

A friendly suit was a jury found against th
let the matter drop.

He made Christ Church his pro-cathedral, and purchased the present site. The Bishop laid the foundation stone on Peter's Day, June 29, middle of 1876 building enough to enable the firm to begin the work in the cathedral.

The work still remain Bishop Short left Adela until 1902 that the ca completed.

Parallel with

When Bishop Short ret
succeeded by another
Bishop Kennion. The
Bishop Kennion had to fa
like those which confront

Adelaide in the 'eighties was a growing city, spreading out into the hills. New suburbs were built up almost as quickly as the city itself. The church found itself being stranded in the inner-lying suburbs while the population flowed outwards.

Bishop's Kennion's scheme which he had seen in England, was the Bish Society. He saw that the clergy and more churches in the suburbs but in the districts.

But he was not content churches should have money was being raised he instructed Archdeacon had brought the problem nion—to begin a house-to to arrange services in any

The first Bishop's Hon service was held on Sunda in a railway employee's. In the afternoon another in a schoolroom at Park was held that night at P schoolroom.

Bishop Thomas'

Such was the beginning of the most characteristic Church of England in the person of Bishop Harmer, who followed, threw himself into his work with the same enthusiasm which he carried it still further ahead.

Most of the society's
was made during the thirt

"ABBOTSLEY
CHURCH OF ENGL
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For Prospectus, appl

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England
people
Catholic
Apostolic
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NOTES AND COMMENTS.

Sunday next, Feb. 2, is the Anni-
versary of the first Christian Service in
Australia. Not only Ang-
licans, but the Christian
Church generally should
surely join together in
thanksgiving to God for
that Christian hero, Richard Johnson,
who took the lead in holding a service
of Thanksgiving to God for the mercy
of safe conduct during a long and
tedious voyage, and the door of oppor-
tunity set open before them all for a
fresh beginning of life. We can be
quite sure that mingled with sincere
praise for mercies received there would
be earnest supplication for their future
lives, and the common life which was
being inaugurated under new and un-
known conditions of life. With very
mingled feelings must those worship-
pers have met together — grim hard-
ships had to be faced and foundations
had to be painfully and carefully put
in for their mode of life in this new
country. To-day we the inheritors of
the results of their labours, sufferings
and joys are called to build on in faith
and hope, thankful for the mercies of
the past and full of desire for service
in the days to come.

We are glad that the National Mis-
sionary Council have chosen next Sun-
day as Aboriginal Sunday, because
we do need to be kept in mind of our
responsibilities towards the original
divisions of our land—ours and theirs!

The Adelaide Synod at its last ses-
sion debated the question — the
much vexed question of
the Church's duty, and in-
cidentally the duty of
Christian people gener-
ally, towards a people who
through no fault of their own, share

our very blood and have a moral right
to share in all the privileges of our
social life. As a writer in the Adelaide
"Guardian" put it in referring to the
Synod debate:—

"It is important to remember that what
is being asked for the half-caste population
is not charity but justice, including citizen-
ship and the right to vote. And at all costs
we must fight the defeatist attitude of mind
which asserts that nothing can be done for
the half-caste, who inherits the vices of both
races. Such talk comes with very ill grace
from South Australians whose greatest man,
Colonel Light, was himself of mixed blood.
We are convinced that it is far more a ques-
tion of environment than of heredity and we
trust that those who brought the question
before Synod will not let the matter drop
but hammer away until public opinion is
thoroughly aroused."

We sincerely share in the hope ex-
pressed by the above writer. We as a
people, and Christians at that, have
taken too much for gospel truth of
what has been proved to be the pre-
judice of other people who affect to
know all about the weaknesses of our
coloured brethren. There is a kind of
attitude of mind, found even in mis-
sionary circles, that refuses to let such
people grow up and share the respon-
sibilities of life. We have been inter-
ested recently in reading the life of
the late Bishop of Dornakal, that he
found this a very awkward trait in the
missionary work of the Church in In-
dia. It was a great part of his task in
life to help English people to realise
the claims and powers of Indian Chris-
tians for sharing in the leadership in
the Church's organisation. He urged
them to get rid of these prejudices and
be willing to trust the Holy Spirit as
the Church did in the olden days. It
is one of the glaring mistakes of not
only our political life but also of our
Church's policy that only now are we
beginning to give our half-castes the
benefits of higher education. Surely
the apostolic rebuke belongs to us that
when for the time there ought to be
numbers of qualified teachers and
preachers, amongst our coloured breth-
ren, they are still in the position of
infant school learners — certainly for
the most part. A new forward and
spirit-guided policy is long overdue for
our missionary work among these
people.

We were indeed interested to read
in our contemporary a searching en-
quiry into the reasons
for the want of success
on the part of the Anglo-
Catholic Movement. The
writer certainly did
not "wrap it up" in speaking of the

weaknesses of the movement. We re-
print it because it will give our readers
some indication of what has been hap-
pening and may also be an earnest of
a more scriptural reformation in teach-
ing as well as practice. It will be of in-
terest to consider "the four main rea-
sons" that Mr. Whitworth puts forward
and his reaction to them:—

1. The ordinary member of the
Church of England certainly does ex-
pect the service as provided in our
Book of Common Prayer said or sung
in an audible voice and in the "vulgar
tongue." It is his right—a right "blood
purchased" in the days of the glorious
Reformation by men who willingly
tasted and suffered so that the Bible
might be obtainable in English and the
services of the Church might also be
available to the worshippers in their
vernacular. The wrong-headed "scrap-
ping of the Prayer Book or disguising
it in such a way that the churchgoer
cannot follow his way through the ser-
vices" is a transgression of liberty as
well as an act of disloyalty on the part
of the offender. We are glad to note
that the Roman Church is awaking to
the foolishness of keeping their laity
silent and uninformed in the celebra-
tion of their Mass. But in Anglican
Churches such a policy is far worse
than mere foolishness.

Then we welcome the writer's ad-
mission that the "amazing ceremonial
which has developed within Anglo-
Catholic Churches has offended the
average Englishman's sense of moder-
ation and restraint." Of course, accord-
ing to the Anglo-Catholic all the
"amazing ceremonial" is legitimatised
by the Ornaments' Rubric without any
regard to the decisions against it in the
highest court of appeal the Empire
provides us. We note the description
"which have no spiritual value" and
wonder if our inference is correct that
Mr. Whitworth doubts the spiritual
value of much of "the amazing cere-
monial."

In the description of the third reason
we fear that the writer has put his fin-
ger on a sore spot. Does he imagine
that a short service of "Mass" as he
calls it, at an early hour on Sunday
morning and the rest of the day "for
rest, recreation and family," is a suf-
ficient "hallowing" of the Lord's Day?
Those "keen Christian people" of
whom he writes in an earlier para-
graph, with regret at the absence for
the greater part of anyone who would
call himself an Anglo-Catholic—does
he think that their Sunday Observance
consists merely of an early attendance

at Holy Communion? Surely he knows better than that and regrets, with his confreres, that often those same "keen Christians" after a Sunday of real separateness to the things of God gather round their Lord's Table for worship and refreshment and witness at the closing service of the day.

The fourth reason assigned is the narrow attitude displayed by these stiff churchmen towards the other Protestant Churches. They have no sympathy with movements of reunion with them, and they would hesitate to give these Churches credit for a spiritual and valid ministry in the interests of the kingdom of our Lord.

"We are glad for this call 'Back to the Prayer Book,' but we would add, as well, 'Back to the Bible.'"

We are not happy over the present arrangement for Studio Services. Quite frankly, we were disappointed that no Church leader of repute was responsible for the Watch-night Service which held such great potentialities. Professor Murdoch may be a very estimable person and of great repute in the scholastic world, but that does not give him the standing in the Christian Church to voice the relevance and confidence of the Gospel message to men and women who are looking for a word of comfort and inspiration as they face the unknown future. We are in sympathy with Mr. Dunstan's protest, published in our correspondence columns. It shows an utter ignorance of the real inwardness of the Christian revelation that fatalism should be charged upon Christianity. Fatalism dopes its dupes, but the Christian Gospel strengthens and inspires those who are convinced of the truth and truthfulness of the Saviour Christ. "Thy will be done" was and is not the prayer of a fatalist.

We have been very interested in the reaction of the public to the reading of "The Harp of the South," the novel that was given first prize in the recent competition sponsored by the "Sydney Morning Herald." The correspondence columns contained some very candid criticism which nationally reflected on the press organ that had the hardihood, or shall we call it effrontery, to publish the novel in extenso. Secular press ethics in the majority of cases no longer exist. "Vic-

torian morals are a thing of the past." Judging by the kind of news that is purveyed for public consumption, crime and immorality hold first place. And our people love to have it so, and what will be the end thereof?

A DAY OF REMEMBRANCE OF THE ABORIGINES.

AN ABORIGINAL PLEADS FOR HIS RACE.

(By David Unaipon.)

(Full-blooded Member of the Narrinyeri Tribe. He was educated and trained by the Aborigines' Friends' Association at Point McLeay Station.)

Civilisation has come to my people so suddenly that they have not been able to adapt themselves to it. Evolution is a process which takes time. Some people say the white man should leave the Aborigine alone, should not interfere with his customs and his manner of living.

The white man must not leave the Aborigine alone. We cannot stand in the way of progress. The Aborigine must not be left alone in the middle of civilisation. That would be like an Aborigine leaving a white man alone in the middle of the bush.

