

p.m. of the three Missionary Societies in Papua, namely the London Missionary Society, the Wesleyan Mission, and the Overseas Mission.

The Lord Mayor was in the audience. Miss Barker, of the Wesleyan Mission, R. Gardner, of the Methodist Mission, and the Rev. Canon F. The Bishop was also present. "Greetings to Tasmania" were read by the pupils of the school.

The first speaker was the Rev. Canon F. The Bishop was also present. "Greetings to Tasmania" were read by the pupils of the school.

This address was followed by an Educational Film which took place in the afternoon but did not turn up in time.

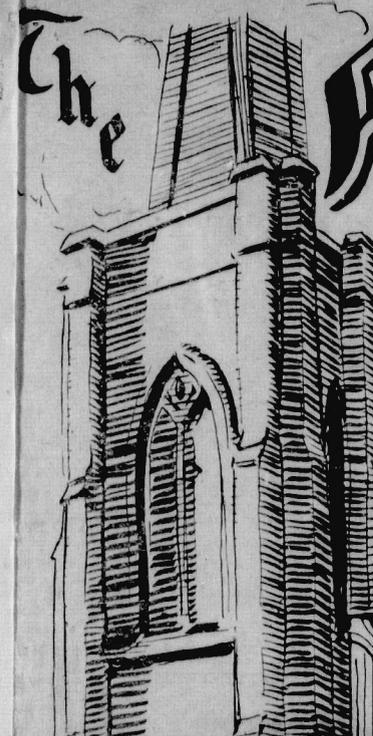
The Rev. A. R. Gardner said that the Papuan by his services to our men as they went through that country, military history. Many of them have been compelled to re-assess their Christian faith.

The special speaker said that Christ has not intervened in our lives we will look back and see the victory is nothing short of a revolt against the sinful man and transform the Church of Jesus Christ by appeal to these people can do. We asked us to contrast the money spent on Singapore to the money that has been spent on the West Indies. Which had more force in standing between enemies? Canon Bell in his address, spoke of the opposition had to make up to the Papuan had failed with our own efforts.

THE A.C.R. "SPECIAL" FUND.

The following amounts have been received for the Church Record: Rev. R. A. Hickin, Th.L., of C.M.S. (N.S.W.), has been appointed to the Charge of All Saints', Sydney.

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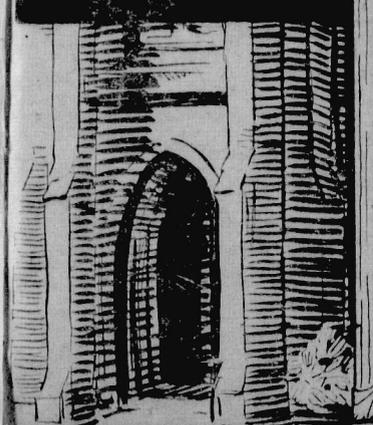
Out of Victory.

"Victory is worth only what it brings of the things dear to God into the lives of men and nations. For them, men and women must have faith and hope, which look beyond planning and political agreements and programmes to the sources of life. It would be quite easy to plan the world to death; to plan it to life in every human life is another matter.

"The task for Christian people the world over, with the certain hope of Christ in their hearts, is to lead the world to life."—The Archbishop of Canterbury.

Our Individual Responsibility.

"Are you winning men and women for Christ? That is so much more important than anything else that you can do. Every new Christian, genuine one I mean, in England means new support for the cause of Christ overseas. Do you suppose that a voyage overseas will automatically turn any one into a missionary? Do you suppose it is easier to win converts in a non-Christian land? Here you have all the advantages of Christian tradition, of reasonably high moral standards, of an awakened conscience; there, you are fighting against complete ignorance of all that Christianity stands for, age-long prejudice, social conservatism, a hundred things that hold back even the inquiring soul from decision. If you think that we ought to be winning men and women for Christ in India, remember that you are under a solemn obligation to do the same here. The job is the same; but yours is the easier share in it."—The Rt. Rev. Stephen Neill.



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NOTES AND COMMENTS.

The Bishop of Goulburn, in a very fine V-Day address closes on a note of urgency in making known Problems that we gather the fruits of Victory. of victory by realising the opportunities the Peace provides of extending God's reign into the everyday life of the peoples of the world. The bishop said:

"The war is over. Victory is ours. We are now responsible for the peace. We of the united Nations have the world on our hands and history will record what we do with it. We have great knowledge. Our scientists can find the technical answers to most of our practical difficulties. The thing that matters is whether our conscience is wise enough to guide our actions aright. Have we the moral goodness in us to see that we pursue right policies and keep our motives pure? Are our characters sound enough to keep us clear-headed and true-hearted? The peace is ours to win. The responsibility for world leadership is on our heads and in our hands. It is our greatest opportunity, the ground of our largest hope. The Lord God has visited us and redeemed us. He has delivered us out of the hand of our enemies. It is for us now to serve him fearlessly in holiness and righteousness all the days of our life. In that service, by God's good grace, we shall be used to let light into the dark places of the earth, to restore the devastated regions, and to bring life and comfort to those who sit in the shadow of death. We thank God that He has entrusted us with victory; we accept from His hands the tasks he assigns us in humble trust in His strength and grace. Henceforth we shall live and work in the faith and hope that His Spirit will guide our feet into the way of peace."

ciation of the work of St. Matthew's in the interests of men of the New Zealand forces. The parish has a very fine record of enterprising service for the extension of the Kingdom of God. Its missionary reputation will be further enhanced by the objective of £400 set for the present twelve months ending June 30, 1946. If all parishes in the Commonwealth would accept the same class of challenge the Great Objective of C.M.S. of £50,000 in the next two years would be easily attained.

But we are not sure that that objective is big enough. We feel inclined to write, "Amplius, Amplius" — when we consider the millions of pounds that have been poured out freely to win the war against Japan, and the splendid possibilities of winning a greater war for Japan and the millions of heathen souls that are still without the Kingdom of our Christ.

In his annual statement to the Bathurst Synod, the Principal was able to present a healthy report. He said: "All the Brotherhood districts are entirely self-supporting and we are happy to report that sufficient money was raised in the area to meet all commitments for the year. The Brotherhood does not look to the diocese for any financial help in the working of these mission districts."

Are church people to understand from this that no outside appeals will be made until such times as new work is to be inaugurated in such widely flung and sparsely populated spaces as to necessitate help from without to keep the Church's ministrations going?

With the ending of the war with Japan it is possible and practicable for the women and children who were evacuated from our Northern missions to return to their mission station.

We read with interest an extract from a C.M.S. periodical:—

Mrs. G. R. Harris (Groote Eylandt):—
The five half-caste lads from Mt. Wilson have arrived at Groote. They certainly look a fine, sturdy party. Gerald Blitner, a young half-caste of about twenty-three, is now in charge of them, although my husband, the builders and I are keeping a watchful eye on them when possible. The boys come into my home for meals three times a day, so I see them then. We are thankful for all the training—spiritual, educational and practical—these boys have been given by our Lord's servants at Mulgoa and Mt. Wilson.

It is a great tribute to the work of the Rev. Harry Dormer, who conceived the idea of taking these lads to his own home at Mount Wilson, N.S.W., and there giving play to a sympathetic and sane ministry for their upbringing. Mrs. Harris' comment indicates the continuance of this sympathy and sanity in their treatment. We are led to wonder whether the return of these lads, whose lives are in process of development, to the conditions of Groote Eylandt after their life at Mount Wilson, is really in their own interests and the real interest of our mission work in the north in the years to come. The new policy of leading our coloured brethren into the full privileges and responsibilities of citizenship demands the best education, religious and secular, that we can give them. Especially must we beware of the subtle temptation to colour-prejudice and condescending pride.

This is a characteristic of the Christian Religion. It is based upon the Fellowship, very nature of God Himself in His triune personality. It was the objective of the teaching of that apostle who was very dear to the heart of the great Master. St. John records in his gospel that inspiration to a divine Fellowship in Christ's Words to His disciples, "Ye are my friends." "No longer servants, but friends, for all things that I have received from the Father I have made known to you." And in his first letter to the Christian Church, "This is the message, that ye may have fellowship with us and truly our fellowship it with the Father and His Son Jesus Christ":

And "fellowship" is just what the heart of man desires, and no fellowship or friendship can be compared to that divine fellowship which is to be realised in the Christian body. Hence the grave reason why, in coming back, after their wartime experiences, the men who have been fighting for us should find a real and hearty welcome into this fellowship of sympathy and strengthening to which we have been called in Christ Jesus. We must be careful lest a caricature of friendship, which the world provides, be allowed to take the place of that deeper and everlasting friendship to which God calls. The Church, which means the rank and file Christians, must help to remake life for those who are returning from the fray and must see that everyman and woman gets a chance of being cared for and encouraged as a member of the fellowship.

It is passing strange that so soon as the strain of war was relieved the power of the almighty dollar began again to raise its disgruntled head. We remember how in the last war America was belated in her entry into the war, and during her period of neutrality accumulated a great wealth and placed other great nations in difficult financial positions and imposed a burden of debt that was unfair in its incidence upon the nation that bore the weight of the fighting. Incidentally with her great accumulation of gold and the great indebtedness to her of the other great nations America passed through a depression far greater than any any other country.

When America entered the recent war, a great leader of sound common sense realised the indebtedness of the world to Great Britain for stemming the German progress and the wholly disproportionate loss of life that that burden caused her. Realising as well the terrible handicap she was under in maintaining her war industries, in view of the German air onslaughts, President Roosevelt sponsored the recognition of the principle that all Allied resources should be pooled for the conduct of the war with the greatest possible strength. The sanity of this arrangement has been stressed by President Truman in a report on Lend-Lease issued some months before the termination of the war. He said:

"The war has been shortened by the system of lend-lease and reverse lend-lease. . . . Our fighting partners at the front had more men for the battle than they could supply, and, through lend-lease, we sent the weapons, the food, and the material with which they could bear fully their burden of the battle.

