

The principal speaker was Dr. J. W. Pell, F.R.C.S., L.R.C.P., who, until he left China last year, had been a medical missionary in that country for 50 years. The doctor emphasised the opportunities afforded through the missionary medical services for converting the Chinese to Christianity, and said that he gave a copy of the Gospels to every patient he treated. General Chiang Kai-shek and his wife, and indeed the whole of China, he said, did not pray for the destruction of the Japanese, but that they should have a change of heart. They seemed to be to

I pass another milestone on the road of my life among you. If we are faithful in making it possible for God to use us for His Glory we shall build up our life of prayer both for our own sake and for the sake of others. The world needs Him and He need us.

A GOOD STORY.

At the dinner given to the Premier of Queensland by Sydney churchmen, Mr. J. A. Cooper, the Premier, told a good story about Mr. Robert Atkins

Confirmation
Service

THE PAPER FOR CHURCH OF ENGLAND PEOPLE
THE AUSTRALIAN
Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

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DECEMBER 3, 1942.

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The "Fuzzy-Wuzzy" Angels

(Written by a Digger of the 2/16th Battalion A.I.F.)

Many a mother in Australia, when the busy day is done,
Sends a prayer to the Almighty for the keeping of her son,
Asking that an angel guide him, and to bring him safely back.
Now we see our prayers are answered on the Owen Stanley track.

For they haven't any Halos. Only holes slashed in their ears,
And their faces worked with tattoos, and scratch pins in their hair;
Bringing back the badly wounded, just as steady as a hearse,
Using leaves to keep the rain off and as careful as a Nurse.

Slow and careful in bad places, on that awful mountain track,
And the look upon their faces makes you think that Christ was black.
Not a move to hurt the wounded, and they treat him like a saint—
It's a picture worth recording, that an artist's yet to paint.

Many a lad will see his Mother and Husbands see their Wives,
Just because the Fuzzy Wuzzies carried them to save their lives,
From Mortar or Machine Gun fire, or a chance surprise attack,
To safety and the care of doctors at the bottom of the track.

May the Mothers of Australia, when they offer up a prayer,
Mention those Impromptu Angels with the Fuzzy Wuzzy hair.

An interesting confirmation of the above poem is found in the following extract from the "S.M.H." of November 30, in connection with the cowardly attack by the Japanese on our hospital units in Papua.

"Some tents were blown to pieces by Japanese bombs. All were riddled with machine-gun bullets as the Zeros made repeated attacks with cannon and machine-guns blazing. One grass hut containing medical equipment was destroyed with everything in it.

"While the attack was in progress, native bearers continued to come back from the front carrying wounded men. With superb coolness and courage, the natives took helpless Australians and Americans to places of comparative safety and gently set them down before seeking cover themselves."

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"You see, we can run a 60-bed Hospital in Tanganyika for £320 a year."

"Oh!" said Mr. Jones. "What would it cost here?"

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NOTES & COMMENTS.

We were glad to notice that
the Archbishop of Melbourne, in
what was his first
Synod Charge, en-
tered a strong protest
against the paganis-
ing of Sunday. Dr. Booth said:

"The constant attempts to make
Sunday a pagan holiday and to use it
for countless purposes, good in them-
selves, but at the proper time, is a
curious comment on a nation which
is ever being reminded that it is fight-
ing the cause of Christianity. Chris-
tianity has set the First Day apart, for
worship and recreation. We may dif-
fer about the interpretation of the
second word, but there can be no
doubt, except for the gravest emer-
gency, that the interest of the people
is best served by a common rest day,
and that organised sport and amuse-
ments strike a blow at an aspect of
life which most Churches cherish."

In Sydney last week the Synod
of the diocese discussed the fol-
lowing motion:—

"That this Synod condemns the use
of Sunday for the organization of func-
tions of any kind for War purposes
and strongly deprecates the introduc-
tion of picture shows, dances and other
amusements for the entertainment of
soldiers on leave, as they tend to un-
dermine the moral and spiritual tone
of the community, and registers its
emphatic protest against such desecra-
tion of the Lord's Day which has al-
ways been dedicated to the service of
God and for the benefit of man as a
day of rest and worship, and respect-
fully requests the Most Reverend the
Archbishop to convey this resolution
to the Right Honourable the Prime
Minister of Australia."

Although this motion was amended
in certain particulars, the principle of
it was sustained.

No doubt some of our press
organs who have small sympathy
with moral ideals will be asking
the question of the enemies of
God many years ago, "What do
these feeble Christians?" or more
likely they will call us "Wow-
sers." But the leaders of our
country may well pause and con-
sider what is but a patent fact,
that the people who are making
this stern protest against the pro-
fanation of the Lord's Day are in
the main the upholders of the
best traditions of our race. The
importance of the work of the
Christian Church should be clear
enough to men of thought and
wisdom.

All religiously minded people
will rejoice in the issue of a new
Australian Army or-
der, calling the atten-
tion of commanding
officers to the import-
ance of religion for
the soldiers. It reads as follows:

"1. Whenever practicable, command-
ing officers will arrange for their men
to be provided with opportunities to
attend church services.

"2. There is in the forces a large
percentage of young men whose lives
would normally be in process of being
moulded under the influence of their
homes and religious institutions. With
the loss of the former and the continual
challenge to preconceived ideas which
is being made by the new factors asso-
ciated with army life, it is doubly im-
portant that suitable opportunity
should be provided for the practice of
religion.

"3. The personal qualities which de-
mand a high standard of conduct at
all times and which inspire courage
and self-sacrifice in a crisis are by
nature spiritual, not physical, and
these are essential to our nation dur-
ing the war and in the difficult years
which must follow. To undermine
these qualities by an excessive zeal for
technical proficiency is as unsound as
the reverse procedure. Hence, attend-
ance at religious service should not be
regarded as something interfering with
training for war, but as a desirable
adjunct thereto.

"4. The qualities referred to above
are not confined to any particular
religious body, and the Australian
Constitution grants freedom of worship
to all. This freedom is preserved in
the forces."

We may well thank God for
this official acknowledgment of
the power of Christ's religion as
shown in producing a spiritual
stamina to cope with crises. It
is a tacit appreciation of the

work of many of our Chaplains
who are finding great joy in their
ministry to the men of the Forces.

We welcome the new Bishop
of Gippsland's emphasis on Fel-
lowship as "The
Task" of the Church
of to-day. It was the
"oneness" of be-
lievers which was to
move the world to belief in Christ.
Consequently there must be the
clear witness of fellowship if the
Church is to accomplish the
task set her. In view of that task
Dr. Blackwood said, in his first
Synod Charge:

OUR TASK.

"I feel our first duty is spiritual.
There is no substitute for personal re-
ligion. Each one of us needs that daily
renewing of the Holy Ghost that comes
through meditation, prayer and devo-
tion. We cannot expect to help for-
ward God's work very much unless we
are spiritually alive and alight. We
must each find time for God and daily
endeavour to draw nearer to Him. And
yet our religion is not Christian if it is
only personal and individual. We must
share our spiritual life with others. We
have our duties and privileges as
Church members. So we must worship
together, drawing nearer to God and
each other in the great corporate act
of fellowship at the Lord's Table. That
great spiritual revival we long for in
our land waits, I believe on the re-
vival of real corporate worship in our
Churches. But we must not stop at
worship. The life of the Church is
bound up in Fellowship. Fellowship
with God, yes; but also, fellowship
with one another. I am convinced
we need more of that friendly spirit,
that loving comradeship and care for
each other, that breaking down of all
barriers of class or culture or position,
so that we may show the world in very
deed, 'How these Christians love one
another.'"

The Primate in his address to
the Perth Synod made reference
to the influence of the
War upon the moral life
of the community. His
Ideals. Grace said:—

"The war has had disas-
trous results upon our moral ideals.
The first duty of the Christian Com-
munity is a return to the elementary
virtues of truth and honesty and
straight dealing in trade as well as
in private life. The most disastrous
effect of the philosophy of Mein
Kampf has been the encouragement of
a belief that a man's word or promise
is of no value. I should like to see
in every school printed and posted up
for all to learn the "Duty towards
God" and the "Duty towards my
neighbour from the Catechism, for it

is a disastrous weakness in any community when sharp-dealing is treated as clever or as a joke and when dishonesty and crookedness are no longer a bar to high place in affairs of State. And before all else, it is the duty of the individual Christian, according to his capacity, to refuse to accept without question conventional standards, and to search his mind to discover how he stands in his relation to the supreme and first Commandment to love the Lord his God with all his mind as well as with all his heart and soul."

It is the failure of professing Christians to give God this whole-hearted consecration of life that has rendered the Church's witness so ineffective. We have read somewhere that "the Devil's biggest desire is not to break up the Churches, but to have a hand in running them." We fear that the devil has had a certain measure of success in his endeavour and that the light which the Christian Church is called to let shine has become dulled by reason of compromise with worldly standards.

TOWARDS RE-UNION.

There are good prospects that 1943 will see agreement reached on the proposal to unite the Episcopal and Presbyterian Churches in the U.S.A. Already the joint committee of the two Churches have reached "complete accord" in the basic principles of union. Both Churches will preserve their individual traditions: there will be diversity of organization and form of worship. The agreement sets forth the Bible as the rule of faith and life and provides for the use of the Apostles' and the Nicene Creeds. The Confession of Faith and the Prayer-Book are held to contain the system of doctrine taught in the Bible. Baptism must be by water and in the name of the Trinity. Holy Communion will be celebrated with specified minimum requirements. Bread and wine must be used; the Lord's death and passion must be commemorated in the recital of His words and acts in the institution of the Sacrament. There must be a prayer of thanksgiving and consecration, a presentation of the elements to God and a self-offering of the communicants to Him. Provision is made for an invocation of the Holy Spirit.