It is the duty of the white man to stand by the Aborigine, to guide him and help him until he can help himself in this new world that has grown up round him. The training of the Aborigine in European methods has done a great deal of good, but with the good influence of the missionary there also comes the influence of the lower type of civilisation, and the pull downwards is greater than the lift upwards.

That is the real problem. If the aborigine could see only the good points of civilisation there would be no problem. But the uneducated, uncivilised Aborigine thinks that whatever a white man does is good. He lacks the civilised man's power to distinguish between what is good and what is bad in civilisation.

If some sort of reserve were possible in which only the good influences of civilisation could be felt, a new civilised race could be built up. With a gradual process of introducing Christianity and all the best civilisation can give, the Aborigine would come up

fully developed. It might take two generations; perhaps more, but eventually we would be able to take our stand among the civilised peoples.

Already the Aborigine has shown he can fit in with the white civilisation. In the early days he helped the squatter, and he makes a fine stock rider and station hand. Educate him properly, treat him properly, and he will show his value.

In the same year James Noble was ordained Deacon in the Cathedral at Perth and returned to the Forrest River. In his later years he returned to Yarrabah, where he died in 1941. The Rev. E. R. Gribble, who worked with James Noble for over thirty years, said of him: "He stands at the head of his race."

THE STORY OF ELKIN.

Elkin is an Aboriginal girl belonging to the Worora tribe in north Western Australia. Her tribe has been in friendly fellowship with Christian missionaries for the past 25 years. There was not always friendliness, but under the influence of a wise, courageous and patient missionary, friendliness was firmly established. A new and richer and purer life began for the people. They gave their children to the care of the missionaries to be educated. Elkin was one of these children. Her school life was varied between the schoolroom and the open-air in the bush. She loved it all, and was especially keen about the work of the Girl Guides. At 15½ years of age she was proficient enough in Girl Guide work to receive her first-class certificate, the first Aboriginal girl in Western Australia to receive this certificate. But Elkin was also a good linguist. The Interpreter's Badge of the Girl Guides is given to those who can read, write and translate in two languages, and this Elkin can do. Her languages are English and Worora. She is the first Girl Guide in Western Australia, white or black, to receive this badge. But Elkin has knowledge of and can speak two other languages — the languages of the tribes adjoining her own tribe. Here is an Aboriginal girl who can speak four languages — surely no mean achievement for a girl, white or black!

WHAT OF THE FUTURE?

(By Rev. T. T. Ruth.)

There will be no lasting reform until there is a permanent commission independent of political expediency and with a national policy and a progressive programme of emancipation and culture. For some extraordinary reason Australian churchmen are more interested in the natives of other lands. Only about four thousand Aborigines out of sixty thousand are being evangelised. What is being done in Papua

and in Tonga can be done in Australia! But it means a change of heart and a change of management! Meanwhile, we have to face the fact frankly stated by Dr. Elkin, Professor of Anthropology at Sydney University: "Since we came here in 1788, the black population has decreased from 300,000 to 60,000 — the direct action of killing, poisoning, and the law of the jungle."

PRAYER.

O Lord Jesus Christ, Who hast promised in Thy Gospel that whatever is done unto the least of Thy brethren Thou wilt receive as done unto Thee; Bless we beseech Thee, Thy servants whom Thou hast sent to minister amongst Thy children the Aborigines of Australia. Fill them with Thy Holy Spirit, and so prosper their labours that the darkness of the ignorant ones may be enlightened, and their weakness enabled by Thy strength, Who with the Father and the Holy Spirit art God over all blessed for evermore. — National Missionary Council of Australia.

THE OENPELLI MISSION.

THE BEGINNING OF ITS STORY.

(By Rev. Alfred Dyer, for 20 years a Missionary of the C.M.S. to the Aborigines of the Northern Territory.)

CATTLE PROBLEMS.

One of the greatest problems the Australian settler had to face was the spearing of his cattle. The argument put to me, on arrival in Darwin, by the Government officials who did not want the Mission to take over the station, was that there were very few natives left. This was true; but the natives of the bush beyond were not wanted, as they increased the problems. However, my commission was to compel them to come in, whatever the cost, believing that He Who sent, would not let me down. In spite of all the odds against it, it is still true: "Blessed are the meek, for they shall inherit the earth."

About 300 people had come, and were catching the fish in the shallow billabong. Thousands of geese and ducks had come in for water. The wet season came in like a flood, all fishing stopped, and the game went everywhere; so must black brother, in order to get his daily bread. Food was scarce; then began the killing of cattle.

In the old days the goats had been sent to a hill with caves nearby; quite a good thing when only a few natives were about, but it proved a bad thing for me, as I could not count them, and there was a mile of fairly deep water between. So the natives got bolder and many were taken by supposed friends and bad friends. They could not be taken back to the station until the water dried up again in April, so I had to make the best of a bad move which I had

been advised to make. With human nature, and the unchanged heart, one weakness leads on to another, as all human history shows. The only solution is, "A new heart will I give you." Meanwhile, till He does, we must expect wars and other troubles. Right always wins in the end, but the love of money destroys most victories. The goat weakness led to more cattle killing. I was so helpless, no unregenerate stockboy would refuse meat from a black market. Daniel seemed up against it in Babylon, but there is a "God in heaven." So we prayed.

When the stockmen left for Darwin with over 1000 cattle they warned me of two gangs, led by men who had worked with buffalo hunters. They were good shots and horsemen, who knew how to handle cattle, said the stockmen, saying, "One of them is a devil." Such men are always worse than the bush natives, as they know too much. "A new chum is fair game" was a just judgment, from their point of view, of me. The garden had to be made, saddles repaired for the next season, cancers to be cut out of horses. My wife was cooking over a big open fire for the big growing family, so I had to make an open fire stove for her, for Oenpelli is one of the hottest places in the world. This took the best part of three weeks, as every bolt and nut had to be made; that is the time you wish you could walk into some general store and get what you needed. I cut up old square tanks for the sides of the stove. It worked for years and made the lot of the womenfolk easier. Goodwill in the kitchen counts for much. So you will understand I had to leave a good deal to the stockboys to do, with the promise that the cattle and station would be for them and their children, unless a future Government should change the contract. However, I did not tell them that, as they would not have understood, nor do I think it would have counted much with people who live "just for to-day." All the best boys, with their horses and saddles, went on the trip to Darwin, and they did not return till Christmas, just beating the Wet.

First Service.

They left on Wednesday, 21st October. That night we began our first service with the people, for we did not actually take over till the Government men left with our first order for 1926. The next day we were both down with fever, which was often with us. Truly we cast our many burdens on the Lord. The rest of this will show how things worked out in regard to the cattle spearing problem.

The last boat for the year arrived next day. I went down to the ship's launch, a naval pinnace, and sat up all night to answer my mail by firelight, as they left on the next tide. There were plants, Christmas boxes, but no stores, and this was the last boat we were to see for eight months! A doctor was on the boat to visit the station, but he had been called off to visit a native who had been shot in a buffalo hunters' camp on the opposite side of the river. It was one of the killers who had been described as a devil by the stockman, and he was not far wrong. So we never saw the doctor, nor did another visit us till 10 years later, in a plane. On the 29th October a native walked in with a letter from the doctor, saying he had visited the boy, but mortification had set in. He had no chloroform to take the leg off, nor would the boy go in with him to Darwin, so he was sending him in to us. The doctor expected the leg to

fall off in a few days, so asked us to care for him. How it happened, as far as I could gather, was in this way: He and another boy were wrestling with a .303 rifle over a woman. The rifle went off, the powder and bullet shattering the bone above the knee. I sent the buckboard to bring him in. He arrived late, after we had finished our evening service to which we had 43, many of whom were little children who knew no English, but I made them clap with their hands as they tried to sing and learn the words.

On All Saints' Day Mrs. Dyer and I had gathered for a spiritual communion, we two, but three with Him. I felt it was good for our own souls to have our own personal service.

THE FIRST ASSEMBLY OF THE WORLD COUNCIL OF CHURCHES IN 1948.

The first Assembly of the World Council of Churches has been called to meet at Amsterdam, from August 24 to September 5, 1948. With this first session of the Assembly, the World Council which since 1938 has been technically "in process of formation," will come formally into existence.

In an outline of preparation for this Assembly, issued by the Study Commission of the World Council of Churches, its Chairman, Prof. Henry P. Van Dusen, says in his foreword:—

"The Assembly is the principal authority of the Council . . . It will be confronted by a vast accumulation of matters requiring discussion and decision. But it is intended that this first Assembly shall be very much more than a business session. Here, most of the major Communion of Christendom, apart from the Roman Catholic Church, will come together for the first time in the persons of their officially designated representatives. It will be their task to seek to give guidance to the Churches in the central problems of our time. Accordingly, a full half of the Assembly's time will be given to the great issues of Christian faith and message, and in order that these discussions may marshal the best wisdom and vision of all the Churches, a two-year process of preparatory study is to be carried on among the member Churches."

The Provisional Committee of the World Council has determined that the main theme of the Assembly's discussion shall be: "Man's Disorder and God's Design," and that this topic shall be considered in preparation for the Assembly by four Commissions under

four headings: (1) The Universal Church in God's Design. (2) God's Design and Man's Witness. (3) The Church and the Disorder of Society. (4) The Church and International Affairs.—(I.C.P.S.)

THE ANGLICAN BUILDING CRUSADE.

(From The Secretary.)

For the past five years the Anglican Building Crusade has pursued a policy of steady work in helping in the erection of Churches in the districts and parishes of the Diocese of Sydney where there has been an urgent need for Church accommodation owing to the rapidly growing population.

