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THE PAPER FOR CHURCH OF ENGLAND PEOPLE

# THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

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NOVEMBER 11, 1943.

[Registered at the G.P.O., Sydney, for  
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## YES AND COMMENTS.

ep concern is being stirred up in  
ection with the place of Maori  
Christians of Church of  
Maori England membership in the  
life of the Church. The  
Bishop of Auckland, in his  
Synod Charge, dealt at length  
the subject and brought into view  
extremely unsatisfactory nature of  
resent position. He practically  
ed up the position by a quotation  
the Synod Charge of the Bishop  
Wellington of 1941. The Bishop  
Auckland said:—

addressing the Synod in his diocese two  
ago, the Bishop of Wellington, who  
wide knowledge of missionary prob-  
and who is faced with a problem  
to that in this diocese, only in a  
degree, said:—

have fallen between two stools. We  
using the well-tried methods of mis-  
strategy on the one hand, nor, on  
er hand, have we evolved a means  
ging our Maori brethren into full  
union with the pakehas.

Bishop then goes on to ask ques-  
which are applicable here, in fact are  
estions we have to face:—  
the Church to maintain the present  
of segregation?

It does will the rising generation  
Maori children, educated in pakeha  
be able to take part in or under-  
services conducted in the Maori

the policy of amalgamation is to be  
how are the traditions, character-  
d crafts of the Maori people to be

on the other hand, can a Church  
professes to be the universal fellow-  
ere there is neither Greek nor bar-  
be true to its origin if it fails to  
Maori and pakeha in its communion?

stressing the urgency of the mat-  
Bishop concludes his address with  
ords:—

"I am trying to reveal something of the  
difficulty of a problem which should con-  
cern us very deeply and which must find  
some developing solution before it is too late  
and before the Maori people are caught in  
the full tide of a pagan civilisation which  
will undo all that the great missionary pion-  
eers achieved on their behalf."

These queries reveal the concern of  
at least two of the N.Z. bishops with  
the unchristian position that now seems  
to obtain.

Programmes and Ideals may be  
sound but the human element is so  
untrustworthy. When some  
A New years ago now the U.A.P. was  
Party started under good auspices in  
order to make men realise the

rights of the whole as against sectional  
rights and advantages, we had hoped  
that the ideal would be kept to the  
front. But compromise was found  
needful, because of the U.C.P., a party  
immediately separative in policy as  
contrasting the claims of the country  
folk with those of the town dwellers.  
It was unfortunate. Instead of a clearly  
defined Australian policy, considera-  
tion had to be given to sectional claims  
and compromises had to be made if  
any cohesion between the two parties  
was to be practicable. Now disaster  
has come to both, and we have an  
ultra-sectional party in full possession

of the powers of government and un-  
ashamed in their determination to gov-  
ern in the interests of that special sec-  
tion of the people who are their main  
support. The U.A.P. constituents are  
now realising the need of a fresh de-  
nomination in order to unify men of  
like mind and form a strong delibera-  
tive party of people who are big  
enough to look beyond the section to  
the people as a whole. In the notices

concerning meetings that have been  
held, we were specially interested to  
see one fairly strong group, styling it-  
self "The Liberal Democratic Party,"  
placing in the forefront of its political  
creed, "Faith in God and religion with  
loyalty to the Throne and constitu-  
tional government." It goes on to  
affirm—

"Peace is possible if men will make the  
effort to establish a system of collective  
security."

"This effort is essential to the survival of  
Australia and the rest of the world, and that  
we should determine on the use of science  
and technology, not for destruction, but for  
the betterment of humanity."

"It shall be a primary responsibility so  
to organise the nation that our people shall  
have a generous minimum standard of liv-  
ing, covering food, clothing, health, educa-  
tion and housing."

"Economic and social security are possible  
now, if men will make a co-operative effort  
to use the implements of science and tech-  
nology."

"Democratic forms of government are  
preferable to totalitarian ones, and we should  
strive for the extension of democracy  
throughout the world."

There is something interesting in this  
for Christian people, especially when  
other parties are bidding for power  
whose principles are opposed to the  
Christian faith.

This striking personality—one of  
the Church's saints, for he belongs to  
the whole of us—seems to  
Kagawa. have disappeared from view  
since the Japanese militants  
gained control of his country. Our  
readers may remember that when  
Japan set out on her rape of China  
and we were wondering how Kagawa  
would react to the tragedy, there ap-  
peared the poignant poem from his



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heart and by his hand entitled "Tears," published in Dr. Stanley Jones' paper, "Fellowship." Now again, after a long silence a letter has come to hand addressed by him to Christians in China in which he writes:—

"Dear Brothers and Sisters in China, "Though a million times I should ask pardon, it would not be enough to cover the sins of Japan, which cause me intolerable shame. I ask you to forgive my nation. And there is an uncountable number of souls in Japan who like myself, are asking for pardon. I beg you to forgive us, specially because we Christians were not strong enough to restrain the militarists. Forgive us as we work and pray that the day will come when our two nations will be harmonious in the Name of Christ."

We know our subscribers will read this with a sympathetic interest.

The interesting information has come to hand that in order to train native teachers for aboriginal schools, or to occupy other offices, three aboriginal boys were selected some time ago from the Palm Island Settlement and were placed in All Souls' School, Charters Towers, for further education. They are the first of eight boys to be selected under an arrangement made by the Minister for Health and Home Affairs (Mr. Hanlon) with Archbishop Wand.

Reports show that the boys are making excellent progress. One of the boys in a recent examination obtained 69.8 per cent. and came second in his class, another obtained 62.8 per cent. and came tenth in his class, while the third boy obtained 58.9 per cent. and came ninth in his class.

Besides making good progress in their studies, their conduct is very satisfactory and they show a keenness in sports.

This is a very definite advance upon antiquated methods which have been based upon the idea that our aboriginals like the ancient Gibeonites, were good enough alone to be hewers of wood and drawers of water, but could never be fitted for absorption into our common life.

The action of the bishops in recent Convocation in passing a resolution for the admission of non-Anglican Churches under due supervision, has been rather bitterly reviewed by the Very

Rev. Norman Maclean, D.D., in the "N.S.W. Presbyterian." We cannot help thinking that Dr. Maclean has spoken "out of turn," because he bases his criticism on what is merely a matter of Church Order in his own

as well as most other Church denominations. We should imagine an approval of some kind or other must be expected before any preacher could be allowed to occupy a pulpit in any church. Even in the Anglican Church the ordained ministry cannot move from diocese to diocese without episcopal approval—an approval not seldom withholden. Dr. Maclean could hardly expect that Dr. Baillie would be exempt from a regulating approval that must of necessity be general. Dr. Maclean is on stronger ground when he questions the legality of the Convocation of Canterbury's resolution without reference to Parliament. As he says, "Respect for law is the basis of civilisation," and while we do not agree with him in his suggestion of disestablishment, we do urge upon our Church leaders the immoral nature of disobedience to that law they have sworn to obey. At the same time we appreciate, evidently more than Dr. Maclean does, a generous gesture towards the reunion of the Protestant Churches.

**HIDDEN HANDS IN HISTORY.****UNDERLYING SOURCES OF NAZISM AND DEMOCRACY.**

(By the Rev. J. Wesley Bready, Ph.D.)

(Continued.)

**The Hand of Faith.**

Return now to England. Deistic naturalism was uprooted there through the medium of the greatest revival of "vital, practical Christianity" the world had known since apostolic days. The central character of that revival was, perhaps, the most remarkable religious leader since the apostle Paul. Yet at the age of thirty-five John Wesley, who was to transform the moral and spiritual outlook of the English-speaking world, was a failure. True, he was a professor at Oxford, a master of erudite English, a man of unimpeachable character and a natural genius—but nevertheless a failure. Then came his famous conversion experience, a veritable transfiguration, which changed him from a pedantic priest into a flaming prophet of God. Do you want a sentence biography of Wesley? Then mark well the words of a great Baptist Minister of Education, Augustine Birrell. "For fifty-three years," says Birrell, "this inimitable man contested three kingdoms for God. And he won!"

That contest is one of the noblest epics of history. During those fifty-three years Wesley preached 46,000 sermons, most of them in the open air. He travelled 226,000 miles, chiefly on horseback. He published 233 books and pamphlets. He made 150,000 dollars in profit out of his publications; yet never did he spend more than 150 dollars a year upon himself, and when he died he was worth less than 50 dollars. He gave his all to God and to the poor. But in the words of David Lloyd George (another Bap-

tist), "He left to the whole English-speaking world a heritage incomparably sublime."

