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Monday, September 24.
Denham.

Saturday, September 2
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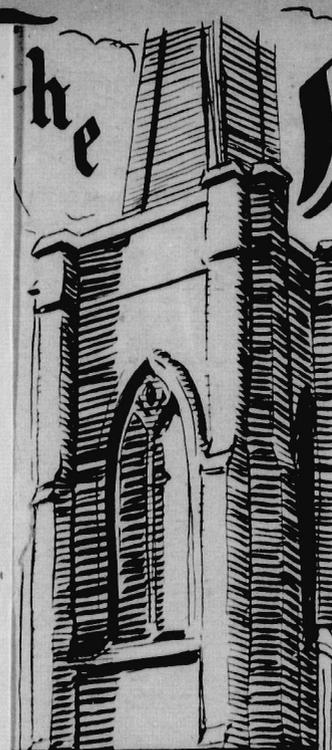
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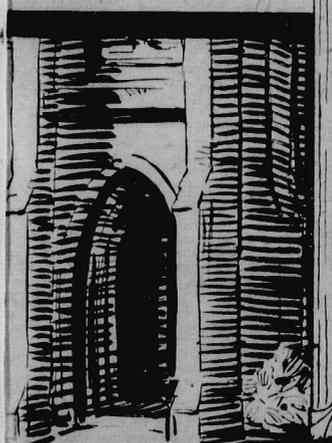


The Australian Church Record

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OCTOBER 4, 1945

No. 19



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

King William's Prayer

Taken from an old manuscript in Cambridge University Library, the following prayer, made by King William III after he was injured by a fall from his horse on the road from Kensington to Hampton Court on February 21, 1702, will be of interest to our readers:

Almighty God, the Creator and Preserver of men, from everlasting to everlasting thou art God. But time and chance happeneth to all that are under the sun, and in the midst of safety we are in danger. Yet, O blessed God, it is still in Thee we live, move, and have our being, and our time and lives are in Thy hand. A sparrow falls not to the ground without Thy leave and direction, much less are the persons of Kings shut out from Thy rule and governance. I desire to adore Thee in the depths of Thy over-ruling Providence, which I am not able to fathom. I submit to Thy Fatherly discipline, for Thou correctest in mercy, and for my profit. Thou, Lord, hast exercised me from my youth up until now with troubles and difficulties, and hast hitherto carried me safely through the manifold chances and changes of this mortal life. O, be Thou still my God and my guide. Preserve in me always a due sense of the instability of all worldly things. Let my heart there be fixed where true and lasting joys are to be found, and grant that I never may be unprepared for death and judgment. Sanctify, I beseech Thee, in a particular manner this, my present affliction. Give me patience under it, and a happy issue out of it. Let Thy Fatherly hand ever be over me, and Thy Spirit ever with me. Whilst I live, give me grace to serve Thee in the high station in which Thou hast placed me, and when I have served my generation according to Thy will, vouchsafe me an easy passage to everlasting rest, through Jesus Christ, our Lord. Amen.

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NOTES AND COMMENTS.

Amidst the prevailing jeremiads that are so generally uttered because of the moral and religious laxity that is so apparent and discouraging, the Optimism. Bishop of Gippsland, preaching recently in St. Andrew's Cathedral, Sydney, stood forth as an invincible optimist. Dr. Blackwood, in spite of the darkness that is so oppressive, sees the golden glimmer of a new day's dawning—a day of spiritual awakening and revival. His prophetic message is a summons to the Church of God to go forward in reliance upon the unchanging word of God—the God who still breathes His breath and resuscitates "the rearticulated bones" of a people who have lost their hope.

It is not the shallow optimism of the Humanist who closes his eyes to the awkward facts of human life, but the true optimism that frankly recognises man's failure and his deepest needs but still sees Jesus regnant in power, holiness and love. It is only by our faith in His transforming power and the patience of His love that we can be kept steadfast and confident in facing the tremendous tasks that confront us as His disciples—"Sursum corda," "Lift up your hearts."

Throughout Australia and New Zealand the Church is gathering in its Synods. Very varied are the subjects that occupy the attention of these august assemblies. Sometimes members seem to find it difficult to hold fast the principles of Synodical counsel, which include the earnestly desired necessary presence of the Holy Spirit. The

Bishop of Nelson in his latest charge to Synod set out well the ideals that should be kept in view. In his closing words Bishop Stephenson said:

"So, my brethren, I remind you that we are gathered here to-day in a Synod of the Church of God. We are not merely a piece of machinery for carrying out certain business arrangements. We are charged with the responsibility of keeping ever before us in our deliberations the fact that man's deepest and most fundamental needs can be met only by God's Spirit, available in His fullness to those who accept His revelation and His redemption in Christ Jesus our Lord. No machinery can heal the wounds and scars of life, the broken heart, the disappointed hopes. But if we ever keep in mind that all the matters that we have been thinking about in this Charge, and in all the human needs of our day, lived still in a world at war, a world of great and unimaginable suffering, are part of the stream of life in which God is more concerned even than we are, and are the raw material from which He can fashion His purpose for the good of all, we shall be able to approach them from the right angle. And one more thing, God has chosen to make Himself within limits dependent on man's co-operation. Let us in this Synod be the first to give Him afresh the allegiance of our hearts that from us there may go into the Diocese a new acceptance and appreciation of His saving power in Christ, and that all our work done here may be informed with signs of His spirit and may receive His blessing."

It was a great poet-philosopher, Sophocles, who uttered the famous word of wisdom, "Some-

how even among mortals second thoughts are the wiser." We do need to examine carefully our prejudices, and all the more carefully when decisions most weighty in importance for the Church of God are involved. The Lambeth Conference has shown in various ways how careful we must be not to limit the Holy Spirit in His working in human life nor to bind up the full and free grace of God in the toils of a hard Ecclesiasticism. Some of us can remember the time in our modern church life when the Confirmation rule called for modification. The great and saintly Bishop of Durham, Handley Moule, speaking from experience of Continental summer chaplaincies when saints of non-conformity, cut off from their own chapels, and seeking hospitality in our Anglican Communion, were in some cases being refused on the score of our Confirmation rubric, gave it as his studied opinion that the rule for the household should not be pressed in the case of a guest. Then Bishop Creighton, of London, gave utterance to the same opinion. Later on the Lambeth fathers declared that no priest has any

right to refuse the Communion to a baptised Christian kneeling to receive it.

The point is that a regulation, most wise and useful for the Children of the Church, must not be allowed to conflict with a higher loyalty. A baptised Christian has a right to a place at his Lord's Table, and the grounds for refusal must be essential and not arbitrary in principle.

And so we come to the great question of Reunion and the South India Scheme. Because some men, and they are many in the Anglican Communion, hold certain views concerning the Church and Ministry, they are tempted to exclude from their communion others who do not hold such rigid views. As a writer in the "Ballarat Chronicle" says:—

"The danger of certain proposals that are being put forward, such as the proposed scheme for Christian union in South India is in the fact that they aim at bringing about union by an external device without making sure that those who are asked to accept the proposals mean the same thing when they speak of the Church and of the Ministry. We repeat, if the union is to succeed, there must be agreement as to what the Church and the Ministry are. It is not some external device, but a unity of faith, that will bring about Christian reunion. For that let us pray."

Quite evidently, in many parts of the Church of England in Australia there are men and women who frankly disagree with the above writer in his views on the Church and Ministry and are prepared to argue that in so differing they are in consistent line with the doctrinal formularies of their Church and the whole history of the Church since the Reformation.