The Lord's Prayer and the Apostles' or Nicene Creed are to be used as a symbol of the faith and unity of the Church. Confirmation by bishop or duly authorised presbyters is authorised. In the councils of the Church presbyters and laity are to have equal voice with the episcopate. Ordination of clergy is to be by bishops and presbyters. Consecration to the episcopate is to be by at least three bishops and the presbytery of jurisdiction. If and when the union becomes effective there is bound to be an immediate effect in other Churches, particularly on the American Continent.—From the English Record.

DR. JOAD'S RETURN TO FAITH.

"Dr. Joad's account of his return to belief in God after thirty years of agnosticism is of special interest if only for its unlikeness to most other stories of spiritual pilgrimage. It is not common, though not unknown, for a man to be 'driven to believe in the existence of a benevolent and participating God precisely because of the fact of evil.' Normally the impelling force is the sense of personal unworthiness or of the abundant love of God for man as revealed in Jesus Christ. The greatest contrast between Dr. Joad and others who have found their way out of unbelief lies in the, almost, regret on the part of Dr. Joad that he has had to make the pilgrimage: 'I have the sense of resuming with the greatest alarm and dismay a burden which in the first flush of my agnostical freedom I so gladly laid aside.' That seems to suggest, and every Christian will hope that such may be the case, that Dr. Joad's pilgrimage is not yet ended. He himself notes that 'though the arguments of the head cannot be answered, they may be outflanked by those of the heart.' That is a good starting point for a further adventure of faith."—English Record.

The Rev. R. G. Nichols terminated his ministry at St. Mark's, Fitzroy, Victoria, on Sunday, November 22, when large congregations attended.

THE CHURCH IN WEST CHINA.

WHAT CAN WE LEARN FROM IT?

Now that the vast western province of Szechwan is the seat of government and the centre of the nation's life, a survey of the growth of the Church in that area is of special interest. This has been made by some American missionaries, and while it concerns West China specifically, it suggests fruitful lines of inquiry for the Church in our own country and elsewhere.

The China Inland Mission, the Church of China in China, and the Methodists are responsible for a large proportion of the missionary activity. The C.M.S. work which began nearly fifty years ago is on a far smaller scale, as is that of the Society of Friends. In the early days although the number of missionaries was comparatively small their work was spread widely over the province, but in the last twenty years the policy has been one of greater concentration and the actual number of centres occupied is considerably less. This is partly due to a reduction in the number of foreign missionaries, but also to an endeavour to reach the populous market towns near the central stations.

Why People Become Christians.

"Of 349 ordinary church workers in Szechwan it was found that 33.2 per cent. had come to believe in Christ through personal evangelism; 18.9 per cent. because they had grown up in a Christian home; 15 per cent. because of having studied in a Christian school. Other reasons for joining the Church, such as Sunday School attendance, itinerant evangelism, treatment in Christian hospitals, Christian literature, etc., only formed a small percentage.

"One-third of the church members won to Christ through personal evangelism! This type of work may and should of course take effect through every form of Christian organisation and activity. Probably it does . . . Too often we have been mere cogs in the machinery of organisation when we ought to have made warm desire to introduce the living Church in individuals, we have too frequently slipped back into an easy-going contentment that accepts 'Christian influence' as sufficient. The greatest need of the Churches to-day is a re-baptism of God's Spirit that will send us out to do the personal work which Christ Himself did. More attention will then be given to this type of work in the training of theological students; Christian doctors and nurses will be inspired to do more personal work in the wards, and teachers to do it in schools; and the ordinary church member will be mobilised to make a more definite contribution along this line."

The survey gives few particulars of the spread of the Roman Church in Szechwan, but it is known that one of the main causes of its growth is its

emphasis upon the home. Mr. Maxwell goes on to say: "In our churches we shall need to give much more time to the making of Christian homes more Christian, and to the using of individual Christians in a non-Christian home to win other members of the family for Christ. On the part of church workers there will need to be much more district visitation than there is at present, and increased attention will have to be given to the training of church members in family worship and witness."

The proportion of Chinese to foreign workers, ordained and lay, varies greatly in the different Churches and Missions. Among the Methodists the number of foreign missionaries is less than that of Chinese clergy and only a quarter of the total number of Chinese workers. The China Inland Mission method is different, and the number of missionaries far exceeds that of enrolled Chinese workers. In the diocese of Western Szechwan, the sphere of C.M.S. service, numbers are about equal, and all the main business of the Church, including the location of missionaries, is in the hands of the Synod, with Bishop Song as chairman and the majority of members Chinese.

Looking Ahead.

"It is difficult at this stage to predict what is likely to happen to the work of the Church in West China in the future. Many missionaries from

occupied China are only temporarily helping the Church up here, and the number of recruits from the older Churches is likely to be curtailed. In view of the tacit but urgent appeal of this survey therefore for a re-allocation of missionaries to meet the needs of the Church as a whole, it would seem to be imperative for the Sheng Kung Hui at least, and perhaps for other Churches too, to prepare even now to make some necessary adjustments. It may be necessary, for instance, for one or two missionaries to have a wider sphere of influence than the 'parish,' and to allow them to help Chinese workers in other parishes where there are no foreigners, or where their ministry would be appreciated. Such a method has been used in the past to good effect when there was a shortage of missionaries, and it may well be that the time has come for us to use this method once again now. What is more important for us to do, however, is to take our Lord's command seriously and to pray that God will call out Chinese workers to lead the kind of Church which we see envisaged in this survey. We need many more Spirit-filled educated clergy to take charge of the parishes. And working with them there is greater need than ever for men and women evangelists who will reach out into the innumerable markets around the central station, and build up churches

there which can be more closely supervised by the latter.

"These are days of golden opportunity. God is relevant to the present situation. We have yet to draw upon the resources of God that are available for His Church through His Son Jesus Christ, and the Holy Spirit Whom He has sent us."—From "The Outlook."

Quiet Moments

ALL-ROUND PROVISION FOR OLD-AGE.

(By Senex.)

When, for the first time perhaps, we become conscious that we have almost reached the allotted span of life, we are constrained to give some thought to the philosophy of life, to ask ourselves, "What am I? Whence came I? Whither go I?" Old-age, then, with its limitations and weaknesses, becomes to us a matter of vital interest.

In the hurly-burly of early or middle life we seldom give ourselves time to meditate on these questions; and yet, seeing that brief life is here our portion, and that death, a necessary ill, will come when it will come, it is surely not the mark of a wise man to let old-age creep upon him and take him unawares.

It has been pointed out that in the parable of the rich fool the Master did not speak of the man as a knave; he was, as far as the story shows, merely a good man of business. He is called a fool for his lack of forward-look.

Many of us do look far enough into the future to induce us to take out life insurance policies, so that to the inevitable physical handicaps of old-age there may not be added the burden of poverty and the humiliation of financial dependence on others.

But the life is more than meat, and the body more than raiment. We need in our later days, when the activities of the body are restricted through partial failure of physical vigour, something that will give employment to the mental and spiritual faculties, and that may even provide us with a



Chinese Crowd at an Evangelistic Meeting.

moderate degree of physical exercise.

For the Mind and the Spirit.

Great wisdom is shown by refusing to allow our daily business during our life's prime to absorb every energy of body, soul and spirit. We should find time, and we can if we will, for the cultivation of interests apart from our regular business — for hobbies, for artistic, scientific, and literary tastes. A man is not a complete man if he is not diligent in business and fervent in spirit when engaged in his trade or profession; but if this pursuit leads him to abandon all other interests he is failing miserably to secure the fruits of a happy and fully occupied old-age.

It is truly a pitiful sight to see an old personal friend whose physical vigour is at its lowest ebb and who is finding his days a weariness from sheer lack of congenial occupation.

Inward Renewal.

Physical decay is inevitable; but the Scriptural picture of worthy old-age is very beautiful. We are taught that though the outward man perishes, the inward man may be renewed day by day. For to the Christian "eternal life" begins here on earth, reaching its consummation after the death of the body.

One sphere of usefulness for old people is found in the work they can do because of their sympathy with younger people who are still engaged in life's activities. And as experience teaches us invaluable lessons, if we through life have lived for others rather than for ourselves, we in our old-age shall be able to give to those who need it that sympathetic advice which is more precious than gold or silver. When old-age follows a long succession of days spent in the service of God and humanity, it is not to be

pitied, for it is the prelude, as our Christian faith teaches, of another life full of opportunity for further service and development.

PERSONAL.

The Right Reverend A. V. Green, formerly Bishop of Ballarat, celebrated his 81st birthday on October 31. Dr. Green continues to lecture to the theological students at Trinity College, Melbourne.