"We cannot measure the sacrifice and heroism of our American forces on the war front or the efforts of the men and women on the production front here at home. Nor can we measure the contribution to victory of those allied fighting men who, with their own and lend-lease weapons, fought and fell, or the courage and valour of their people behind the lines, who, steadfastly through the long years under attack, produced the food and tools needed for victory. Each of the United Nations has contributed to the pool of fighting power in accordance with its abilities and capacities. . . . Lend-lease and reverse lend-lease must continue as a military necessity on the scale required to build the overwhelming power which alone can save American and allied lives and bring an early and complete end to this terrible war."

Confessedly then America and the other Allied Nations have derived an immeasurable gain by the introduction of this very wise arrangement. Life especially has been preserved and

American lands have been left untouched by the scourge of war. But the two allied nations that have given lavishly and suffered most are Great Britain and Russia. They have suffered loss and are handicapped by a war damage of which America has had no experience. To query-mark the immediate cessation of Lend-lease and the consequent unparalleled opportunity for gain falling to America's lot is not a mark of squealing for help, but a righteous protest against a senseless self-interest that will endanger that spirit of good will in which alone any stable peace can be attained.

This great Council of the Church of England in Australia was in session throughout the past week and dealt with several matters of importance to the Church and community.

Bishop Batty introduced the ever-green subject of the Constitution, expressing the hope that now at last the different dioceses might be able to receive a resolution of General Synod to which all would be agreeable. The Archbishop of Melbourne seconded the bishop's motion in a conciliatory speech stressing the need of mutual consideration and the way of Love. Very quickly it was seen that the motion was to have no easy path for the speeches of the two suffragans of Sydney showed up clearly the weaknesses of the proposed Constitution. Bishop Pilcher's calm digest of the history of the episcopate in relation to the doctrine of the Church was masterly, and gave encouragement to the Dean of Melbourne to withdraw his support from the Bishop of Newcastle's motion and to move for the reconsideration of the 1932 proposed Constitution, under which there was an appellate tribunal composed of bishops and laity with legal training. Incidentally, Bishop Batty advertised in the Synod an anonymous pamphlet upon which he vented his wrath and which, for the information of our readers, can be obtained from the A.C.R. office for the small charge of sixpence a copy. It is entitled "The Evangelical Position on the Proposed Constitution."

The result of a keen debate was the passing of Bishop Batty's motion subject to the incorporation into the proposed Constitution of the Appellate Tribunal as provided in the 1932 document. But the voting was by no means unanimous.

The debate seems to have had repercussions in the elections to Synod

Committees, for Sydney clerical representatives are conspicuous for their absence from the Standing Committee, a rather striking commentary on some of the pleas for Constitutional unity.

Various subjects were discussed dealing with social problems, the Housing Question, Decentralisation of Industry, Basic Wage for Discharged Service Personnel and Religious Education.

One of the Sydney newspapers in describing the new venture of C.E.N.E.F. in the purchase of a new premises seemed & Dancing. to indicate that the Board of Management had in mind the provision of a dancing floor. This of course is a complete mistake, as C.E.N.E.F. workers and supporters know that the Board will not even receive moneys for their work raised by dancing or any form of gambling. The press should have regard for strict accuracy in these matters of public interest.

V-E DAY IN THE BELGIAN CONGO

The past two weeks following the declaration of Victory have been times of special rejoicing here as elsewhere. On the first day all our school children came here, and we had a grand parade round the station. The boys wearing their paper hats and carrying their bamboo guns and drums (all their own make) marched in perfect step. Then they did their exercises in native style, some of which are most amusing. This finished, all saluted the flags on our pole—Belgian and Australian—and then sang a hymn of thanksgiving followed by prayer. The day after, the children all came again accompanied by all the Christians, in a long procession, and beating drums and singing. The procession grew, as more and more joined them, and we had one of the biggest crowds we have seen on the station, all of whom stayed for the thanksgiving service and heard the Gospel message as well.

The next event was the Belgian official function held on the local sports ground to which all bodies were asked to be represented. There was a parade in which 150 of our school marched as well as 50 young Christian men who work at the mine. All the boys wore white tunics made of cloth given by the mine for the occasion. Several of the Christians who have machines undertook the making of them, a task which they did in two days. The girls were each given a red check handkerchief. At the tail end of the procession marched 14 tiny boys dressed in red shirts and yellow caps and their little black faces completed the Belgian colours! They carried toy home-made guns and caused great amusement as they were so unconscious of themselves. After the parade the boys were given ten minutes to demonstrate their exercises, and then the young men sang the hymn "Seeking the Lost." It was beautifully and clearly sung in four parts, and was a grand testimony before the Europeans and some ten thousand Africans.—From a letter from Mrs. Howell (nee Margaret Holt).

STOP! LOOK! LISTEN!

We must not forget that Sunday is also a day of remembrance. The fourth Commandment itself begins with the word "Remember," and the Christian keeps the day, not only in recognition of the rightful place of God in his life, but also in remembrance of the resurrection of our Lord on the first day of the week. In the midst of a generation greatly given to material concerns and the pursuit of the pleasures of the senses, Sunday raises itself like some great traffic signal and says "Stop! Look! Listen! There is danger ahead. Stop in your thoughtless or preoccupied rush. Look to the spiritual things of life. Listen to the voice of the eternal God. Life is an eternal thing; what are you getting out of it that really matters? What are you getting that will last to the end? Stop! Look! Listen! God has a claim on your life, and on all life; nay, He has the first claim on our life. How are you responding to that claim? Jesus died and rose again for you; has the power of His resurrection entered into your life, and what is it doing with your life? These are questions of the utmost importance, and it would be a healthy thing both for individual and for community if such a challenge were regularly faced at the beginning of every week.

It goes without saying that a day we are hidden to keep holy is intended to be a day of worship. The mistake which so many people make is to turn a holy day into a holiday. They try to treat it as a second Saturday, overlooking its real significance, and its unique place in the economy of the week; a second Saturday in the week is dearly bought when it is acquired at the expense of Sunday.

A day of remembrance, of worship, and of recreation of spirit as well as of mind and body—will Sunday sport help to maintain this character of the day? Does it help other people to rest? Have we no obligation towards them? Still more, have we not a supreme obligation to God? Sunday observance has become in this generation a symptom of our general attitude to the claim of God on our life, and a symbol of the stand we are prepared to take in the life and death struggle between Christianity and a frankly pagan way of life. Who is on the Lord's side? Are you? What answer does your keeping of Sunday suggest? — From P.P., St. John's, Parramatta.

B.C.A. RALLY.

The Annual Rally of the Bush Church Aid Society is to take place on Friday, September 28, at 7.45 p.m. in St. Andrew's Chapter House, Sydney. His Grace, the Archbishop, will be our chairman, and the speakers from the field will be the Rev. Leon Morris, B.D., now Vice-Principal of Ridley College, Melbourne, and until July of this year B.C.A. missionary at Minnipa, Luders, who has served in B.C.A. for ten years at Kirton Point, S.A., Rappville, N.S.W., and Wilcannia, N.S.W., where he is at present located.

QUIET MOMENTS.

WHERE DOES THE HOPE OF THE WORLD LIE?

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

We have seen many changes in the past 25 years.

Not only in our political and social structure but also in people's attitude to religion, and the Church.

What is the lesson that history teaches us? Are we to cling to the old traditional ways and believe that real progress can only come through adherence to those distinctive sets of convictions which are concerned with God and His activity towards men, or will progress come by man's own achievements in every sphere of political, economic and social life? What is progress? Since 1918 we can look back on the human effort to get a League of Nations to secure peace, Geneva with its wonderful buildings, to make the world safe for democracy.

Then came the day of affluence which seem to dawn with the hope of abundant life for people only to fade out into depression with its penury, unemployment and suffering.

Then came the war. We have lived through a succession of frustrations and disappointments. The wealth of the nations has been poured out to defeat the enemy and we are still engaged in the struggle against the foe.

People's faith in God and man has been affected. We have seen great heroism and sacrifice alongside lapses of morality on every hand. The whole world situation is alarming and so anti-christian that many people are doubting the very foundations of the faith. Questions are being asked: Is Christianity objectively true or is it merely wishful thinking? Are we fighting a losing battle with the forces of evil? Are we merely creating a world of make-believe? Is Religion an illusion—a mask into which the weak and unhappy stick their faces? Is it an escape from reality?

As to the future many seem to have abandoned the Christian ideal in their post-war reconstruction plans. They visualise new communities rising up with their parks, cafes, dance halls, restaurants, civic centres, art gallery, concert hall, library, theatre. The Church is left out. This represents lots of people who live their lives and plan their days without any thought of

God and the hereafter. Like the city of Babel, they built without God and so they were scattered.

History records generation after generation of able, enterprising men who have sought to build a new order on the ashes of the old by their own powers. They have always failed, the fundamental cause has been the same. Men have forgotten God and His plans for the world in which they live. There can be no true recovery of the world till we get beyond the trivial view that man can bring everything under his own planning and understanding. Babylon, Rome, Alexander, Napoleon, Mussolini, Hitler, have made a name for themselves and have been confounded and broken. It is the verdict of history on a world that seeks to live without God.

What is the Christian view of life? Is the Christian faith objectively true? or just subjectively stimulating. What is the prevalent view of the New Testament? What did the first Christians think? They had time to measure up Christ's life and teaching. They had a deep conviction that Jesus was The Way, The Truth and The Life. It was a realistic truth, not merely an ideal, wishful thinking or consolation. They were willing to die for it.

Everything in the future depends on the issue we are faced with to-day. Is the Christian Faith a Reality or a fantasy? Is it true? Christ took a serious view of life. It meant struggle in heart and mind. He had no illusion or lighthearted view of life. Just before Calvary He said, "If any man will come after Me let him take up his cross and follow me."