Wesley died in his eighty-eighth year, in possession of all his faculties. His last words were: "The best of all is, God is with us!" And as his breath ebbed away he was trying to sing:

"I'll praise my Maker while I've breath,  
And when my lips are sealed in death,  
Praise shall employ my nobler powers."

In his last will and testament this mighty prophet instructed that his body be buried "in nothing more costly than wool." No silk or satin adorned the corpse from which his spirit had fled. And he desired that £6 (approximately 30 dollars) be set aside to be given to "six poor men, out of work," to carry his body to the grave. Neither horse nor hearse took part in Wesley's funeral. But the great preacher was mourned by hundreds of thousands of twice-born souls to whom he was a father in God.

The Evangelical Revival, which issued from the labours of the Wesleys and Whitefield, restored faith and hope to a faithless and hopeless age. It mediated Liberty, Equality and Fraternity in a spiritual atmosphere. By means of a spiritual revolution, it created a New England on Old England's soil; and, through its spiritual sowing, it prepared the way for the Century of the Pax Britannica, the most truly progressive period perhaps in all world history. Thirteen times, in the "floating prisons" then called ships, did Whitefield cross the Atlantic on his mission of love and grace; and five great American universities are but a small part of his legacy to the New World. Dr. Thomas Coke, Wesley's first American "Superintendent," crossed the Atlantic eighteen times and died on the Indian Ocean, while planting Christian missions in the Orient. As or Francis Ashbury's mighty work in America, it needs no comment here.

Jesus taught: "By their fruits ye shall know them." In my recent book, "This Freedom—Whence?" the fruits of this modern baptism of fire are set forth in detail. It confidently may be asserted that the epic succession of Christian, liberty-mediating reforms which followed in the wake of his spiritual revolution created the arterial system through which the life blood of modern freedom has flowed.

By consent of the world's greatest historians, the abolition of the slave trade and slavery throughout the British Empire without shedding of blood is the most magnificent social and moral achievement the modern world knows. Trevelyan says: "It saved the civilisation of Europe." Who, then, were the men who led this glorious crusade? Consider the score of leaders right through from Sharp, Clarkson, Wilberforce, and Zachary Macaulay to Sir Thomas Fowell Buxton, and the amazing truth emerges that every one of these leaders was a child of the Evangelical Revival. They all saw in every Negro slave their brother "for whose sake Christ died." Among them were Baptists, Methodists, Anglicans, Quakers, Congregationalists and Presbyterians, but they were "all one in Christ." With this victory American slavery was doomed; and never can we understand Lincoln till we understand the Evangelical influences which sensitised his conscience.

Here, then was the first fruit of this spiritual awakening. Other fruits followed in rapid succession. Soon the barbarous prison system and penal code were purged and re-



formed. The chief pioneers in that noble struggle were John Howard and Elizabeth Fry; the former a Congregationalist, the latter a Quakeress preacher. Both were products of the new spiritual awakening; both were led by the hand of faith. Then followed the movement for free and popular education. It began with the humble Sunday school. It expanded through a dozen Christian organisations of amazing initiative and virility and issued finally in Gladstone's Board School Act. But in Gladstone's own words, "That Act only filled in the gaps." The great modern Pentecost had laid the foundations of national education in England, and the Bible was at its source. Britain's educational system, one of the best in the world to-day, was inspired by the Evangelical Revival.

Again, the whole Protestant foreign missionary movement was a fruit of this expanding revival. The Reformation century (sixteenth) knew nothing of foreign missions. The Puritan century (seventeenth) dreamed of them but never implemented them. Wesley preached, "The World is my parish." And the whole Protestant world missionary movement ensued. The tiny Moravian movement is the only exception to this general statement, and through Peter Bohler it helped towards Wesley's conversion.

Space fails me to tell of the reforms of Lord Shaftesbury, "The Emancipator of Industrial England," and the greatest of all social reformers. He called himself "an Evangelical of Evangelicals," and he, the statesman, pronounced Wesley, the prophet, "the greatest character in all modern history." Moreover, the world-stirring work of Thomas John Barnardo, "The Children's Champion," was as much guided by the hand of faith as was Shaftesbury's Parliamentary career.

Many other reforms in this revival succession might here be cited. In conclusion, recall the array of voluntary Christian organisations that issued from the Great Awakening. The Sunday School movement and the Young People's Society of Christian Endeavour sprang from it. The Y.M.C.A. and the Salvation Army are its children. The British and Foreign Bible Society and the American Bible Society followed in continued succession; while the same is true of the Christian Literature Society of Britain and the American Tract Society of the United States. The great modern temperance organisations sprang from the same source. From this source also came the Societies for the Prevention of Cruelty to Children and the Societies for the Prevention of Cruelty to Animals.

Who, then, will deny that through this spiritual succession was mediated the modern freedom of the English-speaking world? Who will question the fact that the man who, under God, uprooted deistic naturalism in England and revived Christian faith, created the watershed, the Great Divide, of modern history?

Lord Bryce, in his great classic, "Modern Democracies," sums up thus: "If the spiritual oxygen which has kept alive the attachment to Liberty and self-government in the minds of the people becomes exhausted, will not the flame burn low and perhaps flicker out? Without Faith nothing is accomplished."

The hand of humanism has led to crass, bestial idolatry. The hand of faith leads to God; and freedom is the gift of God to faithful souls.

## QUIET MOMENTS.

(A Sermon Preached in Westminster Abbey by H/Lt. Col. the Rev. C. G. Hepburn, Deputy Assistant Principal Chaplain Overseas.)

Where there is no vision the people perish.—Proverbs 29: 18.

All thoughtful people realize the importance of vision in the affairs of life, even though that vision may often be beyond our reach. Indeed, action without vision is usually unwise and often dangerous.

It is a truism to say "We should think before we act"; but it should also be a truism to say, "We should see before we think." There should be a vision first, some ideal, as the object of our thinking and action.

The Bible, as our Book of Eternal Truth, opens its pages with the only perfect vision possible. The very first words of the 1st chapter of the 1st Book speaks to us of God first of all—"In the beginning God." This is followed by the vision of the creation of the universe and of all life within it. That creation reaches its climax in the life of mankind "made in the very image of God." The Garden of Eden pictures that life of innocence and beauty, "And God saw everything that He had made and behold it was very good."

And God's word closes with another vision and one sorely needed when we think of all that is recorded in between: His second vision, accorded to the aged Apostle St. John on that lonely little island. That vision spoke to us of "The new heaven and the new earth" where the former things are passed away.

And, most wonderful of all in the very heart of the scriptures there lies the best vision of all. The Old Testament bears testimony of His coming and the Gospel records that glorious fulfilment. "In Him was life and that life was the light of the world." All goodness, beauty and truth are centred in that one perfect life revealed to men.

Such is the vision but what of the grim realities, what of the grim facts of life that must be faced to-day?

It was a sad and troubled world at the time that St. John, the aged apostle (himself an exile) recorded his vision of better things to come.

Think of Jesus Himself, born in a stable, and dying on a cross! These do not seem to speak to us of matters

that are glorious or beautiful, until we have "the eyes to see and the heart to understand" the purpose behind it all.

Once again in the history of mankind there are dark clouds and evil deeds that tend to shut out our vision of heavenly things. That is why this verse from the Book of Proverbs warns us of this danger. "Where there is no vision." Surely there is need for us these days to renew our vision and faith in heavenly things. For example, I quote from English history:

In the seventeenth century, when war had divided the people of Great Britain, there was built the chapel of Staunton Harold in Leicestershire, a dedication inscription is there to-day for our own times as a message.

In the years 1653  
When all things sacred were  
Throughout ye nation  
Either demolished or profaned  
Sir Robert Shirely, Baronet,  
Founded this church:  
Whose singular praise it is  
To have done the best things in ye  
Worst times,  
And

Hoped them in the most calamitous.

The early Christians had many wonderful titles given them. One of the best was "The Children of Light." To be in the world—but not of it; to see evil and face it and fight it, but not be overcome by it; that is the vision and challenge that comes to us again to-day. If we are "Children of the Light" we must be able "to let that light so shine before men" that they may see "good works," and so glorify God's Holy Name.