On this year's anniversary of Armistice Day, there passed to his eternal rest one of the most forceful personalities that Sydney Diocese has known, the late Mr. Charles Goldie. He was the second son of the Rev. Charles D. Goldie, Vicar of St. Ives, Hunts, England. He entered Eton at the age of nine, and later went to Cambridge, where he rowed for his college in 1875. He came to Australia in his early twenties, and joined the staff as a master at Sydney Grammar School, on the invitation of Mr. Weigall. He remained a master there for 48 years, and exerted a splendid influence over the boys that passed through his classes. Many men well known in professional and business life to-day have vivid recollections of "Old Chas" as he was affectionately called, and they owe something to his paternal advice and guidance. It is as a master that he has been most widely known and will long be remembered. Before his retirement he taught grandsons of his original pupils. Mr. Goldie always took a keen and active interest in Church life. He was successively a churchwarden at St. Mary's, Waverley, and at St. Paul's, Rose Bay and North Bondi, for a long period of time. He had a genius for all matters of a financial nature, and his advice and achievements in this regard proved invaluable in various quarters connected with the Church. In the lastmentioned parish he took a leading part in the provision of the Church, hall and rectory, and held office as hon. treasurer until 1940. He will be gratefully remembered for his valuable work in connection with the N.S.W. Homes for Incurables. A council member since 1906, he has held office as chairman and also as hon. treasurer, and was instrumental in forwarding the good work of the Homes in many ways. Mr. Goldie was also a founder of the St. Margaret's Church of England Hostel for Women Students and was its hon.

treasurer for 25 years. He placed the Hostel on a sound financial basis, and took a keen personal interest in everything connected with it. He was a member of Synod for 25 years. The funeral service was held at St. Paul's Church, Rose Bay, on November 12. The Archbishop of Sydney conducted the service, assisted by the rector, the Rev. C. A. Baker, and the lesson was read by Mr. F. G. Phillips, Headmaster of Sydney Grammar School. A representative congregation was present and the Archbishop paid a fine tribute to the deceased's personality and work. The interment took place at South Head Cemetery. Mr. Goldie passed away in his 89th year, and is survived by his widow, a son, and a daughter. —Communicated.

The election of the Rt. Rev. Henry Aylmer Skelton, M.A., Suffragan Bishop of Bedford in the Diocese of St. Alban's, to the See of Lincoln, is of interest to the Diocese of Auckland because the new Bishop of Lincoln was assistant priest at St. Mary's Cathedral, Auckland, for a year in 1922-23.

The Rev. Graham Delbridge, Th.L., has been appointed Chaplain for Youth Work in the Diocese of Sydney. This will include C.E.B.S., C.E.F., and Service Bureau work.

The Rev. A. G. Prebble, vicar of Pakekohe, has been appointed vicar of Whangarei (Auckland).

The Bishop of Auckland has appointed Mr. Eric Glendenning Cowell to be Registrar of the Bishop's Court.

Dr. Mott has resigned from the chairmanship of the International Missionary Council by reason of advanced age. He has for many years been the accepted leader of the Churches of 50 nations.

The Hon. Walter Nash, whom President Roosevelt recently received as Minister of New Zealand accredited to Washington, is a prominent Anglican Churchman. For many years he has been an active member of the Church of England Missionary Society in the Diocese of Wellington, filling various important offices in that organisation. Graduate of a Church school, his work as a trusted leader in New Zealand has been, and is, of great value both to Church and to State. Mr. Nash, formerly Minister of Finance, Customs and Marketing in his own Government, is a distinguished writer on economic and social subjects.

The Ven. Archdeacon T. H. C. Partridge has been appointed to the vicarage of Pakekohe (Auckland).

Very much sympathy will be felt with Canon and Mrs. F. A. Cadell, of Newcastle, on the death of their son in the New Guinea campaign.

All Christians interested in missions in the Holy Land will have heard with deep regret of the death, by accident, last week, of the Right Reverend George Francis Graham-Brown, D.D., O.B.E., Bishop in Jerusalem. The late bishop was consecrated in 1932 and has maintained the high traditions of the episcopate in Jerusalem so well set by the late Bishop MacInnes. It will be remembered that Bishop Graham-Brown was in Sydney for the Broughton Centenary and took part in the celebrations.

We regret to learn of the serious illness of the Rev. Andrew Colvin, rector of Eastwood, N.S.W.

The Rev. F. G. Alexander, rector of Maclean, has been recently appointed Canon of the Grafton Cathedral. Canon Alexander, who is an alumnus of Moore College, was entertained the other week by his parishioners and presented with a handsomely bound Prayer Book as a mark of the parishioners' appreciation of the bestowal of this well-deserved honour.

The Rev. A. H. Jackson has arrived in Sydney from Khammamett, India. He is a C.M.S. missionary from New Zealand.

We are sorry to hear that Mr. Jack Creagh, the well-known Sydney Police Court Missioner, and a right-hand helper of Archdeacon R. B. S. Hammond, has undergone a serious operation this week.

Rev. Clive Kerle has been appointed to the parish of Port Kembla, N.S.W.

Miss Gwen Robinson, daughter of Canon R. B. Robinson, and Miss N. Long, daughter of the Rev. R. M. Long, have passed the graduation course of the Kindergarten Union of N.S.W.

Rev. E. Woodrow has been appointed vicar of Millmerran (Q.), and will take up his new duties early in December. Mr. Woodrow is at present assistant curate of St. Mary's, Warwick.

Mr. J. R. Darling, headmaster of Geelong Grammar School, has been appointed a member of the University Commission, which is to implement the new Commonwealth scheme of financial scheme to students.

The Rev. P. A. Wisewould, assistant chaplain of Geelong Grammar School and head of Bostock House, Geelong, has accepted nomination to the parish of Holy Trinity, Thornbury, Melbourne, and will take up duty shortly before Christmas.

News received by the Australian Board of Missions shows that the Bishop of Melanesia (the Rt. Rev. W. H. Baddeley, D.S.O., M.C., M.A.) and his staff, though isolated in the Solomon Islands, are alive and well.

CORRESPONDENCE

(The Editor, "Church Record.")

Dear Sir,

Someone has sent me a copy of your issue of July 30, 1942, in which there are three letters and a marked article on The Aid-Russia Committee. In the absence of any accompanying letter I draw the inference that the paper has been sent by you or someone on your staff, as a response to the "challenge" I threw out in my last letter that you should produce one "anti-British" document or statement put forth by my committee.

My rejoinder is very easy to make. To be "anti-British" is to desire some evil thing to happen to Britain. To criticise political or military leaders of Great Britain is not the same thing as wishing evil to the nation or people of Great Britain.

Many people and many journals criticise or find fault with the Government of Australia or that of New South Wales, because this or that thing is done or not done. Are such people or such journals to be deemed anti-Australian?

Many times have I heard conservative folk in Church or State criticise Mr. Gladstone. Yet such people would have been indignant if anyone had called them anti-British.

Those members of the Aid Russia Committee (now the Friendship with Russia League) who have expressed their desire for a Second Front have believed that an invasion of France or some neighbouring country would be Britain's best strategy, because it would shorten the war and bring nearer that victory which all enemies of Fascism desire.

Yours truly,
ARTHUR H. GARNSEY.

St. Paul's College, Newtown.

[Probably Canon Garnsey has now received the letter which was sent at the same time as the A.C.R. of July 30. The Canon is quite correct in concluding that that issue of the A.C.R. was sent in order to remind him that his challenge had been dealt with then and there was no rejoinder on the part of the Canon and his friends. We fear that the Canon is attempting to whitewash a very dark episode in our history. The Archbishop of Brisbane's brochure, "Has Britain let us Down?" indicates the kind of propaganda which we have deplored and for which the "Aid Russia Committee" was in some part responsible.—Editor, A.C.R.]

C.M.S. HOUSE.

For the first time in its history the C.M.S. has acquired its own premises in a very fine building adjoining the Bible House in Bathurst Street, Sydney.

This was officially opened on Tuesday by the Archbishop of Sydney, the President of the Federal C.M.S. Council and of the N.S.W. Branch.

A large body of C.M.S. supporters were present for the occasion, which was marked by special thanksgiving to God for all the mercies of the past years.

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To Australian Churchmen

RECONSTRUCTION.

(From the Synod Charge of the Archbishop of Sydney, November 23, 1942)

Since last we met in Synod the first air raids on this island continent have taken place. In May, Sydney Harbour was entered by hostile enemy craft and the city was subjected to enemy bombardment for the first time in its history. Now men begin to return from the Middle East, tanned by the suns of Crete and Egypt. In August the "Canberra" went down off the Solomons. New Guinea has been held by the youth of Australia, who have suffered severe physical discomfort, hardship and privation in doing so. Few of us here have been in the front line, and we do well to let the full realisation be burnt into our souls of the price which has been paid to make the holding of such a gathering as this possible. Let us remember more clearly and persistently what those men in uniform have given up—their homes, their ordinary occupations, their friendships and the way of life they had hitherto followed, their comforts and their right to live as they pleased. They have learned, often by painful experience, what team-work means, not isolated self-expression or self-realisation, but that self-realisation which rests on more solid foundations and which comes from discipline, loyalty, fellowship and co-operation in seeking a common and worthy goal. Youth has borne the burden and learned that what first may have seemed an exciting adventure and then a dull routine become at last a field for the manifestation of endurance, heroism and a high sense of duty. To conserve that for which they have sacrificed so much and to achieve the noblest ends all our energy and machinery must be directed. In its various forms we are challenged by moral evil destroying the ideal of brotherhood and sapping our spiritual life. Also by a respectable worldliness in all classes which makes the pursuit of wealth or comfort the be all and end all of existence.

The "Back-to-God" Campaign is one of several steps taken to recall the people to the reality and supreme importance of things spiritual and to the practice of the heroic virtues of the Christian life. But let it be remembered that the efforts of Committees and Movements are intended to be educative and provide leadership for the whole Church. If the Church largely refuses to be educated, fails to accept leadership, our efforts will to a large extent, be without effect. The call is to laity as well as to clergy, to women as well as to men, to be whole-hearted in their devotion to Christ and His purposes for the world, that we may become such a spiritual host that nobody and nothing can resist. It was said of a handful of Christians in the early

days of our era that they had turned the world upside down. What could not the Church of England alone do if a majority of her members, beginning with themselves, earnestly endeavoured to make this world a world wherein dwelleth righteousness.

As we face our own position and responsibility there comes a realisation that everything depends on a recognition of and return to ultimate reality—the things of the Spirit. To what extent do we know the meaning of fellowship with God? Do we recognise our responsibility to Him and the fact that both now and when this life is over we must stand before His judgment seat? Are we clear about what Christ has done for us and is to us? Have we really thought out what is His purpose for us and for the world? Is there a mistiness in our minds as to the real basis and full extent of human salvation? Instead of our lives being God-centred, are they, in reality, self-centred? Do we look at things from the point of view of their result to ourselves alone? Must we not confess that we have not completely lost ourselves and therefore we have not fully found ourselves in Him?