When people talk about religion being a pleasant drug, listen to Gandhi who hates Western civilisation like poison. He says "God is the most exacting personage in the world, and the world to come." Christianity has been the search for righteousness and truth in all ages.

The Christian Faith meets one of the basic tests of reality. We take for granted the physical world but it is just as mysterious as the spiritual world. What is electricity? Instinct? gravitation? We are sure when dealing with the physical unseen we are dealing with reality. So in the spiritual world when we fulfil the conditions we find it responds, a creative, transforming response. Are not ideas real, but who ever saw one? An idea is as invisible as God, and yet we can discern what happens when the conditions are fulfilled in that unseen realm.

Whenever in any realm we run across powerful personalities, we are handling something real.

If all our spiritual life is just a make-believe, just dressed up to satisfy our desires, not only religion, but art, music, poetry, love, all deepest faith undergirding human personality, all the ultimate hopes of society, all creative characters of history and Christ above all: were they all misled by deceptive and consoling imaginations?

The present world has tried to manage its affairs on an anti-Christian basis. If the Christian view of life is delusive what about the world's view? If the Christian way of life is impractical, do you think what is going on to-day is practical? Do we not realise that unless we can achieve the realism of the Christian ethic and put it into practice we are personally and socially sunk.

Judge Christianity by its greatest and best. You do not judge architecture by the garages and wayside inns, but by its classical forms. Great religion has been the source of the most creative ideas of history. The central principles of the Christian faith are: The sacredness of personality, absolute necessity of goodwill, the needs of individual regeneration, the call to seek the new order, the Kingdom of God on earth.

Man's deepest need is God, to live in union and communion with Him. Personality can only be satisfied with personality. Everything we know of God comes through Jesus Christ. It is vital, fundamental, what we think of Him. If He be not God then fellowship with Him is impossible for He is dead, we cannot get into personal touch with Him, not even with His writings, for He never wrote a line. It matters very much whether Christ is God, because our view of His Death turns on this fact. Prayer and worship would be blasphemy and irreverence, placing Him where God should be. The Gospel is a gift. The first and greatest thing required of us is to receive it in its fullness.

God Almighty is our loving Father who "spared not His own Son, but delivered Him up for us all. He will also with Him freely give us all things." If we have been freely forgiven through Christ's sacrifice on the cross we have access to God. We can enjoy unbroken fellowship with Him. In Christ we are made children of God, all things are ours.

Seeing that we have so great salvation our chief duty is to accept it to

rejoice in it continually, to open our whole being to its power. To be full of hope because our expectation is measured not by what we are ourselves but by what God can be in us and accomplish through us.

The greatest contribution which as Christians we are called upon to make to the life of others is to bring back God into the very heart of life.

To keep our hearts open to God. What the world needs above everything else is a new spirit. To be sure of God. By the contagion of our faith to help others to believe in Him. To never doubt that His love and power are sufficient for all our needs and the needs of the world.

God waits, the world waits, for men and women who greatly believe, who put their faith to the proof, whose ambition will be to be like Him. When I try to visualise the future, it is not a soulless, godless materialistic world shadowed by violence and destruction that I see. I see a world where righteousness, joy and peace have triumphed and where the victory of faith is realised in a new world.

This will come when men believe in the conquering power of the Christian ideal.

PERSONAL.

The death is announced of Charles Poole, ex A.I.F., son of the late Rev. Canon and Mrs. J. A. Poole, of Rylstone, N.S.W.

The Rev. Sydney George Davis, late Rector of St. George's, Numurkah (Vic.), died recently in hospital after a long illness.

The Rev. R. H. Pethybridge has been appointed to the Vicarage of All Saints, Northcote (Vic.).

The Rev. C. P. Young was inducted into the Parish of Greenborough (Vic.) on September 14.

The death is announced of the Rev. William Powell, rector of Warialda, at the age of 58.

Our hearty congratulations to the Rev. and Mrs. Stephen Taylor, of Mt. Colah, N.S.W., on the celebration of their golden wedding on 12th September. We join with their many friends in wishing them God's blessing.

Dr. George Hubback, Bishop of Assam, is to succeed Bishop Foss Westcott, as Metropolitan of India. He is an earnest advocate of the South India Church Union Scheme.

The Rev. H. M. Arrowsmith is to be inducted to the care of St. John's, Toorak, on Sept. 27th, by the Archbishop of Melbourne.

Mr. E. C. Gore, widow of Canon Gore, formerly of Sydney, has left the Sudan, after working as a Church Missionary Society missionary among the Zande in the south since 1919. She and Canon Gore created in the forests of Equatoria one of the biggest missions in the Sudan, built a church to house 2,000 people, and founded 150 schools.

Mr. W. G. Henderson, M.Sc., has been appointed headmaster of the Ipswich Grammar School, and will take over his new duties on the retirement of Mr. R. A. Kerr, M.A., B.Sc., at the end of the year. Mr. Henderson is an old boy of the School, and has been on the teaching staff for twenty-two years. For the past ten years he has been Senior Assistant Master. Mr. Henderson graduated at the University of Queensland with honours in chemistry in 1923, taking his Master's degree in 1925, and is recognised as one of the best science teachers in the State. Mr. Charles Foggan, B.A., has been appointed Senior Assistant in succession to Mr. Henderson.

The Archbishop of Sydney was prevented from attending General Synod by reason of illness. We are glad to know that His Grace is much better.

The Rev. Dr. Law, for 27 years rector of St. John's, Toorak, was farewelled on Tuesday evening last in the Parish Hall. He is referred to in the Parish paper as "A faithful pastor and friend during his ministry of 27 years."

Bishop Lucas formerly Bishop of Masasi in Tanganyika Territory, died recently in Johannesburg. He had resigned his bishopric by reason of ill-health and the Archbishop of Canterbury had appointed the Rev. Leslie Edward Stradling, Vicar of St. Andrew's, Wandsworth, London.

We rejoice to learn that returned prisoners of war include the Rev. M. K. Jones, K. W. Saunders, and F. Camroux, all incumbents in the Diocese of Sydney, and two Moore College Students, Messrs. Geoffrey Bingham and Keith Marr.

Mrs. Christopher Cooper, from Kongwa (T.T.) writes: "It was a red-letter day for Kongwa when Martin John was baptised in the local church by the African Pastor, in the Swahili language and with an African god-father. The people had thought that we had quite a different service for our European children! . . . Next year a 2-year course begins to train 20 men for the diaconate. Pray for these men and for my husband as he takes the 1st year's course."

The Rev. H. L. Ebbs, of Croydon (Vic.) is recuperating in hospital at Ringwood after an operation for hernia, and making good progress.

The Rev. A. R. Roberts, who has been assisting in the Parish of St. Thomas, Essendon, was farewelled at the branch Church of St. James, Moonee Ponds West, on Aug. 26, prior to his taking charge of the parochial district of Hastings.

After 28 years' service as chaplain at Geelong Grammar School, the Rev. J. H. Allen has been appointed to the parish of Gisborne, and will take up duty there about the end of this month.

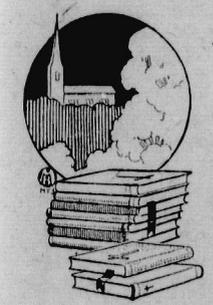
Prof. W. K. Hancock, Rhodes Scholar, son of the Ven. Archdeacon Hancock, of Melbourne, has been appointed Professor of Economic History in the University of Oxford. After a brilliant career at the Melbourne University and at Oxford, he was appointed Professor of History at the University of Adelaide. Then he was appointed to the same Chair at the University of Birmingham.

The death is announced of Deaconess Winifred Shoobridge, of Chatswood, N.S.W., daughter of the late R. W. G. Shoobridge, of Tasmania.

In July the Rev. E. H. Davies, formerly Vicar of St. Paul's, Ballarat, celebrated his 87th birthday. The Bishop of Ballarat wrote to him on that occasion and gave him affectionate greetings from his old diocese.

Much sympathy will be felt for the Rev. and Mrs. R. Long, of Wollongong, upon the death of their only son, Sgt. Aidan Long, A.I.F., at the P.O.W. camp at Amboina, on July 31.

Premendary H. W. Hinde, Principal of Oak Hill Theological College, London, has been appointed Vicar of Fairlight, Hastings, in the Diocese of Chichester. Premendary, and Mrs. Hinde visited Australia a few ago in connection with the C.M.S.



AMONG GOOD BOOKS.

15. CAPITAL, by Karl Marx.

It is really doing an injustice to good literature to allow this work a place such as this. The extraordinary fame of this treatise on political economy, is however, such that it demands attention. Scientifically, it is in the same class as Adam Smith's "Wealth of Nations," or John Stuart Mill's "Utilitarianism." However, one may differ from its viewpoint. As for the Christian reader and booklover, he will regret the bitter, implacable spirit breathed forth from every page of "Capital."

In the days of street corner oratory, gone with the advent of the radio, quotations from Karl Marx were bandied to and fro by budding politicians of every party. Many, no doubt, were apocryphal, but it was enough that the orator could self-religiously claim to have read "Capital." Few Communists claim to have read it to-day, even though it is the very fount of their political philosophy.

Interestingly enough, modern society writers are proud to claim that to-day, Karl Marx's "Capital" forms the "Communist Bible." Hindus in his "Russia Fights On" draws the reader's attention to this fact. Werth in his "Moscow 1941" is amused, to find that Marx is quoted in a Soviet textbook "as an authority on anything." There is no doubt then, of the place "Capital" takes in the Communist system; it is the very keystone.

The book should help many to get a clear and unbiased view of the attitude of Communism to religion in general and Christianity in particular. One example of blasphemy no doubt contains hidden praise. "The sheep nature of the Christian is manifest in his resemblance to the Lamb of God." Shaftesbury, an Evangelical whose leadership of the great movement for social reform made him a particular object of Marx's hatred, is described as "the low-church pope, the leader of English pietists. A strong movement in the world to-day is pledged to implement the doctrines of "Capital." Those who would gain some understanding of this grossly materialistic, unscrupulous and anti-Christian ideology, would do well to read it.