At Van Ando on the British Columbia coast in Canada a dance hall of ill repute has been converted into a hospital for health and healing by the Columbia Coast Mission and Dr. John Antle. On the site of a slave market in Darkest Africa now stands a beautiful cathedral.

These instances of "Light shining through the darkness" can be multiplied a thousand times in Christian history. My hope now is to recall this truth to our minds, so that we may not become down-hearted and depressed because the days are evil. If we listen only to the wireless, the daily press, we will certainly find it difficult to "lift up our hearts." If we turn off the wireless more often and turn on our prayers; if we close our eyes sometimes (even in the day time) and open our hearts then we will have some vision of God and His Kingdom.

This practice will not make us "day-dreamers." It will not take us away from our duties, or interfere with our war work. I know what some people think and say about it. They assume that if we are given to prayer and meditation that we are not practical. They say, for example, sometimes "He is so heavenly-minded that he is no earthly use." Sometimes that may appear so, but if a man has a little vision of heavenly things, his life and work on earth will be better for it.

Vision is not "wishful thinking" or even pious hoping—but rather an act of faith and sound common sense. If we are called upon (as we all are these days) to face grim realities—then let us face them not only with courage (even a pagan can do that) but with faith and hope—a hope that is based on faith. We hear and read so much of the horrors of war. Remember also some of the glories of these great days! Almost every hour of the day and night we hear of those who saved others, but themselves they did not save. It is not television the world needs—but Heavenly Vision.

If there are dark clouds, there is also the rainbow in the sky—

My heart leaps up when I behold  
A rainbow in the sky.  
So was it when I was a boy;  
So it is now that I'm a man;  
So be it when I shall grow old,  
Or let me die.

Where there is no vision there is not much hope or happiness in this sad world. But where there is vision there is light and love and beauty.

I see the wrong that round me lies  
I feel the guilt within.  
I hear, with groan and travail cries,  
The world confess its sin.

Yet in the maddening maze of things  
And tossed by storm and flood,  
To one fixed trust my spirit clings—  
I know that God is good.

May God grant us vision. Amen.

## PERSONAL.

The Rev. C. C. Robertson, for many years hon. secretary of the A.B.M. in Tasmania, has resigned. He is being succeeded by Miss Dorothy Henslowe, who is well-known in that diocese for her organising ability and missionary enthusiasm.

Word has been received from Shanghai of the election of the Rev. E. S. Yui to be the Bishop of Shanghai. Mr. Yui is the rector of St. Peter's, Shanghai, a self-supporting church. His election signifies a move toward independence and self-support for the Church in China.

The Superintendent of the Yarrabah Mission advises that Mrs. Evelyn M. Pears, who, with her daughter, has been serving with the Yarrabah Mission for the past two years, has been obliged to resign for family reasons. Her place will be filled in November by Mrs. Burrowes, of Rockhampton.

Frank Smith, R.A.A.F., died in Heidelberg Hospital, Victoria, after a long illness. He was a son of Mr. and Mrs. W. E. Smith, pioneers of the parish of St. Paul's, East Kew, and a nephew of the Revs. C. E. Smith and S. H. Smith, and brother-in-law of Rev. T. Millar, all of the diocese of Melbourne. Frank Smith was a keen worker in St. Paul's, East Kew, and the Sunday School secretary.

Mr. Symonds Gough, a member of St. Paul's, East Kew, Victoria, died on September 15, after a very short illness. He was a people's warden, live C.E.M.S. member, canvasser for the L.S.F. in the parish, Cathedral hut worker, C.E.B.S. advocate, member of the newly formed C.E.F., and led the way in working parties about the church grounds. In addition he did a big share of war work.

Rev. M. Isherwood, rector of Tumby Bay, S.A., has accepted nomination to the parish of Whyalla, S.A. He will succeed his twin brother, Rev. J. Isherwood, who recently left Australia for England to undergo special medical treatment.

Lieutenant David Game, R.N.V.R., son of Sir Philip Game, a former Governor of New South Wales, has died in the Middle East from infantile paralysis.

Rev. Wm. Ernest Godson, M.A., Oxon., was married to Miss Grace Elsie Waring in St. Andrew's Cathedral, Sydney, on October 8, by the Archbishop of Sydney.

Rev. H. H. Ham has been inducted to the cure of souls in the parish of St. Andrew's, Kyabram (Bendigo), Victoria. Mr. Ham succeeds the late Rev. E. G. Laverack, who was drowned in the sinking of the Centaur. Rev. L. G. Ball, who has been locum tenens at Kyabram, leaves for work elsewhere.

Canon F. Stillwell, rector of St. Mary's, West Perth, has been appointed Archdeacon by His Grace the Archbishop of Perth. It is a fitting recognition of years of effective work in the diocese of Perth.

The Bishop of Ballarat has appointed Rev. G. W. Thompson, Th.L., to the parochial district of Natimuk.

Rev. J. E. Romanis is now assistant to Dean Langley at St. Paul's Cathedral, Melbourne. He was formerly missionary of the Australian Board of Missions in the Islands.

Rev. Guy Pentreath has resigned his position as headmaster of St. Peter's College, Adelaide, in order to undertake a new appointment as headmaster of Wrekin College in Shropshire. Mr. Pentreath has given ten years of service to St. Peter's; during that time more than 1000 boys have passed out of the school, but the retiring head expects to meet many of his old boys in England. No less than 1600 of them are on active service, and the sad fact has to be chronicled that more than 100 have given their lives during the war.

Canon R. B. Robinson, Organising Secretary of the Sydney H.M.S., has returned to Sydney after a very interesting and recuperative visit to Brisbane. During his visit he spoke to the Church Defence Association. Chaplain Colin Craven-Sands also addressed the meeting.

Miss Beryl Luxmore, for some years an officer of the B.C.A.S. in Melbourne and Sydney, has resigned her position in order to return to her home in Victoria. A presentation from her friends in Church House was made to her at a complimentary afternoon tea. Miss Page, of Gordon, has been appointed to the vacant position.

Rev. R. A. Murray, rector of Mulgoa cum Emu Plains, N.S.W., has been appointed Chaplain to C.E.N.E.F. and locum tenens of St. John the Baptist, Milson's Point, Sydney.

Rev. C. M. Kemmis has been appointed rector of Emu Plains and Mulgoa, N.S.W.

(Continued on page 8.)



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## TO AUSTRALIAN CHURCHMEN

## THE MOSCOW PACT

Most of our readers are familiar with the terms of the Moscow Pact as released for publication. It is an important document from many aspects. Now that victory seems to be in sight and the Axis powers are suffering reverses on sea and land, we may expect that efforts will be made to sow the seeds of discontent and distrust in the camps of the Allies. The bald recitation of victories achieved in the field in times past, which form the staple of school history books, blinds the eyes of many modern students of history to the fact that in times gone by the psychological factor was also of great importance. But with the diffusion of rapid information the war of nerves and the war of diplomacy alike have assumed a more important role even than formerly. It is certain that the recent rumours which filled our newspapers were not all the idle conjectures of interested journalists. We may recall that when the recent Russian advance began, an advance that has not yet been checked, there were persistent statements that Russia was feeling the heavy strain of the war and was pushing for a decisive defeat in order that, having cleared the enemy from the Russian Fatherland, she might be in a position to conclude a separate and advantageous peace. This is only one of many instances in which we believe that well meaning retailers of news are made to do the enemy's business all unconsciously. Those who are clamouring for a second front may be serving the same ulterior motive of the enemy. We welcome the pact because—

**It sets to rest rumours of disagreement.** The section of the community that cries of all things Russian, "These be thy gods, O Israel," is apt to undo a great deal of the good that has been achieved through better understanding of our courageous Ally. They are not content to confine the problem of co-operation within working limits. They have been suggesting in many ways that the whole weight of the conflict has fallen on Russia and that other partners "love to have it so." A long silence of Moscow would increase the uneasiness occasioned by such unworthy suspicions. But Moscow has broken silence and we can understand the press comments which hail the pact as a great diplomatic victory. We have

always to bear in mind that the published results are not the whole results of diplomacy. After the last war a foolish agitation was started against so-called "secret diplomacy." We were to have everything open and above board. In a very disconcerting sense "what was whispered in the closet was to be proclaimed in the house-top." It was in vain that sober men assured the protesters that such a thing is impossible. All our evils were due, we were told, to the fact that the mass of mankind were kept in ignorance of the intrigues of the leaders. Everything that did not appear as a scare headline was "an intrigue." But Moscow has not and never had this strange delusion. No country knows better than Russia the importance, indeed the necessity, of keeping quiet concerning many things. And so we can readily conjecture that facts regarding the alleged slowness of Allied moves; facts regarding the actual air strength and its disposition; facts regarding the Italian campaign and its relation to the Balkans; facts regarding even the Pacific theatre of war which is officially outside Russian schemes of belligerency, were all carefully tabulated and thoroughly discussed. And Russia agreed that no separate peace would be made with the Axis powers. This is of far-reaching consequence. It means that a major problem has been solved. We can depend on the maintenance of the Eastern pressure which has already meant so much. And we value this declaration because—