The Crusade which is under the direction of the Archbishop of Sydney and a Committee with the Rev. C. E. Hulley as Secretary and Mr. H. V. Archinal as Treasurer, has been able to sponsor the erection of 18 Churches in the city and country areas, and each of these Churches is now the centre of a steadily growing Church life with Sunday Schools and youth work expanding yearly.

The record of achievement is a fine one and the Building Crusade is indebted to a large number of people and parishes who have helped them with donations and made this work possible.

At the present time three urgent applications are before the Committee and they feel that they are requests for help which cannot be ignored owing to the urgency of the need in these centres. When the original survey of the Diocese was made each of these centres was marked as the location for a Church, and in each centre the parishioners are making a very real effort to provide a place of worship for themselves and their children. We want to help them but can only do so if the funds are forthcoming.

An appeal is being made for the funds which may be forwarded to the Secretary at St. Oswald's Rectory, 8 Deakin Avenue, Haberfield, or to Mr. H. V. Archinal, at the Diocesan Church House, George Street, Sydney. The first request for help comes from South Granville in the parish of Guildford. During the years of the depression the Government erected a number of Unemployed Trust Homes in this area, and recently the State Housing Commission has erected two hundred homes bringing a new population of between six and seven hundred people. Services are held in a local hall and are well attended. A Sunday school is conducted regularly with an attendance of forty children. It is significant that another denomination is soon to erect a school church here at a cost of £5000. Greystanes is the second urgent request. The Incumbent of Merrylands in which district Greystanes is located writes to tell us that people here are attending services in increasing numbers at the local hall. They have raised £230 towards the erection of a church and

are working hard to supplement this sum. The Parish Church at Merrylands itself has still to be built and this is engaging the efforts of the parishioners of the chief centre of the district, to such an extent that they are unable to assist the daughter Church. They have a claim for the assistance of the Building Crusade. Thirdly, there is the need for a Church at Blakehurst which serves Tom Ugly's Point. There is no Church in this rapidly growing district, although other denominations are at work. An energetic Committee has had plans prepared for a Church Hall, and already they have £300 in hand towards the building.

It will be seen that in each of the centres mentioned there is an urgent need for help so that a place for worship may be erected as soon as possible. The Anglican Building Crusade is anxious to help and encourage the good intentions of the parishioners and would appreciate any help people could render. These are days of real opportunity for the Church and we must not be found wanting.

Every month some new need is brought before the Committee as is natural with the big building and housing schemes in the course of being carried out. The Church of England in this land has always striven to reach the spiritual needs of her people and that is why the Anglican Building Crusade came into existence and has through the blessing of God been enabled to do a useful piece of work.

IN STRANGE CIRCUMSTANCES.

It was in the Simla Hills that I met Mr. Leekney, a painter from Latvia. Though we had been living in the same building he had not been very communicative. He spent a great deal of his time painting various scenes on the hill side. One day he was painting a scene with Christ Church, Simla, in the background. I went to him and sat by his side and watched him at work. After a while he turned and said:

"I want to tell you a very curious thing which happened to me once. I was at Benares painting various scenes. For several days I went to a certain ghat and was painting a scene. There was a Fakir sitting nearby and I thought that it would be good to have him in the picture as it would make it more effective. So I painted him also on the canvas.

"When I was about to finish my work and go, the Fakir beckoned to me. When I went to him he asked me: 'When is our Lord Jesus Christ returning?' I was taken aback, little expecting a question of that kind from a Fakir who was for all purposes a very orthodox and devout Hindu immersed in the austerities and devotions of an ascetic. I asked him to explain what he meant.

"In answer he opened his satchel and produced a copy of the Gospel and said: 'I read in this book that our Lord Jesus is coming again. I have had this with me for a number of years and I believe what is written

in this book and in the Lord Jesus Christ, and I am expecting His return so that I can see Him and Worship Him.'"

The painter's face was very different when he had finished narrating this little incident and had an expression of enquiry and longing which I hoped would be satisfied some day.—P. A. Krishnaswamy.

THE LIQUOR REFERENDUM.

Many churchpeople are concerned for fear that the effect of the preference votes at the forthcoming referendum will favour nine o'clock. This fear has been expressed very freely to the writer during the past few weeks. Actually, nine will be the first hour eliminated because of the concentration upon the other two hours by the temperance and liquor forces. This leaves nine o'clock without any advocates, and will result in its securing the lowest number of first preferences; consequently, its second preferences will be distributed between six and ten p.m., leaving the issue between these two hours, just as it would have been had the hour of nine not been placed on the ballot paper. Therefore, no longer need there be any fear of nine o'clock benefitting from the second preferences of six and ten o'clock.

The advertising of the forces for a later hour, so far, has displayed no adequate reason for any dissatisfaction with six o'clock closing. The main avenue of approach has been the alleged five-to-six rush, although that of a Saturday afternoon—the greatest of all—is conveniently overlooked. It is noteworthy that their own advertising gives their case away completely. In it, liquor advocates are emphasising that the securing of a later hour of closing will result in the bars being closed between 6.30 and 7.30 p.m. If it be sufficiently a virtue to close the bars between these hours, doesn't that demonstrate the value of the present hour of closing?

The old bogey of sly-grog has been raised again. In liquor advertisements it is claimed that ten o'clock closing will wipe it out; yet Mr. C. Low, a former secretary of the U.L.V.A., was reported in the "Sun" (29/6/1913), as saying: "Half the drunkenness in this city is not caused by hotels. There is

such a thing as sly-grog selling." Now, in 1913, hotel bars were open until eleven o'clock, thus we see that even an hour of later trading than that now advocated by the liquor forces was accompanied by much sly-grog selling, causing, according to the late official of the liquor forces, half the drunkenness experienced in the State.

Despite the greatly increased Drink Bill for this State, the per capita consumption of all liquors, according to the Government Statistician's figures, was nearly two gallons less in 1942, with all that American servicemen helped to drink, than in 1914, when eleven was the closing hour of liquor bars.

Convictions for drunkenness were much lower in 1942 than in 1915, the last complete year of the closing of liquor bars at eleven. Thus, earlier closing accomplished what it set out to do, viz., reduce the incidence of drinking. Hence the onslaught on the present hour of closing by the forces of liquorism.

Six o'clock closing of liquor bars has the commendation of our Synods, the great majority of our churchfolk, and other Christian people, thus calling upon Anglicans to do all in their power to convince their neighbours and friends who may not come under the influence of the Church, that six o'clock closing of liquor bars should be maintained.

PERSONAL.

The Rev. G. W. Christopher, Th.L., Curate of St. Paul's, Chatswood, N.S.W., has been appointed Association Secretary for the C.M.S. in the diocese of Adelaide.

The Rev. C. C. Short, rector of Campsie, N.S.W., was inducted to the Parish of St. Stephen's, Willoughby, on the 16th inst., in unique circumstances, because of storm conditions, candlelight and hurricane lamp and unaccompanied singing!

The death is announced of Bishop Matsui, of Tokyo; he was the second Japanese bishop of that diocese.

A sad car accident occurred to the Dean of Newcastle on Wednesday of last week. Driving along the Maitland Road in Sandgate, the Dean's car struck a telegraph post. One of the two ladies in the car was killed and the Dean and the other lady were severely injured and are suffering from concussion and shock.

The death is announced of the Rev. J. K. Morley, formerly Canon of St. Paul's Cathedral, London.

At the age of 89, the Rev. Arthur Pelham Chase died at his home, 294 Williams Rd., Toorak, on Friday, January 3.

The Rev. C. R. Miles, St. Luke's, N. Fitzroy (Vic.), has been appointed to the Parish of St. Matthew's, Geelong.

The Rev. E. Hankinson, who has been Vicar of St. Mary's, N. Melbourne, since 1934, having reached the retiring age, has now resigned, and will live privately at Balwyn North.

After an absence of slightly over two years, Mr. A. J. Batchelor, who has been deputation secretary in England for the New Guinea Mission, returned to Melbourne just before Christmas, and has resumed duty with the A.B.M. office.

The Rev. M. F. Green, assistant secretary of C.M.S., Victoria, has been appointed to the Parish of Orbest, in the Diocese of Gippsland, and will be inducted on February 14.

The Rev. K. J. Clements, Registrar of the Diocese of Goulburn, was collated as an archdeacon of the Diocese of Goulburn by the Bishop of Goulburn (the Rt. Rev. E. H. Burgmann) during Evensong on a recent Sunday. Archdeacon Clements has been Registrar of the Diocese of Goulburn since the death of Mr. Ransome T. Wyatt, 15 months ago.

After nearly two years' work in the parish of Holy Trinity, Hobart, as assistant curate, the Rev. E. J. Viney has been granted 12 months' leave of absence by the Bishop of Tasmania. He has been appointed to the Cathedral staff at Wangaratta, Victoria, from February 1, 1947.

The Dean of Newcastle (the Very Rev. A. E. Morris) has appointed Mr. W. Rut-

ledge, assistant-organist of St. Andrew's Cathedral, Sydney, to be organist of Christ Church Cathedral, Newcastle, to succeed the late Mr. T. H. Massey. This is only the third time in 58 years that such an appointment has been made.

Mrs. A. E. J. Ross (sister of Right Rev. F. L. Ash), has always been an active worker on behalf of the missionary cause, and the Australian Board of Missions has been greatly helped by her offerings. Her latest gift is for the erection of a modern training college for St. Aidan's, near Dogura, in place of the present building. She has set aside the sum of £6,000, and has promised to contribute more should it be necessary.

