the interest keen. The missioner preached the Gospel earnestly and simply. His addresses were most helpful and his friendly spirit appreciated by old and young. The Spirit of the Lord was present and expressions of blessing received were general. The evidence of this can be seen in new district visitors, choir members, and a marked increase in Sunday offertories.

#### SYDNEY PRELIMINARY THEOLOGICAL COURSE.

##### II TERM, 1945.

#### EXAMINATION RESULTS—DOCTRINE I.

E. Stahl, L. M. Abbott, P. Clark, G. Robinson, C. Mansfield, C. Newmarch, P. West, B. Matthews, N. Ward, R. O. Elliott, J. Standfield, J. Hansen, S. Nicholson, N. Butlerley, D. Spalding, J. Goodman, M. Symons,

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O. Swords, P. Hulse, P. Parry, L. Kelman, C. Bellingham, J. Kammel, L. Morris, M. Graham, B. Bayley, W. Brown, W. Jones, J. Pratt, A. Dudeney, M. Andrew, L. Stuart, J. Rees.

The above students qualified in the Examination on Doctrine I. The names appear in order of merit. Six students failed to qualify.

#### NEWS FROM THE PARISHES.

**St. Paul's, Rose Bay.**—Mr. S. S. Gresswell, who had been a churchwarden of St. Paul's Church during the entire twenty-seven years of its existence, died suddenly on Aug. 31st. The funeral service was conducted by the Rector, the Rev. C. A. Baker, assisted by the Rev. W. E. Maltby. Both paid tribute to the late Mr. Gresswell's sterling character and faithfulness.

**Holy Trinity, Concord West.**—Temple Day will be observed on Sunday, November 4th, when thankofferings will be received for the extension and beautification of the Church. The Rev. L. N. Sutton will preach at 11 a.m. and the Rev. Canon F. W. Tugwell at 7.15 p.m.

**St. Alban's, Belmore.**—On Monday, Oct. 22nd, Bishop Hilliard conducted the Confirmation Service for this year's candidates.

Miss Merle Warton, who has commenced her training to be a nurse, was presented with a Bible Dictionary by her fellow Sunday School teachers on September 9th, as a token of their esteem.

## “A SINGLE HOUR WITH GOD is worth A WHOLE LIFE-TIME WITH MAN” DO YOU BELIEVE THIS?

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**CHURCH MISSIONARY SOCIETY'S PRAYER MEETING**  
Every Third Friday in the Month.

1st Session: 4 to 5.45 p.m., Bible House, 95 Bathurst St., Sydney.  
2nd Session: 7 to 8.45 p.m., C.M.S. House, 93 Bathurst St., Sydney.  
Basket Tea at C.M.S. House at 6 p.m.

#### MISSIONARY SPEAKERS.

A Vital Prayer Meeting means:

- 1. A Fulfilled Budget.
- 2. Definite progress in God's Kingdom.
- 3. Missionaries upheld and strengthened.
- 4. Native Christians built up in the faith.
- 5. Souls won to Christ, and the impossible made factual.

Prayer is God's appointed link between need and supply.

“Deep indeed is the world-debt to people who ‘pray without ceasing.’”

**GIVE! PRAY! BELIEVE! RECEIVE!**

#### Diocese of Armidale.

##### A SUNDAY SCHOOL PAPER.

Glen Innes parish is possibly unique in having a Parish Paper entirely run by the Sunday School. “The Crusader,” as it is called, was planned and its production organised and edited by the Sunday School Superintendent (Mr. A. H. Rowland). Its first issue contained a letter from the Bishop (Dr. J. S. Moyes) in which he refers to the Good News of God contained in the Gospel, and says that not only will the Sunday School newspaper tell this news, but it will help to send it North, East, West, and South, by its interest in and help for the missions of the Church. A page each month is devoted to stories taken from the Scripture Union's “Our Own Magazine” or some similar publication, and Sunday School and parish news is interspersed with Bible-search competitions, verses and other short paragraphs well calculated to instruct and inspire its readers.

##### GUNNDAH SUNDAY SCHOOL.

Miss M. McDade and her twin brothers, F/S Harvey (R.A.A.F.) and Jim (A.I.F.), who have recently returned from New Guinea, recently presented Christ Church Sunday School Library, Gunnadah, with a splendid assortment of beautifully bound books for which the Superintendent and Staff are very grateful. A Sunday School picnic on the Mooki River will be held on October 27th. Recently £8/7/- was raised by a special effort towards the equipping of the Kindergarten room which it is hoped will shortly be erected.