And yet, forsooth, although the Ballarat writer knows this, he is prepared to get passed a Constitution for the Church of England in Australia frankly accepting this position; and yet in regard to South India he is prepared to jettison the cause of Reunion because of his own ecclesiastical convictions. Further than that, he is prepared to keep out of communion with himself and his Church men and women who differ from him in no essential doctrine of salvation and discipleship; unless he is prepared to prove from the New Testament, which is his Church's sole arbiter, that certain beliefs concerning ecclesiastical order are necessary to a man's discipleship and salvation.

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From an exchange we cull the following paragraph:—

WHAT IS A CHRISTIAN?

The Sydney "Daily Tele-
graph" recently published a
Curious Omissions. number of letters from people
who do not go to Church. Most
of the writers said something like this: I
am not interested in the Church, and I don't
see any reason for attending church services
but I regard myself as just as good a Chris-
tian as those who do go to church. We
have no intention of claiming that people
who go to church are superior to those who
don't. What we are concerned with is the
answer to the question: What is a Christian?
Surely a Christian is one who accepts the
Lord Jesus Christ as his Master and Saviour
and obeys His commands. Christ gave but
few commands, but those He did give were
very direct. Here they are: "Take my yoke
upon you." "Do this in remembrance of
Me." "Go ye and teach all nations, baptis-
ing them in the Name of the Father and of
the Son and of the Holy Ghost, teaching them
to observe all things whatsoever I have
commanded you." Church people do not assert
that they are better than other people, nor
do they sit in judgment on others. The Chris-
tian's vital concern is in trying to carry
out the commands of his Lord.—"Ballarat
Church Chronicle."

We were surprised to notice some
singularly important omissions in this
rather off-hand reply. For instance
our Lord said not only "Take my yoke
upon you," but "Learn of Me for I am
meek and lowly in heart."—Character-
istics that would make for peace and
goodwill. Again, our Lord when asked
by a scribe, which is the chiefest com-
mand of all, said:

"Thou shalt love the Lord thy God,

"Thou shalt love thy neighbour as
thyself.

"There is none other commandment
greater than these."

And, as St. John records, during
those solemn last hours with His disci-
ples, he said:

"A new Commandment I give unto
you, that ye love one another; as I
have loved you, that ye also love one
another.

"By this shall all men know that
ye are my disciples, if ye have love one
to another."

This is our Lord's reply to what
is a Christian.

We have received a "Coal News
Bulletin" for our information and pub-
lication if so desired. In it
are set out certain items of
information concerning the
conditions under which the
miners of certain collieries
are working. Much information, avow-
edly from official government sources
indicate the prevalence of certain

conditions of work which, speaking
candidly, and we hope reasonably,
should not be permitted. It is a ques-
tion, surely, for government action.
There are laws and regulations, there
is an Arbitration Court, there is no
lack of skilled advocacy, and there is
a Labour Government with a strong
majority. Why then are these wrong
conditions allowed to remain? The
strike method conduces to a mob rule
which is a phase of madness in a pro-
perly constituted democracy. The
court is available to place the blame
on the wrongdoers, the government is
there with all the power requisite to
maintain due order in our common life.
Why then this position of stalemate?
All are suffering because of the strike.
Wives and families of strikers are per-
haps suffering the most of our com-
munity, but overseas there is famine,
starvation and suffering because of
ships held up, which ought to be far
on their ways with supplies. What
selfish interests are dominating the
situation? Have we no leaders of
sound reason and good will to bring
to an end such a miserable and mis-
chievous impasse?

THE AUSTRALIAN CHURCH.

Its Challenge and Opportunity.

"Australia is set like a Christian
jewel in the midst of a Pagan Pacific.
One half of the world's population
lives within 5,000 miles of the Centre
of Australia," and is largely unevan-
gelised.

THE CHURCH IN SOCIAL WORK.

(By A Special Correspondent.)

The Home Mission Society must
be one of the most versatile of its kind
in the world. It takes in nearly all the
needy causes in the Home diocese,
and supports anything from visiting
nurses to church outposts on far-away
Pacific Islands.

For many years perhaps the great-
est of its great works has been the
Children's Court chaplaincies. During
1944 more than 7,000 children ap-
peared on charges at the City Chil-
dren's Court. Many more came before
magistrates at Ryde, Hornsby, Parra-
matta and Liverpool, all of which are
taken in by the society. H.M.S. chap-
lains are always ready to help young
people in need. In twelve months of
court work, one of the society's cars
has travelled more than 12,000 miles.

Great Work with Young People.

The society inaugurated the Family
Welfare Bureau, where a trained social
work expert is available for advice to
parents of war-torn families. It also
controls the C. of E. Service Bureau.
This bureau has placed in good jobs
hundreds of young people who came to
it for advice on possible careers.
Service is free. Young people who
cannot afford commercial college fees
are prepared for examination at a
nominal cost by the C. of E. Coaching
College.

Small Centre Chaplaincies.

At Glebe the society runs the Arch-
deacon Charlton Memorial Home for
Children who have not had the same
chance in life as most of us. At Peter-
sham there is the Arleston Hostel for
Boys who come to the city to further
their education.

Among the many small but vitally
important centres where the society
maintains chaplains are the Shale Oil
Centre at Glen Davis, the many small
townships along 80 miles of the Haw-
kesbury River, Yarra Bay (formerly
Happy Valley, Malabar), Norfolk
Park and Wilton (both near Picton).
The society also makes grants to en-
able the continuance of the work of
hospital chaplains in the diocese, and
fully supports a trained nurse, Sister
Symons, who visits bed-ridden people
in the poorer Sydney suburbs. Then,
too, over 70 annual grants are made
to needy parishes.

Each year hundreds of poor people
are clothed at the society's Refit and
Clothing Store. Grants are made to
the widows of clergy who have serv-
ed in the Sydney diocese.

Last, but by no means least to us
here at St. Paul's (Chatswood) is the
sterling work the society has done in
connection with the Port Hacking
Youth Centre. Here the C. of E. is
again to the forefront.

This surely, is an organisation that
deserves your support. The Secretary
is Canon R. B. Robinson, Church
House, George St., Sydney. — From
"One with Another."

One out of Every Six Leaders in China a
Christian. — According to "The Sunday
School World," though less than one per-
cent. of her 450 million people are Chris-
tians, yet Who's Who in China reveals that
one out of every six leaders is a Chris-
tian and one out of every two has been educa-
ted in Christian schools and colleges.

MARTYRS OF TO-DAY.

(By "Senex.")

The word "martyrs" is used here in
its strict etymological sense, which is
"witnesses," though it is often loosely
used to mean sufferers, as in the phrase
"martyr to rheumatism." A martyr
is a witness for some real or conceived
truth, one who is prepared to suffer,
and does suffer, rather than deny the
faith that is in him.

The faith may be based on a fallacy;
but if he who holds it really believes
in it, he is a veritable martyr, and as
such deserves respect. He has given
evidence of possessing in some degree
that quality which has marked the
greatest of all reformers and patriots.

The word has usually a religious
connotation; but as we have implied
above, it may have no necessary con-
nection with religion as we generally
understand the term. In politics, for
example, we come across, on lament-
ably few occasions, men who have
been willing to suffer ostracism from
their party and obloquy at the hands
of the community rather than compro-
mise with the truth as they see it.

Martyrdom To-day.

We have come within recent years
and months and days to conditions in
our political and social lives where suf-
fering for truth's sake has been wide-
spread and deep and sore. Just now
we are rejoicing over the end of hos-
tilities, the repatriation of war priso-
ners and others who are being re-united
day by day with those from whom they
have been long parted. But, mingled
with our joy, we are deeply moved by
the recital of horrors and incredible
sufferings which figure in our reading
and hearing. We turn our thoughts
back to the days of conflict and we
think of millions who have a claim to
the title of martyrs, who suffered and
even died in the terrible contest be-
tween the powers of light and dark-
ness. Their tribulations came on them
not because of any fault of their own,
but because they had espoused the
better cause, and they bore their
troubles bravely and uncomplainingly.