Rev. R. C. Findlay has begun work as rector of Armadale, Vic.

The Bishop of Tanganyika, who is resigning from his work in E. Africa, on March 31, has accepted the Chaplaincy of the Embassy Church in Paris and will take up his new duties on Easter Day.

Rev. James W. Griffiths, M.A., of Wadham College, Oxford, and the Universities of Wales and London, has been appointed Warden of St. Barnabas' College, Adelaide.

The Rev. E. K. Leslie, rector of Alice Springs, has been appointed Vice-Warden of St. John's College, Morpeth, in succession to the Rev. A. B. Catley, who has left to become Head Master of All Saints' College, Bathurst, N.S.W.

The Bishop of Gippsland (Vic.), Rt. Rev. Dr. Blackwood, recently consecrated St. Paul's Church, Korumburra. This is the seventh Church the Bishop has consecrated in a little over four years. Visitors present were two former ministers, Revs. C. W. T. Rogers and R. W. G. Phillips, and Mrs. Watson, widow of Rev. H. Watson, also a former rector.

We are sorry to hear that Mrs. S. G. Bidwell, of Dulwich Hill, N.S.W., had a fall and broke her hip three weeks ago. She is an inmate of the Masonic Hospital, Victoria St., Ashfield, and will most likely be there for some time. She has been operated on and the bone pinned together by Dr. John Stock, the celebrated bone specialist.

Congratulations to Rev. and Mrs. W. K. Deasey, of St. Peter's, Cook's River, N.S.W., upon the birth of a son.

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ALEXANDRIA

TO AUSTRALIAN CHURCHMEN

"LIFE IN CHRIST."

(A Booklet by Bishop Pilcher.)

Dr. Pilcher has conferred a great benefit on the Church by his little booklet of 166 pages, expounding in a short compass, but in delightfully clear and simple language, the great truths enshrined in the Church Catechism.

The book is intended for those who have been recently confirmed, and sets out the privileges and obligations that belong to those who have taken their stand as believers in our Lord Jesus Christ.

Dr. Pilcher begins with insistence upon the New Birth, and passes on to its results in the New Life. There must be renunciation; there must be faith. In dealing with the question of faith, Dr. Pilcher emphasises that the Christian has an inner assurance of the love of God. But he insists that the vital centre of the Christian faith is Jesus, crucified and risen. He lays emphasis on the personal nature of this faith. "Our Church puts into the mouth of each Confirmation Candidate the words, 'I believe in God the Son, who hath redeemed me'."

There is a valuable appendix to Chapter 9 on the Doctrine of Justification by Faith. There must also be faith in the Holy Spirit of God—and here we have valuable notes on the Doctrine of the Trinity and the Doctrine of the Incarnation.

Under the heading of "The Elect People of God," Dr. Pilcher has very definite teaching on the difference between the Visible and the Invisible Church.

We are then introduced to the work of the Holy Spirit in relation to the missionary command and in relation to social service. This section concludes with the hope of the life of the world to come.

There is a short section on the Commandments, with each table receiving a separate chapter. Then we are introduced to the life of Prayer. On the Sacraments, Dr. Pilcher is emphatic that in either Sacrament the thing pictured only becomes a reality when the man himself, by an act of will, turns from the sin of the old life to the Christ who waits to welcome and save him. There are two valuable Chapters on the Baptism of Infants. The Bishop gives four reasons in answer to

the question; why does the Church of England refuse to teach the Doctrine of the Real Presence of Christ in the elements? It is not Scriptural; it is strongly materialistic; it robs many millions of devoted Christians of the guarantee that they receive Christ in Communion, being accompanied by the theory of Episcopal Apostolic Succession. He finds the chief objection, however, in the fact that it obscures the New Testament teaching of the indwelling of Christ in the heart of the believer by faith.

The chapter, "Life in Christ," deals with the personal reading and study of the Bible, daily self-examination and the practice of the Presence of God. The story of Fredrik Ramm and Topsy Saunders illustrate the practical outworking of this spiritual communion with Christ our Lord. In dealing with the Morning and Evening Prayer, Dr. Pilcher divides it into five parts: I. The Entrance Hall of Pardon; II. The Music Room of Praise; III. The Library of Provision; IV. The Flag Tower of Profession (The Apostles Creed); V. The Chapel of Prayer. These are all dealt with at once simply and suggestively, in a manner that cannot fail to bring great spiritual advantage to the thoughtful reader.

This is followed by an exposition of the Holy Communion Service. Bishop Pilcher sums up the message of the Holy Communion Service as follows: Our Communion Service recapitulates the three stages of the Christian life. I. Forgiveness—Christ for us; II. The reception of the Divine Life of Christ through the Holy Spirit—Christ in us; III. The Life of doing the Will of God in service to God and our fellow-men—Christ through us.

This is followed by a very interesting sketch of Archbishop Cranmer who "gave his life that English people might have the English Prayer Book and might live according to the Protestant Reformed Religion, as it is called in the King's Coronation Oath."

Part III gives a very brief account of the history of the Church of England, commencing with the "Golden Dawn" and followed by the "Growth of Spiritual Dictatorship"; and here, in a very valuable form, the Creed of Pope Pius IV is placed in contrast to

the 39 Articles of Religion. Then we have an account of John Wycliffe; the Reformation in Europe, dealing chiefly with Huss, Luther and Calvin; an account of the English martyrs, where the moving story by Fox is supplied. Then we have the relation of the English to the Continental Reformers; the Evangelical Revival and the Oxford Movement.

The conclusion is given to us in six great lessons; we should study the New Testament; we should honour the men of the Reformation; we should hold fast to our Prayer Book; we should be on our guard against all teaching which tends to lead the Church of England back into the darkness of the Creed of Pope Pius IV; we should endeavour to show forth in our lives the very essence of the Gospel.

We heartily commend this booklet to the attention of all who have been confirmed; and, indeed, to the attention of all Churchmen, even the well-informed, who will find a mine of information set forth in the simplest language, yet bringing us back always to the great central theme of the Pauline message; "I determined to know nothing among you save Jesus Christ and Him crucified."

PERSONAL.

The Rev. Canon Withycombe, rector of Mayfield, (Diocese of Newcastle), for 17 years, has resigned. The Rev. Harold Marshall, Precentor of the Newcastle Cathedral, has been appointed to fill the vacancy. The Bishop of Newcastle describes Mr. Withycombe's ministry as "outstanding in the history of Mayfield."

A wedding of great interest in Church and Youth Work circles will be celebrated at a Nuptial Eucharist at Christ Church, St. Laurence, Sydney, on Saturday, 1st February at 10.30 a.m., when Miss Agnes (Ness) Andersen, elder daughter of Mr. and Mrs. S. B. Andersen, of Haberfield, will marry Rev. Douglas R. Stewart, formerly Curate of St. Peter's, Hamilton, only son of Mr. and Mrs. W. Stewart, of Moree. Miss Andersen was formerly Cubmaster of 1st Haberfield and Christ Church (5th Sydney) Cub Packs, and Leader of the Christ Church Company of the Comrades of St. George. Miss Andersen is the sister of Rev. John Andersen, at present in charge of Boianai Mission Station, New Guinea. The Rev. D. Stewart was Assistant Commissioner for Newcastle District of the Boy Scouts' Association, and is well known among the Church of England Fellowship of the Diocese. He will shortly take up duties as Rector of Hill End, Diocese of Bathurst. The ceremony will be performed by Rev. John Hope, assisted by Rev. M. A. Paxton-Hall, of Ipswich, Qld., and Rev. F. W. Coaldrake, of Melbourne, who will shortly leave for work in Japan.

CONFLAGRATION.

(From the Bishop of Tasmania's Synod Charge.)

I referred earlier to a Report of a Commission appointed by the British Council of Churches entitled "The Era of Atomic Power." This report represents a sober judgment of men who are not fanatics nor do they represent the alarmist attitude so characteristic in certain sections of the press. They adduce evidence to show that the danger of universal destruction is real. In a recent number of the Christian News Letter this statement on the atomic bomb occurs:

"It is particularly significant that those who know most are the most alarmed and the most alarming. Scarcely has a group been more vocal or more determined that its views shall be heard than the scientists in America engaged in atomic research. Both in America and in this country physicists connected with research have declared that if the Governments do not take the precautions necessary to prevent catastrophe, they are ready to go to prison for telling the world what they know."

The Report of the Commission should be studied by representatives of all Churches. Here are some challenging quotations from it:—

"Since the release of atomic energy is the culminating point of a process which has been going on for two or three generations, it does not so much present us with new problems as make more acute and urgent problems already present for which we should in any case have had to find a solution. It does at the same time, in two ways, introduce a radical change. It confronts society with an immediate threat to the continuance of civilisation, and perhaps even to the survival of the human race, and it places at the disposal of mankind hitherto unimagined sources of power."

"A new explosive has been discovered surpassing in destructiveness all previous weapons. Its potentialities are far from being fully developed. The bombs dropped on Japan are estimated to have been equivalent to 20,000 tons of high explosive. Scientists believe that bombs can be made equivalent to 2,000,000 tons, fantastic as the figures may seem; there is, at least, no known principle which prevents it. Even a near miss by a bomb of the latter size would obliterate a large city. Professor H. Compton,

one of the programme chiefs in atomic research in America, tells us that science has no doubt that atomic weapons can be made which are related to the present bomb as the blockbuster is to a blunderbus, though even the bombs we now have can devastate four square miles and damage a hundred square miles." "There are no grounds for hoping that against the atomic bomb as a weapon there can be any adequate defence. Scientists concerned with the production of the atomic bomb have expressed themselves decisively in this sense. There is, in this instance, no comfort to be drawn from the familiar maxim that every new weapon of offence calls into existence in due time the appropriate means of defence. The character of the atomic bomb refuses to allow us to think in terms of the past."