**It is evidence of a combined and far-reaching plan.** The first duty of a statesman is to his own country. Premier Stalin is no exception to this rule nor did we think he would wish to be regarded as an exception. Russia has paid a heavy toll in men and wealth for her present dominant position. We must never forget that fact. The richest part of Russia's fair land has been turned for a time into a wilderness, and the richest treasure of her country's blood has been poured out in an ever-increasing stream. Naturally and properly the price of the pact must be taken into account. If Russian diplomats felt that they had been betrayed and deserted it would be impossible for them to conclude negotiations on a note of agreement. They may not

have been satisfied with the services of their Allies, as to that we have no information, but they could not regard them as negligible and therefore despicable and join in a close union to continue an unsatisfactory state of affairs. But we think we are justified in going further. The pact is important as evidence of good will and inherent capacity but also of the fact that the future contains the promise of results. We cannot imagine a long-sighted people like the Russians, with clearly defined objectives which have survived the two revolutions of recent years, agreeing to prosecute a war and to seek no separate peace unless evidence were forthcoming that justified such a declaration. It is obvious that military necessities compel silence alike on the resources and the plans of the Allied leaders, but we are confident that the council-room revealed enough to justify the terms of the agreement and to enable the signatories to gain confidence that their action would be vindicated by history, and finally endorsed by their respective peoples. Newspapers are so anxious to discuss the actual words of the pact that these subtler implications are likely to be forgotten, and it is for that reason we direct attention to them. Again we welcome the declaration, for.

**It sets out a broad declaration of Democracy.** There is a danger of turning the word democracy into a fetish like "that blessed word Mesopotamia," but the word stands for certain principles which are of lasting value. The tendency in certain quarters to limit democracy to a simple standard of texture may, and we hope will, receive a healthy check from the recognition that a country like the United States of North America can stand in with a re-constituted Russia in the advocacy of certain ideals which have helped to make men free. We believe that each party to the pact will have something to learn from all the other parties. Perhaps in an earnest effort to secure an enduring peace Russia may be drawn closer to Western Europe than she has been in times past. Certainly as we witness her resoluteness and valour we will be able to discern deeper spiritual forces even in those things which are most foreign to our ways of thinking. A wide consciousness of the world's great need and a deeper sense of the fact that man, like God, "fulfils himself in many ways," will be no small fruit from this agreement. Lastly, we welcome this pronouncement because—

**It offers a real hope for successful action in the future.** The limits of national life have been long transcended, but we have oscillated between an uneasy feeling of our own right to national expression and an equally uneasy feeling that we had obligations to our fellow man. Nations had to solve in their own way the old individual problem of the relation between self-love and benevolence. It would be too much to say that we have solved the individual problem. Still we have advanced far enough to see that enlightened opinion must place a serious check upon uncontrolled individual expression if progress is to be made. We have excogitated a code of laws by no means perfect but embodying a measure of the obligatory responsibility of man to man. We have created systems that give sanctions to these laws and offer some hope of enforcing them. The League of Nations sought to do that in the international field. But its theories of sanctions broke down. It attempted too much and, notwithstanding many outstanding achievements, failed finally in its great objective. The new pact as we read it, begins with a solid body of powers possessed of enormous material resources pledged to maintain certain standards of living. The composition of these powers is a matter for grave consideration. The great Western confederacy, the United States of America, the greatest force in Western Europe, Great Britain, the great power in Eastern Europe and Asia, the Union of Soviet Republics, the most populous and now a strongly progressive Asiatic people, China. It seems obvious that if these nations agree on a particular policy the experience of the last four years is sufficient to demonstrate that any opposition is destined to be useless. The pact wisely does not exclude those smaller peoples whose interests have been the interests of the Great Four, nor do we think that a revived France will be long outside their ranks. It would seem as if the members of the Council were facing realities and giving to the parties that had the power of effective action the major duty of insuring the peace of the world.

One great danger remains—the danger of divided counsels in the future. Are we not speaking truly when we assert that this danger will become imminent unless the Great Powers bind themselves to recognise and obey the authority of Almighty God? The Christian educationist has much to do if this promising pact is to survive the

large number of Holy Leagues and Concordat that began with great promise but were rendered abortive through the evil heart of unbelief that departs from the living God.

## THE NEW SOCIAL ORDER.

(By the Right Rev. the Lord Bishop of Rochester, Dr. C. M. Chevasse.)

In this War, as always in such times of fiery ordeal, there is born in the hearts of men a passionate longing that a better world shall arise out of the ashes of the old. The destruction, which horrifies our eyes on every hand, is only tolerable if we cry, as in Isaiah's day: "The bricks are fallen, but we will build with hewn stone. The sycamores are cut down, but we will change them into cedars." Still more, the casualty lists that break our hearts, can only be endured by resolving that these men shall not die in vain, and that if they have given their lives to save the world, you and I must give our lives to make a better world. It is, therefore, natural and good that there should be all this talk of a new order, of new worlds for old, of a new age wherein dwelleth righteousness. But our ideals were just as lofty, our hopes were just as high, our resolves for reconstruction were just as passionate during the last War. And yet, may God forgive us, most of it came to nothing. For the maroons that heralded the Armistice in 1918, sounded also the death knell of that sacrifice and fellowship which still make older men wistfully remember the cheerful comradeship of the trenches; yes, and that sacrifice and fellowship which constitutes the Eighth Army, to-day, the gayest as well as the most religious body of English citizens. "It is," therefore, as the Bishop of Southwell has put it, "rank folly to expect a brave new world to be fashioned, somehow or other, by the same fallible and selfish human minds and wills which have made such a muddle of the old." Nay more, look at the period between the two wars. Consider that quarter of century of wholesale drift from religion, of the emptying of churches and Sunday Schools, of Sabbath-breaking, of lechery and of vanishing integrity! And then ask whether we are likely, thereby, to have evolved a generation that is more competent to succeed where their fathers (who were, in the main, God-fearing men) failed so dismally in 1918? Quite clearly, it is folly to hope to make a new world without first making new people. As Lord Eustace Percy has written, "He who sets out to change individual lives may be an optimist, but he who sets out to change society without first changing the individual is a lunatic."

Most people, I believe, do understand that a well-ordered society rests upon the foundation of the Fatherhood of God, and the Brotherhood of man. It is not only Religion, it is Civilisation that is comprehended in the two words which our Lord Himself has taught us, "Our Father." But it is not sufficiently understood that the Brotherhood of Man has no foundation apart from the Fatherhood of God, and that it cannot become effective unless the Fatherhood of God is first acknowledged. Man will not regard man unless he first fears God. More and more, therefore, I am becoming convinced that the primary duty of the Church in all this planning and work for reconstruction

is, first and foremost, to restore to English consciences that chief English characteristic which explains England's greatness in the past, and has built the British Empire—namely, a sense of moral accountability to Almighty God. No social order can of itself produce the prime necessity of a people living as in God's sight, or the consciousness that God holds each one of us responsible for our behaviour. Unless first we seek God and His righteousness, social security and comfort is far more likely to result in the fat complacency of the Rich Fool of the parable, than to bring us nearer to God.

## Christian Humanism.

During the present century there has sprouted and flourished a religious weed which we might term "Christian Humanism." It has ruined a deluded generation by preaching to them the new Gospel (which is not Christ's Gospel) that man by his own unaided efforts can achieve the perfection of Christ Himself. It has pointed to Christ as the great human Example, and not as the divine Saviour from sin and the divine Empowerer over sin. The fond dream of Christian Humanism has been shattered for ever by the outbreak of the present War, which has horrified even the most sanguine by its revelation of the inherent twist in human nature towards incredible evil.