##### THE VALUE OF SUNDAY.

Preaching recently at Barraba, the Acting Vicar (the Rev. H. E. S. Doyle) made reference to the current disregard for the sanctity of Sunday. He pointed out that the command to “keep holy the Sabbath Day” was on a level with the law that forbids theft, murder and adultery. Sunday, as “the Lord's Day,” had taken the place of the Jewish Sabbath, but the ancient Divine Command still stood—it had never been abrogated. As a day of rest and worship, it was part of the Divine provision for the welfare of mankind, giving man's spiritual nature a chance of development, and emphasising that man did not live, and was never intended to live, simply for material things. Its sanctity must be preserved at all costs by Christian people.

##### MEMORIAL PARISH HALL.

The Vicar of Wee Waa, the Rev. C. R. Evans, is setting before his people the idea of a Parish Hall as a War Memorial for the parish. A block of land has been purchased in a suitable position, and it is hoped that a hall may soon be an accomplished fact, and serve as a centre for social fellowship for churchpeople, and as a rallying place for the young people of the church.

##### VP-DAY REFLECTIONS.

Writing in the Ashford Parish “Monthly News,” the Vicar (the Rev. S. M. Bransen) makes the following reference to VP-Day. “Victory Day has come and gone, and although it brought much joy and hope, yet it brought misgivings. Thousands met to offer thanks to God; but, let us not imagine that by assembling in thousands and bringing out for another occasional ‘airing’ the God we have so consistently ignored and dis-

obeyed, we can either gratify or coax Him, or prove worthy to receive His aid in the future. We must be ready to pay the price of a brotherly, co-operative world; and we must begin with our own tempers and passions, our own values and ambitions; put them beside God's measuring rod. And we must face the ever-present challenge of God to embrace the Christ-view of life and make the Christlike God supreme in the everyday details of our living.”

#### Diocese of Goulburn.

##### A WORTHY MEMORIAL.

The passing of Mr. Ransome T. Wyatt, for 31 years, Registrar of the Diocese evoked many well earned tributes. As the bishop wrote, “In the death of Ransome T. Wyatt, the Church in general has lost a devoted son, the Diocese of Goulburn a faithful and most efficient Registrar, and the City of Goulburn a neted and honoured citizen.” We are glad to note that there is proposed “a diocesan-wide tribute to a man who helped greatly to make Diocesan History,” by the erection of the Ransome T. Wyatt Memorial Hall, in order to provide (1) a meeting room for the Diocesan Council and other bodies. (2) A place to house the Diocesan Library. (3) A building where the Diocesan Museum can be more effectively displayed, at an estimated cost of £2000 to £2500.

##### CHRISTMAS GIFT FOR MISSIONS.

A Gift Afternoon in aid of the Missions of the Church was held recently by the Women's Guild of St. James', Guyra, when the sum of £11/14/- was contributed. This, together with any further amounts sent in by Parishioners, will constitute a Christmas Gift to provide some little happiness for the Missionaries of the Church.

##### NOTE OFFERING.

Returns to date for the “Note Offering” appeal in the parish of Quirindi amount to £150/2/- for St. Alban's, Quirindi, and £21/4/- for the Church of the Ascension, Wallabadah. The Vicar, Canon F. de P. St. John, says, “This is the easiest, simplest and most dignified way of financing the church. If those who have not responded will kindly do so by the end of the month, then we shall reach our objective of £200.”

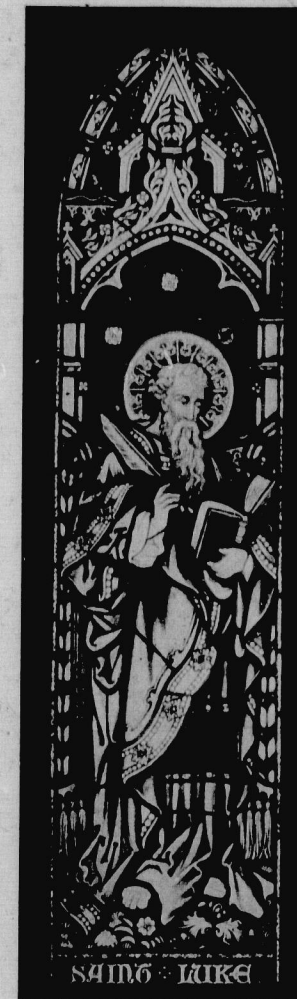
##### REHABILITATION OF CHAPLAINS.