"The atomic bomb has so increased the scale of destructiveness that a single stroke, or a few successive blows, may annihilate the industrial capacity, and consequently the recuperative power, of the nation attacked."

"The energy released in uranium fission is only about a thousandth part of its mass. 'Should a scheme be devised' says the official American Report 'for converting to energy even as much as a few per cent. of the matter of some common material, civilisation would have the means to commit suicide at will.'"

"Sir Henry Dale, a former President of the Royal Society, has said that 'as has been recognised by international pronouncement, it cannot be assumed that the atomic bomb or any contrivance using the release of atomic energy represents the only direction, or even of necessity, the most effective one, in which science could be perverted to the uses of total war.'"

The Report asks what effects the discovery of atomic energy may be expected to have on men's minds and feelings. This is part of the answer:—

"Too sharp a distinction cannot be made between the consequences of this new discovery and of other phenomena of our time. But while men are living in an insecure world already, the atomic bomb has undoubtedly intensified the feeling of insecurity."

"Many are living to-day with an unresolved and often unrecognised anxiety in their minds. Their apparent indifference to the bomb may often be due to ignorance of the menacing problems raised by its invention. In other instances it may arise from fear of the

unknown and reluctance to face unpleasant facts or from the feeling that there is nothing they can do about it."

Remembering the mistrusts and suspicions manifested at recent meetings of representatives of the Big Four or the Peace Conference in Paris, consider the following sentence along with what I have just quoted:—

"In the atmosphere of general suspicion, atomic war would have, more than any previous form of combat, the characteristics of universal madness."

Life in this modern scientifically controlled world is so complex and complicated that we are tempted to leave the issue to others and hope for the best. Some would say that all we can do about it is to "make it a matter of prayer." That we should pray more for those placed in positions of leadership and responsibility cannot be denied, and is an urgent challenge to clergy and laity alike. But God has endowed us with minds and wills. We must think, and think corporately. We must be prepared to act, and to act corporately. Of course it may be too late. But the Bible and history alike provide evidence of the fact that the Judge of all the Earth has revealed Himself as a God of love—who again and again has shown mercy in His dealings with men and nations.

Brethren, I believe that in answer to our earnest and humble prayers, and our genuine desire to face our responsibilities as members of the Holy Catholic Church, God will in His mercy grant us pardon and time for amendment of life. The conclusion arrived at by the Commission indicated the first response that we should make towards amendment of life, viz., to seek through worship and special times of instruction to regain convictions concerning our Christian faith.

LIGHT FOR DARK DAYS.

The days may yet grow darker,
The nights more weary grow,
And Jesus may still tarry,
But this one thing I know:
The Lord will still grow dearer,
And fellowship will be
The closer and the sweeter
Between my Lord and me.

'Tis our dear Lord we wait for
Our Hope! our Joy! Our Friend!
Himself we long to welcome,
And just beyond the bend
Hidden, perchance to meet us
Before the day is done,
The waiting will be over
And heaven will have begun.

—Margaret Barber

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

CAROLS BY CANDLELIGHT.

Undoubtedly the most impressive carol service in St. Anne's Church, Ryde, within living memory was held on Sunday, December 22nd last, when after a brief service of Evening Prayer, in the presence of a congregation of approximately 400 the spirit of Christmastide was portrayed by a service of song exquisitely rendered in an artistic setting of surpassing beauty.

The carols, in traditional English manner, were sung by the light of rows of specially prepared candles against a background of amber glow from the floodlit Eastern window.

A feature of the service was that much of the singing was done unaccompanied, revealing the excellent tonal balance and precise rendition of the choir under the able conductorship of Mr. Philip Woods.

The Parish News of St. Anne's is a production of art, interest and instruction. A really interesting and simple talk on the 39 Articles is published each month. We congratulate the editor.

ST. MATTHEW'S, BOTANY.

On Wednesday, December 11th, the Young People's Fellowship had their Break-up Party. The arranging and conduct of the Evening were in the hands of Mr. Geoff. Davis, the

Hon. Treasurer. Mr. Davis conducted a Quiz Session which called forth much hilarity, and the games which he arranged caused so much laughter that some of those present intimated that it took them a couple of days to get over it. Bruce Hambly intrigued the members by his "magic." The Quiz Session was won by Mrs. Iris Collis.

The members combined to subscribe the sum of 30/- for the purchase of a Hamper for Britain.

Diocese of Bathurst.

PARISH OF GRENFELL.

Two memorials have recently been erected in St. Peter's Church, Caragabal, to commemorate soldiers who gave their lives in the last World War. One is a beautiful brass cross placed on the Altar by the McNickle family in memory of Frederick and William McNickle. The other being the Entrance Gates of brick and iron railings given by the Death family in memory of William and Earnest Death. It is the intention of the Women's Guild to continue the fence in similar design to the Gates along both sides of the Church.

Twenty-four years of service to Sunday School. The Christmas Tree and Annual Prize-giving for Holy Trinity (Grenfell) Sunday School was held in the week prior to Christmas. Through the generosity of parishioners every child on the rolls received a gift.

During the evening a presentation of a Prayer Book was made to Mrs. Douglas from the Vestry as a mark of their appreciation and esteem for her valuable services in the Sunday School over a period of 24 years. The

parish is very grateful to the loyal service thus given by this devoted churchwoman.

All Saints', Canowindra.

Whilst the Rector, the Rev. H. S. Taylor, has been absent on holidays during January the Rev. W. le G. Peaty has been in charge of the parish. Mr. Peaty, who retired from the incumbency of Cumnock some five years ago, now lives privately at Trangie, where he renders invaluable service in that end of the parish of Narromine cum Trangie.

Diocese of Riverina.

YOUTH CONFERENCE.

A conference of Anglican youth was held at Albury from January 25 to 27. Addresses were given by Rev. G. R. Delbridge, of Sydney, Rev. G. E. Julien, the Bishop of Goulburn, and the Bishop of Riverina.

VICTORIA.

Diocese of Melbourne.

MELBOURNE'S CENTENARY.

(From the Archbishop's Letter.)

"This year is one of great significance for the Church in this Province. Over a hundred years ago, the Bishop of Australia made incessant appeals to the Church in England for men and means to extend the work of the Church in the land which he served with energy and distinction.

"By his own self-sacrifice and by the help of the Society of Christian Knowledge and Gospel Propagation, he did great service. Bishop Blomfield, who held the great see of London, gave a lead in the home land, and in 1847, Melbourne, Adelaide and Newcastle were given assistance from the Colonial Bishops' Fund. On St. Peter's Day, 1847, in Westminster Abbey, the Rev. Robert Gray was consecrated a Bishop in the Church of God for Cape Town—the Reverend William Tyrrell for Newcastle—the Reverend Augustus Short for Adelaide—and the Rev. Charles Perry for Melbourne.

"We were established by the aid, the loving aid, of the English Church, and we can only pay our debt by helping extension wherever there is need.

"The story will unfold itself during this memorable year. England is sending us the Bishop of Lichfield (the Right Reverend Edward Sydney Woods). From South Africa we are to have the Archbishop of Cape Town (the Most Reverend John Russell Darbyshire), and possibly from America we will have one of their greatest and wisest Bishops in the person of the Right Reverend W. Bertrand Stevens, Bishop of Los Angeles, and it is good to know that the Archbishop of Sydney, the Bishop of Newcastle and the Bishop of Adelaide will all be with us during the November celebrations of this year.

"A group of people has accepted invitations to serve the various needs of arranging a Pageant, a Congress, and all the means of using the opportunity for the Lord of all good life.

"In spite of the pessimism which some people seem to be so fond of airing, there lies a great story of progressive service and increasing harvests behind this century of Church Work. One wonders whether the Jeremiahs ever read history. The writer has

been working on the year books of the last fifty years. The growth of Communicant life, Missionary enterprise, Social Service, Youth Work, giving, and even the standard of student training have improved beyond the knowledge of most. I can only conclude that there are some people who talk without knowing their history, or who just talk. We are the heirs of a great heritage. I trust that none of us this year will fail to hear the story of the past or will be unwilling to bear the burden of the future. To every one of us a share of the opportunity! To every one of us a chance to learn and not least to serve!

Diocese of Ballarat.

ORDINATION.

An ordination was held in Bishopscourt Chapel on St. Thomas' Day, 21st December, when the following were ordained to the priesthood: The Rev. W. G. A. Jack, B.A., Th.L., the Rev. A. L. Mills, and the Rev. H. C. Ezzy. Owing to the Bishop's illness the ordination was taken by the Bishop of Bendigo, the Rt. Rev. C. L. Riley.

Diocese of Gippsland.

"OUR OWN DIOCESAN MISSIONARIES."

"I cannot close this letter without a big 'thank you' to so many who came, and so many who sent kind messages, for the marriage of my dear daughter Kathleen, to the Rev. Philip Taylor at our Cathedral on December 27th. Word came from England just before Christmas that Rev. Taylor had been accepted for missionary work in Iran, and our missionary executive adopted him and his wife 'as our Diocesan Missionaries,' promising an extra £100 per annum for his support."—The Bishop's Letter.