We want this world to be a better world for men, women and children to live in. In addressing ourselves to the task of making it so we have to remember and emphasise the fact that whatever it seems to promise, no change of order can guarantee to us a better world unless the change is inherently righteous, is righteously administered and takes fully into account the spiritual nature of man. Only as we realise that material advantage is not and must not be the whole aim and end of effort, the whole meaning of progress, the only goal in life can even material advantage itself rest upon a secure foundation. Only as moral and spiritual values control all else will society be secure and the highest destiny of the individual and the race be attained. It is in this realm that the Church is called upon, urgently, to make her contribution.

As we meet to-day our sense of need has urged many to attempt to formulate new schemes for the betterment of society. All such schemes should receive most careful and sympathetic consideration. Yet I believe that all men of goodwill will realise that our supreme need is to pray and work so that the Church may show greater Christ-likeness, and so fulfil her purpose in the world.

We fail often to realise that only that which interests mankind, and is of profit to others can be of really vital benefit to ourselves.

Reconstruction is of two forms and takes two phases. First, it has a general base in a right view of life and its obligations, and it has a particular development in many departments of human activity.

The second form or phase of reconstruction involves the earnest attention of experts in the various avenues along which principles of reconstruction must be formulated. As Archbishop Temple has expressed it: "No depth of piety or range of theological learning would help any man to say what effect an increase in the Bank rate would produce." But, as the Archbishop would be the first to declare, the Christian financier or political economist ought to recognise that a change in the Bank rate should be considered from the standpoint not only of practical political economy, but from the higher duty embodied in the command: "Thou shalt love thy neighbour as thyself."

The very fact of this difference makes the Church's task more difficult. She has to point the way to higher things while refusing to judge between many alleged "practical" proposals which are urged as a final remedy for existing evils which press heavily on the awakened conscience. She is likely to be assailed for not going far enough, or for going too far. Some experts will make subtle play with principles which they regard as Utopian.

When we consider our modern economic structure we find it is the product of many causes. With our increased demands on scientific research and our dependence on elaborate machinery, scarcely any enterprise can be started by the individual. Yet the combination of trained intelligence, surplus material gathered from many different quarters, and physical strength, results in a substantial benefit to the community. In modern times these benefits are being more widely distributed. In a statement issued recently by the Ministry of Information in England we are informed that wages have risen during the present war by the immense figure of £4,000,000 per week. It has also been stated that: "In 1938 the income per head of the population in Russia, Italy and Japan had not reached the level passed by Britain in 1860." The opportunities for good in this new development are very great, and so are the opportunities for evil. To discover a way of release from the temptations of what has been called "Big Business" is a task worthy of the best thought of our time.

One great moral factor should be that profit must not only be legitimate, that is, should bear a true proportion to the amount of service rendered, but the enterprise which yields the profit must be in itself useful and contribute to the further advance of mankind. The gratification of a noxious demand may be profitable, but should be rejected as unethical. The ground on which any man can claim a right to reward for his toil is that his toil is helpful to the whole of humanity.

But the elaboration of this principle demands increased knowledge of the higher aims of man. It is true, but scarcely yet fully appreciated, that the golden rule of commerce is identical with the golden rule of life: "Thou shalt love thy neighbour as thyself." Nor will this fact ever be fully appreciated until we recognise that anti-social activities are all of them violations of the laws of God.

The Sovereignty of God.

The first and great message of the Church must be the sovereignty of God, not only in the religious sphere, but in every sphere of human life. We need to emphasise, more fully to-day than ever, that the prime motive in all actions should be the duty of obedience to the commands of God. No social system can prove advantageous that runs counter to the Ten Commandments. There is a tendency to regard religious duty and exercise as a matter of choice, a mode of harmonising our impulses and higher reflection which is excellent for those who are impressed by it, but in no sense necessary to the development of social unity. We must insist continually that God is the Supreme integrating Power, and that apart from Him the social order must inevitably become anarchic.

In a recent thought-provoking book Professor Sorokin, Chairman of the Department of Sociology in Harvard University, has traced the movement in human thought from ideational to idealistic and finally to sensate conceptions. By ideational he means the recognition of an external moral demand; by idealistic that combination with this conception of the material needs of man and by the sensate, an ever-increasing emphasis on these material needs. He seems to suggest an eternal oscillation between these three forms of cultural development. It seems better to regard the movements as an attempt at synthesis, and the failures of the past as due to imperfection in the syntheses attempted.

What, then, are the practical results of enforcing with ever-increasing emphasis the authority of the law of God? It gives us an imponderable value that regulates all that is seen and temporal. We are asked, for example, to subordinate the profit-motive. To ignore the profit-motive is to invite a further revival of purely sensate conceptions. To co-ordinate it with the higher values of truth, purity and goodness is to make the material, as it ought to be, the hand-maid of the spiritual. As I have already suggested, in such a synthesis the noxious demand is resisted and the spiritual value of all service is enthroned. Wise observers outside the recognised pale of the Church are beginning to recognise this. It is our proud privilege to re-echo the words of the Master: "What shall it profit a man if he gain the whole world and lose his own soul?"

The duties of honest dealing, truthfulness, just wages and honest service, as well as the intimate obligations of

family life, are clearly outlined in the messages of the Old and New Testaments. But they are never divorced from the note of personal repentance and consecration.

And so the great Gospel message which conserves the social welfare of all men is never lowered to the level of one form of social betterment raising its voice in a discord of competing systems and changing its message with the changing fashions of the times. It lifts the material conditions which are so necessary on to the higher plane of the service of an eternal ideal, yea, even higher still to the service of a Personal God.

Hostile Forces.

But we cannot enter on our task and pursue it for any length of time without realising that there are subtle forces making against the realisation of this high ideal. Our primitive impulse to self-assertion is in conflict very often with what appear as limiting conditions imposed by the needs of society as a whole. Reason pleads in vain for harmony, and the result is serious disturbance. Collisions between moral codes and what is called freedom from religious taboos, collisions between employer and employee; between parent and child; between governors and the governed, all illustrate the fact that complete unity of purpose has not been attained. This has been felt for many ages. The growing integration of modern society presses like a weight on some spirits, and the incapacity to bear the burden creates the criminal and the visionary. The visionary is much more charming than the criminal, but he is equally a man in revolt.

All attempts to overcome this dualism by means of closer examination of existing conditions have failed. Professor Sorokin sorrowfully complains: "Even an illiterate mother, endowed with kindness and commonsense, appears to have been a better moral educator of children than most of the highly trained educators of schools and correctional institutions. The result is a rapidly mounting juvenile delinquency, an increasing number of young people without moral integrity, strength of character, a sense of social duty, or spontaneous altruism, who swell the ranks of criminals, of irresponsible persons, of paid minions of anti-social groups, from common murderers to the praetorian guards of the dictators."

The demand that confronts us is to return to the higher synthesis that has been overlooked. Man needs first of all an unalterable Law of God. The attempt to build our structure on less imperative conditions has failed. Man must, however, not only recognise the Divine imperative but humbly acknowledge his own inability. The cry of the Psalmist must still be ours: "Create in me a clean heart, O God; and renew a right spirit within me." The prime need of regeneration must never be forgotten. When we are invited to subordinate the profit-motive, or to

co-ordinate the profit-motive with higher ethical principles, we are entitled to ask, subordination to what? or co-operation with what? It is the business of the Church to answer that question. The answer must be, co-ordination with the eternal purpose of God, "By Whom are all things, and we unto Him." "The one far-off divine event to which the whole creation moves" is abiding union with the Eternal Lord, not for ourselves alone, but for every son of man who trusts in Him. And the union can only be achieved in Jesus Christ and consummated by true repentance in heart and life.

What a new vision of the world is thus opened to us! The lesser things are wealth, social position, learning, leisure, all the mundane interests that loom so large in many lives. The greater things are love, joy, peace, gentleness, patience, meekness, long-suffering, temperance. The task that confronts us is to combine the two, making the lesser the servants of the greater.

How important then it is to steep our minds in Holy Scripture that the law of God may be continually before us. A simple illustration of the opposite evil is found in the temptation to self-centredness which assails us all. Instead of losing ourselves in a great cause, we lose the cause in ourselves. From this there springs the exaggerated sense of outraged dignity and those exhibitions of touchiness which make co-operation difficult. Looking secretly for credit or advantage to ourselves we deprive others of honour, opportunity and blessing. It is the magnification of this tendency, which we can see in ourselves, that is the explanation of the evil that lies all around us.

THE NETHERLANDS EAST INDIES.

C.M.S. ACCEPTS THE CHALLENGE.

At the recent C.M.S. Federal Council held in Sydney there appeared the following memorandum signed by seven laymen:—

"i. That a Federal Committee be appointed to investigate the needs of the Netherlands East Indies, and with a view to meeting them, to seek out suitable persons to be prepared now, so that they can go forward without delay when the way opens up, and to building up a special fund for this purpose.

"ii. That this Committee be asked to make contact with evacuees now in Australia, with a view to opening the way for the C.M.S. to minister wherever the need is greatest, when peace is restored.

"iii. To enable these opportunities to be organised by the N.S.W. Branch, we offer to finance assistance for a period of six months in the work of that office.

"(Signed) A. L. Blythe, H. M. Bragg, T. A. B. Dakin, M. B. Hordern, V. C. Hughesdon, A. L. Short, C. P. Taubman."

The population is approximately 63 millions.