VICTORY.

(By the Bishop of Rochester, The Rt. Rev. C. M. Chavasse, D.D., M.C.)

There is no doubt but that, when the news of victory in Europe reaches us, the universal feeling will be of gratitude to Almighty God for a crowning mercy: "Not unto us, O Lord, not unto us, but unto Thy Name give the praise." All churches will be crowded with those who wish to thank God for a deliverance for which, at one time, we hardly dared to hope.

We remember our unpreparedness for war, and how, when we had gained a costly victory in 1918, and the peace

of the world was entrusted in our keeping, we threw it away with both hands, and with a completeness and rapidity that has no parallel in history.

We remember how nearly we were invaded after Dunkirk, when we had scarcely a tank or a gun in the country. We remember, how, during the uphill war of the next year, England stood, the lone bulwark of freedom in Europe, and in imminent danger of starvation through blockade.

Why have we been given another chance? These last weeks have revealed what would have been our fate, had we gone under in those days, as all the world expected that we must. Massacre, torture, starvation, slave-labour, would have been our lot. We feel like those reprieved from death.

What are we going to do with the years of life before us, that have been given back to us?

We remember those whose young lives have been given that we might live, and that Christianity and freedom might still survive in Europe. Why should we be spared when our best and bravest have been taken?

What use are we going to make of lives which are not our own, but have been purchased at so great cost? God has delivered England because He has still use that He can make of us to fulfil His purposes, and to lead the world towards the coming of His Kingdom. We who remain are those upon whom the responsibility falls of dedicating ourselves, at whatever cost to the spread of the Christian Gospel and the extension of Christ's Kingdom.

Victory means no more blood, please God. But it calls no less for our sweat and tears, if we are to build for our children a world worthy of the sacrifice of those who have saved the world by giving their all. VE Day can only be a day of thanksgiving to God, and of the dedication of ourselves.

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TO AUSTRALIAN CHURCHMEN

"The Sacrament of Penance."

By Canon T. C. Hammond.)

At the meeting of the General Synod attention was directed to the proposal advocated by the Australian Church Union to restore the Sacrament of Penance in the Church of England.

When it was suggested that this was contrary to the express teaching of the Church, several of the Bishops interjected the remark, "What about the exhortation in the Communion Service and the Office for the Visitation of the Sick." Since the Synod concluded a request has come to me to amplify the statements I made in Synod concerning the Exhortation in the Communion Service and to continue as I had promised, with the discussion on the Absolution contained in the Visitation of the Sick. Those who were present at Synod will remember that the time allotted to speakers had expired and that I was unable to deal with that aspect of the question.

The Primate quoted the terms of the Absolution and appeared to consider that this was a sufficient reply to the statements which I had made that the Exhortation in the Communion Service gave permission to a Deacon to convey the Absolution there indicated.

In reply to the requests which have come to me I crave the courtesy of the Australian Church Record for the following statement:—

The History of the Exhortation.

The Exhortations are peculiar to the Service Books of the Church of England, nothing corresponding to them is found in the older services. We are restricted in our enquiry therefore to the forms which these Exhortations have taken in the Church of England. In 1549 the relevant portion of the Exhortation read—"And if there be any of you, whose conscience is troubled and grieved in anything, lacking comfort or counsel, let him come to me, or to some other discreet and learned priest, taught in the law of God, and confess and open his sin and grief secretly, that he may receive such ghostly counsel, advice and comfort, that his conscience may be relieved, and that of us (as of the Ministers of God and of the Church) he may receive comfort and absolution, to the satisfaction of his mind, and avoiding of all scruple and doubtfulness;

requiring such as shall be satisfied with a general confession not to be offended with them that do use, to their further satisfying, the auricular and secret confession to the Priest; nor those also which think needful or convenient, for the quieting of their own consciences, particularly to open their sins to the Priest, to be offended with them that are satisfied with their humble confession to God and the general confession to the Church."

This Exhortation marked a decided advance on mediaeval theology. It retained secret auricular confession to a priest, but it made it optional and thereby removed it from both the Anglican and Roman definition of a Sacrament. That which is optional cannot be necessary to Salvation.

In 1552 an important change was introduced. All references to the absolution of the priest in the preceding paragraph were removed. The paragraph read: "For neither the absolution of the priest can anything avail them nor the receiving of this Holy Sacrament doth anything, but increase their damnation." In 1552 the words read "For otherwise the receiving of the Holy Communion doth nothing else but increase your damnation." There followed a slightly amended exhortation emphasising the fact that no man should come to the Holy Communion but "with a full trust in God's mercy, and with a quiet conscience." The Exhortation to seek counsel read—"Let him come to me or to some other discreet and learned minister of God's word and open his grief that he may receive such ghostly counsel, advice and comfort as his conscience may be relieved and that by the ministry of God's word, he may receive comfort and the benefit of absolution to the quieting of his conscience and the avoiding of all scruple and doubtfulness." This form of words has been retained ever since.

All reference to auricular confession, to particularly opening sins to the priest, has been removed. The word "priest" has been changed to "minister." It has sometimes been contended that in 1552 the word "priest" was changed to "minister" everywhere, but this is a mistake. For example, at the commencement of the Communion

Service the Rubric in 1552 reads—as it does to-day—"And the priest standing at the north side of the table shall say," etc. It would seem, then, that in 1552 the change was deliberate. That its retention in 1662 was deliberate is proved by the fact that at a certain stage in revision the Revisors had before them an alternative reading. "Let him come to me or to some other discreet and learned Priest, the Minister of God's word." This suggested alteration was rejected. Similarly, the proposal at the commencement of Morning Prayer, to define "minister" as "he who at the time ministereth or celebrateth the Divine Service," was rejected by Convocation. It is quite evident from these changes that Auricular Confession was discouraged and that the man who felt his conscience burdened, could open his grief to any minister, Bishop, Priest or Deacon "that by the Ministry of God's Holy Word, he may receive the benefit of absolution."

A Possible Suggestion as to Why the Absolution is inserted here.

We may ask why there was this extension of power conceded in 1552 and 1662. The answer seems fairly obvious. The priest is by the order of the Church a regular preacher of the Gospel and absolution is connected with the Ministry of the Word. But in cases where a man is visited in illness, if the Deacon represents to him the message of the Church, he should be given the right to minister to a soul diseased. That this was the intention is somewhat more than mere inference. The Homily of Repentance, drawn up in the reign of Elizabeth and re-enforced in the Rubric of 1662 as a possible alternative to the Sermon, goes further. In it a preacher is instructed to say "I do not say, but that, if any do find themselves troubled in conscience they may repair to their learned curate or pastor or to some other Godly learned man, and show the trouble and doubt of their consciences to them that they may receive at their hand the comfortable salve of God's word: but it is against the true Christian liberty that any man should be bound to the numbering of his sins as it hath been used heretofore, in the time of blindness and ignorance." It seems clear from the above facts that the statement which I made in Synod was not extravagant, but can be supported by official testimonies from the authorised formularies of the Church of England.

The Absolution in the Visitation of the Sick.

When we turn to the provision in the Visitation for the Sick there are two alternatives in the Rubric which require some notice. The first Prayer Book of 1549 read "Here shall the sick person make a special confession if he feel his conscience troubled with any weighty matter." In 1662 the words were altered to "here shall the sick person be moved to make a special confession of his sins if he feel his conscience troubled with any weighty matter." This is also deliberate. The proposal was made to return to the first book which made the confession mandatory in every case of a troubled conscience, but the milder form was inserted notwithstanding the suggestion.

In 1552 the sick person was required to make a special confession as in 1549. In 1662 he was to be encouraged to make a confession, but evidently it was not to be insisted upon. The fact that the whole matter was before Committee and the words changed at a late period in revision, gives point to a change which might otherwise be regarded as unimportant.

But there was another change of more significance. In 1549 the Rubric read "The priest shall absolve him after this form: and the same form of absolution shall be used in all private confessions." In 1552 the concluding words "The same form of absolution shall be used in all private confessions" were deleted, and were never restored. Also the words "The priest shall absolve him after this form read "the priest shall absolve him after this sort." So that the form was no longer compulsory on the priest and the confession was no longer compulsory on the sick person. To give further emphasis to the voluntary character of this provision the revisors in 1662 inserted the words "If he humbly and heartily desire it." Making the Rubric read "After which confession, the priest shall absolve him (if he humbly and heartily desire it) after this sort."

It is important when a deliberative assembly is giving consideration to an important question that alterations of this kind should receive careful consideration. The recitation of the prayer is no doubt helpful as a guide to the Synod's judgment, but the whole circumstances attending the employment of the prayer offers a much more secure guide.

The History of the Prayer Itself

offers still further light. Very few people take the trouble to follow the history of the form of absolution here laid down. Absolution was precatory and optative until the 13th Century. Morinus declared that in the 12th Century there "began a mixture of the deprecatory and indicative ways in conjunction with each other." The indicative form was used to remove Church censures. Hallensis has the following passage:—

"The priest sustains the double capacity of mediator from God to man, and from man to God. By his means the sinner ascends to God; and, in this respect, he (the priest) is the sinner's mouth. As by this means, likewise, God descends to man; and, in that respect, the priest is the mouth of God. In his ascent to God, he performs the part of an inferior and a supplicant; but in his descending from God to man, he bears the part of a superior and a judge. In the first way, he is qualified for obtaining grace by his supplication on the sinner's behalf. In the second way, his province is reconciling the sinner to the Church. In token of this, there is premised to the formulary of Absolution a prayer by way of deprecation; and then the absolution itself follows, which is pronounced indicatively. The prayer obtains it, the absolution itself presupposes the grace of forgiveness. Since the priest would never absolve but upon a presumption that the party was already absolved by God."

We conclude with a quotation from Dr. Drury, Bishop of Sodor and Man.