In a circular letter to the clergy of the diocese, the Bishop of Armidale (the Rt. Rev. J. S. Moyes, D.D.) states that the Chaplain General has made a strong appeal for the most generous giving this year to the Church's War Work. He emphasises that there will be many calls on the Funds of the various Soldiers' aid societies of the Church in the near future. The Bishop adds, “In this diocese also I may need to put some chaplains into assistant curacies for a time, and supplement the salaries beyond what parishes ordinarily pay, so I shall need a good fund. Please help this to the utmost.”

#### Diocese of Grafton.

The first session of the 12th Synod of the diocese was held at Grafton, commencing on 8th October. A clerical conference was held in the Synod Hall at 2.30 p.m.

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Diocesan Church House,  
George Street,  
SYDNEY.

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You are not only invited, but urged to be present.

Chairman: THE RIGHT REVEREND BISHOP W. G. HILLIARD

### SPEAKERS:

RT. REV. BISHOP C. VENN PILCHER.

Subject: "Archbishop Cranmer."

CANON T. C. HAMMOND, Principal of Moore College.

Subject: "Weakening the Witness of the Prayer Book."

NOTE.—At 7 p.m. Miss Monica Farrell will deliver a Lantern Lecture entitled  
"THE BIBLE AND ITS INFLUENCE."

on Monday, 8th, and the conference of the laity was held at 9 p.m. on the same day.

The Synod sermon was preached in Christ Church Cathedral by the Administrator of the diocese, the Rev. Canon W. J. Conran. Each day began with a service of Holy Communion at 7 a.m. Three sessions of Synod were held each day, commencing at 9 a.m., and a great volume of business was dealt with.

The highlight of the ordinary session was the Missionary Hour in the Cathedral on the Tuesday evening. Dr. Paul White, renowned for C.M.S. in Tanganyika, drew the largest crowd during Synod and he enthralled his hearers as he told of the medical and soul saving work of the great Church Missionary Society. As a result of his visit, it was generally expressed that Missionary work would receive increased support from the diocese. Sister Leila Arnott, of Coff's Harbour parish, has arrived in Tanganyika, and this has given the Grafton diocese a close personal link with the field.

The Rev. W. Eurvill, B.A., of Ballina, was elected by Synod to the vacant Honorary Canonry. Canon Eurvill has had a wide and varied parochial experience, and is a man of ripe scholarship. It was generally felt to be a most happy and deserved appointment.

At the Synod luncheon on Tuesday, opportunity was taken to make a presentation to Mrs. K. Stevenson, the wife of the late Bishop, on behalf of the parishes of the diocese. The administrator handed Mrs. Stevenson a cheque for £200 and also presented a prayer book to Ken Stevenson.

The Ordinary Session closed on Wednesday at 1 p.m.

### VICTORIA.

#### Diocese of Melbourne.

##### CALLED TO HIGHER SERVICE.

The Victorian Branch of the C.M.S. has suffered a heavy loss in the passing, on September 2, 1945, of Mrs. A. J. Youngman, much loved and deeply mourned by a large circle of friends.

As Secretary of the Women's Missionary Council for almost 10 years, her attractive and vivid personality, great energy and personal interest, endeared her to every member, and her death, after some months of absence, came as a great shock. She was also a member of the Candidates' and Fellowship Room Committees, and the Secretary of the Toorak Branch of the Medical Mission Auxiliary. The funeral service, held at St. John's, Toorak, her parish church,

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will be long remembered by the many friends who attended. Masses of lovely flowers in chancel and porch, the singing of her favourite hymn, "Jesu, the Very Thought of Thee," and psalm, "The Lord is My Shepherd," the beautiful music, ending in a note of triumph, seemed to answer the question, "O death, where is thy sting?" The Rev. Dr. Law (Vicar), Rev. A. Banks (her daughter-in-law's father), and the Rev. Canon Wenzel, representing the C.M.S. all took part. Her airman son is on his way home from London, two are in Canada and one in Canberra, her daughter here.

An appeal for a memorial to the late Mrs. Youngman is being launched to take the form of the supply of some medical need (e.g., an X-ray outfit) in one of the Missions. A sum of £200 has been given by her family for training and helping missionaries.