There are persecuted religionists,
who, when ordered to support the anti-
religious doctrines of their oppressors,
firmly refused to bow the knee to Baal,
and who, in untold numbers, endured
cruel oppression, often death itself.
And there are those who, resenting the
enslavement of their country, waged
war, by guerilla tactics and otherwise,
against the heaviest odds, and suffered
in consequence.

We hear tales from many lands of
captives who have preferred to suffer
brutal treatment and death rather than
give away information that would
serve the interests of their countries'
foes.

We may sum up thus: those who
fought and suffered and died, imbued
with a love of country, and, better
still, with a love of truth and liberty,
were veritable martyrs; for their ser-
vice was rendered gladly, not merely
under stress of orders from their com-
manders. To all such the war was not
simply a fight against material forces,
or even a struggle to maintain national
independence, well worth fighting and
even dying for; it was a Holy Crusade,
and as such it has, by the blessing of
the God of Battles, resulted in Victory.

And while we sympathise with those
who have returned more or less crip-
pled, and while we do for them all
that is in our power to do, let us pray
that all of them and of those near and
dear to them who suffered with them
in their afflictions, may offer their suf-
ferings as a sacrifice to the God in
Whose service they have endured and
will endure hardship.

Then they will have a title to enrol-
ment in the "noble army of martyrs."

QUIET MOMENTS.

THE FOUR WAYS OF JESUS.

(Notes of a series of four addresses
delivered by the Bishop of Tasmania
(Rt. Rev. G. F. Cranswick) at the
"All Australian Deaconess Confer-
ence" Retreat Day, 28th to 29th Aug.,
1945, at the Collegiate School,
Hobart, by one who was present.)

1. The Way of Love.

The way of love demonstrated to
us the fact that our Lord was a lover
of people. In Mark 1: 14-18, we have
our Lord meeting with individuals, and
in 3: 13-15 calling them to a work.
We must note the connection between
what He said and what He did. He
said, "the Kingdom of God is at
hand," that is, "life's true meaning is
about to be demonstrated." Secondly,
He met and selected certain men. The
thing that makes us quite distinct (as
Christians), is, that we believe that a
meeting took place between God and
some fishermen at a point in history,
in a place called Palestine. The life
that Jesus came to demonstrate was
a meeting. He did not launch a cam-
paign, but called for a revolution in
the human mind. He saw the worth in
the individual. He so wielded these

people together into a community,
that in a hundred years it overcame
the Roman Empire. Jesus the Son of
God took that natural thing, a meeting
between two people, and built a com-
munity upon it. The "I" and the
"Thou," the result being a common
centre in Christ. All the "I's" linked
with the "Thou," like the spokes in a
wheel. It is not communism, fascism,
or democracy, but Christianity, "the
Blessed Company of all faithful
people."

2. The Way of Imagination.

Our Lord's imaginative insight
pierced men through. In Luke 8: 26
we have the story of the maniac. There
was a re-action in the man's mind,
and he was given possession of him-
self again, and restored to the com-
munity which had cast him out. We
might relate this to our own day where
we see the delinquents and insane
cast upon the State. In Luke 8: 43 we
have the story of the woman with the
issue of blood, and in Luke 5: 17 that
of the paralytic. Here we find a com-
pany of men watching our Lord: Intel-
lectuals, doctors and pharisees. His
imaginative instinct got right through.
In Luke 19: 1-19 there is Zacchaeus.
Jesus tears through all convention. He
penetrated through Zacchaeus's mind.
The crowd was aghast. "This day is
salvation come to this Home." Think
of what this must have meant to the
wife and children, who may have
been ashamed of Zacchaeus's way of
earning a living. To sum up these in-
cidents, first there is a man whose
inner life was a terror to him, and
whose impulses tore him to bits. Secondly,
the woman who was diseased and
knew it and made an act of faith.
Thirdly, the clever teachers
of law who did not know they were
sick. Zacchaeus is a pathetic figure of
frustrated humanity. Our Lord pen-
etrated through their outer humanity
and ministered to their need. What is
a simple explanation of Salvation? It
is health and holiness. Sin is a great
separator. The attempt to achieve
self-sufficiency is sin. It may be
human nature but it is not Christianity.
The one thing that made Jesus Perfect
was that there was never one moment
when He was separated from His
Father except the awful moment on
the Cross when He was bearing the
sins of the world. We may have to
go right outside our orthodoxy to save
men and women.

3. The Way of Faith.

Our Lord's way of changing men's
hearts was by conviction. There are

four episodes which illustrate this: 1, Mark 1: 14, 15, "The Time is fulfilled, repent ye and believe the Gospel"; 2, Luke 4: 16, the visit to the synagogue at Nazareth when He outlines His programme; 3, Mark 14: 36, in Gethsemane; 4, Mark 9: 14-29 is the key to the understanding of the other three. "If you can." Jesus takes up the man's words and repeats them and then adds, "anything can be done if you believe." We therefore have these facts: (i) Our Lord's belief that God had a plan. It is the scene of action. The Old Testament is striking. It is a history of the story of God's action as a Divine Ruler. Cyrus was His servant. This gives a meaning to life. His purpose is going to be fulfilled. There is no doubt about it. We believe it, but do we act on it? Destiny hangs on our actions and words if God has us in His plan. It took Peter a long time to come to the belief that Jesus was the Son of God. We may not be able to convince people at once of that fact, but we can show them first that there is a meaning to life. (ii) God loved people. In Luke 4: 16-18. He took up a passage dealing with ordinary things and then went on to talk to them of deeper things. We can talk about God's love for the poor, that is all right, but go any deeper than that and you will have opposition. It was not acceptable to these people in the synagogue, that God cared equally for the widow of Sidon and Naaman the leper. We can bring that home to ourselves. How do we feel about the Japanese, Roman Catholics, Anglo-Catholics, "high" churchmen or "low" churchmen. Jesus made for Himself enemies because of the people He mixed up with. The love of God is disconcerting. "Father, forgive them . . ." It took the Son of God to make excuses for those who nailed Him to the Cross. (iii) The certainty of God's power. E.g., The hour of Gethsemane when He was absolutely alone, it was hard to believe in God's power then. The victory that night was a moral achievement, not a way of escape. The defeat was the flight of the disciples, not in Jesus being taken prisoner. Jesus loved His Disciples and they failed Him, but they all came back in the end, except one. Remember what He said to Peter, "when thou art converted, strengthen thy brethren." It was one of the early fathers who said, "The Son of God became the Son of man, so that the sons of men might become sons of God."

To summarise them, we have the following: Life is not just a muddle,

there is a plan. The love of God has no favourites. No situation can justify despair. Anything can be done for one who believes.

4. The Way of Forgiveness.

Genesis 1: 1, "In the beginning God created the heaven and the earth," John 5: 17, "My Father worketh hitherto, and I work," and Revelation 21: 5, "Behold, I make all things new." It is not quite co-incidence that you get those words in the first Book, the Centre, and the last Book. The Creator, the Incarnate Son of God, and the Created Activity. This shows that God acts creatively. Each of these texts stresses different aspects. The first is essentially the work of God. Anything man creates is secondary, and is the result of using the stuff which God has already given to us. The second suggests the enduring character of that activity. It is not as the Deists think, that He created and then let it go. The third aspect gives us a glimpse of the quality. Everything He makes has a quality of distinction. He does not mass produce. Again, a thing we must note is, that it is not a patching up, but a new creation. The central text, "My Father worketh hitherto, and I work," comes in the story of the impotent man who was unable to step down into the pool in time to be healed. He was quite helpless, but able to catch the eye of our Lord, and it touched his heart. This pictures for us the bankruptcy of humanity. John takes this to illustrate a creative act. A new man is born, "Thou art made whole—," harmony where there had been division, that is salvation. "Sin no more—," the imaginative insight of Jesus piercing through that man. Lack of holiness is sin. By His creative act of forgiveness there is brought about a new relationship between the man and God and also with other people. Notice that His creative act of forgiveness is hard for us to understand. Think of a man and wife estranged. Psychology cannot help them, but God's creative power waiting to be released is that of forgiveness. He wills to do it through men and women who are willing. It is the part of the function of the Church, not only through the ordained ministry, but of all.