But do we realise that Christian Humanism is now reappearing under another form, preaching a social gospel? It would promise that if we change and better conditions we shall, thereby, change and better human being. Now we all realise, of course, that the outward surroundings of our lives are most important. Think how parents plan earnestly for the healthy environment of their children! Outward conditions must play their part in our spiritual welfare. But only if the spiritual dynamic is already there. For it is the spiritual that conditions the material; there is no upward movement or thrust from the material to the spiritual.

So it is that just as men's hearts are beginning to turn with wistfulness to seek after God, the Devil appears like an angel of light, deceiving the very elect, quoting Scripture, and seeking to turn the Church from her mission by the same temptations wherewith he sought to entrap Christ in the wilderness. Now, as then, the temptation is to preach—"Come to Christ for what you can get"—loaves and fishes in Galilee; social security and garden cities in London. Now, as then, the temptation is to divert spiritual aspiration to the making of a new social order, in the hope thereby of evolving Children of God. Believe me, the temptation is very real. It tortured our Lord's soul for forty days in the wilderness, and it never left Him throughout His whole ministry. And now the temptation attacks the Church with equal power, as she essays to go forth to build the Kingdom of God after the War.

## Revival Essential.

Let us be clear about the matter. The temptation of the Devil is to persuade us to apply Christianity to this world first, in the expectation that thereby our spiritual faculties and life will be quickened. As a matter of experience, once we set our affection on things on earth, we shall not lift them to things above. On the other hand, all down the Christian centuries, history has proved that the material and earthly conditions of life have most improved when men have been most imbued with an otherworldly and heavenly outlook. For example, John Wes-



ley is acknowledged as being the greatest inspirer and begetter of social reform our land has yet known. He, for example, was really responsible for the abolition of the Slave Trade, and for the Factory Acts with which Lord Shaftesbury's name is associated. Yet John Wesley hardly ever mentioned the subject. Religious Revival is the first necessity for any new social order.

### A PASSIONATE PLEA FOR SOCIAL JUSTICE.

A passionate appeal for social justice was uttered by Rt. Rev. H. F. Ragg, Bishop of Calgary, at a lively session of the General Synod at Trinity College, on Wednesday night, September 15. Church reconstruction was the topic of discussion. "Our Church has to come out flatfooted for social justice," declared Bishop Ragg.

"I will never stand by—having seen the possibilities of taxation for the sake of munitions—and not see taxation for the sake of saving children's lives. I will lead the people against any Government that will not give us social justice," the Bishop said.

"Are we going back to the hell we had before, when one million people were unemployed?" demanded Rt. Rev. P. Carrington, Bishop of Quebec. "Are we too busy with other matters to tell the people of Canada that we are behind them?"

#### Church Demands Voice.

"It has been suggested that the terms of peace be made six months after the armistice, to allow the red-hot coals to cool and the smoke to die away. Is not the Church to have a say about the spirit in which those terms should be made? May no soldiers from this war sell shoe-laces on the streets! May we care for the broken and maimed in body generously! The Church should have something to say—arm-in-arm with the Canadian legion—to give them a decent chance of life," said Rt. Rev. A. H. Sovereign, Bishop of Athabasca, during the same heated debate.

The programme of reconstruction which caused the furor was later referred by both Houses to the various Church bodies which are concerned in it.

Right Rev. Philip Carrington, Bishop of Quebec, who declared himself a New Zealander and proud of the advance that New Zealand had made in the direction of social security, began it with a warm protest against inaction by Church courts.

Bishop Carrington said: "When Mr. John Bracken comes to Quebec he calls on the Bishop. When Mackenzie King comes to Quebec he comes to see the Bishop. And I had a nice talk with M. J. Coldwell the other day. It does not matter to me who does it, but I want to see some measure of social justice given to the people of this country. Canada has one of the worst records in the matter of malnutrition of children.

"I don't think there is much hope of the bishops giving a lead in this matter," he said. "The bishops are too busy with other matters, such as the rights of dioceses, the establishment of a principal see, and so on. We haven't time for this matter of social justice."

"If you want action," he continued, "why not tell the politicians that there are 1,600,000 Anglican votes in Canada for the party which will see that people have food and clothing and a roof over their heads."—Canadian Churchman.

### PERSONAL.

Archdeacon Denham, of Harris Park, has accepted nomination as rector of St. Barnabas', Chatswood, N.S.W.

Rev. R. K. Hobden, rector of Canley Vale, N.S.W., has been appointed rector of St. Augustine's, Bulli, N.S.W.

The Ven. Archdeacon Hammond, of St. Barnabas', Sydney, has resigned his charge by reason of continued ill-health. A great congregation assembled for his farewell service on Sunday last, when Canon R. B. Robinson and the Archbishop of Sydney were present. The speakers made special reference to the great service, evangelistic and social, which had characterised the Archdeacon's 25 years' ministry at St. Barnabas'.

Rev. W. A. Walters, of Flinders, Victoria, is shortly to begin duty in the parochial district of Glenroy and Pascoe Vale in succession to Mr. Menlove, who has begun his work at St. Jude's, Carlton, Victoria.

On Sunday, October 31, Bishop Green celebrated his 86th birthday. His general health is good and he continues to lecture and preach with unabated vivacity, and a wide circle of friends remembered him on his natal day.

Rev. Stanley Cragg, who had been ailing for some time, died at Dromana, Victoria, on October 13. His early ministry was exercised in the diocese of Ballarat, where, after ordination in 1908, he served at Moy-ston, Bealiba, Heywood, Coleraine, Dunkeld. On entering this diocese he was at Meredith, Somerville, Flinders and then Pantom Hill, when he resigned last year.

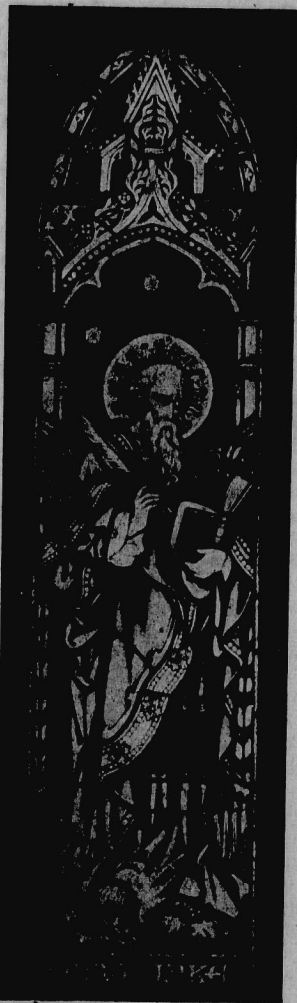
Word has just been received that Chaplain G. C. Woolf, A.I.F., has been accidentally drowned while on active service. He was curate at Surrey Hills, Melbourne, in 1931, and later Drysdale, leaving there in 1941 for chaplain work. He leaves a widow and two small children.

Mr. F. H. Archer and Mr. L. V. Biggs were installed as lay canons of the Melbourne Cathedral on Wednesday, November 3.

Rev. J. D. Samson, who has been rector of Leongatha, Victoria, since 1941, has been elected rector of Sale, and canon-in-residence of St. Paul's Cathedral, Sale, Victoria.

Among the veterans who attended the enthronement of Archbishop Halse at St. John's Cathedral recently were Canon W. P. Oakley and Rev. H. F. Wilkins. Canon Oakley, who was for many years rector of St. Luke's, Toowoomba, and Mr. Wilkins participated in the procession. Mr. C. A. Spurgin, who was a choir boy at St. John's Pro-Cathedral, 57 years ago, was also present, singing apparently as lustily as ever, and helping to take up the offertory. In his youthful days, he said, Rev. H. F. Wilkins taught him to play cricket. Also present was Mr. E. C. Crowley, who served 37 years as vergier, first at St. John's Pro-Cathedral, later at St. Luke's, and finally at the present Cathedral. Mr. Crowley, who is living in retirement at Sandgate, came up specially for the ceremony, and was greeted by many old friends.—Brisbane Telegraph.

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### SYNOD OF SYDNEY.

The Synod was commenced on Monday by the usual Synod Service, at which Chaplain F. Hulme-Moir was the special preacher. There was a large attendance of synod members. The Chaplain preached from 2 Tim. iii 5 (Moffatt's Translation). In an interesting review of his experiences as a chaplain the preacher referred to the nebulous ideas concerning God and religion that were common amongst men and emphasised the need of a definite and sincere witness to the dynamic influence of the Gospel of Christ in the transformation of life. In the problems of these war years, and the years afterwards, the Church would have to demonstrate in human living the powers of the world to come if it was to be successful in bringing men and women into the kingdom.