The number of Protestant Christians is over a million and a half, and mass movements to Christianity were evident in pre-war days, conversions of whole villages and families being not uncommon. Much evangelistic work was accomplished among the rural population, or has been truly said, the simple peasant folk. The gospel is a simple gospel.

The Church in the Netherlands East Indies has been ministered to chiefly by Dutch and German missions, and whilst we of the British Empire are very missionary-minded, yet we have not thus far taken a share in the missionary work of this group. There are about 22 translations of the Bible, or parts of it, and for the great majority of the population the whole Bible is accessible either in their own language or Malay.

The Batak Church of the N.E.I. is outstanding in Christian Churches for its work among the Moslems. The N.E.I. count what is believed to be a greater number of Christians won from Islam than any other country in the Moslem world.

Immediately after the decision of the Federal Council to accept this challenge, the Committee met to make the necessary preliminary plans to put the above resolutions into effect. The Department of External Affairs at Canberra was interviewed and acquainted with the proposals. Consultations have also been held with representatives of the Dutch Government in Australia, who have given general approval to the Society's purpose.

The Church Missionary Society now calls upon its constituency to take up enthusiastically these new opportunities. They must be assumed as an extra and fresh field, and not allowed in any way to divert funds or support from the present work, to which we are committed.

During Synod week the seven laymen above mentioned entertained at tea a number of clerical and lay representatives on different evenings. His Grace the Archbishop presided and appeals to help the work were made by Messrs. Bragg, Taubman and Blythe. There are three ways by which assistance can be given:—

1. Practical relief can immediately be made available. For this reason a fund is already open in C.M.S. for the receipt of gifts to send relief to the impoverished peoples, such money to be distributed through Christian agencies. There is also an immediate opportunity of extending relief to Christians of some of the islands north-west of Australia.

2. So soon as the war position permits, it is aimed to send a mission of spiritual help to certain areas in the Dutch East Indies. It is anticipated that the effect of the war in these parts will be to cause a severe impoverishment of native clergy and congregations, and a serious depletion of mission staffs. Certain areas where the C.M.S. may be able to send such missions of help are already under consideration, and negotiations are in progress with the Dutch authorities. Personnel must be prepared and trained now, not least in the understanding of the Malay language. Funds should also be collected now to enable the sending forth of such a mission of help so soon as the time is ready.

3. As the status quo becomes re-established in the N.E.I. there are certain parts at present unevangelised, for which the C.M.S. may be able to take over responsibility. There are three such areas which are practically untouched by the Christian Gospel. Right at Australia's front door, therefore, this challenge to evangelism will, we are sure, bring an adequate answer on the part of Australian-wide C.M.S. sentiment.

JESUS CHRIST AND LAW.

(By Rev. J. R. Johnstone.)

The Anabaptist error of antinomianism is still to be met with, and finds its way even into the ranks of the Church of England. There is a lawless spirit in the world to-day expressing itself in politics, economics, morals and even religion. The Christian Church has a solemn duty to bear witness against this degrading tendency. It is not sufficient for the Church and its representatives to speak against it, and the various avenues through which it is expressed. The Church must speak, but the Church must act in example if its teaching is to bear fruit. Lawlessness, whether in action or in doctrine, within the Christian Church is one of the factors undermining the effectiveness of Christian witness and preaching. In the British Empire the King has great prerogative rights, yet they are all governed and controlled by the law of the Constitution. Yet in the same Empire and within the ranks of the National Church there are those—and they include bishops, clergy and laity—who appear to consider themselves above the law of both Church and State.

What is the expressed mind of our Lord on this subject? We sometimes hear men speak derisively of Creeds and Dogmas, and appeal for a religion based upon the teachings of the Sermon on the Mount. When we study St. Matthew's record of that great sermon we find that it commenced with a declaration of the condition of blessedness. One such condition is to "linger and thirst after righteousness." Another is persecution, "for righteousness' sake."

Having made his declaration, our Lord then reminded His disciples that it is through their life and works that God's purpose for men was to be carried into effect on earth, and that their responsibility was a great one.

He then confirmed the authority and rule of Law in words that Christian

disciples of our day would do well to heed. "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil" (Matt. 5: 17).

Yet many who "call themselves Christians" are at great pains to assert that He swept away all law (and the Old Testament), and established a religion wherein, apparently, every man should do "that which was right in his own eyes." But a system with such a basis has a low standard of morality, as witness the closing chapters of the Book of Judges.

Our Lord went on to declare the permanence of law. Human laws fail to measure up to the perfect law, which is Divine and eternal. God's moral law springs from His unchanging nature. It would be unreasonable to suppose that such a moral law should pass out of date and significance. "For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (v. 18). Then follows a warning to any who should presume to disregard the law, and to teach contrary to it. "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven" (v. 19).

Our Lord then declared the necessity for personal righteousness. It is individual righteousness of which He spoke. "For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven" (v. 20).

He then continued to expound the Law which God had given of old. A comparison of the sermon with the Old Testament shows that it is not the promulgation of a new code of laws, but the perfect exposition and interpretation of the old moral code.

Considering verse 20 again, we see that no man shall enter the Heavenly Kingdom except he possess a high degree of righteousness. These are the Saviour's words, and cannot be lightly regarded. We know that this righteousness is that "which is of God by faith," and that those who go about to establish their own righteousness, and do not submit themselves to the righteousnesses which is of God may be zealous, but their zeal is "not according to knowledge" (Romans 10).

What is righteousness? Surely it is to accord with God's perfect moral standard, in other words, with God's law. Christ's life is the living, incarnate expression of that law. The Jews made their mistake, not in believing in a Divine Law, but in seeking to keep it without the grace of God through faith. The glorious truth is that we have not only a perfect standard, but God has also freely given, to those who will accept and use it, His own righteousness wherewith to measure up to it.

THE HOMEWARD FLIGHT.

IN MEMORY OF SERGT. PILOT R. F. A. (DERICK) DOWNES.

"They shall mount up with wings as eagles;
They shall run, and not be weary;
They shall walk, and not faint."
(Isaiah 40: 31.)

It is not death to answer God's command
To leave this vale of tears, this war-wrecked world,
And rise to higher heights, as God hath planned,
With victor hosts their Victor's flag unfurled.
That is not death but victory. 'Tis going home
"To be with Christ" above, and there await
The dear ones yet to come. Let us not moan
Down here. Soon we shall meet at Heaven's gate.

O Day of joyful Victory. Death vanquished,
Evil conquered, good triumphant, sin o'erthrown.
We must not sigh with thoughts of loved ones languished.
They live! And we shall meet in that bright home.
Home in our Father's house, in streets of gold,
Home from our pilgrim sojournings down here.
Home eternal! Our Saviour's glory to behold.
Home with our loved ones, and our God so dear.
Home! In that bright Home on high!
Home for all eternity.

(J. T. Phair.)

in and attend to them. Our arrangement with the military authorities for the hospitalisation of the wounded was the army-allowance per head per day. This is of course inadequate, but we are hoping to receive a further subsidy of one dollar per day per person from the Ministry of Health in Chungking.

Altogether we took in 233 cases of wounded. Two officers who were with us for some time were quite interested in the Gospel; we were able to give them some Christian literature and we are still in touch with them. Among the wounded were nineteen cases of gas poisoning, probably due to mustard vapour. It was a field day for us when on a wet afternoon they all arrived on stretchers or bamboo chairs with their uniform stuck to the burnt areas of their body undecontaminated. They had been in that state for about four days. I am glad to say that we were able to save eighteen of them.

Towards the end of October we were informed that the G.O.C. Southern Command wished to present the hospital with a tablet in recognition of the service rendered to the wounded. This duly arrived one afternoon, a fine lacquered wooden board with words of gold. The inscription on it is: "To St. Luke's Hospital, Putien. The merit is like unto giving life to the nation."

In a recent visit to Fochow, the provincial capital city, I saw surprisingly few signs of destruction caused by enemy action. The streets were rather more deserted than in the pre-occupation days, and public vehicles were scarcer. The Garrison Commander was a certain Divisional General Li. From all one hears of him, he is a sincere Christian. During the fighting after the fall of Fochow, his men distinguished themselves. I was told that at a certain critical battle his men

were without food for over a day, and nearly had to retreat. Luckily the Youth Corps, composed mainly of university and middle school students, took on the duties of the disorganised army commissariat and transported to these men the much-needed food in the form of buns. These buns were baked by the students of two Christian schools in the city of Nanping. When he and his men were lauded for their brave exploits he told the story that his men were able to turn the tide of the battle because of the food and the messages of encouragement.—C.M.S. Outlook.

FROM A COLOMBO PARISH.

The Ceylonese vicar of a parish in Colombo has had the joy of leading some educated Buddhists into a personal knowledge of Christ. One young man was struck by a sentence of Sir James Jeans: "Everything points to an act or acts of Creation." This led him to inquire about the Creator and Father of all, and after careful study and teaching to ask for baptism. Two Buddhist monks came to the vicar because they wanted to learn more about Christianity. They had found that Buddhism was dead and could not help them, and that doctrine in itself could not save a man, for it could not supply the necessary power. Eventually they too became followers of Christ, and have been joined by three others. Altogether 23 adults, 12 of them men, have been baptised recently in that parish and others are preparing for baptism.

"Inward peace is too precious a liquor to be poured into a filthy vessel."

The works of righteousness are essential because they necessarily flow from a true and lively faith. They are not "conditions precedent" to a new birth (that would be impossible), but they are consequential upon a life-giving faith. They are evidential of true faith, though not meritorious, since they are of grace. And so as our Lord was concluding His Sermon He said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (7: 21). "Wherefore by their fruits shall ye know them" (v. 20).

Our Lord requires obedience to His commandments, His laws. He was Himself obedient to the Father's will. "He that hath my commandments and keepeth them, he it is that loveth me" (John 14: 21-22).