Crowther of Africa, when once speaking to someone on the subject of the hatred of his colour, said, that you can play music from either black or white notes, but it is only by playing both black and white that we can have real harmony. Charlie Andrews is an unorthodox person and a cause

of great worry at times to the Government, but he has been an example of how a European can come near to an Indian. What God wants is people who will create right relationships. The main evidence for God's creative activity is found wherever people share or confess, and so establish right relationships again. In the city of Amsterdam three years ago an order went out that no Jew was to hold a position in any office. A man read the notice and called his staff together and told them that he was a Christian and he could not conform. He resigned and was sent to a concentration camp. He knew how to forgive. Christ allowed nothing to destroy His personal relationship with His Father, or to prevent Him forgiving those who put Him to death. Forgiveness or to prevent Him forgiving those between each other, those who differ from us. At the Cross, death is vanquished, man is born again. The victory of the Crucified is reproduced again whenever men and women in union with Him practise forgiveness. It brings us back to where we began, that meeting between God and us.

ARCHBISHOP OF SYDNEY. VISIT TO CHINA.

The Archbishop has sent the following letter to his clergy re his visit to China:—

"My dear brother,

"Very unexpectedly the way has opened for my wife and me to visit my old Diocese in China for its Jubilee on the 18th October, and as my doctor thinks that a sea trip at this time is most opportune completely to put my health right again, I write to let you know that I have already left Sydney for Hong Kong. From there we expect to fly to Chungking and spend three weeks in Szechwan, returning to Sydney during the last week in November. It is a great privilege to be able to visit China so soon after the cessation of hostilities and to try to express something of the admiration and sympathy which we have all felt for the Chinese people during these long years of war. I know that you and your people will pray for us, for our journeyings, and that our short sojourn amongst our old friends and colleagues may be worthwhile. During my absence Bishop Pilcher will be in charge of the Diocese and for him I bespeak your prayers and support."

Yours sincerely,

HOWARD SYDNEY.

26th September, 1945.

PERSONAL.

Captain Peter Moyes, son of the Bishop of Armidale, has been appointed to the teaching staff of King's School, Bruton, Somerset, England.

The death is announced of the Rev. A. E. Hutchinson, oldest priest in the Diocese of Tasmania. He was ordained priest by Bishop Montgomery in 1899. He served the Church in many parts of Tasmania, chiefly as rector of Circular Head from 1901-4; rector of Zeehan, 1906-7; rector of Hamilton, 1907-20. He retired from ministerial work through ill-health, but gave relief again and again to the rector of Bothwell and later at Longford, where he died. During his years of retirement at Bothwell he served the municipality as councillor and for many years did much good work as warden.

The Rt. Rev. G. C. Hubback, Bishop of Assam, has been elected Bishop of Calcutta and Metropolitan for India. As a young man Dr. Hubback served as an engineer in the port of Calcutta. After his ordination in 1909, he worked with the Oxford Mission to Calcutta until his consecration as Bishop of Assam in 1924. His service to the cause of Church Union in India will always be remembered by the fact that the resolution which he drafted contributed largely to the acceptance of the South India Scheme by the Church of India, Burma, and Ceylon.

Mr. P. M. Edmonds, Ph.D., M.A., Dip. Ed. and Mrs. Edmonds, a triple certificated nurse and gold medalist, have been accepted as missionaries of the Church Missionary Society, and hope to leave shortly for India. Dr. Edmonds has been on the staff of the Melbourne Boys' High School.

The Rev. W. H. Childs will be inducted as rector of Bright, Victoria, by the Bishop of Wangaratta on October 11.

The death took place at Killara, N.S.W., of Mr. William Ebenezer Toms, for some years Hon. Treasurer of the C.E. Homes for Children at Carlingford (Syd.). The deceased gentleman was a generous supporter of the Church's enterprise at home and abroad. He filled the position of Church Warden and Lay Synod Representative for many years. He married recently Miss Mary Broughton Boydell, daughter of a well-known Newcastle Churchman, and great granddaughter of Bishop Broughton.

The Bishop of Goulburn officiated at the wedding in St. Saviour's Cathedral, on 3rd

September, of Miss Pamela Rix Ashley-Wilson, youngest daughter of the Rev. C. Ashley-Wilson, C.F., and Mrs. Ashley-Wilson, of Bradley St., Goulburn, to S/Lt. (A) Derek Morten, D.S.C., R.N.Z.N.V.R., youngest son of Mr. and Mrs. R. M. D. Morten, of Christchurch, New Zealand.

The death is announced of the Rev. F. P. Edwards after a long illness. Mr. Edwards was formerly in charge of Werribee, East Thornbury, in the Diocese of Melbourne. He began his ministry in the Diocese of Wangaratta.

Rev. W. L. Harmer, formerly Precentor of St. David's Cathedral, Hobart, has been appointed Vicar of Camp Hill, Brisbane.

The Rev. George Barker, of Picton, N.Z., died on the 4th of August. The Bishop writes concerning him: "He was an earnest and faithful minister of the Gospel and a friend to his people who held him in high esteem."

We regret to note the death of the wife of the Rev. J. Boardman, C.F. Mr. Boardman, after many years of service in the Sydney diocese, is now on the retired list.

News has been received of the death of Bishop Norris, at one time Chairman of the House of Bishops in China. He had been a missionary bishop in China for over 30 years and was over 80 years of age. He died in Shanghai during the Japanese occupation of that city.

"The bridegroom's own choir, with Dr. A. E. Floyd at the organ, sang at the wedding recently of Marion Hedwig Valerie Ullin and Sgt. Eric Spencer Clapham, A.M.F., at Christ Church, St. Kilda. Sgt. Clapham is organist and choirmaster at the church. Rev. E. J. B. White officiated." — "Melbourne Argus."

Very great relief and joy have been felt at the discovery that the Rev. James Benson, of the New Guinea Mission at Gona, is alive. He was discovered a few days ago at Ramale Internees' Camp. The two missionary sisters who were with him at Gona were killed by the Japanese some 3½ years ago.

Miss Dawn Brewer, of C.M.S., Uganda, is on furlough and is busily engaged on deputation work for the society.

Mr. Thomas Lincoln, of Trangie, in the Diocese of Bathurst, has been called away suddenly at the age of 85. His rector

writes of him: "The late Mr. Lincoln was a fine old Christian gentleman, a faithful and loyal member of the Church." His last attendance at Church was at the Thanksgiving on V.J. Sunday, when he joined in the service of Holy Communion.

Rev. K. G. Aubrey has been inducted as Vicar of Collingwood in the Diocese of Nelson, N.Z. Mr. Aubrey was recently working in the Diocese of Gippsland.

We learn with great thankfulness of the release of Miss Nora Dillon, from the sufferings and perils of the Japanese occupation of Hong Kong. Miss Dillon has elected to remain in China pending the settlement of the Missionary work in which she has been engaged.