"Accordingly it has been held by many that this form of Absolution refers only to the removal of Church censures (its original use), and that the more primitive and precatory form which follows is alone to be referred to the true remission of sins. Our investigation has led us to see that the Reformers used the words "Forgive" and "absolve" not only of restoration to privilege, but also of that ministerial declaration of God's pardon which was brought into such prominence by the changes of 1552. But it is clear that the subsequent prayer of absolution confirms the material distinction which the new form contains. God alone forgives: His ministers absolve."

The reason some of us have such a hard time is because we stop and talk with the Devil. We are not big enough to argue with the Devil. He will win every time. Talk to Jesus!

OUT OF SUFFERING.

"Fellow sufferers with Christ." The words come so naturally to mind in recording the news, received through the International Red Cross and the Colonial Office, of the death on Jan. 19 of Mrs. E. W. L. Martin in an internment camp in Hong Kong.

The way of suffering was an early experience for Kathleen Martin. Her parents, Robert and Louisa Stewart, were C.M.S. missionaries in the province of Fukien. At the age of twelve she lost them both, together with two other members of the family, in tragic circumstances while on holiday, when a band of brigands set fire to the house. Years later, when they grew up, all the surviving Stewart children returned to China as missionaries. Amongst them, the Rev. James Stewart was educated in Sydney and trained for a fine missionary career in China, Bishop Song being one of his converts.

Mr. and Mrs. Martin found their chief work at St. Stephen's College, Hong Kong, of which he was warden until the Japanese invasion in 1941. This public school had a high reputation as the best of its kind in the Far East. Its buildings have since formed the centre of the Stanley Internment Camp.

As many will remember, the death of Mr. and Mrs. Martin by enemy action was reported in March, 1942, but this proved to be untrue, and they had completed three years as internees when Mrs. Martin died from arteriosclerosis.

For all this background of suffering, Kathleen Martin's joyous personality prompted a friend to say of her: "She was the happiest Christian I have ever met." Our thoughts and prayers go out to the South China Mission in the loss of a valued friend and colleague.

THE PILOT PSALM.

The Lord is my Pilot; I shall not drift. He lightest me across the dark waters. He steereth me in the deep channels.

He keepeth my log. He guideth me by the star of holiness for His Name's sake.

Yea, though I sail mid the thunders and tempests of life, I shall dread no danger; for Thou art near me! Thy love and Thy care, they shelter me.

Thou preparest a harbour before me in the Homeland of Eternity; Thou anointest the waves with oil; my ship rideth calmly.

Surely sunlight and starlight shall favour me on the voyage I take, and I will rest in the Port of my God for ever.

—Captain J. H. Roberts (reprinted from the "Modern Parish Church Magazine.")

THE HOSPITAL AT BAM.

(Extracts from a letter from Dr. Kathleen Blackwood, daughter of the Bishop of Gippsland, who has just completed four years' service in Iran.)

I've simply masses to tell you, for I wrote an airgraph last week, and I've told you about Bam. We set off on the Monday, over a fortnight ago now, having let the local Health Department know, and expecting them to let the town know, so that we could start straight away, but that didn't come off, because the Local Health doctor was not pleased at our coming, and not co-operative, which was a pity. Also it meant that we had to waste a day letting people know — a simple procedure accomplished simply by walking through the bazaar. After that they came in shoals, and I saw patients all the morning each day, and operated all the afternoon, chiefly eye operations of minor varieties. We went to a very nice hospital they have built, but not used. It is well built, but as yet has no windows, a fact which made us change our quarters after the first night. We had settled in some nice rooms, quite bare of course, and fixed our rooms for consulting room and waiting room, etc., but were simply blown to pieces, so the next morning, we moved down to some big underground rooms they have built for use in summer. There was a big room for the patients to sit, and a passage way for me to sit in between it and a smaller room we used for giving out medicines, injections and the operations when we did them. Rezavi collected about forty patients in the waiting room, and then we all went in and Rezavi read to them.

Then I started seeing them and more patients came in, and when I'd seen forty we read again to the new lot. It was a hectic scramble, and I saw simply masses of eyes. I had taken the instruments to do eye lid operations (trachoma makes the lashes turn in till they rub on the eye and eventually cause blindness), but I did wish I had brought others also, for there was an operation to be done on the eyes themselves, and I think I saw one hundred cases. All told I saw four hundred patients on the four mornings we had out-patients. In the afternoons I did operations on some patients all four lids, and we did twenty-five cases altogether, and some other smaller things. I had so many banked up, that the last day I decided not to see any more patients, but to finish these, and we did them all

the morning and afternoon, but I saw about forty patients also. Fortunately an ex-worker of ours was there, working in the Government Health Office, and she was both willing and able to take out the stitches for us, so we left a trail of them for her.

I earned a new name in Bam, too. This hospital in Kerman has for years been known as "Dodson's Hospital," on account of the doctor who worked here for over thirty years. So when I wanted to explain to people that they could be successfully treated if they'd go to Kerman, I had to say "Go to Dodson's Hospital." So by the time I left Bam I was known as "Dodson's Daughter." A great compliment!

One important bit of news that I didn't tell you was something that happened when we went to the Consulate for the V-E Day dinner party. During the evening I found myself talking to the Governor of this town, and he was telling me of improvements he has made here, especially in the matter of some of the hospitals. Then he said that he had decided that they needed to get foreign doctors "like you" to run them. And I said that I had very much wanted to do such a job, but I wondered whether they were likely to accept people like us who were Christians. He said more or less, that they'd accept anything. It may be of no significance at all, but it shows which way the wind blows, at present, anyhow.

Proper Psalms and Lessons

September 23. 17th Sunday after Trinity.

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

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

September 30. 18th Sunday after Trinity.

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

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

October 7th. 19th Sunday after Trinity.

M.: Jer. xxxi 23-37; Luke xii 35 or 1 Pet ii 11-iii 7. Psalms 111, 112, 113.

E.: Jer. xxxv or xxxvi; John xiv or 1 John ii 12. Psalms 120, 121, 122, 123.

CHURCH MISSIONARY SOCIETY.

NO. 3.

JOTTINGS FROM ACCOUNT OF 146th ANNIVERSARY MEETINGS.

In his speech at the great Albert Hall meeting, the Archbishop of Canterbury paid a great tribute to the late Archbishop, and quoted some words of his in the Report: "Christ Himself is the Gospel. The Gospel is the gift of a new world from God to this old world by sin and death." "Christ Himself is the Gospel"—that was the consuming certainty of William Temple, and it has always been, too, the consuming certainty of the Church Missionary Society. I have known that almost all my life; and that is what it has helped to contribute to me."

"The old world, after victory, still the world of sin and death. And a new world can come only by hard work, discipline, and high and exacting ideals sternly pursued. Can it come even so? Many would say, "No." What we say is "Yes," but only if it be received as a gift from God. That is the Gospel, and that is the Christ of the whole Church; and the C.M.S. has that immensely great opportunity and responsibility to proclaim that gift, and to bring it to men.

"The one point in the Report I went to remind you of is that it is the high calling of those who have the knowledge of the Gospel of Christ to claim all His resources and to give ourselves unstintingly to the work to which He entrusts us. This compels us to remember that the one need throughout the world, and not least in the mission field, is for recruits for this work in every missionary endeavour. The Report makes clear that there is no gift, no trade, no knowledge, no experience possessed in this country which has not a direct call for it in one or another part in this country. And to many who have not yet considered it, it is clamant, not only from Christ, but from the very experiences which many who have gone overseas in the Forces have seen of what the missionary churches are achieving to change the lives and characters of men."

"Heroic spearheads of the Church have been setting men free, and it is a matter of urgency that they be followed up, and re-inforcements sent to establish what has been won; that is why recruits of every kind are needed."

The Rev. E. A. Odusanwo brought greetings from the Church in Nigeria. He paid a great tribute to the medical work; having been brought to Christ by means of a dispensary box carried round by a missionary. There are now 40,000 schools in Africa, 85 per cent. being mission schools, and 65 per cent. founded and supported by C.M.S. But 90 per cent. of the people are still non-Christian — principally Moslems; out of every hundred children born, 80 die, only the fringe of work is being done. Only Christian education will be profitable to Africa. Therefore, as C.M.S. appeals for clergymen, teachers, doctors, and nurses, if you believe that the Gospel of Christ is the means of salvation to men, do not turn deaf ears to the appeal."

The Bishop of Tinnevely took as his theme "Interpreters of Christ," and referred first to the great loss sustained by the Church of India by the death of the Bishop

THE ALL-AUSTRALIAN DEACONESS CONFERENCE.

An "All Australian Deaconess Conference" was held at the Collegiate School, Hobart, from August 27th to 31st. The subject for the Conference was "Our Aim for the Future Development of the Deaconess Order." The seventeen representatives were as follow:—Adelaide D/ss, John Stevens; Gippsland D/ss, May Lambert, Marie Sundell, Winnifred Holton; Melbourne Head D/ss Minna Johnson, Marie Fulton, Beatrice Weston, Kathleen Sheppard, Ruby Moore, Lucia Koska; Sydney, Acting Head D/ss Mrs. W. A. Martin, Acting Principal D/ss Mrs. A. Wheat, Evelyn Best, Gwyneth Hall, Mavis Rodgers; and Tasmania, D/ss Clare Yolland and Nora Tress.

The Bishop of Tasmania (the Rt. Rev. G. F. Cranswick) and the Very Rev. Dean H. P. Fewtrell were present at the welcome meeting on Monday evening, 27th. The first paper on "The Deaconess's Ministry in the Deepening of Spiritual Life within the Church and the Home," was prepared and read on Tuesday morning by D/ss Clare Yolland, who also chaired the Conference throughout. In her paper D/ss Yolland said that there is the possibility of Christianity as a conquering world force, but at the moment the world is not so much antagonistic as apathetic towards Christianity. Although the home is the smallest unit of national life, it is the place where the cure must begin if it is to spread to the nation. Homes are on the front-line of reconstruction. Industry, education, professional life and government are equally infected in the quality of home and family life. In the homes of our community are being trained the leaders of to-morrow. National recovery, based on moral recovery, must begin in the home. It is in the visiting of the

homes of our people that we get to know them thoroughly, and become aware of the trials and temptations they have to face. It is in this way, too, that the people get to know their Church, by seeing you, the Church's representative, constantly among them. We must let them see, too, that we come to them as a witness for God.