Lawyers are sometimes the butt of gibes by unthinking Christians, just as the Jewish nation is scorned by others, as being inferior. Yet Christ was born a Jew. And Christ is the greatest lawyer Who ever lived! He made the best laws (John 1: 3; 13: 23, etc.). He was the best interpreter of laws (Matt 5: 7 and elsewhere). He kept the law perfectly (He even kept man's laws so as to give no unnecessary offence), and He is the Supreme Judge. "For the Father judgeth no man, but hath committed all judgment unto the Son" (John 5: 22), "and hath given him authority to execute judgment also, because he is the Son of man" (v. 27). So Christ is the chief executioner too! Could any one be more a lawyer than our Lord?

DANGER: OPPORTUNITY.

A CHINESE INTERPRETATION.

(By M. K. Yue, M.B., F.R.C.S., Ed., D.P.H., Camb.)

(To last year's report of the C.M.S. Hospital, Putien, Dr. Yue added a postscript indicating that the long-awaited invasion has materialised with the occupation of Fochow in April, 1941. The army of occupation left the capital city in the following September.)

As we looked back upon those months when we were expecting an invasion from the north at any time (for the battle front was about 30 miles away), we were grateful that the difficulties were turned into opportunities for service. We had little time to think of what might happen, for after each scrap at the front the wounded were sent to us for treatment. It was soon apparent that we were to serve as the base hospital for the Southern Command. We had no choice, for the military medical service was still inadequate, and when those wounded came on stretchers improvised from bamboo poles and carried on the shoulders of hefty hillwomen and dumped upon our gates, it was obvious what we had to do. We had to take them

Churchman's Reminder.

"Behind the dim unknown, standeth God within the shadows, keeping watch above His own."—Lowell.

December.

6—2nd Sunday in Advent. Our Bible Sunday. Its indirect claim of the inspiration of the Scriptures is clear and emphatic nevertheless. We need to get back to the Bible, as the Archbishop of Canterbury asserts in his New Order suggestions.

11—Friday. The King's Accession. "God save the King!"

13—3rd Sunday in Advent. The Coming of the Word is fitly followed by the coming of the Ministry. The call to the Ministry is to be the call of Christ to all who hear.

14—Monday. The King's Birthday. (observed earlier in the year). "Long may He reign."

BOOKS.

New Life—A Book of Prayer, by Margaret Cropper. Our copy from the publishers, Longmans of London. English price, 2/6 net.

Here is a book of practical guidance for our prayer life. The arrangement in the book is for 52 weeks, a couple of pages in an opening being assigned to each week of the year. On the one side we are given quotations from writers who have lived out the life of prayer or who are still living it out here and now. There are also for each week suggestive headings for Thanksgiving, Worship and Prayer for ourselves and others. The other page holds a selection of seven passages of Holy Scripture with a brief indication of the teaching, designed to form a Bible reading for each day of the week. Each week has its set **Key Prayer and Key Questions or Exercise**—"The Key Prayer is meant to be a sort of tune singing in our heads, to be prayed here, there and everywhere, in these tiresome waiting times that come to us in this curious life.

"The Key Question or Exercise is to help us to do something about the prayers we have been praying, to bring to a head, to suggest a line of action."

There is an ordered course for our meditation. Our Relationship with God, Father, Son and Holy Spirit (8 weeks), Christian Character (9 weeks), The New Community (4 weeks), Pleading Guilty (4 weeks), Dying to Live, Prayer, Spheres of Christian Action, Fellowship in the Gospel, the Redeemed World, the Hope of Glory. Our readers will notice that the contemplative life for which guidance is herein given, is found to issue in a life very practical in its acknowledgment of what are sometimes termed the social implications of the Gospel.

We are confident that a consistent use of this guide book to the prayer-

life will strengthen the **New Life** in Christ and make for an ordered and fruitful Christian life.

Keswick in London, 1942 (Marshall Morgan and Scott, Ltd., English price 2/6).

Most of the readers of the Australian Church Record are doubtless familiar with the Keswick Convention, at least by name. The trustees of the Convention are to be congratulated upon the decision to hold a convention in London in 1942, since, for war reasons, it was inadvisable to hold it in the beautiful Lakes District, where it is usually held.

There is yet another reason for commending this convention; namely, the subjects dealt with in the lectures. Perhaps the general title of "Sin and its Cure" might summarise the book. This was subdivided into four sections each of which provided the theme for one day's addresses. These four sections were:—

1. Conviction and Compassion of Sin.
2. Cleansing from and Victory over Sin.
3. Surrender to the Lord.
4. The Fullness of the Spirit.

Both clergy and laymen cannot fail to profit from the reading of these short addresses, dealing, as they do, with the root cause of all our present-day troubles and sorrows—Sin.

—B.R.H.

"**Mary of Bethany**" (an appreciation. A most delightful book has come from the pen of the Rev. M. L. Loane, M.A., entitled "Mary of Bethany." It is a choice devotional study of Mary, Martha and Lazarus, in the home at Bethany, and there is also a study of Mary Magdalene on the Resurrection morning of our Lord. The book is pervaded with a fragrant atmosphere that is spiritually refreshing. The author's language and thoughts are very pleasant reading, and rich in form and meaning. It is a book possessing an indefinable charm which slowly steals over the reader, calming the soul and the spirit. The treatment and exposition of the Scripture passages are such that the beauty and inspiration of their message act as a spiritual tonic. A vivid picture of each familiar scene impresses the memory, the characters spring to life. It is a book that touches the heart and uplifts it. No more suitable gift than this could be chosen for those who are experiencing sorrow, suffering, anxiety, or weariness of soul. It has a message also for those who feel that their Christian life is lacking in consistent faithful following of the Master. The author shows a deep understanding of the human heart which gives the book a strong appeal. The reading of one chapter each day is recommended as the most fruitful method of assimilating the studies. Each chapter is part of a garden where one would linger and enjoy every aspect before passing on to other lovely walks, still waters, and

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green pastures. It is a good book for a Christmas gift. (Copies are obtainable at the Church Record Office, at 3/6.)

Jungle Doctor, by Paul White. Published by the New Century Press, Sydney. Our copy from the C.M.S. Book Room, Bathurst Street, Sydney, price 3/.

This book is going to fascinate old and young with the stories Dr. Paul White, the author of Doctor of Tanganyika, tells concerning African life from the Christian doctor's point of view. It is well printed and replete with illustrations, specially drawn to illustrate and amuse. How the children will revel in the pictures and long to hear more of the story of those interesting people and their remarkable country!

We anticipate a great Christmas sale for **Jungle Doctor** will make an ideal book for Christmas giving.

A MISNOMER.

There has come into existence a publishing society which calls itself "The Anglican Truth Society." We have no doubt that it is a kind of offset to another society of Roman origin that calls itself "The Catholic Truth Society." We have just received two small pamphlets from the former which give no indication of the personnel of the Society and no address save a G.P.O., Sydney, box number. One of these pamphlets is a Saga of Papua—with a foreword by the Chairman of the A.B.M. It is attractively printed, written in Ian Shevill's easy flowing style, and gives an interesting account of the A.B.M. Mission to New Guinea. The price is not stated.

But the other is from the pen of the Principal of St. John's College, Morpeth, a provincial college under the control of a council consisting of all the bishops of New South Wales excepting the Archbishop of Sydney. It is a partisan production of the first degree. Its title is "Why not be a Roman Catholic?" and its statements seem to stultify the claims of its publishers to be an "Anglican Truth Society."

Here are some of its choicer statements:—

"If the Church of England is not Roman Catholic, what is it? Is it Protestant?"

Certainly not!

The only place where the word "Protestant" is to be found in Anglican formularies is in the King's Coronation Oath. It appears also in the official title of the Anglican Church in U.S.A., which is "The Protestant Episcopal Church."

In both cases the word is used in its correct and original sense of "Non-Papal" (that is, not governed by the Pope). It was in this sense (a POLITICAL, not doctrinal, sense) that Laud and other learned Anglican divines of the 17th century were proud to call themselves "Protestant."

In the 18th century, however, the term "Protestant" was restricted to what were known as the "Three Denominations"; that is, to the Presbyterians, Congregationalists and Baptists.

In the 19th and 20th centuries it has been deliberately applied to the Church of England also—but in a perverted sense; for it is now used by the enemies of that Church as an insulting nick-name, to suggest that it is no Church at all, and therefore has no real Bishops, Priests and Sacraments."

How does this statement concerning the use of the term "Protestant" by Laud as political and not doctrinal square with Laud's own statement that he had always lived in the Protestant religion and never intended to bring in Popish superstition upon the true Protestant religion established by law in the Kingdom?

In the Prayer Book Dictionary the writer defines Laud's use of the term as meaning "the body of positive conviction summed up in the 39 Articles." "Later," he says, "with the multiplication of sects the word (Protestant) tended to acquire a merely negative connotation, as non-Roman Catholic, and even anti-Catholic."

Again, Mr. Robinson's general statement concerning the use of the term in the 18th century conflicts with the more accurate statement of the same dictionary, where we are told that "the phrase Protestant Dissenters has in certain legal instruments of the 18th century a technical meaning which confines its reference to the Presbyterians, Congregation-

alists and Baptists, known as "The three Denominations."

Mr. Robinson's further statement, concerning the 19th and 20th centuries will not bear the light of history. Canon Overton, the well-known Church historian, quotes the **British Magazine**, in 1832, as saying, "Is it nothing that cathedrals are the only Protestant churches in England which preserve the daily offering of supplication and thanksgiving?"

In 1824 Archdeacon Danbeny wrote, "The Protestants' Companion," for which "he was thanked by the Bishops of London and Winchester."