The death of Mr. C. R. Barry, of Chatswood, N.S.W., removes from the Church militant a veteran churchman whose life has been spent in the service of the Church, for the earlier part of his life in the Diocese of Bathurst, and in the years of his retirement from the Commercial Banking Co. of Sydney, in the Diocese of Sydney. He was the son of Dr. Zachary Barry, a well known clergyman of the Sydney diocese some 70 years ago.

The death is announced of Mrs. F. W. Reeve, widow of the Rev. F. W. Reeve, for many years rector of St. Luke's, Mosman, N.S.W. The deceased lady was a very steady worker in connection with the Mothers' Union.

The Archbishop of Sydney and Mrs. Mowll left Sydney by plane for China last Thursday, in order to be present at the Jubilee Celebrations of the Church in West China.

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

The following amounts for the above appeal for the Church Record have been received with grateful appreciation:—Amount already acknowledged £74/13/-; Mrs. G.D.A., 10/-; Mr. W. F. M. Appleby, 10/-; Mr. E. E. R. Walker, 10/-; Mr. S. Hamilton, £1; Mr. H. Minton Taylor, £2/2/-; Dr. F. J. Graham, £1/1/-; Canon and Mrs. Langford-Smith, £2/2/-; Mr. H. Valentine Soul, 5/-; Miss M. E. Stiles, £1/1/- Total £83/14/-.



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ALEXANDRIA

TO AUSTRALIAN CHURCHMEN

Light-givers and Life-givers.

"Ye Shine as Lights in the World, holding forth the work of Life."
(Philippians 2: 15, 16.)

Notes on a Sermon preached by the Rev. W. H. Rainey, B.A., F.R.G.S., Commonwealth Secretary of the British and Foreign Bible Society at St. Paul's Cathedral, Melbourne, on September 20, 1945.

Lights.

St. Paul was writing from Rome to Philippi. His message was addressed to practising Christians. We know this because he does not exhort them to "shine" but states the fact that they are doing so—"ye shine as lights"—a recognition of merit which, no doubt, they appreciated. The simile was an apt one for the contrast between their pure lives and the evil of their pagan surroundings was as light to darkness. To-day although the contrast is less striking, for even the non-religious world is permeated by Christian thought and practice, yet the principle is the same. We, too, must live on a higher plane than that generally accepted in our time and generation, otherwise the moral life of our land will be stagnant. The pioneers of the spirit, inspired by high ideals, must lead the community forward to better things. No one is more competent to render this essential service to the nation than Christians. Others may do so in the intellectual and economic spheres, but in the moral and spiritual the Christian Church is, or should be, supreme. It is our peculiar domain.

One day King Louis of France called the Commander-in-Chief of his army, Marshal Villiers, and announced that he was about to launch a persecution against his Protestant subjects. "But your Majesty, expostulated the Marshal, "they are the best and bravest of your Kingdom." Could this be said of us? Is our standard of conduct higher than that of those who make no profession of religion? Are we better citizens? Are we letting our light so shine before men that they may see our good works and glorify our Father which is in heaven? Is our light illuminating a dark world, or are we placing it under a bushel?

Light-Givers.

Now the word translated "lights" in our text has a further meaning, it

signifies "light-savers"—"Ye shine as 'light-savers' ". We are saved to serve, we must pass on the light to others. The Greeks, those sportsmen of the ancient world, had a race of which they were specially fond. Rival teams, each with a flaming torch held on high, ran towards the goal. When one runner fell exhausted, another took up the torch, pressing forward with all his strength, until he himself, exhausted, was compelled to pass on the torch to another. The team which reached the goal first with the torch still flaming, won the race.

On Calvary a torch was lit which has never gone out. Our Lord handed it to his disciples, they, as they died, passed it on to others, and thus from generation to generation, until it has come down to us. If but one generation had abandoned the race, had settled down comfortably by the side of the road to enjoy for themselves, and themselves alone, the light and warmth of the torch, the world would be in darkness to-day. They did their duty, passing the light on to us, and we must pass it on unimpaired to those who come after us. However, we must not pass on the torch just as we have received it, but burning brighter and illuminating a larger area of the "dark" world to which the text refers. Successive generations have done this and the light which once shone only on Calvary, to-day warms, with varying intensity, a considerable part of humanity. It is the will of our Lord that one day the whole globe shall be bathed in glorious light.

"Holding forth the Word of Life:"

But how were these early Christians to "shine as lights in the world"?; they were to do so by "holding forth the word of life." Christ in Gethsemane in his sacerdotal prayer, told His Father, "I have given unto them the words Thou gavest unto me and they have received them." The messages, the revelation, he had received from His Father, He gave to His disciples. They in their turn gave it to the Christians of Philippi, who are here pictured as holding it forth to others living in a dark world. Why is it called "the word of life"? Because it is revealed in a life and gives life to those who receive it. Christianity is not something that was thought out in the study of a recluse living in a dream world; it

was forged with tears and blood on the battlefields of life. Christianity is not impractical idealism, but something that works; something that times without number has shown its power in the lives of men. It introduces into the world a life-giving force that makes all things new, it even gives man victory over his greatest enemy, himself. Even as the Master pleased not himself, but, took the form of a servant, humbled himself and became obedient unto death; so the disciple. In the early days it was the selflessness of Christianity that impressed the pagan world and did more to win converts than the logic of its doctrines. Dionysius of Alexandria tells us of the difference between the conduct of pagans and Christians during a plague that swept his own city. Pagans would drive away their own friends and relatives who were suspected of being infected with the disease. They cast the half-dead into the streets and left the dead unburied. Their chief concern was to save themselves. The Christians, on the other hand, tended the sick without thinking of themselves. Their only desire was to help. Many sacrificed their lives in attending to pagans. Such selflessness, such golden deeds, have been repeated times innumerable down through the ages until they have almost become the normal standard for Christians. There have been many in the war that has closed, we have time for but one here. Think of the four Army Chaplains, two Protestant, one Roman Catholic, one Jewish, who went down with the transport "Dorchester" when she was torpedoed off Greenland on February 3rd, 1944. They were last seen as the ship sank, lifting their voices in prayer. They had gone round among the men encouraging them, and helping them to safety. They issued life-belts until the last was gone and they gave their own. They overcame the selfishness which forms part of natural men and emptied themselves that they might give all to others. Thus the divine life, incarnate in man, leads to death, and then to life eternal. Thus the light-givers are also life-givers.

Our World.

Now we twentieth-century Christians face our world, which, who can doubt it, still deserves to be described as "dark." We modern, up-to-date, civilised people, have just finished the most terrible war in history, a war which would have filled the ancients with horror. It is true that we did not desire it, indeed we fought strenuously

Young People of the Church.

against it, yet there is such a thing as collective responsibility. We have had our part, individually and nationally, in the sin which, in the fullness of time, let loose the avalanche which so nearly overwhelmed us. To-day, although we thank God for the cessation of war, yet peace, in any adequate sense of the word, has not been achieved. As we look out over the world with its millions of hungry and homeless people, as we see distrust building higher barriers between the nations we realise that the world is still a dark place and now, as in apostolic days, cries aloud for light-givers and life-givers.

The Appeal.

The war has finished. Doors long closed will soon be opening again; others, ever barred, may now swing back and for the first time allow the messenger of Christ to enter. The possibilities stir our blood, both old and young, we long to go forth and do great things for Christ. We older people must be content to help at the Home Base, but to the young an urgent call comes. Do you hear it? The missionary societies are calling for preachers, doctors, nurses and teachers; but they must be of the best. The day has long gone when enthusiasm was the only qualification required for a missionary. A man who could not be a success at home, is less likely to be so in the mission field. Jesus Christ has a right to the best and we must see that he gets it. Perhaps some ardent soul who feels within himself an infinite devotion and capacity for self-sacrifice, but who, at the same time is conscious of his lack of intellectual and technical preparation, feels discouraged as he listens to me. Do not feel that way. If we give our all to Jesus Christ he will multiply it and make us capable of doing things which even in our most optimistic moods we had never deemed possible. He will make us capable light-givers and life-givers," "holding forth the word of life," in a dark world.