### SOUTH AUSTRALIA.

#### Diocese of Adelaide.

##### C.M.S. ANNUAL REPORT.

The Annual Report of the S.A. Branch of the C.M.S., including the W.A. Sub-Committee's report and statement makes interesting reading. Nearly forty parishes in the Diocese of Adelaide contributed over £2000 to the various C.M.S. Missions. Willochra (mainly from B.C.A. districts) over £78, and Western Australia over £800.

The reports show great activity on the part of those responsible for leadership. St. Luke's, Adelaide, sent in the splendid sum of £605 and Magill over £170.

##### C.M.S. TEMPLE DAY.

A Temple Day for C.M.S. and The Church of England's Largest Missionary Society, will be observed in Holy Trinity Church, North Terrace, on Tuesday, October 30, 1945.

Preacher: The Rev. E. D. J. Shaxted, Hon. Clerical Secretary.

Intercessions and Service.—From 1 p.m. there will be half hours of prayer and intercession, conducted by different leaders. A "Chest" will be provided to receive the offerings of the people. Members of C.M.S. corporate organisations will lead the sessions as follows:—Clergy, 1 p.m. to 2 p.m.; Women's Missionary Council, 2 p.m. to 4 p.m.; General Committee, 4 p.m. to 6.30 p.m.; Young People, 6.30 p.m. to 7.30 p.m.; Service of Thanksgiving and Dedication, 8 p.m. to 9.15 p.m.

### TASMANIA.

The third Session of the twenty-ninth Synod for the Diocese was held from 2nd to 5th October. The Bishop's charge was given at the service held in the Cathedral at 8 p.m. on Monday, 1st.

During the Synod week various women's meetings were held each morning. On Tuesday, 2nd, following a service of Holy Communion at the Cathedral at 9.45 a.m., the Women's Council of Church Work met in the Parish Room. Mrs. G. F. Cranswick was in the chair, and Mrs. H. B. Atkinson opened the meeting with words of appreciation and thankfulness for the recovery of Mrs. Crans-

wick after her long time in hospital resulting from a car accident. After thanking everyone for their sympathy in her illness, she welcomed the large gathering of women to the first peace-time Women's Council. In a letter sent out by the Bishop to all the parishes, the duties of the Council were set out, and included their attendance at Ruridecanal meetings, the annual meetings of their parish Church, repairs to Rectory and raising of money either by direct giving or fairs, and the attendance of their prayer meetings. Deaconess Yolland gave a report of her work as the Diocesan Deaconess, and spoke of the parishes visited during the year. Other reports read were on behalf of the Diocesan Church Homes, the Womens Auxiliary of the A.B.M., Home Mission Union, St. John's Hospital, the Woodlands Hostel for High School girls, and the G.F.S. Hostel. It was also reported that a home at Glenorchy had been purchased for aged people, and this would be put into use as soon as arrangements could be made.

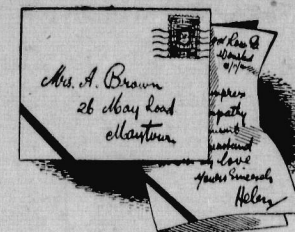
On Wednesday, 3rd, the Mothers' Union met at 10 a.m. Mrs. Cranswick in her address as chairwoman, spoke of the encouraging response of the young mothers visited in the Alexandria Hospital. There were reasons for some misgiving in the large number of children born out of marriage, and the falling off from the Sunday Schools. The Secretary, Mrs. Davison, gave her report on the work achieved. Other reports were received on the work of the Invalid Prayer Circles, Hospital Visiting, Literature sales, the Linked Branches, and Magazines.

On Thursday, 4th, the C.M.S. Women's Missionary Council met at 10 a.m. and Mrs. F. J. McCabe took the chair. The Report was read by Mrs. L. L. Nash. Improvements to the Luncheon Room, a "Round the World" Exhibition held at St. George's Church, the growth in the number attending the League of Youth meetings, and the Missionary Service League programme, were some of the items mentioned in the report. Mrs. K. Kay was appointed as the Secretary for the Women's Missionary Council for the ensuing year.