These two quotations are sufficient to condemn the general statement that the term Protestant had in the 19th and 20th centuries been "deliberately applied to the Church of England also—but in a perverted sense . . . as an insulting nick-name."

SPECIAL PSALMS AND LESSONS.

December 6, 2nd Sunday in Advent.

M.: Isa v; John v 19-40 or 2 Pet. iii 1-14; Psalms 9, 11.

E.: Isa x 33-xi 9 or xi 10-xii; Matt. xxiv 29 or Revel. xx 1-xxi 8; Psalms 50, 67.

December 13, 3rd Sunday in Advent.

M.: Isaiah xxv 1-9; Luke iii 1-17 or 1 Tim. i 12-ii 7; Psalm 73.

E.: Isaiah xxvi or xxviii 1-22; Matt. xxv 1-30 or Rev. xxi 9-xxii 5; Psalms 75, 76, 82.

December 20, 4th Sunday in Advent.

M.: Isa. xxxii 1-18; Luke i 26-45 or 2 Tim iii 14-iv 8; Psalm 94.

E.: 2 Sam. xv 17-21; John xi 1-16; Psalms 96, 97, 98.

A.C.R. PUBLISHING FUND.

The Management Committee acknowledges with grateful appreciation the following donations:—Mrs. A. W. Morton 10/., amounts under 5/., 6/.

Rev. C. Woodhouse, Warragul, has accepted nomination to the parish of St. Mark's, Fitzroy, Melbourne, and will be inducted about the middle of January.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney. SYNOD.

The Synod was largely attended during the whole of last week. The President delivered a masterly charge, of which we print the central portion in our leading columns. There was a full reference made to the work of the wartime organisations conducted by the Church in the diocese. Referring to post-war problems, the Archbishop said:—

"The Church in Australia has special responsibilities thrust upon it and special opportunities opened to it by the war. The heroism of the Bishops of New Guinea and Melanesia, and their staffs, and the price they have paid, have won the deserved admiration of us all. After the war both dioceses must have their material losses replaced, their staff reinforced, so that many more of the Islands and districts within their boundaries may be evangelised. German Missionaries will doubtless be unable to resume their work in New Guinea. The Japanese mandate will surely not continue. This will bring fresh responsibilities and open new doors to the Church.

The Church in the Netherlands East Indies, with its army of missionaries and native workers and its Christian membership of over a million, poor enough even before the war, will be in a state of dire need, and I am glad that the appeal of seven laymen that the Church Missionary Society will prepare to send a mission of help to them and also relief to the Church in China has not been unheeded. While Russia has fired our imagination by the tremendous sacrifices of her people during the past year, we must not forget our great ally in the Pacific which, in addition to the ravages of five years of war, has now had the added horror of famine with six millions at least of her people starving, and another 18 million refugees. Cost of living has risen 60 per cent.

Last August we were, in common with the whole Empire, grieved to hear of the death of H.R.H. the Duke of Kent occasioned by an air accident while on his way to Iceland for the discharge of national duty.

Throughout the war the King and Queen and all the members of the Royal Family have fully and sympathetically shared with all sections of the people the anxiety and sufferings involved in the courageous struggle for life and liberty. Their personal bereavement in the death of the Duke of Kent evoked amongst all classes a reciprocal sympathy and sorrow, and not least to us in Australia of which he was the Governor General-designate. All to whom this war has

brought loss and grief know that their experience is completely understood and shared by those two who love their people as their people love them. As you will note in the report of the Standing Committee, we sent a message of sympathy through His Excellency the Governor shortly after the accident was announced. And here it is appropriate for me to express also our deep sympathy with all to whom the war has brought a like sorrow. Courageously they bore and are bearing their affliction and as we gratefully remember those who have laid down their lives, in the compassion of Christ we prayerfully and lovingly remember those to whom their passing brought the keenest sense of loss.

Amongst others who were called Home during the year were a number who shared with us for many years in this diocese the work of extending the Kingdom of God. I have mentioned them from time to time in my letters in the Diocese Magazine. I am sure that you would wish, as a Synod, to put on record your appreciation of their labours and your sympathy with their relatives in their bereavement. I remind you of such as Archdeacon Charlton, Canon Needham, Rev. W. Greenwood, Rev. Norman Jenkyn, Rev. Dixon Hudson, Rev. F. W. G. Greville, Rev. Lloyd Dunstan, Rev. A. J. Rolfe, Mr. Herbert Tress, Sir Mungo MacCallum, Mr. C. J. D. Goldie, Mr. Stuart Osborne, Mr. E. B. Giles, Mr. E. B. Judes, Mr. W. H. Jones, Mr. C. K. Job, Mr. W. M. Onions, Mr. W. K. Percival, Miss Minnie Harper, Mrs. Russell Jones, Mrs. Gates, Mrs. George Hall, Mrs. C. M. Thomas, Mrs. G. F. B. Manning, and others. Beyond the diocese the Church in Australia has suffered loss in the death of Archbishop Head, of Melbourne, whose successor, Archbishop Booth, we assure of our prayers in his new office. These have fought a good fight; they have finished their course; to them has been given by the righteous Lord, their crown of glory.

Of numerous diocesan changes there is no time to speak in detail. We express our sympathy, however, with Archdeacon Langley, in the serious illness which made necessary his resignation as rector of All Saints', Woolahra, and Archdeacon of Cumberland, in both of which offices, as in others, he rendered for so long such valuable service to the diocese. Archdeacon Hammond, who has done such a wonderful work for the Church and the whole community, has found that with increasing years he must at length, though with the deepest regret, curtail his efforts. It was necessary for him to resign the Archdeaconry of Redfern.

Several important motions relating to the moral life of the community were passed. In connection with Sunday Observance, a motion was passed to the following effect:

"This Synod condemns the use of Sunday for the organisation of functions of any kind for war purposes as



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being unnecessary and undesirable in the interests of Christian witness and national morale. Synod recognises the special and real need for fellowship and wholesome recreation on Sunday which the war situation creates for thousands of men and women in the fighting services, as well as the grave threat to Christian worship and education and highest well-being of the men and women concerned inherent in some of the attempts being made to meet that need. It therefore urges the appropriate authorities to be vigilant and active against the commercial exploitation of legitimate needs and against unnecessary incursion into the hours of Church worship. Further Synod commends the constructive efforts of the C.E.N.E.F., Y.W.C.A., and the Y.M.C.A. and other organisations and urges all Christian people to do their utmost to render Christian service and to conserve Christian values in the special difficulties surrounding the use of Sunday in these times."

An unwise demurrer, voiced by one member, was featured in the secular press. It indicated an ignorance of the real purpose and value of Public Worship to be deplored as coming from a representative of a parish.

Immoral Books.

The Rev. Canon T. C. Hammond, Principal of Moore Theological College, moved:—

"That this Synod views with growing concern the publication of books and the delivery of lectures that have a subversive moral tendency. It believes that the morale of the nation is

being impaired, and requests the State Government to give effect to recent proposals to introduce a Public Decency Act that will give power to responsible Ministers to combat the evil."

Canon Hammond said the police were powerless to deal effectively with the flood of degrading and demoralising literature that was now being sold in Sydney.

Bishop Pilcher, in seconding the motion, said there was grave danger of the degradation of the youth of the country.

The resolution was unanimously adopted.

Drink Control.

The Rev. C. H. Tomlinson moved:

"That this Synod views with concern the part beverage alcohol is playing in hindering the successful prosecution of the war, and strongly urges the Federal Government to deal effectively with the liquor traffic."

Mr. Tomlinson said that despite the decision of the Federal Government to reduce the consumption of beer by one-third, the sale and consumption of beer was now greater than at any period during the war.

Wet canteens had increased drunkenness and reduced the efficiency of the fighting forces to a remarkable degree.

A group of doctors in Queensland returned from fighting fronts held that the heavy consumption of alcohol was lowering efficiency and leading to the unnecessary loss of lives.

Mr. Francis Wilson, who seconded the motion, said that the Government had prohibited the use of pink icing for Christmas, but were increasing the amount of beer to be brewed next month, probably that the drinkers might be the better able to see pink elephants. (Laughter.)

The motion was adopted unanimously. A copy will be sent to the Prime Minister.

"THE BUILDERS."

A very successful annual meeting of "The Builders" was held in the Chapter House on Saturday, November 21. In the absence of His Grace the Archbishop, Canon Robinson took the chair. There was a large attendance of friends.

Miss Farrell's account of the year's work bristled with interesting incidents, and was delivered with delightful humour. She was able to report the amazing number of 665 meetings held since the last annual meeting. She pointed out that the period had

been extended owing to the change of date from June to November, but even allowing for this it is certainly a record of excellent work to find that an average of more than one meeting a day has been taken.

The wide range of activities impressed her audience. A large number of school children were taught, and in a particular mission to children over 600 were reached. There were also addresses to the prisoners in Hobart and Long Bay, and Miss Farrell found time to give a word at our leper settlement. There were some interesting stories of those who had been impressed by her messages, and those who were present felt that solid work with lasting results had been accomplished.

Canon T. C. Hammond gave interesting details concerning the conversion of the Rev. Thomas Connellan, who for many years had conducted in Dublin a special mission to his Roman Catholic brethren, and also the story of a colour-sergeant, who, after much persecution, had actually finished his career as a Colonel in the British Army, securing his promotion for distinguished conduct during the last War. He also told of a champion boxer and his wife who were delivered from drink, and reared a family in the fear and nurture of the Lord.

Those who were present felt that it was good to have been there.

MOTHERS' UNION CHOIR.

A Christmas Musicale is to be held in the Chapter House on Friday, December 11, at 2.30 p.m. Part songs, carols, instrumental music and elocutionary items will be rendered by the choir.