THE FAITH OF A PRISONER OF WAR.

A wonderful tribute to Red Cross was given by an ex-prisoner-of-war who arrived back in England recently. During the first three months of his captivity in Europe he was in transit in Libya and Syria, and therefore did not receive any parcels.

"Every night of my life I had said the 'Lord's Prayer' because I had been taught to," he said. "The line 'Give us this day our daily bread' meant nothing to me because

As Church men and women it is the business of those of us who have had a longer experience of the Christian life to seek to create the kind of conditions in our parish life and in our youth organisations in which the Spirit of God can effectively work, in which He can bring to all a conviction of deep need of God, in which they can find the satisfaction of that need in Christ their Saviour. We cannot too often call to mind the fact that a nominal allegiance is one with which it is easy to be content.

Such a nominal Christianity is not necessarily affected by greater knowledge. It is possible to have a good deal of knowledge of the Christian religion, even be engaged in some kind of Church work and closely associated with Christian people and yet miss the new life that can only come from the Spirit of God. As Godet reminds us, "Membership of the Church is supposed to mean a consecration of heart, an engagement to holiness, not a shelter from judgment."

It is a great encouragement to see signs of a willingness on the part of a number of our laymen to give time and thought and energy to helping and guiding the fellowships and clubs that have been and are being formed for the youth of the Church. I can imagine that it could easily happen that such helpers may feel it their duty to take care of the activities other than spiritual and leave the spiritual to the Vicar. Such an attitude is untrue to the genius of our Faith. It implies a doctrine that is false. In Christianity we all have the responsibility of being our brother's keeper in this matter of his relationship to the redemptive act of God in Christ. It is true that the Clergy have had more training both in knowledge and in method than the layman can expect to have, but that does not excuse the layman from his own

food was not plentiful, and every night I cried out to God 'Give us this day our daily bread, and please God, send us Red Cross parcels.'

"Late one evening, as if in answer to my prayers, and of most other men in the camp, a consignment of food parcels arrived in the camp. We heard voices of 'They're here!'—'What's here?'—'Parcels—Red Cross parcels! Come and see 'em.'

"I think every man of that four thousand turned out of bed to see that first load of parcels—food. We were all too excited to sleep that night. Everybody was talking of the Red Cross—the wonderful Cross. God bless the Red Cross."

share in personal evangelism. It may well be in the future as it has often been in the past that a personal concern for the eternal welfare of some lad or girl on the part of an elder man or woman will mean the turning point in that life. I would that those of you especially, who are making some contribution to the lives of our adolescents, would get into such a close and intimate relationship with them that you could naturally and simply put to them the question, "What are you doing with Christ in your own life?" You will notice I have not said 'for Christ' because that will come after. The most important thing is their own personal relationship to His redemption undergone on their behalf.

That brings me to recall to you a remark I made a short time ago, that it is important to create conditions and atmosphere most conducive to the working of the Spirit of God. It may be said that the Vicar has the cure of souls, and that is true. It cannot be altered. It is his great and grave responsibility, a responsibility so serious that it would be a crushing burden on every earnest man, unless he could share it with his Lord. But as I have already shown it can be shared also by those who will enable him to exercise it more effectively. There is a great and growing need of lay helpers both men and women, who will share it in this way. But I can imagine that conditions may arise when there will be differences of opinion about how best this work may be accomplished. And here I want to plead with all the earnestness I can for a loyalty to the Vicar and to the lead that he gives, unless, of course, it becomes a matter of conscience. You may think he is old fashioned or not advanced enough in his knowledge of the modern world and its demand. But I would remind you that the parish and its life will continue when the present occupants of office have passed on, whether it be Vicar or members of vestries or leaders of the youth movement. There is only one standard of judgment that matters in all these activities that we provide for our young people—will they make for their spiritual welfare or not? Some activities by directing their leisure aright may be considered to do so indirectly. Others, however, partly because of their past associations and partly through their present unsuitability tend to reduce the spiritual tem-

perature of the Church and weaken its witness. Some may even be morally harmful. They tend to create an atmosphere not conducive to the working of the Spirit of God and to make it difficult for a man or a woman to find the avenue of approach to some young life to introduce it to the wonder of the personal acceptance of Christ.

My brethren, watch these things. Do not let our youth groups become just one more place where youth is to be amused. So many seem to assume that young people must be continually entertained. I think that a challenge to big living and seriousness of purpose a youth's need and one to which they will respond. What greater challenge can there be than the purity of heart and life that comes with Christ, and the finding one's place in God's great purpose for the world that comes when He is Lord? The worldliness that is indifferent to God and spiritual things will continue to be the enemy of such high reaching ideals, and it is our business to see that such worldliness with its power to crush spiritual values does not raise its head in our organisations.—From the Bishop of Nelson's Charge to Synod.

CORRESPONDENCE.

SIX O'CLOCK CLOSING.

(To the Editor, "Church Record.")

Dear Sir,

For 29 years we have had the six o'clock closing of Hotel Liquor Bars. The Law has been of great benefit to the community; making the streets safer at night for women and girls, and insuring that men will go home to their family, instead of remaining in the hotel bar, which many would do if the hours were extended.

According to the Press, this Law will come under revision, when the Liquor Bill comes before our Parliament. If we, as Christians, desiring the best for our nation, and the welfare of our young people, could combine together to emphasise our desire in regard to this matter, we surely could impress our Government, that we do not desire the hour to be extended, but if an alteration is considered, that it should be put by referendum to the people. It was carried by a large majority, and it is only logical and democratic, that the people should be allowed to express their opinions should be allowed to express their opinion. Will you write to your local State member expressing your views on this vital matter.

If each of us would do this, the members of our Government would realise the strength of the Christian vote when aggregated.

The Liquor interests are out for profits. We desire a righteous nation. To get this, we will need to rally our forces, and show as much keenness to gain our objective as the liquor interests do to gain profit and greater facilities for the sale of their products, such as envisaged in the Community

hotel suggestion, more licences to be provided for clubs, and liquor to be served in cafes and restaurants.

The Women's Christian Temperance Union are very concerned in regard to these suggested facilities for drinking alcoholic liquor, and earnestly ask the co-operation of all Christian women to combat this increasing evil, with all the spiritual and material power at our disposal.

Yours in Christian Service,

C. B. SEGETIN,
State President

IS THIS TRUE?

(To the Editor "Church Record.")

Dear Sir,

A statement has been made recently that the leading parishes are being taken by men who have not seen war service and that many Chaplains when discharged will not have a sphere of service. This is a serious matter. National Security regulations state definitely that every discharged person is entitled to be reinstated into his normal occupation under conditions not less favourable than those which would have applied if he had not enlisted. Diocesan authorities must realise they have a solemn duty to their chaplains who willingly gave up security and comfort at their country's call.

Yours, etc.,

"INTERESTED."

BOOK REVIEWS

Biblical Bypaths to the Highway of the Divine Word, The Realism of the Epistle to the Hebrews, and the Psalter I, II, by the Rev. E. G. Veal, Th.Schol., on sale at the Diocesan Book Depot in the Keswick Book Room, Melbourne. These are vols. 4 and 5 of a series by the doyen of Melbourne clergy and scholars. The treatment of these books is full of interesting and sometimes very original suggestions. Bible students will be interested in the theory the author brings forward that the Epistle to the Hebrews is of composite authority in which "Paul the intense Jew, Apollos the eloquent expounder of the Old Testament, and Luke "The cultured historian" combined.