A Missionary Rally is to be held in Sale on March 3rd to "farewell" the Rev. Philip and Dr. Kathleen Taylor. Bishop Wynn Jones is to be present at that gathering.

TASMANIA.

SYNOD EXPENSES FUND.

By a standing resolution of Synod each parish is required to pay to the Diocesan, on or before the 31st July in each year, the sum of 10/- for every clergyman eligible to attend Synod and every layman accepting office as a representative to Synod on its behalf, to form a fund called the Synod Expenses Fund.

C.M.S. SUMMER SCHOOL.

(From "Church News.")

The 37th Summer School, held at St. Mark's Holiday Home, Mount Evelyn, Jan. 3-10, was a never-to-be-forgotten experience. Every summer school is pronounced the "best ever," and this one kept up to that standard!

The Rev. C. P. Young, the Hon. Sec. and his splendid committee, had spent hours in preparation with the result that every detail had been carefully planned and the daily programme ran smoothly.

The chairman was the Rt. Rev. Geoffrey Cranwick, Bishop of Tasmania, one who has served the Society with distinction in India, and as India Secretary in London. From the opening, when the Rev. W. Milne, vicar of

Lilydale, spoke in welcome, to the closing service, the theme—The Christ, The Cross, and the Church—was faithfully portrayed and studied.

Of the 65 present, five were missionaries soon to depart for Kenya, China, Iran and Tanganyika, and four were candidates in training, whilst all States in the Commonwealth were represented. A goodly number of the clergy were present during the school; His Grace the Archbishop and Mrs. Booth were welcome visitors, and on that day twenty-three came for the day. The predominance of youth present augurs well for the future of the Church. The fun and frolic and good fellowship enjoyed were all part of a balanced whole.

MISSIONARY SPEAKERS.

Miss Nora Dillon, with 15 years in South China, Miss A. J. Nethercote with 40 years in India, Miss Shirley Hannah with vivid impressions of 2 years in Tanganyika, and Mrs. McDougall with many years of work among the aborigines, brought first-hand news from four corners of the globe.

Members of the school resolved to write in protest to their Federal Members concerning the Rocket Bomb Tests in Central Australia, and the School spent much profitable time in understanding the very important matter of Church Union in South India.

The study book, "Paul and His New World," by the Rev. J. C. Jamieson, was one of the finest that has been used, and the group leaders were under the able guidance of the Rev. Tom Thomas, of Doncaster.

DEVOTIONAL AND BIBLE STUDIES.

The chairman's closing devotions centred round the word "Faith," with the acrostic, "Forsaking All I Take Him," and were deeply searching and helpful.

The Rev. Leon Morris, in his Bible Studies of the Cross in all the Ages, showed with clarity the Cross in the Old Testament, in the Synoptic Gospels, in the early Church and in the writings of the apostles St. Paul and St. John.

The thanksgiving service crowned a week of happy fellowship and study and inspiration, when the chairman, speaking from Matthew 16, showed how the Christ (Who is our Creed) and the Cross and the Church are indissolubly linked together.

Churchman's Reminder.

"Trust in God and do the right."

—Macleod.

"Blessed (happy) are all they that put their trust in Him."—Ps. 2:12.

February.

2.—Septuagesima Sunday. The names of this and the two following Sundays are simply the dates in Latin of these Sundays which roughly are so many days from Easter. They act as a kind of warning that Lent is coming. This Sunday tells us we have about 75 days. Thus we are preparing ourselves that Lent may be to us a happy time for true happiness is not unrelated to penitence.

9.—Sexagesima Sunday.—This Sunday tells of trust in God. Again, it is true that as we trust in God we gain still further happiness. Lent will not, if properly entered upon and prepared for, be a dismal or unhappy period. The Collect reminds us not to trust in ourselves or in any good that we may have done. The work of God is to have faith in God revealed to us in Jesus Christ.

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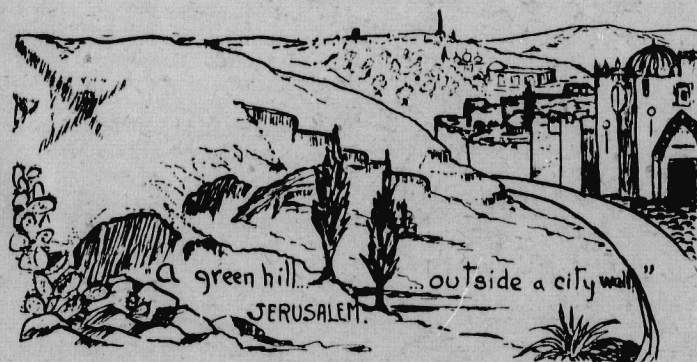
Our Company has established agencies throughout the length and breadth of Australia giving its people the protection of Insurance Policies for their dwellings, sheep, cattle, fencing and other possessions, which saved them from ruin when the dreaded Bush Fires swept the land, and with that security they were able to maintain that independence so dear to the heart of Australia's sturdy citizens. Insurance as thus outlined forms a material part of our National life, and provides employment for thousands of people.

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Write or call for further particulars.

CORRESPONDENCE.

(The Editor, "Australian Church Record.")

Dear Sir,

I was reading a letter in your paper of 21st Nov., written by David J. Knox, and have been waiting for a priest to answer it. May I correct your correspondent, Fr. Hardy in saying Mass did not "read straight into the wall behind the Holy Table," no more than protestant priests appear to read straight into the people when they face them. Fr. Hardy said the Mass to God, assisted by the laity, who were doing their part in offering up the holy sacrifice. There was no reason for him to shout out the Mass.

Only recently I attended Mass in a Protestant Parish, which appeared to be following the use of the Church of Ireland. To me it did not appear that the Church of Ireland was centralising the Word of God, but the priest. Before the Mass began, the priest was at the door shaking hands and wishing the worshippers a happy morning. He went around the corner of the Altar to say Mass, keeping one eye upon the missal, and the other on the congregation. The assistant priest went around the other corner of the Altar. At the conclusion of the Mass the priests went to the door for another hand shake. The impression I gained from the peculiarities of these priests was that they came between the congregation and God. What is more impressive than seeing a priest facing the same way as his flock in saying Mass? Your correspondent speaks of Fr. Hardy turning his back to the people, but do not the majority of the congregation turn their backs upon each other? The only exception being the people in the back seats, or the choir, and organist.

If protestant priests would only go behind the Holy Table and face the congregation instead of standing or kneeling at the side, they would not be open to criticism by catholic priests, for this is the position taken by the Bishop of Rome when he celebrates the Eucharist, and is regarded as a catholic use.

Your correspondent says "The Church of Ireland centralises the Word of God." The Church of Rome centralises the Mass." May I add the Church of England centralises the Word of God and the Mass. The Mass occupies a central place in the Book of Common Prayer, and is the only service in which a sermon is ordered to be preached. The essentials of the Mass are a celebrant in priest's orders, bread and wine, the words of institution used with the intention of doing what our Lord commanded, and a communion.

Yours faithfully,

H. SANDERS.
2 Morehead St., Waterloo.

CHURCH SERVICES.

To the Editor, "Church Record."

Dear Sir,

It is encouraging to note that my proposal for the formation of an association of organists and choirmasters, which was strongly supported by "Three Sydney Organists," has been heartily commended in "Choir Organ," the official publication of the Organists' and Choirmasters' Association of Wellington, New Zealand.

Although in earlier letters attention has been drawn only to the poorness of the music (and this will be remedied to a large extent when musical directors are organised), a great deal more could be said about the lack of dignity, for which the clergy are mostly responsible, in church services. I would like now to express what I deem to be the layman's point of view, and hope that I may be able to do so fairly.

The customary service of the cathedrals in England should be the standard for a cathedral service anywhere. There the degree of ceremonial and the formalities generally have been accepted and sanctioned by long usage as a fitting attribute to the wonderful liturgy in which we express our worship, and the beautiful buildings forming its background. It might not be possible, or even advisable, for many parish churches to aspire to that ideal, but, in making a departure, the essential dignity of the service must always be kept in mind.

Just as we accept certain conventions in everyday affairs without being concerned about their origins, so we must, in the church service, observe formalities which have been sanctioned by long usage as appropriate to an attitude of worship. Non-observance in the first case is considered ill-mannered, and ill-mannered is the least charge that can be made for non-observance in the second case.

So far as we are concerned, therefore, the simple matters of ceremonial or formality recently discussed in the "Church Record" by the Bishop of Newcastle and Canon Hammond can and should be settled according to the standards abovementioned.

As an example of what is so far removed from the requisite dignity of a church service, and so disturbing to us, I may mention the matter referred to in my letter to the "Church Record" of 24th October last, of "trashy and unsuitable songs permitted to be sung at wedding services." Will Bishop Pilcher, the Bishop of Newcastle, and Canon Hammond please give their views on this aspect, to which I trust they attach at least as much importance as we do?

It is surprising and regrettable that the clergy have made no comment whatsoever on this matter, nor on the subject of church music generally contained in recent letters to the "Church Record."

I am, sir, etc.,

WALTER HOOTON.

PROFESSOR MURDOCH AND FATALISM.