The Synod assembled after the service in the Chapter House and the President delivered his charge to a fairly full Synod. The Archbishop dealt at some length with Youth Work and Religious Education in the Schools. Referring to the difficulties of getting helpers His Grace said:—

"The need for Christian teachers is equally great. It is tantalising, for instance, in Africa, where the demand for education is so great and where the Government is prepared to subsidise teachers, that when education has been largely developed through the Church it is so difficult to find Christian teachers to-day in adequate numbers to carry it on effectively. Here at home we cannot make our Church Schools worthy of the name unless they are staffed by men and women of adequate Christian experience and conviction. I have already suggested that room should be found in the syllabus of our State Schools for an agreed programme of elementary religious instruction. I attach the greatest importance to the public recognition of God, and of the things of God in our national life, and believe me that no education is complete which does not introduce to the child mind the fundamental verities of the spiritual life.

But an improved syllabus of religious instruction and a greater number of people to give it, will only reach the maximum of efficiency when those who impart this instruction are themselves convinced adherents to the Christian faith. For that reason I hope that our Teachers' Training Colleges will soon be opened for the entry of trained exponents of the methods of religious teaching appointed by the various Christian denominations to guide the thoughts of their members who receive training in secular methods in these Colleges."

In reference to the Reunion question the Archbishop said:—

"I rejoice that the scheme for Reunion in South India is on the eve of completion and trust that the remaining obstacles will soon be overcome. I propose to summon our Provincial Synod next year, when this will be a subject for discussion that the mind of the Province of New South Wales can be given on the matter. We shall miss the Bishop of Riverina from our deliberations and congratulate the Province of Queensland on his election as Archbishop of Brisbane and Metropolitan. This is also an opportunity for me, in the name of the diocese, to congratulate Mrs. Cranswick, widow of Canon Cranswick, who has had, what must be almost a unique experience, a mother living to see two of her sons chosen to be bishops."

### "PRAYER FOR THE BEREAVED."

The Presiding Bishop of the U.S. Protestant Episcopal Church, special preacher at the General Synod of the Canadian Church's 50th Anniversary Services, believes that people should pray regularly and continuously for those bereaved. He suggests the following prayer for use by anyone in private devotion, or for use in Churches if the form is authorised by the Diocesan Bishop:—

"Almighty God, who didst offer Thine only Son to be made perfect through suffering, and to win our salvation by enduring the cross; sustain with Thy healing power all those whose loved ones have given their lives in the service of our country. Redeem, we pray Thee, the pain of their bereavement, that knowing their loss to be the price of our freedom, they may remember the gratitude of the nation for which they gave so costly a sacrifice. And grant, O Lord, that we may highly resolve that these dead shall not have died in vain, and that of the agony of the present hour there may arise a new and better world in which Thy will shall rule, to the honour of Thy Son our Saviour, Jesus Christ. Amen."

### THE BIBLE SOCIETY IN WARTIME

The "Times" of October 15 reports as follows on the work of the Bible Society:—

"The popular report of the British and Foreign Bible Society is now published under the title 'Mightier than the Sword' (price 6d. post free 8d.). It shows that in spite of war conditions the work of translation is still proceeding. The seven new versions added last year bring the total on the Society's list to 758. Large circulations were obtained in India, South America, Australia, and Africa, while even in Occupied China 1,200,000 copies were sold.

"Reports from Europe are scanty, but it is known that in Czechoslovakia 64,000 volumes were circulated, and in Hungary 100,000.

"Financial support has been very encouraging. The year saw a rise of £11,000 sterling in income from the Home Auxiliaries, while the British Commonwealth has never sent larger gifts.

"Active preparations are being made to reorganise the work of the Bible Society on the Continent and in the Far East as soon as possible after the war is over."—Protestant Newsletter.

### TANGANYIKA APPEAL.

The following amounts have been received—Mr. S. Lee-Archer, £1; The Young Anglican Association, Tumut, 10/6. Total to date, £7/0/6.

### NORFOLK ISLAND NEWS.

A direct-giving appeal, made a short time ago, concluded successfully on Sunday, October 10, when the offerings were presented at a special thanksgiving service, conducted by the Chaplain, the Rev. H. Sloman, and the Rev. Canon Rook, at All Saints', Kingston.

Canon Rook preached a very forceful sermon, in which he complimented the chaplain and people upon their decision to raise money in what the described as the Biblical way.

The amount raised, £103/11/7, is all the more remarkable when it is taken into consideration that there are not more than 500 Church of England people living on the island at the present time, and no outside help was sought.

### CORRESPONDENCE.

C.E.T.S.

(To the Editor, "Church Record.")

Dear Sir,

May I draw the attention of your readers to the advertisement appearing in this issue of the A.C.R. relative to the first general meeting of the Church of England Temperance Society of this diocese. This will take place in the Chapter House at 7.45 p.m. on November 24.

The Society, which is under the distinguished patronage of the Most Rev. the Archbishop, the president of which is one of the clearest thinkers of our time, Rev. Canon T. C. Hammond, makes no apology for its forthright approach in the encouragement of self-control in the community, and the discouragement of evils, especially gambling and liquor. We are convinced it is futile to expect any permanent advance to the cause of righteousness, by way of compromise with either or both of these twin evils. The only effective and Christian way of dealing with evil is to endeavour to abolish it.

On behalf of the managing committee of C.E.T.S., I appeal to those in our Church who sympathise with these aims to attend this meeting, and enroll as members. Thus they will assist in making the society an effective fighting unit in the combat with the slimy monsters of gambling and liquor.

Your sincerely,

R. W. HEMMING,  
Hon. Secretary and Treasurer.

"My dear," said Mr. Jones, "the Church Missionary Society is a go-ahead organisation. I have just been to the new C.M.S. House at 93 Bathurst Street."

"Just whereabouts is it?" asked Mrs. Jones.

"Next door to the Bible House, opposite the Cathedral, and, my dear, you needn't worry about that lift any longer! The Book Room is on the ground floor, and is absolutely splendid! And the Luncheon Room serves very tasty meals."



## BOOKS.

**Anthology of Verse.** The writers of these verses are all members of "The Australian Christian World" Fellowship of Women Writers, founded on Armistice Day, 1941. The authors represent different states but are united in one desire to do what they can to prepare for post-war conditions—that the effort will be fruitful in lifting thoughts and aspirations to a high level all readers will most surely agree.

Our copy from Robert Dey, Son and Co., Printers, Bathurst St., Sydney. Price 2/9.

**Societas**, the magazine of Moore Theological College, Sydney. Price 1/6.

This is apparently an annual publication by reason of war emergency. It is unusual in its contents so far as college magazines are concerned, the articles being all on serious subjects and the whole "being compiled," in the words of the Editorial, "with the earnest prayer that it may serve to acquaint many with the nature and work of Moore College, and, above all, that its words may, by God's grace, be used to lead many into a richer and fuller knowledge of the service of our Lord and Saviour Jesus Christ, Whose service is perfect freedom."

The contributors to this interesting publication are mainly present alumni of the college. There is a challenging article on "Australia and the Refugee," by Bishop Pilcher, and an opening paper entitled "Fragmentary Reflections" by the Principal. We do not quite understand the title, as the article seems to us to have a very emphasised unity of purpose. The theme is a striking acknowledgment on the part of an Anglo-Catholic writer of repute of the worth of Luther's work and witness and the statement that "the Reformation was far more than a protest against abuses. It was an endeavour to deliver the Christendom of the West from the domination of a system which had entangled the gospel of salvation in a rationalised theology and a moralistic ethic."

The pamphlet is worthy of a wider circulation than the usual college magazine.

**Evolution in Reverse**, by Jas. B. Nicholson, is a small booklet with illustrations from the "Illustrated London News." Price 6d. Published by S. John Bacon (Morgan & Scott), Melbourne.

This is a trenchant criticism of the evolutionary theory in so far as it discharges man of his responsibility and God of His creatorship.

## FOXHOLES AND ATHEISTS.

The Editor of "Grit" quotes the following from Lieut.-Col. Warren Clear's story of the capture of the Philippines:

"In this fighting, many a soldier came to realise that self-confidence alone was not enough to sustain the human spirit. I remember jumping into a hole during a particularly heavy bombing attack. A sergeant crouched lower to make room for me. Then all hell broke loose, and I wasn't surprised to find myself praying out loud. I heard the sergeant praying, too. When the attack was over I said, 'Sergeant, I noticed you were praying.' 'Yes, sir,' he answered, without batting an eye, 'there are no atheists in foxholes.'"