On the same day at 11 a.m. the G.F.S. met and reports were received from the various secretaries of parochial branches, as well as from Miss Solly on the Hostel. All the reports showed that the G.F.S. was going forward, and a splendid work was being done by many of the branches, both for their own church and work abroad. Mrs. Wolfhagen, who has been acting hon. secretary for the past year, felt she would like to resign, but as no one else can be found at present to take on the task of Secretaryship, she has consented to carry on for the time being.

#### ARCHDEACONRY OF HOBART.

The monthly meeting of the Sunday School Teachers' Association was held on 18th September at St. John's Memorial Hall, New Town. In the absence of Canon McCabe, the Rev. L. L. Nash took the chair. The Bible reading was taken by the Rev. C. H. Nash at 7.15 p.m. At 8 o'clock the meeting took the form of a Junior Sunday School demonstration conducted by Deaconess Tress. The teachers themselves acted as "scholars," four of which also volunteered to be teachers and took classes. The demonstration was pronounced to be a success, and much interest was shown in the discussion which followed the closing of the school.



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### CLARENDON CHILDREN'S HOME.

The Church of England Children's Home, known as the Clarendon Home, recently moved from New Town to "Mt. Royal," Kingston, and the opening and blessing of the home took place on Friday afternoon, 5th October by the Right Rev. Bishop, G. F. Cranswick. A large and representative gathering of church people attended the opening. There are about 40 little boys and girls in the home, and this ideal property is wonderfully situated, for the work that lies ahead of the Church in its care of children.

### GROWING OLD GRACEFULLY.

"Age must come; don't fight it. Each age brings its compensations — if we well accept them. Meet each new birthday with a smile of welcome, anticipating the adventure it will bring. For all life is an adventure — when you look back!! Why not when you look forward? Have you heard this:

"Let me grow lovely, growing old;  
So many fine things do.  
Laces and ivory, gold and silks, need not be new.  
There is a healing in old trees,  
Old streets a glamour hold;  
Why may not I, as well as these,  
Grow lovely, growing old?"

—From "The Country Woman."

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

The Management Committee acknowledges with grateful appreciation the following amounts: St. John's, Willoughby, 6/-; Mr. H. A. Shaw, 12/-; W. S. Gee, 12/-.



## FIFTY YEARS OF STUDENT WORK

August 17th marked the Jubilee of the World's Student Christian Federation. It was in August, 1895 that a small group of University men, representing Student Christian Movements in America, Great Britain, Germany and Scandinavia, met in conference at the ancient Swedish castle of Wadstena and there founded the World's Student Christian Federation. John R. Mott was chosen as the first General Secretary of the new movement and shortly after set out on his mission to the universities, including in his first world tour, Australia and New Zealand, where in 1896, with his help, the Australasian Student Christian Movement was founded.

As the Federation enters on its second fifty years, it sets out on a great work of reconstruction. Preparations for the post-war task have been going on for some time past, and at a meeting of the Executive of the Federation held in New York in May—the first full meeting since the outbreak of war—these plans were carried forward and made more definite. This meeting brought together leaders of the Federation who had long been separated—including W. A. Visser 't Hooft, its chairman, who during the war years has held the fort at Geneva, and T. Z. Koo, who after three years in occupied China, had in February escaped to Chungking.

Reconstruction plans involve the renewal of contacts with groups and individuals who for years have been cut off from normal international fellowship and helping National Movements rebuild work that has been shattered, or driven underground. The Federation will continue to take its full share along with Pax Romana and International Student Service, in the expanding work of World Student Relief, which during the war years has done valiant work for refugees, prisoners and student war victims of all kinds. Already the secretaries of the Federation are starting on these post-war tasks. Francis and Margaret House have gone to Greece, in the first instance as Student Relief Workers, and later to help the Greek S.C.M. with its task of rebuilding. Roland Elliott, secretary for relief and reconstruction, will shortly pay a visit to the Far East. Robert Mackie, the General Secretary, who has been working from Toronto, has now gone back to the Headquarters at Geneva, from there to direct and co-ordinate the work of renewal and advance.

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## THE REFORMATION RALLY TEA.

A Tea will be held in the Worker Building at rear of the Cathedral, on Monday, 29th October, at 6 p.m. Tickets 1/6 each. Proceeds on behalf of the L.H.M.U.

Only a limited number of tickets available.

WANTED — LOCUM TENENS for 3 Sundays, Nov. 18th and 25th, and Dec. 2nd. Apply Rev. H. J. Lofis, The Rectory, Enmore. LA 2115.

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