The Rock of Ages, Daily Meditations on the Work of Christ, by Fairlie Thornton. Printed by Robert Dey, Son and Co., Sydney. Our copy from Messrs. Angus and Robertson, Publishers, Sydney.

The authoress is well-known for her little books of Devotion, seeking to provide spiritual comfort and strength for her fellow travellers along Life's way. In this present volume we have something for each day of the month—a well chosen word of Scripture and a few lines of verse gathering and applying the special message for the day.

THE BEGINNING OF WISDOM.

By D. M. Blair, Regius Professor in the University of Glasgow (1936-1944). Foreword by Dr. Martyn Lloyd-Jones (Published by I.V.F. London).

The late Professor Blair was not only one of the foremost leaders in the Science of Anatomy, but also a devoted disciple of the Lord Jesus Christ. Not many scholars in recent years were so well qualified to handle the problems that arise from the relation of Modern Science with Holy Scripture.

"The Beginning of Wisdom" is a collection of papers prepared by the late Profes-

sor Blair from time to time, which have been gathered together and published since his death last year, by the Inter-Varsity Fellowship of Great Britain.

The whole collection strikingly exemplifies Professor Blair's life-long conviction that Truth can never be in conflict with itself, whether it is the sacred Truth of Scripture or Truth gleaned from scientific research.

The little volume will richly repay reading and re-reading. Its frank approach to knotty problems and its reverent faith in the Word of God are a stimulus to every Christian student. We should be grateful to the I.V.F. for the publication of these addresses, and no I.V.F. man should be without them. —M.L.L.

NEVILLE CARDUS.

STUBBORN ILLUSIONS.

Admirers or otherwise of Neville Cardus, the well-known musical critic, will be interested in the following letter from the "London Times":—

(To the Editor of "The Times.")

Sir, — Your admirable leading article "Stubborn Illusions" says there is "still a lively conflict of evidence" as to how the heroic Tom Richardson took his failure to break the Australian last innings defence in the Manchester Test Match of 1896. I have best reasons for stating that the conflict is one of opinion only, the evidence being strictly on one side.

It all begins with a passage in Neville Cardus's "Days in the Sun" (1924):—

He stood at the bowling crease, dazed. Could the match have been lost? his spirit protested. Could it be that the gods had looked on and permitted so much painful striving to go by unrewarded? His body still shook from the violent motion. He stood there like some fine animal baffled at the uselessness of great strength and effort in this world. A companion led him to the pavilion, and there he fell wearily to a seat.

Sir, my old friend, now in Australia, has confessed to me that he never saw the match, and I have his permission to say that he never saw it. Again it was to me, talking cricket between the acts of a dull play, that H. J. Henley boomed: I won't have it! After the winning hit Tom legged it to the pavilion like a stag and got down two pints before anybody else." Henley was 14, and may well have seen the match.

Sir, I was 19. I saw every ball bowled, and for the last innings sat directly behind Lilley keeping to Richardson. I saw him miss Kelly, I saw the winning hit. Now, sir, the Old Trafford crowd in my day never invaded the playing area except at the end of an exciting match, a habit known to visitors as well as to the home team. In the mind's eye I can see two Australians and 11 Englishmen legging it to the pavilion leading by many yards. If a historian should tell me that Napoleon remained rooted to the field of Waterloo hours after the battle was lost I should know that he was speaking essential truth; that he skeddaddled as fast as post-horses could leg it is correctness of a lesser order. Cardus, who watched the great match at the age of seven from behind the bars of his nursery window some miles away, had the secret of the higher truth. But on the lower ground he taradiddled.

I am, sir, yours, etc.,

JAMES AGATE.

Holborn, W.C.

DEACONESS WINIFRED MARY SHOBRIDGE.

Early on the morning of September 14 Deaconess Winifred Shobridge passed into the presence of the Master Whom she so faithfully served. As one thought of the long life of service, one could only rejoice that at the last she was spared a lingering illness.

When in England in 1913 she felt called to the ministry of a deaconess, and was led to go to Deaconess House, Sydney, for the needed training. There, under the guidance of Miss Pallister, she spent two years. At the end of her training, she was asked by the Bishop of Gippsland to pioneer as a deaconess in the bush of that diocese, where she worked for about nine years. It meant devoting all her time in self sacrificing service, travelling by jinker, pony or any other way necessary to reach the isolated and lonely little homesteads where she was welcomed for her message and for the touch she brought from the outside world. She organised the Mothers' Union for the bush mothers, thus bringing into their lives a new and vital interest. Sunday School by post became an organised work throughout the diocese, the result of her efforts. At the end of nine years she was forced to resign owing to ill-health.

Later on, when again able to take up work, she went to the Diocese of Tasmania, there to do the same kind of work, seeking to minister specially to the lonely women. Many are the outback homes in both dioceses where she and her work are still remembered. Her aim always was to point these lives to the Saviour for Whom she lived and bore witness. She travelled by jinker, bicycle, and pony, and many miles were covered by walking when places were otherwise inaccessible.

In 1940 she went to live with her married sister on Magnetic Island. Here she came in contact with many of our troops, some of them to-day bear testimony to her faithful witness.

Owing to ill-health she came to live in Sydney in 1943, where in spite of increased years and continued ill-health she did an active work in connection with the Mothers' Union. And she was seldom absent from the monthly Deaconess Fellowship. Only last July she gave the Bible Reading which was an inspiration to those who were privileged to be present.

At the funeral service at St. Cuthbert's, Naremburn, Bishop Cranswick spoke of her work in his Diocese. His testimony was based on the words "She hath done what she could," and the same thought was given at the Service of Thanksgiving for her life by the Rev. R. H. Simmons, who testified that the aim of her life was to point others to her Master and Saviour by her words and by a life of witness.—E.M.B.

VERSIONS OF THE BIBLE.

(By Rev. Ernest F. Kevan, M.Th.)

The Bible is the most translated book in the world. Bible-translation, however, is not a work belonging just to the modern missionary era. While the Old Testament was considered by the narrow Palestinian Jews as being exclusively their own property there was, of course, no translation of the Old Testament undertaken by them. Although more than one prophet of the Old Testament, and even the promise of God

to Abram in the very first place, had declared that the revelation of Jehovah in the life of the Hebrew people was to be a means through which "all the families of the earth" should be blessed, there was still a rigid conservatism and a religious selfishness among the Jews. In one sense this was inevitable, because it had at last dawned upon them that Jehovah had intended them to be a separate people to Himself. But, alas, the people learned this only just before the time when God was intending to move them on to their next lesson and to make them sharers of their revelation with all the world.

But God has servants everywhere; and in the Divine purpose for the world the Jewish people found themselves not only living in their ancestral home of Palestine, but also in distant parts of the earth. There were those, of course, who were still in Babylonia and Assyria—the lands of their captivity. But in addition to these, there were other Jews in Egypt. When the Jews who had been left behind in Jerusalem by Nebuchadnezzar rebelled against him, they fled into Egypt, dragging the unwilling Jeremiah with them. (II Kings xxv. 22-26; Jeremiah xliii. 1-7). In Alexandria, in particular, there was a colony of Jews estimated at about one and a quarter million. These Jews spoke Greek, and many of them had never been in Palestine. It was for these Jews in Alexandria that the first version of the Scriptures in another language was made. This is the now famous version known as the Septuagint, often indicated by the Roman numeral LXX. Many stories have circulated about the origin of this translation, but most of them show signs of embellishment. The truth seems to be that there grew up among the Alexandrian Jews a demand to have the Scriptures read to them in the language they could understand. The Hebrew copies from which the translation was made were brought specially from Jerusalem. Seventy or seventy-two Jewish scribes appear to have

been engaged on the work, hence the name Septuagint, from the Latin "septuaginta" meaning seventy. The version was probably made between the years 300 and 250 B.C. during the reign of Ptolemy Philadelphus. (285-247 B.C.).