In the afternoon the second paper, "The Deaconess's part in the fight against present day evils," prepared by D/ss Dorothy Genders (W.A.), was read by D/ss Marie Fulton. Gambling particularly was mentioned as a problem in the West, and intensified by the native population. The third paper, read in the evening, was prepared and read by D/ss Alice Wheat (Sydney), on "An Order of Deaconess Nurses for Homes, Hospitals and Institutions." D/ss Wheat told of the work done in Sydney by a visiting nursing sister under the auspices of the Deaconess Institute and financed by the Home Mission Society. We have not arrived at the position of having in Australia hospitals staffed by Deaconess Nurses, but the far reaching influence of girls thus dedicated to the service of God in the nursing profession could not be too highly estimated. The great value of having as matrons of our Homes, women trained as nurses and deaconesses, was also stressed.

On Wednesday morning the fourth paper was read by Sister May of Gippsland, "The Deaconess's Part in the Services of the Church." Two of the Gippsland Deaconesses were in charge of priestless districts, and they did everything except administer Holy Communion and solemnise Matrimony. In speaking of the importance and responsibility of preaching, Sister May said that the things people talked of when visited often made the best subjects for a sermon. The fifth paper was prepared and read by D/ss Kathleen Sheppard of Melbourne, on

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CORRESPONDENCE.

A CORRECTION.

(The Editor, "Church Record.")

Dear Sir,

Enclosed is a sample of propaganda recently received here. It is a very commendable scheme, but I would like to point out to you and the Anglican Building Crusade that the idea of a Church on wheels is NOT new to Australia. The Church Army had such a unit in operation over two years ago. In fairness to that organisation I direct attention to this fact.

Yours faithfully,

V. DAVY.

[The Mobile Church referred to is a very large improvement on the Church Army "Church-on-Wheels" in that it provides a seating accommodation and cover for a congregation of 38 people.—Edtr.]

"Unity, Amongst Ourselves, Other Denominations, and Other Peoples." After differentiating between unity and uniformity, D/ss Sheppard said, that no visible organic unity is of any value unless it is an expression of the deeper unity of the Spirit. The unity of the Spirit means more than mutual accepting of differences, kindness of co-operation and tolerance. It means looking at differences, facing and accepting them. Thought and deliberation usually show that the matters which divide are trivial in comparison with those which unite.

In the afternoon the Conference members were the guests of the Dean and Mrs. H. P. Fewtrill, for afternoon tea at the Deanery. Upon returning, the sixth and last paper on "Recruits for the Deaconess Order," prepared by D/ss Mildred Magarey (Adelaide) and read by D/ss John Stevens. The possibility of interesting returned service personnel, deputising in Church schools by an address on "Why I wear this Uniform," and interesting members of the various youth organisations, was dealt with both in the paper and in discussion afterwards.

A time for full discussion was allowed after the reading of each paper, and members freely talked of their experiences, and the ideas for the future of their work.

A retreat for meditation and rest, began on the Wednesday night following an address by the Bishop in the Chapel, and continued all Thursday. During this time the Bishop gave four talks entitled, "The Four Ways of Jesus," under the separate headings, "The Way of Love," "The Way of Imagination," "The Way of Faith," and "The Way of Forgiveness." In a general introduction to the subject, the Bishop said that there was a temptation to magnify oneself, rather than the office. The Retreat was for the purpose of our waiting upon God. We did not speak to one another, and we did not even speak to God. Rather, we waited for Him to speak to us.

The Retreat and Conference closed after a celebration of the Holy Communion in the Chapel at 7.30 a.m. on Friday.

AIDS TO ORATORY.

Not all election candidates are heaven-sent orators. How many aids they seek to halting eloquence only they can know. But some would do well to follow the example of Charles Wesley, who preached his sermon beforehand to his servant maid asking her to point out any passages she might not understand—and these he rigorously excluded. Martin Luther bolstered up his confidence by suggesting to himself that the heads in front of him were so many block-heads.

But perhaps the most artificial of all aids were those practised by a certain Rev. Mr. Baker, recorded by Lord James of Hereford. He would underline passages of undue emotion with the words, "Steady, Baker." Where argument needed emphasis, he wrote, "Go it, Baker!" while the copy was sprinkled with such phrases as "Pause here," "Take a drink of water," or "Stop to cough."—Scottish Newspaper.

Church Missionary Society

WANTED — RECRUITS

"There is no GIFT, no TRADE, no KNOWLEDGE, no EXPERIENCE possessed in this country which has not got

A DIRECT CALL

for it on one part or another of the mission field, and that has to be given, despite the shortage of man-power here at home. That shortage is more strictly not one of man-power, but of

CHRISTIAN MAN-POWER

of converted man-power — of that there is a real shortage."

—The Archbishop of Canterbury.

"We need young men and women from the services—sailors, soldiers, airmen—who have been reckless about their lives for their country, to be equally

RECKLESS FOR GOD"

—The Rt. Rev. A. M. Gelsthorpe.

"Before a candidate reaches a missionary society he must meet 'Christ in the Upper Room.' His must be the ordination of the pierced Hands. He must lay all RIGHTS, CLAIMS, and DEMANDS at the Feet of Christ, and with Christ be able to say

'LO, I COME TO DO THY WILL, O GOD.'

—The Bishop of Worcester.

HAVE YOU HEARD GOD'S CALL?

93 BATHURST STREET, SYDNEY.

St. Philip's Rectory, Cottesloe, W.A.
Cathedral Buildings, Melbourne.
Worando Bldgs., Grenfell St., Adelaide.

Church House, Ann St., Brisbane.
146 Collins Street, Hobart.
92 St. John Street, Launceston.

THE BIBLEMAN'S CORNER.

(By Rev. A. W. Stuart, B.A.,
Bible House, Sydney.)

THE SITUATION TO-DAY.

There are not many dull moments in the work of the Bible Society. Each change in the world situation makes a new demand on the Society, and the surrender of Japan has created a new appeal. From many quarters letters have come asking for Japanese scriptures for distribution among civilians and also among prisoners of war. One reply may be quoted: "Accept my deepest gratitude for the copies of books of the New Testament. My Japanese Christian friend in the ward received one set, Gospels and Acts, with great jubilation and read them with increasing joy. The assistant orderly, a Buddhist according to his papers, also accepted a copy and soon became engrossed in reading it. Since the Scripture portions arrived they have been passed from patient to patient around the ward, and one or two copies have found their way back to the compound. This is greatly to be desired as there are many hundreds of prisoners of war. Among them are a few Christians. One Christian man in the ward delights in recalling hymns and choruses learned at a Methodist Mission in Korea." A request for more Gospels in Japanese followed.

RESULTS IN CHRISTIAN MISSIONS.

Another letter came from an American Chaplain somewhere in the North. "We have

opportunities of distributing Gospel portions or New Testaments here, but there are none available. Our time is growing short and we should like to leave a witness in the few weeks remaining. The language spoken is Malayan." Immediately two dozen Gospel portions were sent from the Sydney Bible House, and the reply came speedily. "It is most gratifying that Malayan Scriptures have been sent to me by your organisation." The letter continued: "I have visited a few villages and have rejoiced to see the work done by the missionaries. It brought joy to my soul to witness the progress made by the natives in their knowledge of Scripture and song, and their growth in Christ. I would like to tell you of an incident related to me by one of the men. It seems that a native stopped at one of the tents of a bivouac area and immediately a group of men gathered around him. As men sometimes are they began asking him to sing for them. After a while he electrified the group by singing in his native tongue "Silent Night." Then one of the men wanted him to repeat after him various phrases, one of these was off-colour. The native did not repeat after him. This led to more definite requests. He stood silently a few moments and then said, "Me no say that, me Jesus-man." It quieted the group and taught all present a great lesson. It was responsible to a lessening in the use of off-colour language in that unit. Indeed, it was a great example of the splendid results of the missionary efforts and the progress of the message of Christ among these people."

JAPANESE IN NEW BRITAIN.

Another request came from Borneo for the Scriptures in Hakka, but for the first time for many years the Sydney Bible House failed to supply this particular translation.

Eager requests have come to the Bible House for Japanese Scriptures for Rabaul. The Methodist missionaries returning to their field have secured every available copy from the Sydney Bible House.

TESTAMENTS FOR RELEASED PRISONERS.

One piece of news will cheer the hearts of our Bible Society family. The Red Cross had gladly accepted 1,000 Service New Testaments from the Sydney Bible House for placing in the "mercy" ships hastening to Singapore. Many lads will eagerly welcome copies, and we trust the Gospel message will convey new life to them. These are a few indications of the new appeals we are trying to meet at the present moment. Again and again we are troubled by the shortage of stock, but we are doing the best we can. Such incidents make us realise how foreign is war, and how destructive is racial hate. The Bible Society must continue the distribution of the Book which fosters the spirit of the family among men and women of different nationality.

Churchman's Reminder.

"A guardian angel o'er his life presiding,
"Their angels do always behold the face
of my Father which is in heaven."

—St. Matt. 18:10.

September.

21—Friday, St. Matthew. The tax-gatherer writes of greater riches. His Gospel is specially for Jews. Its use of phrases shews this.

23—17th Sunday after Trinity. Works have a place, but not the sole place, in our salvation. Many people talk as if faith were of no account, and the only thing that mattered was to live a decent life. But our Prayer Book in many places corrects this error. The word "Prevent" in the collect is used in the old-time sense of "go before"—as we speak of "pre-vious." God goes before to make our way plain.