## CHURCHMAN'S REMINDER.

"No pain, No Palm; No thorne, No Throne; No Gall, No Glory; No Cross, No Crown."—Penn.

"God forbid that I should glory save in the cross of our Lord Jesus Christ."—Paul, November.

11.11.11—"Lest we forget."

14—21st Sunday after Trinity. Pardon and Peace provide the central thought of this day. How the New Order of Peace would be assured were the Nations to be taught to repent and so gain pardon. Then and then only can this world be a safe place for the New Order.

21—22nd Sunday after Trinity. Continual godliness is the text. It is not easy to keep going. So many give up trying. Were the effort to be made continual the result would unfailingly be continual godliness. It is no good being an occasional believer or an occasional "patron" of religion, either by going to church or by giving in spasms.

## Australian Church News.

## NEW SOUTH WALES.

## Diocese of Sydney.

## FOUNDATION STONE OF NEW WING AT MOORE THEOLOGICAL COLLEGE.

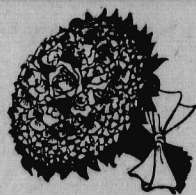
A goodly company assembled at Moore College on Friday, October 29, at 2.30 p.m., for the ceremony of laying the foundation stone of the new wing of Moore College.

His Excellency the Governor, accompanied by His Grace the Archbishop attended. After laying the foundation stone, His Excellency said:—

"I am very glad to have the opportunity of visiting Moore Theological College and of assisting at a function which indicates growth and an optimistic attitude towards the future. I hope this extension means that candidates for the ministry are on the increase. The need is great. I am rather diffident about addressing such a distinguished ecclesiastical gathering in such an atmosphere of theological learning. I remember that the Catechism tells me 'To submit myself to all my spiritual pastors and masters.' I must therefore guard against the presumption of lecturing them, though one might be tempted to claim a right of retaliation after all the sermons one has listened to so patiently. As for theology, you may remember the opening scene of Goethe's 'Faust' when Faust is discovered restlessly seated at his desk in a high-vaulted Gothic room and mutters to himself: 'I have been at great pains to make a thorough study of philosophy, jurisprudence, and medicine, and, to my regret, theology, too. And now I stand here, poor fool, just as wise as I was beforehand.'"

"Feeling thus ill equipped to offer any observations of my own on the purposes for which this building is to be used, I looked about for help. The latest issue of 'The Church Standard' having just arrived I opened it, and, behold, a quotation from Dr. Charles Haddon Spurgeon which I cannot resist repeating even at the risk of never being asked to come here again:

"We ought to have room for enthusiasts even if they violate every rule of grammar."



## I Have It Yet

A charming, old-world posy. She fashioned it out of gay blossoms from that first garden we made. It is faded, alas! but full of tender memories of those happy years we spent together. She loved that garden. In fancy I can see her there now, surrounded by those colourful flowers...

I am grateful to Australia's premier funeral directors, whose beautiful and dignified ministrations were all I could have wished for her, and an abiding comfort in that dark hour of parting.

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"I then looked for something wherewith to correct any bad impression I might be making. It's just bad luck that what I wanted came from the mouth of someone as unorthodox as Edward Irving, but he was a great preacher, and it may not be altogether inappropriate to remind the members of a theological college that it's worth sorting over from time to time the stones that the builders rejected.

"The spirit of our procedure in Christian training should be enlightened and liberal, and the character of our preaching strong and manly as well as sound. Minds constantly accustomed to behold, and constantly rained to practise whatever is noble and good must rise into influence over the better part of men: so that there will attend upon the goings of the servant of God a light which shineth more and more into the perfect day. There will grow within his soul a union of faculties through the tuition of the law of God—impetuous passions being tamed, irregular affections being guided in their proper courses, the understanding being fed from the fountain of truth, hope looking to revelations that shall never be removed, and will being subordinate to the good pleasure of God. Thus may we become fitted to plead the oracles of God in all the strength and loveliness of our case, asking verdict, not as an advocate only, but also, chiefly, as demonstrators of its truth."

"Physical vigour, elasticity of mind, steadfastness of purpose, integrity of personality, these are, I feel sure, already cornerstones of the teaching at this college. May they also be incorporated in this new building."

In returning thanks, His Grace the Archbishop invited those present to lay contributions on the foundation stone to defray the cost of the new wing. Over £350 was received in gifts and promises.

## CHRISTIAN SOCIAL ORDER.

Sunday, November 21, is to be observed as Christian Social Order Sunday.

The object of the day is to draw attention to those responsibilities resting upon our Church-people to work for a Social Order more in keeping with our Christian Faith. It has been said that human life has worth as it is expended in the interest of others. This is central to our Christian way of life and should be the foundation of our attitude to the Social Order; it is for us to show the way to the world.

## YOUTH CONVENTION.

On Saturday, November 20, there is to be held by the League of Youth, a District Convention at St. James' Church, Croydon, from 2.30 p.m. to 9.45 p.m. The subject is "The Epistle to the Romans," and the special speakers are to be Revs. Basil Williams, B.A., Canon T. C. Hammond, M.A., D. J. Knox and Archdeacon Denham.

## AN INTERESTING JUBILEE.

An evening to do honour to Miss E. Johnson was held in the parish Hall of St. Matthew's, Bondi, N.S.W., on September 27. The guest has been a member of the choir was 50 years, and many tributes were paid to her service in the church. Speakers were Rev. R. A. Pollard, rector, Ven. Archdeacon S. M. Johnstone, Rev. Canon F. W. Tugwell and Mrs. Tugwell, and other ministers and church officers. Miss Johnston, when replying, handed a thank-offering to the rector as a gift to the parish. She was presented with vases and flowers.

## SUCCESSFUL FETES.

Castle Hill parish has been the scene of three most successful fetes during the past few weeks. Record takings were announced and much happy fellowship enjoyed. At Baulkham Hills £65 was the result of an afternoon's sale. At Dural £75 was recorded, and Castle Hill exceeded all expectations in netting some £195. And all this was accomplished without any recourse to doubtful or wrong methods of money-raising. Our congratulations to all concerned.

## LADIES' HOME MISSION UNION.

In the Chapter House on November 2 was a delightful musical afternoon arranged by Mrs. Arthur Scrivener and Mrs. T. M. Philson. It was the "special effort" of the members of the executive committee of the L.H.M.U. for this year. Artists included Madame Evelyn Greig, Madame McMahon Tennant, Mrs. Eva Hungerford, Mrs. Harold Bott and Miss Mary Neil. The president, Mrs. H. W. K. Mowll, welcomed Lady Parker and the many appreciative guests. Finally, tea and biscuits came as a pleasant surprise. The afternoon proved a great success financially as well as giving pleasure to many.

A women's luncheon, with a travel talk by Mrs. F. M. Young, about her escape from Borneo, and musical items, will be held on Tuesday, November 16, at 12.30 p.m., in the Parish Hall of All Saints', Petersham. Miss D. P. Brown, the L.H.M.U. secretary at All Saints', will be glad to welcome visitors from other parishes to share with them in their "feast of good things." The proceeds will go towards the support of Deaconesses in the industrial areas of Sydney.

## Diocese of Goulburn.

## QUARTERLY MEETINGS.

The council of the diocese sat all day on October 26, the Bishop presiding throughout. The Bishop and Mrs. Burgmann entertained the members to lunch.

Considerable attention was given to the mounting overdrafts on the Superannuation and Clergy Widows' Funds, and steps taken to rectify the position. All diocesan funds and activities were reviewed in detail and estimates for 1944 considered. Grants for 1944 were considered.

All matters in connection with the removal of the Bishop to Canberra were remitted to Synod, which is to be held in May next.

Consideration was given to the question of religious education in State Schools. Certain legislation for Synod was planned. The Wagga Lands Ordinance of 1942 and 1943, providing for a stipend for a Bishop-Coadjutor, were repealed.