(The Editor, "Australian Church Record.")
Dear Sir,

The following letter was forwarded last Saturday to the Editors respectively of the "Sydney Morning Herald" and the "Daily Telegraph." The former refused to publish it and returned the article, and the latter has to date ignored it. It is not by any means all that may be said on the matter, but I intended it should provoke sufficient interest to cause those who were able to listen in to a fuller exposition of it when I broadcast on the subject this coming Thursday over 2CH. The last sentence invited people to listen in. As now that opportunity has gone, I delete the sentence from the letter.

portunity has gone, I delete the sentence from the letter.

If you wish to print the article, I shall be grateful.

Yours sincerely,

H. C. DUNSTAN.

FATALISM OR WHAT?

(The Editor, "Australian Church Record.")
Sir,

In the "S.M. Herald" of 18th instant, Professor Walter Murdoch replies thus to a question, Are you a Fatalist, "Yes; aren't you? . . . Fatalism, I may add, is part of the Christian creed; to say 'Thy will be done' to embrace the purpose of God, and the doom assigned."

Christianity is the teaching of the New Testament. It nowhere states we must believe "that all events are predetermined by arbitrary decree"; or, that we must "submit to all that happens as inevitable." Such a conclusion allows no place for efficiency in human wills.

In this age, freedom of thought and action, of the press, even of the right of professors to determine their own University curriculum, are demanded everywhere. What man fears is the loss of his individuality to the State, to have his whole thought and livelihood determined by others, who, by distance and different social status, may be too far removed from his condition of life to know his exact needs. This divinely-instilled idea of individuality as opposed to totalitarianism was best illustrated by Germany and Japan during the recent war years. Man was not by them regarded as a human being with a soul, but as a mere machine. The Old Testament proclaims God making His Covenant from time to time with the individual. The "Thou" of the Commandments, the teaching of Jeremiah 31/33, "I will put my law in their inward parts, and write it in their hearts," together with the New Testament word "who-soever" of John 3/16, prove God's estimate of the individual's values and free-will.

Christianity denies blind Fate which can only lead to despair. It teaches, instead, that this mighty universe is ruled and sustained by a Personal, Almighty, Loving, All-knowing, Ever-present God, Whom we call Jesus Christ, by Whom man was created in His own image, and given a free-will. Since the laws of God are inviolable, God cannot destroy the free-will of man. And, so, through the Holy Bible run two parallel truths which, taken together, solve our present problem; (a) that mankind has a free-will, and can please himself, in this life, what he does and what he believes, (b) the reality of the Providence of Almighty God. Because God knows what is going to take place in my life long before that time arrives, He does not force me to abandon absolutely the exercise of my will. Man is not here at the will of a whimsical, prank-playing, unjust, unreliable Supreme Being, but by the creation of One Who wants man, by independent choice, to accept God's will as best and obey it. Why should He plead with a man to be saved, if He knows beforehand that the particular individual is doomed to eternal life in Hell? Isn't this a fact to be answered?

Again, my life can end only at the moment when and by what means God knows are best for me. Fatalism destroys Prayer. If God is having His own way always, can my words alter His determination? A fatalist

cannot ask God for protection, guidance or recovery from illness. For with or without prayer the result will be the same. I, personally, believe that God is working out His good purpose for man. He must love him, or, else, there is no explanation of Calvary.

The Professor has gone beyond his own specialised sphere—everyone to his own particular study. He should leave dogmatic statements about religion to those who have studied fully the question.

Yours faithfully,

(Rev.) H. C. DUNSTAN.

St. Barnabas' Rectory,
45 Oxford St., Bondi Junction.

Proper Psalms and Lessons

February 2. Septuagesima. (Purification of B.V.M.).

M.: Gen. i 1-ii 3, or I Sam. 21-end; John i 1-18 or Revel. xxi 1-14 or Hebrews x 1-10. Psalm 104.

E.: Gen. ii 4 or Jeremiah x 1-16 or Haggai ii 1-9; Mark x 1-16 or Revel. xxi 15-xxii 5 or Rom. xii 1-5. Psalms 147, 148.

February 9. Sexagesima.

M.: Gen. iii; Mark ix 33 or I Cor. vi. Psalm 139.

E.: Gen. vi 5 or viii 15-ix 17; Luke xvii 20 or I Cor. x 1-24. Psalms 25, 26.

February 16. Quinquagesima.

M.: Gen. xii 1-8 14; Matt. v 1-16 or I Cor. xii 4. Psalms 15, 20, 23.

E.: Gen. xiii or xv 1-18; Luke x 25-37 or 2 Cor. i 1-22. Psalms 30, 31.

OUR WONDERFUL SAVIOUR.

We are impressed with the fact that He Who was the bread of life began His ministry by hungering, and He Who was the water of life ended His ministry by thirsting.

Gregory, of Nazianzus, has beautifully developed this idea in these words:

"Christ hungered as man, and fed the hungry as God;

"He was hungry as a man, and yet He is the bread of life;

"He was athirst as man, and yet He says: 'Let him that is athirst come unto Me and drink.'

"He was weary, and yet He is our rest;

"He pays tribute, and yet He is a King;

"He is called a 'devil,' and casts out devils;

"He prays, and yet hears prayer;

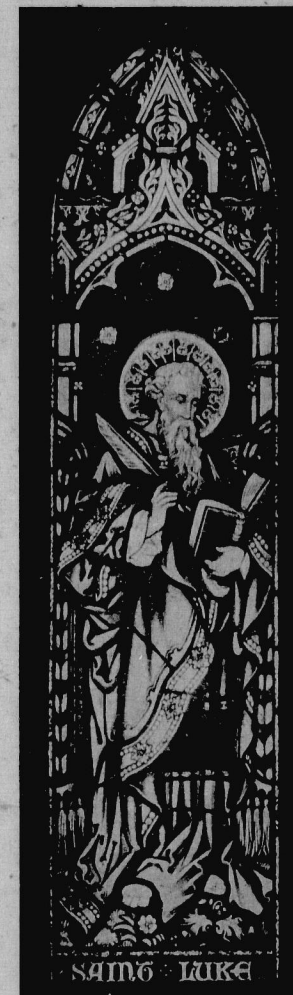
"He weeps, and dries our tears;

"He is sold for thirty pieces of silver, and redeems the world;

"He is 'led as a sheep to the slaughter,' and is the Good Shepherd;

"He is mute like a sheep, and yet He is the Everlasting Word."—"Christian Digest."

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CALL TO YOUTH

HALLO! WHAT'S THIS?

George: "I say, look at what I've found in this old attic."

John: "H'm, yes—very interesting—It's an old family Bible—look at this, 1795—might have come out of the First Fleet."

George: "The Bible seems to be rather an unusual book, some people just about worship it—know anything about it?"

John: "Well, the first thing is that some of it is about 6000 years old and there isn't a single thing in it that's known to be wrong."

George: "I should have thought that such an old document would have been severely battered and corrupted thousands of years ago, even if it were copied regularly. Anyhow, the copyists would probably make the most frightful mistakes."

John: "That's just one of the amazing things about it. The Jewish people, who had charge of the documents, guarded them most zealously and copied them regularly, but they didn't copy them at all carefully, they counted the letters in each line and constructed such a complicated scheme of checking that every single dot even was just right, so nothing could possibly be corrupted. Moreover, if they did make the smallest mistake they didn't correct it, but destroyed the whole new copy and started again; also, when the copy was finished, they destroyed the original."

George: "That certainly explains a lot; but did they really do that with the whole of the Bible? It sounds as though it needed such a tremendous effort as to be almost impossible, especially during the persecutions that occurred later."

John: "Well, actually this copying procedure was carried out only for the Old Testament, but, then, the New Testament is so much more recent that its text was much more safe."

George: "What about these stories of, for instance, Sodom and Gomorrah?"

John: "Early this century some archaeologists (you know these fellows who dig up buried cities and so forth) went out to Palestine, to prove just stories like this wrong. They came back, very firm believers in the Bible."

George: "Well, that's good enough for me. All this stuff is frightfully interesting, but I'm afraid I'll have to be going now. So long."

John: "See you again soon, George."

WRONG NUMBER!!

Have you ever rung up a friend of yours? I imagine you have and you have never stopped to think of the miles of wire and mechanism at the exchange over which your voice goes before reaching the other phone.

If you take a walk through a phone exchange you would be confronted with a whole room full of pillars each having a lot of contacts and a movable arm. As you watch you can see one of these arms moving up in two little jumps and then the next one in ten jumps and the next one in six. That is someone who has just dialled BO6 and is getting a connection.

Now supposing you dialled your friend's number and someone quite strange to you answered. What has happened? You have the wrong number, or, in other words, the moving arm at the exchange took more or less jumps than you wanted them to and things have got out of order.

In the days before automatic exchanges you had to ring up the exchange, tell them the number you wanted and then wait until they get it for you (which might take very long). How beautiful is the new system compared with that, all you do is flick a dial six times and you have the connection and everything is in order. But when you have the wrong number things have got out of order and the result is very annoying, but still you only have to hang up and dial again to get them in order.

Now just look at the world, 1947. Things are pretty much out of order, aren't they? Or look at your own life. Is it just in order or has something got a jump ahead of you? I'm sure that somewhere there's a position you'd like to change if you could because no one is perfect, are they?

When God created the world, everything was in order, until Satan came in and did something to the exchange to make people get this wrong number, and he managed to do it so well that human beings just can't get the right number for themselves. 1900 odd years ago, however, God gave us the secret for getting the right number. He said "Hang up and start again," and meant that we should take His way. He sent the Lord Jesus Christ to die for the sins of the whole world so that anyone who wanted could hang up and start again with His help and relying on Him.

Have you done that? Do make sure that you are getting the right numbers and if you are not, don't waste time dialling for ever but hang up and start again.