29—Saturday, St. Michael and All Angels Day. We sometimes forget the import Christ gave to angels. Whatever they may be in appearance matters not to us. The fact is they are concerned with our welfare.

30—18th Sunday after Trinity. To-day reminds us of the good fight of faith we all must fight. We need all the help we can obtain and we are assured of such help the Collect reminds us.

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

The following amounts for the above Appeal for the "Church Record" have been received with grateful appreciation: Amount already acknowledged, £59/5/-; Miss Paton, 10/-; Mrs. Nelson, £5; Miss Thame, 10/-; Rev. W. J. Owens, 10/-; Mr. S. G. Bidwell, £2; Miss N. Fulton, £1; Mrs. Hansen, 6/-; Miss G. M. Hull, £1; Miss Watkins, £1; Miss G. Watkins, £1; Miss Harrap, £1/1/-; Rev. B. H. Williams, £1/1/-; Miss Speer, 10/-; Total, £74/13/-.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

United Church Action of Australia held its second annual business meeting in the Pitt Street Congregational Church on Monday, 27th August, at 8 p.m.

The President, Canon T. C. Hammond, took the chair and the meeting conducted the usual business of an annual meeting including the election of the Council for the ensuing year.

The report of the State Secretary, Rev. S. W. McKibbin, showed an extensive growth of the organisation over the past twelve months.

Delegates from each of the 28 groups were present at the meeting, some coming from as far as Blackheath to attend.

On Tuesday night a public meeting was held, also in the Pitt Street Congregational Church, and addresses were given by Rev. W. G. Fitzgerald and the President, Canon T. C. Hammond.

The Chairman of the public meeting was Rev. Dr. C. B. Cockett, by whose courtesy the meetings were held in the Pitt Street Congregational Church.

Rev. W. G. Fitzgerald, who is the Secretary of the Protestant Progressive Party of Victoria, told something of the activities of this Movement. It was inaugurated in a small upper room in May, 1943, with 22 people present. Since then it has grown amazingly.

Canon Hammond, in rising to address the meeting, firstly offered his thanks to the organisation for re-electing him again as its President for the coming year. He then continued with the question asked over two centuries ago by an eminent Divine: "Why is it that good people are so often defeated in this world." The answer he gave was that good people all over the world were unable to combine, and while this is also true to-day it is felt that if we can get a platform which will be common to all Godly people and obtain their co-operation with this platform as a basis these good people would be able to speak coherently. This is just what United Church Action is seeking to do, to provide a platform and to unite all Christian people together on that basis.

Canon Hammond then went on to say that the aims of United Church Action are set out in the Constitution. He emphasised that the Movement was formulated as Church Action. Some people would have us wipe the Church right out of it. This course, however, would be the downfall of the Movement.

He then answered several questions that had been asked by people concerning Church Action, and in concluding his address he said, "We wish to preserve our right of free speech. We want to be allowed to tell the truth as we see it. We have a great ideal, a great campaign in front of us, and, as we face it, we recall the words of the great John Wesley, 'The best of all, God is with us.'"

A SUCCESSFUL VENTURE.

The Rector of Rose Bay, writing in his Parish Magazine, calls attention to the need for enlargement of the seating accommodation in the Church, an unusual request in these days. The Rev. H. N. Powys says:—

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"The change over to a morning Sunday School on the first Sunday in August has proved to be very popular, since the attendance at 10 a.m. classes has increased about 33 per cent. The Kindergarten section alone has outgrown the special room, and needs a larger space for activities. Even so, the great majority of boys and girls do not attend our Sunday Schools, and there is room for much improvement in this section of parish life.

"The other change made at the same time — the holding of morning Church service at 11 o'clock instead of 10.30—has also proved to be a wise move. But, again, it has shown that St. Michael's Parish Church is too small for a maximum congregation.

"When the schools are in term we need extra seating to accommodate the numbers that attend. I do hope that the Parish Council will give serious consideration to my request for Church enlargement. It is very discouraging, after organising and urging people to attend Church, to find that they are crushed uncomfortably together, or are compelled to sit on hard, squeaking chairs. One proposed plan of enlargement provides extra seating for about 175.

"I do hope you will continue to support me in my endeavour to bring the people of this district to know, love, and follow our Heavenly Father, and Jesus Christ, as their Saviour."

THE LADIES' HOME MISSION UNION.

This is just by way of a reminder that our Annual Communion Service is to be on Friday, 28th September, at 11 a.m. in the Cathedral. The Preacher at the Service will be Archdeacon Denman of St. Clement's, Marrickville. Afterwards there will be a luncheon in the Worker Building; the Archbishop will preside and three of the Deaconesses will give a five-minute talk on their work. We ask you to bring your lunch, and we will provide tea.

We do want to make this Annual Service the very best we have ever had — there are so many things for which we can thank God. Our hearts are still echoing thanks for the Victory that has come to our arms and the Peace that has come to the world with the cessation of hostilities. We need to pray for our leaders and those who are guiding the nations of the world that they may find the true basis on which to build a just and lasting Peace. This we know can only be found in the Lord Jesus Christ, which throws out a tremendous challenge to us that we show forth our praise and thanksgiving not only with our lips but with our lives by giving up ourselves to His Service for the extension of His Kingdom.

Do come along then to this Service of Holy Communion, and let us pledge ourselves as workers together with God, and let us pray that we may be ready and prepared for whatever God may entrust to us.

C.E. FELLOWSHIP.

(Communicated.)

Here is some news from St. Thomas', Enfield, Branch Fellowship:—

On August 5th, the Fellowship invited the confirmees to their tea. They had been informed by Bishop Pilcher in the afternoon, and he with the confirmees, came straight from the service to the tea. 120 members and confirmees sat down at the tables, from which the Bishop said a few words.

Mr. Hon, a Chinese Evangelist, was the speaker, and he took his study from Daniel 2, and spoke on Nebuchadnezzar's dream and its interpretation. As a result, many of the confirmees determined to join the Fellowship.

On August 16th, the second day of the V.P. celebrations, the Fellowship celebrated Victory, hiking in National Park.

On the following week-end, August 17-20, 28 members availed themselves of the opportunity of spending it together in fellowship at the Home Mission Society's property at Port Hacking and enjoyed a pleasant weekend, there using to the full the facilities which the property presented. Mrs. Wheat, one of our vice-presidents, acted as House-Mother, and Mr. Feltham and Mr. Rees gave talks.

INDUCTION SERVICE.

On Friday, 7th September, at St. David's Church, Sydney, the Rev. H. H. Davison was formally inducted as Rector by the Ven. S. H. Denman, Archdeacon of Redfern.

Taking his text from the induction service the Archdeacon impressed upon the new rector and his parishioners the necessity of knowing each other.

A large congregation included Canons T. C. Hammond and R. B. Robinson, many clergy, friends, and parishioners of St. David's.

C.E.N.E.F. CENTRE.

With a view to continuing the ministry of the Church in the immediate task of rehabilitation the Board of Management of C.E.N.E.F. has purchased a building at 201 Castlereagh Street, Sydney, that is designed as a C.E.N.E.F. Centre. The total cost of purchase and alteration of this building to establish the C.E.N.E.F. Centre will probably be £40,000. This will provide—

A lounge and club rooms for discharged men;

Hostels for sleeping accommodation of men still in the services pending discharge;

Facilities to assist the re-absorption of Servicemen and Servicewomen into civilian life;

The headquarters of the Chaplain for Youth, who will link up the younger men and women on demobilisation, with the Church's Youth Organisations, in whose fellowship it is hoped that many will find their vocation as leaders—whether at home or overseas.

Ultimately when these purposes have been completed the building will be used as a Diocesan Youth Centre in order to repay by the spiritual guidance of the youth of to-morrow, some of the debt which has been accumulated by the splendid wartime service of the youth of to-day.

NATIONAL COUNCIL OF RELIGIOUS EDUCATION.

At the biennial meeting of the National Council of Religious Education of Australia, representing the Seven Christian Denominations: Church of England, Presbyterian, Methodist, Baptist, Congregational, Churches of Christ and Salvation Army, the following were elected as the Executive for 1945-47: National President: Rev. M. E. De B. Griffith (N.S.W.).

National Vice-Presidents: Rev. W. J. Bailey (S.A.), Pastor H. E. Greenwood (Q.), Rev. Dr. C. E. Pallot (Vic.).

National Secretary: Rev. G. R. Wheen (N.S.W.).

National Treasurer: Brigadier A. Simmonds.

Diocese of Grafton.

SYNOD.

The Synod of the Diocese has been summoned for October 8 and the following days. On Wednesday, October 10th, there is to be a special session for the election of Bishop. A Quiet Hour is to precede the Session in preparation for the Election.

MISSIONARY NOTES.

We succeeded in reaching the assessment allotted to us for the last financial year. A total of £1320 was raised, £120 in excess of our allotment. This is very good; but at the same time it is disappointing, because we are £500 down on our last year's total! This is accounted for by the failure of some parishes to rise to their responsibilities. One parish gave nothing; its quota was £22 (with the 50 per cent. addition). Another parish with an allotment of £27 gave £1. Altogether 20 parishes failed to reach their full quota, and had not other parishes very much extended that which was asked of them, the Diocese would have shown up very badly. Parishes which did very well were Bellingen (£59), Bangalow (£54), Byron Bay (£55), Eureka (£80), Grafton (£141), Kempsey (£101), Mullumbimby (£50), South Grafton (£117). Nineteen parishes exceeded their quotas. Our congratulations to these parishes. A full report will be presented to Synod.

KYOGLE.

(Rev. E. R. Chittenden, M.A.)