## VICTORIA.

## Diocese of Melbourne.

## SYNOD.

The Archbishop, in his charge, referred at some length to the question of Reunion, and the South India Scheme. In his closing section, Problems of Peace came under review and the Archbishop said:—

"I have believed for a long time that we are missing opportunities in our Church organisation by failing to carry out the valuable training which study circles can give. In many parishes there are leaders who can take up this work and give direction to other men and women who ought to know the great Vision which is touching the minds of many people in a remarkable way. It is possible to do something through the great opportunity which the pulpit still gives, but until we have become a reading, thinking, studying people we shall not know the depth and the breadth, the length and the height of the great optimism and assurance which men believe is made possible through the Faith and Power given by Jesus Christ.

"The Church of Scotland set up four sub-commissions to consider these four great subjects: 1. Church Life and Organisation. 2. Education. 3. Marriage and the Family. 4. Social and Industrial Life. They took their stand on the conviction that 'God is speaking to mankind in the solemnising and chastening events and experiences of our time.' That is a note that we cannot stress too much. God speaks, has spoken repeatedly, is speaking in every age, and will speak to men as long as life lasts. If the Church accepts that belief it ought to be a listening company, ready to hear, slow to speak, willing to learn. Let us remember, all of us, that saying of St. Peter, 'Judgment must begin at the House of God.'

"It was my good fortune to be given a large measure of the spirit of optimism which the hard pressure of adversity was not able to destroy. To-day I grow more certain that if we abide faithfully God has given into our hands one of the greatest opportunities the Church has ever known.

"What kind of a world are the apostles of the New Order claiming for the future? Are they not pre-supposing an ordered world capable of being developed on lines of Justice, Mercy, Truth and Goodness? Whence came these great hopes? Are they the fruit of reason or is there behind them a Reasoner and a Revealer? Are they a beautiful flowering of humanism or is the Prophet standing quietly aside while his words are remembered but their origin obscured? Has the Son of God spoken or are His words but a dream? Are these hopes earth-born or are they the realities of things made perfect in heaven itself?

"I believe we can set forward a movement in our time which is of Divine operation. Whether men will rise to the level of their opportunity will depend on their willingness to suffer the restrictions and pay the price which all great changes demand. Let us make no mistake, the cost of its creation will not be paid by one generation. It will require great patience, great wisdom and great self-surrender. Within the nations co-operation must temper competition. Beyond the nations men will be called upon to give and not always receive. The conquerors will be sorely tempted to selfishness and isolation, and to that nationalism which is arrogant and belligerent."

## THE CHURCH AND RURAL PROBLEMS.

The Anglican Provincial Committee in Victoria investigating rural problems discussed "Credit Unions," Mr. B. A. Santamaria, of the National Catholic Rural Movement introduced the subject. Four points of advantage were emphasised.

1. Local Credit Unions formed on co-operative principles, encouraged Christian Charity.

2. Short term loans are made available based upon the character of the applicant rather than upon security offered.

3. Low interest rate is charged for loans.

4. Loans are made available for a wider range of needs than Trading Banks satisfy.

War Agriculture Committees set up by the Federal Government were commenced. These committees gave agriculturists opportunity for co-operating with the Government in planning production, and advising in the supply of labour and other requirements for local primary industries. All Churchmen were urged to give all possible assistance to their local committees.

## Diocese of Bendigo.

## SYNOD DOINGS.

The Bill to amend the Missionary Act

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caused, in part, some discussion. The clauses dealing with the constitution of the committee, making the Dean and Archdeacon ex officio members passed without opposition, but the part dealing with the raising of an extra £200 per annum for A.B.M. for the next three years caused some debate, upsetting, as it does, the old Act which provides for a 50/50 distribution between A.B.M. and C.M.S. However, the great majority felt that the needs of A.B.M. were paramount, and also that it might well be possible to raise an extra £200, not only for A.B.M. but for C.M.S. also.

The most important resolution passed was that proposed by the Dean dealing with the creating of a Bishop's Ordination Fund, as follows:—

(a) That this Synod inaugurates a fund to be known as the Bishop's Ordination Candidates' Training Fund, to assist candidates for Holy Orders to receive further education at Ridley College or Trinity College or in such other ways as the Bishop may determine.

(b) That a retiring collection be taken in all churches throughout the diocese on Trinity Sunday in each year or the Sunday nearest thereto where for any reason a service is not held on Trinity Sunday.

(c) In view of the shortage of candidates for Holy Orders the clergy of the diocese be urged to bring the question of a religious vocation before their people at least once in every year.—Church News.

## QUEENSLAND.

### Diocese of Brisbane. ENTHRONEMENT.

The new Archbishop of Brisbane, Dr. Halse, was enthroned on November 2 in the Cathedral. The sermon was preached by the Bishop of North Queensland. It was a service of pageant, varied and variegated were the episcopal and clerical robes. A rite was enacted that it would be incorrect to term the administration of the Holy Communion as from the large congregation who were spectators only three women "communicated."

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

The following amounts for the Special Appeal of the "Church Record" have been received with grateful thanks:—Brought forward, £173/11/-; Miss V. Cole, 10/-; Rev. R. M. Hudson, 10/6; Anonymous, 10/-; Miss I. Barwick, 8/-; Miss D. Hodges, 10/-; Mr. T. Blackburn, 10/-; Rev. L. A. Pearce, 10/6; Mr. M. P. Brownrigg, 10/-; Rev. F. A. S. Boyden, £1/1/-; Rev. F. S. Rogers, 10/-; Rev. A. F. Pain, £1/1/-; Mr. H. A. Shaw, 13/-; Mr. A. F. Pain, 5/-; Miss Scruton, 10/-; Mr. A. T. Shaw, 10/-; Gnr. G. and Mrs. Gelding (per Mrs. Bragg), £1/1/-; Total to November 4, £183/11/-. Per Rev. T. Knox, £172; per Mrs. Bragg, £11/1/-.

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## REFORMATION CELEBRATION.

### SYDNEY.

The Annual Celebration of the Reformation was held in the Chapter House, Sydney, on Tuesday, November 2. It was preceded by a social tea organised in the interests of the Anglican "Church Record," at which a number of well-known evangelical friends were present. The chairman was Mr. Chief Justice H. Thackwell Lewis, of Borneo. He was introduced to the meeting by Canon Hammond.

After the opening exercises the chairman spoke of the pleasure it gave him to be present and his appreciation of the privilege of presiding at the meeting. He gave a very clear testimony to his belief in the veracity of the Bible from cover to cover.

Archdeacon Denham spoke at length on the subject of "An Old Reformation," and gave a graphic account of some of the heroes of that great event in our national history.

The Rev. A. W. Morton, C.F., gave a stirring speech on the subject of "A New Order or a Good Order." He referred in detail to the scandal of our social vices, especially the Liquor Traffic. He challenged Evangelicals to be realistic in their approach to those social problems.

During the interim between the tea and the meeting the Rev. R. S. R. Meyer gave a very instructive address, illustrated by lantern views, on "The Enemies of the Reformation." He created a fair amount of genuine concern in the hearts of his hearers as he showed pictures of the varied and variegated vestments which were being foisted into the services of our beloved Church. Evidently it was necessary for Evangelicals to be active in their opposition to a determined effort, more determined than ever, to undo the work of the Reformation.

The meeting was well attended, the Chapter House, with its galleries, being nearly full.

## SPECIAL PSALMS AND LESSONS.

### November 14, 21st Sunday after Trinity.

M.: Ezek. xiv; Luke xiv 1-24 or 1 Pet. iv 7-v 11; Psalms 116, 117.

E.: Ezek. xviii 1-4, 19 to end or xxxiii 1-20; John xvi or 1 John iv; Psalms 128, 129, 130, 131.

### November 21, 22nd Sunday after Trinity, Sunday next before Advent.

M.: Eccles. xi and xii; John xix 13 or Heb. xi 1-16; Psalms 145, 146.

E.: Hag. ii 1-9 or Mal. iii and iv; John xx or Heb. xi 17-xii 2; Psalms 147, 148, 149, 150.

### November 28, 1st Sunday in Advent.

M.: Isa. i 1-20; John iii 1-21 or 1 Thes. iv 13-v 11; Psalms 1, 7.

E.: Isa. ii or i 18; Matt. xxiv 1-28 or Revel. xiv 13-xv 4; Psalms 46, 48.

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## CHURCH OF ENGLAND TEMPERANCE SOCIETY.

(Diocese of Sydney)

### GENERAL MEETING.

CHAPTER HOUSE, 7.45 p.m.

WEDNESDAY, NOVEMBER 24

Chairman:

THE MOST REV. THE ARCHBISHOP  
(Patron of the Society)

Speaker:

THE REV. CANON T. C. HAMMOND  
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