UNITED WITNESS OF CHRISTIAN YOUTH.

About 1200 members of 30 Sunday Schools and other Christian youth movements of the Parramatta district marched on Sunday afternoon, November 15, from St. John's Church to Parramatta Park, where a combined service was conducted by Major W. A. Stringer (Salvation Army), president of the United Witness of Christian Youth.

Combined Salvation Army bands and juvenile choirs, under the baton of Mr. James H. Gibb, participated.

A large contingent of Scouters, Boy Scouts, Cubs and Boys' Brigade with bugle and drum bands, also Girl Guides, added to the impressive sight.

Denominations and bodies represented came from as far as Castle Hill, Cabramatta, Carlingford, Toongabbie,

and Lidcombe, and included Salvation Army, Baptist, Congregational, Methodist, Presbyterian, Anglican, Youth Peoples' Unions, Heralds of the King, Clyde Workman's Mission, and Christian Endeavour Union.

Bishop Hilliard and the Mayor of Parramatta (Alderman Jeffery) were unavoidably absent.

The opening prayer of the service (which was amplified) was offered by Archdeacon G. T. Denham (Church of England), and the Rev. T. Pearson Harrison (Baptist) read the scripture lesson, and the Rev. G. Holland (Methodist) offered the prayer of intercession for the Nation.

A feature of the service was the singing of the "Consecration Hymn" by more than 100 members of combined juvenile choirs.

The Rev. Lionel B. Fletcher, Empire Evangelist, gave the address. He appealed to youth to heed the Call of God, and courageously lead in the Christ Life for victorious living. To shun the shallow, foolish and sinful things of the world, and by prayer and service for the Lord Jesus Christ, become a living witness for Him in this time of testing and world crisis.

At the close of the service Mr. K. J. Flatters, organising secretary, and district president of the Christian Endeavour Union, thanked all who had assisted in the demonstration.

Marshalling arrangements were effectively carried out by District Scoutmasters L. S. Wickham and E. C. Brown. Police and St. John Ambulance bridge officers assisted along the route and on the grounds.

The service concluded with the singing of the National Anthem and with prayer, and the Benediction by the president.

ST. ANDREW'S-TIDE.

Intercession services were held at the Cathedral and other churches for the work of Foreign Missions on Monday last. The Cathedral evening service was of a unique character. It was sponsored by the National Missionary Council and the address was given by the Archbishop. It was well attended.

ST. ANDREW'S DINNER.

There was a large gathering of the Cathedral congregation and friends in the Choir School on Saturday evening. The Archbishop presided and interesting speeches were made by the chairman, Precentor, Major Davy, senior warden and head master of the Choir School. Staff-Chaplain Cooper, of the R.A.A.F., spoke on behalf of the visitors and paid a very warm tribute to the work of C.E.N.E.F. at the Cathedral and other places on behalf of the fighting forces. The dinner was followed by a concert in the Chapter House, at which items were contributed by the Cathedral Choir, and negro "spirituelles" were sung by members of the American Forces.

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JOTTINGS FROM OUR PARISHES.

St. Luke's, Clovelly.—Mr. B. Le Mesurier has had to relinquish his various offices in the parish "for the duration," to undertake military duties. He has done splendid service as organist, choirmaster, rector's warden, Sunday School superintendent and teacher, and secretary to the parish council. Mr. A. E. Singleton has taken his place as organist and choirmaster.

St. Paul's, Cobbitty.—News has been received that Sergt. Pilot R. F. A. (Derick) Downes was killed in the Middle East on October 7, due to an accident whilst making a forced landing. This information has caused deep regret in the Camden district, where the deceased airman was well known.

Holy Trinity, Concord West.—On October 28, the Rt. Rev. Bishop Hilliard administered the rite of confirmation to 66 candidates, the same number as last year.

At the third anniversary gathering of C.E.N.E.F. held in the Sydney Chapter House on October 23, the parish branch was awarded the following: A bar to their banner for having sent in over £100 during the year, a certificate for sending in comforts at regular intervals for distribution by chaplains, and a certificate from the Australian Comforts Fund for gifts of comforts.

St. Faith's, Narrabeen.—The induction of the Rev. A. T. Pattison, B.A., to the cure of souls in the parish will take place on Thursday, December 3, in St. Faith's Church, Clark Street, Narrabeen, at 7.45 p.m., by the Ven. Archdeacon A. L. Wade, M.A., B.D.

St. Michael's, Sydney.—A branch of the Fellowship of Marriage was formed in the parish on November 18, Mrs. G. Coughlan being the speaker. This Fellowship is for young married women, and there are various branches in the diocese, in connection with the Mothers' Union.

VICTORIA.

Diocese of Melbourne.

SYNOD ELECTIONS.

The following elections were made at the recent Synod:—

Board of Electors—Clerks: Dean Langley, Bishop Baker, Canon Wenzel, Archdeacon Roscoe Wilson, Archdeacon Hewett, Archdeacon Schofield. **Lay:** Mr. E. C. Rigby, Mr. F. H. J. Archer, Dr. G. B. Bearham, Mr. L. V. Biggs, Mr. F. Shann, Mr. J. G. Robinson.

Clergy Discipline Board—1st Division: Canon Wenzel, Revs. C. W. T. Rogers, A. R. Mace, C. L. Crossley, Dr. A. Law; Supplementary List: Revs. E. C. Frewin, F. E. Thornton, Dr. E. Griffith, A. E. F. Young, R. M. Hudson, D. R. Peatt. **2nd Division:** Canon Dewhurst, Revs. P. W. Robinson, C. H. Raymond, C. W. Wood, K. E. Hamilton, P. B. Hayman, W. P. Bainbridge; Supplementary List: Revs. T.

H. Watts, J. H. Raverty, A. Banks, W. E. Ramshaw, M. A. Scales, A. M. Capper, E. L. R. Panelli.

General Synod—Clerks: Dean Langley, Canons Wenzel, Murray, Baglin, Dewhurst, Maynard, Archdeacons Wilson, Hewitt, Schofield, Revs. P. W. Robinson, C. W. Wood, R. H. B. Williams. **Supplementary List:** Revs. C. W. T. Rogers, F. E. Thornton, Dr. E. Griffith, Dr. A. Law, C. H. Raymond, K. E. Hamilton, C. L. Crossley, E. C. Frewin, W. G. Thomas, A. R. Mace, T. Cole, C. H. Moyes. **Lay:** Messrs. Archer, Bearham, Rigby, Biggs, Gaunson, Shann, Homan, Turner, Darling, Robinson, Lawrence, James. **Supplementary List:** Messrs. Ware, Derham, Gawler, Adam, Doyle, Batchelor, Romanis, Marsden, Cohen, Wray.

Canonries Scrutinies.—1st: Maynard 1010, Robinson 1027, Williams 1065, Thornton 1132, Griffith, 1270, Cole 1340; 2nd: Maynard 755, Robinson 789, Williams 841, Thornton 874; 3rd: Maynard 479, Robinson 489.

SUMMER SCHOOLS.

The C.M.S. Summer School will be held from January 5 to 12, 1943, at Brother Bills' Holiday Home, Mt. Evelyn. Chairman, the Bishop of Gippsland, who will give the closing devotions. Bible readings, Canon C. H. Murray, of Christ Church, South Yarra. Study Book, "The Missionary Heart of the Bible," by Rev. H. C. Matthew. **Tariff:** Shacks 35/., double rooms 40/., single rooms 45/.; week-end rooms 13/., shacks 10/.. The prospectus is available at C.M.S. office.

The annual Summer School of the Australian Board of Missions in Victoria will be held from January 2 to 9, 1943, at "The Hermitage," Church of England Girls' Grammar School, Geelong. The Ven. Archdeacon Morgan-Payler will be chairman of the school, and the missionary studies will be led by the Rt. Rev. Bishop Cranwick, Chairman of A.B.M.

Besides the usual Bible studies and devotional gatherings, an interesting series of evening lectures has been arranged, including reviews of the missionary position in the North Pacific, by Professor A. F. Thomas; in New Guinea by some of the lady missionaries who have recently been evacuated to Australia from Papua; and among the aborigines in Australia, by the Victorian Secretary of A.B.M.

Intending members are asked to enrol as soon as possible at the A.B.M. Office, Cathedral Buildings.

TASMANIA.

C.M.S.

The annual meeting of the Tasmanian Branch of the Church Missionary Society was held recently in Hobart. The hon. secretary, Rev. A. A. Bennett, presented the annual report, recording a record income, and giving encouraging reports of successful missionary enterprise carried on in many parts of the world by the missionaries of the branch. Of special interest to

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Hobart church-people were the reports of excellent work being done by five missionaries sent out from Hobart: Sister May Dobson, Mrs. M. Langford-Smith (formerly Miss Vera Dobson), Deaconess Doris Crawford (all in Tanganyika), Miss Tephni Garrard (Uganda) and Dr. Kathleen Blackwood (Iran).

The evening meeting took the form of a rally in the Town Hall, presided over by the Lord Bishop of the diocese, at which Rev. K. Brodie gave an interesting and instructive lantern lecture on missionary work in India.

Officers elected for the forthcoming year were as follows:—President, the Right Rev. the Lord Bishop of Tasmania; chairman, Canon W. Greenwood; hon. secretary, Rev. A. L. Bennett, Th.L.; hon. treasurer, Canon W. R. Barrett, M.A.; committee: Canon C. H. Corvan, Revs. C. Allen, L. Burgess, K. Brodie, F. J. McCabe, A. H. Roake, F. A. Carr, and O. L. Davis, Messrs. M. I. Crawford, F. Brownrigg and C. R. Rose, Mesdames W. R. Barrett, A. A. Bennett, W. Greenwood, Miss Eberhard and Miss M. Thorp.

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