CHURCH OF ENGLAND COACHING COLLEGE.

The Sydney Church of England Coaching College will re-open in February, and any who are desirous of enrolling in the night courses available are advised to communicate with the Chaplain for Youth, Church House, George St., Sydney. Phone: MA 1942.

ONE WAY TO SPEND CHRISTMAS.

Throw together some schoolteachers, scientists, an office lass, engineers, a metalurgist, a dental nurse and two Moore College students, and you would not normally expect much unity. But unity there was among us and much good fellowship right from the start due to the common bond which exists between young Christian folk.

This then was the crew that took over "The Moorings" for the Katoomba Convention house party run by the Rev. Graham Delbridge (our Chaplain for Youth). Mrs. Delbridge was responsible for the smooth running of everything and showed an amazing calm under all situations; while Mr. Delbridge, the perfect host, helped us all with his encouragement and advice.

The house was dominated by the first born of the Delbridge's (Roger to you) who ruled

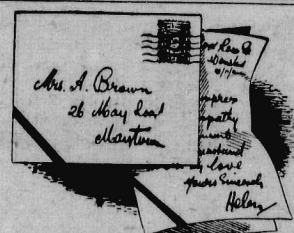
everyone, and whose two favourite expressions—"Ope de door" and "Goo away" became famous. He effectively silenced Canon Robinson when introduced to him by dubbing him "_____". His first move on meeting Canon Hammond was to investigate the extremities of great lengths of gold chain, the Principal muttering contentedly "They all do that."

If this were a social column we would mention as our distinguished guests first, of course, the Principal who

"With words of learned length and thundering sound
Amazed the gazing rustics ranged around."

then the Vice-Principal, Mr. Loane, who led an interesting discussion on the various forms of life.

(Continued on page 15)



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(Continued from page 14.)

And, of course, any visitors invariably asked as they looked at the house and then where do they all go? Well, the boys took over the healthy open air atmosphere of under the house and charmed us each night as a steady sonorous chant issued from below. (Sorry, perhaps that's libel!)

In the mornings we had Bible Study on 1 and 11 Peter led by Mr. Delbridge. Many points in Peter's letters raised stimulating controversies which continued often throughout the day. Then people who were not shopping, etc., went to the Children's meetings which were great fun, and at the same time a help to teachers, etc.

The Convention meetings were held in the afternoons and evenings and were eagerly attended by everyone. As one lass who teaches in the country remarked: "I have to live on this for the rest of the year and just can't afford to miss one minute."

We all benefited greatly from the talks given—they solved many of our problems

and gave us an inspiration which was by no means mere transient emotionalism. As we joined in prayer and listened to the messages from older Christians we felt that God Himself was presiding and He seemed very near to each one of us. And it was surely no coincidence the number of times that points which had arisen in our Bible studies and problems which we had discussed among ourselves were later taken up quite independently by various speakers and seen with a clarity of perspective and a wealth of new ideas which we ourselves had not considered.

We did indeed feel that God blessed our house party and I think we could in no way have been better equipped to face the New Year which lay ahead of us as we descended from the mountain heights.

Our sincere thanks go to Mr. and Mrs. Delbridge for arranging such a grand time and may they together continue their fine work among young people.—P.J.B.



FEAST OF THE CIRCUMCISION.

Sermon preached by the Rev. R. B. Lousada.

"He will magnify the law and make it honourable."—Isaiah 42:21.

"For the promise that he should be the heir of the world was not to Abraham of his seed through the law; but through the righteousness of faith."—Romans 4:13.

The New Year brings us many resolutions and renewed visions. In none more so is this needed than in the matter of law. If our national life is to be purified and sweetened; if justice and right dealing are to prevail, then we must magnify the law, and make it esteemed or honourable in the sight of men. Character grows out of the Ten Commandments. Our Parliaments degrade the laws and debase the people when they mistake licence for liberty, and widen the avenues of gambling; completely flouting the tenth commandment, which condemns covetousness; because the great majority desire and think they are being overborne by spoilsports, and puritanical tyranny.

this only makes for sentimental flabbiness. In other cases as the treatment of the convict Jean Valjean by Victor Hugo's bishop it is only method of cure. We see it working in International affairs, Burma and Korea both suffered annexation without a struggle. Lord Randolph Churchill annexed Burma because of the influence of the Buddhist priests, who taught pacifism and non-resistance. It is said that the cult of Buddha is the only religion that is not stained with war.

Now both these countries will achieve self-government by the enlightened opinion of the United Nations, slowly endeavouring to implement the Atlantic Charter. Both these countries in the future might have as their national motto: Vengeance is mine, I will repay, saith the Lord. The rule of the people has many obvious advantages, and disadvantages. We are always told the history of Democracies is to flower and peter out. Panis et circensis is their goal and grave. The same could be said of Dictatorships and autocratic rule, they always come to an end; and differ only in that the bread and circuses are for the few and not the many. A benevolent autocracy seems to be the best and fairest form of government, but power corrupts, or there is the fight for liberalising political institutions ceaselessly carried on against them.

The kingdom of God is to be an autocracy as this seems to be the structure of the kingdom of earth when Our Lord returns. A king shall reign in righteousness. The government shall be upon His shoulders. In the meantime the ideal of brotherhood without headship seems to be the ideal Jesus has for his followers. One is your Master and all ye are brethren. He did not come to destroy the law, but to give it a fuller meaning by finding followers who would uphold ordinary law by love, or long-suffering till its equity and majesty are recognised by the offender himself.

Here we have fuller light on the Atonement as we translate the Hebrew word Kaphar to cover, or ransom. When John the Baptist was asked by the soldiers what they should do, he vindicated the majesty of the law which they were sworn to uphold. They must not foolishly fracture it for shortsighted present personal gain. Be content with your wages, was his first maxim. What up-to-date wisdom in the light of the black-marketing carried on by the occupation troops in Germany. Do violence to no man. How easily the valour in battle is carried over into civil disorders when the soldier and sailor are on leave from the lines of ships. Accuse no man wrongfully. The attempt that is made to shift the blame, as in the famous Dreyfus case, or in order to blackmail or extort money by force and fraud. When the people asked him what shall we do then; John might easily have had his eyes on this age of plenty following the age of scarcity.

His up-to-date counsel of co-operation taking the place of selfish competition. He that hath two coats let him share with him that hath none, and he that hath food let him do likewise are the counsels of this far-seeing prophet. Our second text teaches us tradition is not enough. Edith Cavell said the same thing: she saw in the light of her imminent execution, that membership of a great and mighty empire was not sufficient.

The Jews for whose salvation Paul is longing must realise circumcision and descent from Abraham however grand in themselves will not finally bring them into the Kingdom of Heaven, something more is needed. We

glory in belonging to the Holy Catholic Church; we have joined the true Israel of God, but it must be of faith, not simply formalism. We are the twiceborn said some Brahmin priests to the wife of a missionary in India with supreme spiritual pride. The formal and outward rites will not avail without the inward and spiritual grace. Paul sets this forth with lucid argument to the Galatians and Romans. Our faith is shown not only as we magnify the foundation laws on which the structure of society stands but as we fulfil the royal law. As James writes we will be keeping the rules of the Sermon on the Mount. Those laws which Jesus tells us extend and amplify the natural law, and in keeping of which we show the faith that worketh by love. And Paul teaches us it does not rest on any outward rite of circumcision, or church membership however helpful these may be, but in faith in the finished works of Christ.

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WEIGHED IN THE BALANCES: FOUND WANTING.

R.C. Charity Method Upheld.

"Cardinal Gilroy yesterday defended the Catholic Church's methods of raising money for charities.

"He was speaking at the Jubilee Reunion of Westmead Boys' Home, Westmead.

"After officials appealed for funds Cardinal Gilroy said: 'Many people have openly criticised methods adopted by the Church in raising money. Some have called these methods a racket. Our critics say that the Church should preach the Gospel instead of racketeering. The Church uses the money raised by these appeals to feed the hungry and aid the homeless. If the money is used to clothe the poor and help those who cannot help themselves then the Church pleads guilty to commercialising religion.'—"Daily Telegraph," Nov. 11, 1946.

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At a time when every conscientious citizen deplores the increase in gambling, the Roman Church "cashes in" on this demoralising tendency. Instead of seeking to raise standards, she takes advantage of the prevailing low standards to suit her own ends.

The late Bishop J. C. Ryle, of Liverpool spoke the sober truth when he said: "Romanism is the ideal religion for the natural man." St. Paul tells us that "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

Intelligent people will be glad that they have the good fortune to belong to a Parish which does not dishonour God by its methods of raising money.

It all goes to show that—

A false faith panders to man's appetites;

True faith speaks to his conscience.
—From a Parish Paper.

A THOUGHT FOR THE NEW YEAR.

We come before Thee, Lord, to plead
For mercy and for grace;
Thy pardon and Thy blessing breathe
On all—of every race.

We ask not that our merits, Lord,
Be numbered; they are nought;
But that Thy saving help be given
To acts and words and thought.

Our inspirations and our hopes
Too oft are marred by sin;
Shed Love's bright beam upon our path
And keep us pure within.

In darkening days when hours are passed
Mid toil and overstress,
Implant in us a Power that makes
For peace and righteousness.

So may our hearts, attuned to Thine,
From this world's sorrow freed,
Henceforth make manifest a life
Consistent with our creed.

—E. H. Blakeney.

"THE PAPACY IN POLITICS TO-DAY."

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