On August 3rd the new Rector of Kyogle was instituted and inducted to the benefice by the Ven. E. S. Benyon, Archdeacon, acting on behalf of the Bishop of the Diocese. The preacher of the occasional sermon was the Rev. W. L. Sanders, of Lismore. The Rector was presented to the Archdeacon by Dr. P. H. Doyle (Rector's Warden). A number of local clergy were present at the service. It was to be regretted that Canon Conran could not be present, owing to illness. After the service a public welcome was held in the Masonic Hall, with Dr. P. H. Doyle as chairman.

WYAN-RAPPVILLE.

Improvements to the Vicarage at Rappville, costing between £70 and £80 have just been completed, making the house much more habitable and convenient. £13 is in hand towards the painting of St. Aidan's, Wyan, and it is hoped that this will be put in hand soon.

BIBLE GAMES.

"Bibluz" — Tickets and large cards with Bible questions and answers. Old or New Testaments, 2/6; "Pilgrim's Progress," 2/6.

"Scripture Picture Jigsaw Puzzles" — four kinds, each with two pictures in color. 1/9 ea.

"Bible People and Places" — folding board game played on map of Palestine. 4/6.

"Bible Puzzle Corner," contains crosswords, picture puzzles, etc. 1/8. (postage ex.)

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Diocese of Armidale.

URALLA VICARAGE DEBT.

With a view to expediting the liquidation of the long-standing debt on the Uralla Vicarage, the Parochial Council is appealing for loans of £10 and upwards, interest free, from parishioners and friends. Already £210 has been lent in this fashion, and one parishioner, Mrs. D. Forde, has generously donated £10 towards the fund. A ballot is to be held at the end of each financial year to decide which parishioners will have their loans repaid. The hon. treasurer (Sir Hugh Croft) is the energetic organiser of this self-help scheme.

ASSISTANCE TO UNRRA.

At the monthly meeting of St. Lawrence's branch of the Mothers' Union, Barraba, a letter was received from the Deputy Town Clerk expressing thanks for the assistance rendered during the recent collection of clothes for UNRRA. The Mothers' Union was instrumental in collecting and packing some twelve or fourteen large cartons of clothing, and a further three cartons were contributed by the branch at St. John's, Woodsreef (also in the Barraba Parish).

The Vicar of Uralla (the Rev. Canon H. C. V. Lancaster) has also received a letter from the assistant organiser of UNRRA expressing appreciation of three cartons of clothing donated by the Church of England people of Uralla. Further collections for this appeal are in progress in the Uralla parish.

PEACE IN THE PACIFIC.

Canon A. W. Coates writes in the Gunneh "Parish Notes": "When the great military power of Germany was broken in May last, and we were able to offer thanks to Almighty God that the war in Europe had ended, our faith hardly expected that in three months' time would follow the collapse of Japan. . . . After six years of bitter struggle during which, on several occasions, the outlook for the Allies seemed dark indeed, by the blessing of God upon the courage, self-sacrificing endurance and supreme efforts of the Allied peoples, the tide of aggression and cruelty that threatened to engulf the world has been conquered and driven back.

"If the colossal sacrifice of human life in war is not to be in vain, a tremendous task still faces the Allied Powers, i.e., to win the Peace. Equally courageous and persevering individual and co-operative efforts must be sustained towards building up that righteousness which exalteth a nation and in overcoming those evils which destroy nations. Ought we not be frequently in prayer, followed by action, that the unity which has bound the Allied leaders and their peoples together in war, may be equally manifested in arranging a just and lasting Peace, based upon the Four Freedoms?"

FAMILY WORSHIP.

The Vicar of Werris Creek, the Rev. W. Pritchard, who was formerly Diocesan Commissioner, is a keen advocate of "Family Worship." Recently he wrote urging his people to bring their children with them to Church. "You can offer our young people every form of entertainment," he said, "but nothing will prove as lasting in their memory as going off to church with their parents. Children are quicker at summing up a situa-

tion than adults. They are not long finding out that what dad treats as a matter of indifference is a duty of urgency to themselves. Recently all school children living at Werris Creek took part in an afternoon's sport at the local recreation ground, and it was fine to watch them enjoying good clean sport. You could not but feel what possibilities are staring us in the face with such splendid material from which to mould characters for church and nation. Every decent citizen should and could assist to lead the growing generation along the path to good citizenship."

ARMIDALE CENTENARY.

Preparations are well in hand for the commemoration of the centenary of the first visit of Bishop Broughton to Armidale. The City Council is co-operating with the Church in this commemoration. A memorial to mark the site of the first service will be dedicated and an exhibition of historical relics will be held on October 12th. The Archbishop of Sydney and the Bishop of Newcastle are expected to visit Armidale for the occasion.

PERSONAL.

The Bishop of Armidale (the Rt. Rev. J. S. Moyes, D.D.) has returned from a visit to New Zealand during which he lectured at Christchurch on the Church's approach to post-war problems.

The Rev. Canon A. J. A. Fraser, sub-dean of St. Peter's Cathedral, Armidale, has announced his intention to resign that position from the end of November. He will succeed the Rev. Canon John Bell as Secretary of the Australian Board of Missions for N.S.W.

The Rev. C. R. Evans, lately Chaplain with the A.I.F., has been appointed Vicar of Wee Waa, in the Diocese of Armidale.

The Rev. A. E. James, Vicar of Boggabri, recently underwent an operation in St. Luke's Hospital, Sydney. He has again taken up his work at Boggabri.

VICTORIA.

Diocese of Melbourne.

FIFTIETH BIRTHDAY, SEPTEMBER 29.

The C.M.S. Young People's Union, St. John's, Camberwell.

Thanksgiving Service, 4 p.m. Ven. Archdeacon Roscoe Wilson. Tea meeting, 5.30 p.m.

Interesting programme, 7.30, including speakers, Mrs. K. W. Prentice, Africa, Rev. Cyril Chambers.

THE BUSH CHURCH AID SOCIETY, ANNUAL RALLY.

This Society within the Church of England, ministering to folk in the bush and plain and other isolated and lonely spots in this great country of ours, will hold its Annual Rally this year on Tuesday, 25th September, at 8 p.m., in the Chapter House, St. Paul's Cathedral, Melbourne. The Archbishop of Melbourne will preside, and will address the meeting; other speakers will be the Organising Missioner the Rev. Tom Jones and the Rev. L. Morris, B.D., B.Sc., late of Millipia, S.A., now Vice-Principal of Ridley College, Melbourne.



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Diocese of Wangaratta.

CHRIST CHURCH, SEYMOUR.

On Saturday, July 28, the Bishop laid the Foundation Stone of the new Church of Christ Church, Seymour, in the presence of a large congregation. Incorporated in the new building are a stone from the first Church built in 1865, and the foundation stone of the second building in 1890 relaid by Bishop Hart. The Church Hall was crowded to overflowing, in spite of rain. The collection amounted to the splendid sum of £223.

Diocese of Gippsland.

CONSECRATION OF ST. PAUL'S, LOCH.

On Saturday, August 25, in the presence of a large congregation, the Bishop solemnly consecrated the beautiful little Church of St. Paul's, Loch. The first Church, a wooden structure, built in 1891, was destroyed by fire in 1924. In 1926 Bishop Cranwick laid the foundation stone of the present building and a dedication service followed in 1927.

The choir and organist from Koramburra led the musical portion of the service, and a goodly number of the clergy and readers of the diocese were present. The Church people of Loch are to be congratulated on their splendid achievement.

SOUTH AUSTRALIA.

Diocese of Adelaide.

SOME ANONYMOUS DONOR.

In a special article column by Vox in "The Adelaide Advertiser," the following interesting paragraph occurred:—

STRIKING THE RIGHT NOTE.

And so some anonymous donor continues to do good work by stealth.

Following upon my reference to the £100 bank note sent to the British and Foreign Bible Society. Mr. William J. England, a warden of St. Luke's Church, Adelaide, tells me that he and his colleague (Mr. W. F. Appleby) have gratefully received a similar gift for the work of the C.M.S. Hospital in Old Cairo. They would like the anonymous donor to know that this could not have been given at a more opportune time, because St. Luke's own missionary, Sister Ethel Nunn, is matron in that hospital, and is due for furlough next year.

"This is the sixth £100 note received from an anonymous source by St. Luke's for missionary purposes," Mr. England reveals. "Last March we received three £100 notes for missionary work in China, and early in 1944 one each for a similar amount for the China Relief and the Tanganyika Relief Fund."

BROADCAST DEVOTIONS.

2 CH 10.30 A.M.

Monday, September 24.—Archdeacon G. T. Denham.

Saturday, September 29. — Rev. Norman Fox.

A.C.R. PUBLISHING FUND.

The Management Committee acknowledges with grateful appreciation the following amounts: Per Mrs. Bragg, £1; Miss Watkins, 12/-. Amounts under 5/-: 4/-.

THE EVANGELICAL POSITION ON THE PROPOSED CONSTITUTION.

A pamphlet issued in connection with the debate in General Synod. All Church people ought to read it. Price 6d. Obtainable at the Australian Church Record Office.

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ST. ANDREW'S CATHEDRAL CHOIR SCHOOL.

There are vacancies in the Choir School for 1945, for choir-Probationers and a limited number of private pupils. Full choristers are granted free scholarships and probationers of high vocal talent may be awarded bursaries. The standard of education is from the Primary to the Intermediate Certificate, and boys are admitted from 8 to 14 years. Three Walter and Eliza Hall Scholarships enable deserving pupils to continue their education free at Shore or any other recognised Church of England School. The choral training is under the direction of the Cathedral Organist, Mr. T. W. Beckett, F.R.C.O., and a specialised course of Divinity under the direction of the Headmaster. For free prospectus and full particulars, apply to the Headmaster, Rev. M. C. Newth, B.A., Th.L.

THE WAR IS NOT ENDED

Against the Liquor Traffic. Help the Temperance Alliance

SUNSHINE FAIR

Central Baptist Church Hall, Thursday, Fri., October 4th, 5th, 1945. To be opened by Major Gen. Fewtrell, C.B., D.S.O., V.D.

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