The importance of the Septuagint version lies in the fact that it was the Old Testament of the Early Church. It was used by the Apostles, and where its renderings vary from the Hebrew. It is valuable to use in throwing light on some of the obscure passages in the present Hebrew text. Illustrations of the usefulness of the Septuagint in this way can be seen in the margin of the Revised Version in places like Jeremiah xi 15; Genesis iv 8; I Samuel v 6.

Not for some centuries after the translation of the Old Testament into Greek was any other version attempted. After the impact of the Gospel, however, and through the spread of the Christian Church, the need for a translation of the Scriptures arose in two other directions. One was in the East and the other in the West. Hence we discover the existence of a version known as the "Peshitto," a Syrian word meaning "Plain Version." This is an Aramaic or Syriac version of the Scriptures for those Churches scattered among the Aramaic speaking peoples. The Syriac of the Old Testament was made about 200 A.D., while the New Testament translation was probably made rather earlier.

But turning in a westerly direction, we meet with Christians in the Roman world. Although most people could speak Greek, the desire for a Latin Version of the Scriptures soon arose. Accordingly, we find what are called Old Latin versions springing up in the West. Many of these attempts were inadequate as translations, and at last the great work of the Latin Vulgate was produced by a scholar named Jerome, in about 384 A.D.—"The Standard Bearer."

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AMONG GOOD BOOKS.

16. MACAULAY'S ESSAYS.

Thomas Babington Macaulay was the son of that great Evangelical, Zachary Macaulay. Born in 1800, he died on 28th December, 1859, sitting among his books. The death scene helps us in our understanding of the man. He loved literature and he loved to write. His career in India and in both Houses of Parliament, while not of any superior brilliance, relieved him of financial hardship and enabled him to write for the sheer enjoyment of expressing himself. One need only read a few of his Essays to realise this.

Forty-one essays, of the size and scope of those of Lord Macaulay, are in themselves a monumental literary work. They enter the fields of literary and political criticism and of course, history. Critics have often said that Macaulay could convince but not enchant, but his speeches were essays and his essays but written speeches. Perhaps there-in may lie a certain power to enchant. After reading, say, his essay on Hallam or Frederic the Great, one has well in the minds' eye the broad figure of the essayist-become-orator commanding the rapt attention of the Commons. One can well understand that the call "Macaulay is up" emptied the library, smoking room and lobby and filled the benches.

Many to-day would despise Macaulay for his diffusiveness. Usually, however, it is prolixity with a purpose. Again and again he marshals his arguments and brings them to bear with great power upon his subject. For a lover of English language, Macaulay's breadth and forcefulness are entrancing, after the superficiality of much that passes for good usage and clever style to-day. The reader will no doubt be often amused at his excessive emphasis. The following from his essay on Hallam is a typical example: "It must particularly disgust those people who, in their speculations on politics, are not reasoners but fanciers; whose opinions, even when sincere are not produced, according to the ordinary law of intellectual births, by induction or inference, but are equivocally generated by the heat of fervid tempers out of the overflowing of timid imaginations!"

Macaulay has some interesting comments to make concerning Archbishop Laud. They are of interest when we remember that to-day a few fanatics in the Church of England regard him as a Christian martyr. He says of Laud: "His mind had not expansion enough to comprehend a great scheme, good or bad. His oppressive acts were not, like the Earl of Stafford, parts of an extensive system. They were the luxuries in which a mean and irritable disposition indulges itself from day to day, the excesses natural to a little mind in a great place. . . . Contemptuous mercy was the only vengeance which it became the Parliament to take on such a ridiculous old bigot."

There is one thing about Macaulay, one can never mistake his meaning.

Proper Psalms and Lessons

October 7th. 19th Sunday after Trinity.

M.: Jer. xxxi 23-27; Luke xii 35, or 1 Pet. ii 11-iii 7. Psalms 111, 112, 113.

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

October 14th. 20th Sunday after Trinity.

M.: Ezek. ii; Luke xiii or 1 Pet. iii 8-iv 6. Psalms 114, 115.

E.: Ezek. iii 4-21, or xiii 1-16; John xv or 1 John iii. Psalms 124, 125, 126, 127.

October 21st. 21st Sunday after Trinity.

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

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

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TRANSPORT IN THE PARISH.

At the present time no services are being conducted at the country centres, since there is no means of transport. For some time the Parochial Council have been keeping their eyes open for a suitable car for general use, so that services in the country may go forward. At the last meeting of the Council it was decided to open a car fund which might be utilised for travelling purposes. Sometimes it is possible for the priest to travel in someone else's car and pay for the petrol, so it was thought advisable to make the application of the Car Fund fairly wide.

The problem of travelling is one which is of major concern, and if we can build up funds to meet a capital expenditure when opportunity offers, it will obviate any sudden financial strain on current revenue.

The above paragraph appears in the Riverina Diocesan Paper and seems to us in view of the grave strain of the recent disastrous drought to constitute an appeal to Church people generally. "The A.C.R." would be glad to transmit any gift for the purpose.

A.C.R. PUBLISHING FUND.

The Management Committee acknowledges with grateful appreciation the following amounts:—Mrs. Setchell, £1; Mrs. H. 10/-; Rev. Warron W. Brown, 18/2; amount under 5/-, 2/-.

Church Missionary Society

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A DIRECT CALL

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

CHRISTIAN MAN-POWER

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

—The Archbishop of Canterbury.

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

RECKLESS FOR GOD"

—The Rt. Rev. A. M. Gelsthorpe.

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

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

—The Bishop of Worcester.

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Woranda B'dgs., Grenfell St., Adelaide.

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

Churchman's Reminder

"Is it proper to say—this soul of mine?"
—The Buddha.

"May your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ."—St. Paul.
October.

7—19th Sunday after Trinity. —Pleasing God cannot be achieved by the best living person unless he be directed by God Himself. The Holy Bible is replete with directions of how to please God. In this and in one's own conscience too, the Holy Spirit "directs and rules our hearts."

14—20th Sunday after Trinity. The Collects are more closely related than many people realise. This follows the former, and reminds us of "being ready both in body and soul." And cheerfulness is the result of obedience. Yes, we want more, much more, cheerful churchmen.

18—Thursday. St. Luke's Day. The Evangelist was so called because he wrote a Gospel, or Good News. He wrote also the Book of the Acts of the Apostles, which has no written conclusion, to remind us, say some, that we are to continue the record by our life and witness as followers of the Apostles.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

AN INTERESTING VISITOR.

The Parish of All Saints', Austimner, has had an interesting week-end. The Rev. A. Cable, missionary from the Diocese of Chota Nagpur preached at all the outcentres and twice at the Parish Church on Sunday, September 23. He also spoke at the Fellowship meeting that afternoon, describing graphically missionary life in India, referring to the difficulties and progress of the work. On Friday he accompanied the Rev. Alfred Dyer, the new rector, to the several schools of the parish and also visited the local hospital. His talks at these places were illustrated by a number of curios, which greatly interested his listeners. Mr. Cable is anxious to collect enough money to purchase a motor ambulance for work in the numerous villages of the diocese to which he is attached.

The new rector, we notice, is on the war-path for a new Church more worthy of the lovely holiday resort which is the centre of his elongated parish.

THE CHARLTON CLUB.

"The community was at last becoming aware of its obligation to the young children in the State." The Director of Child Welfare, Mr. R. H. Hicks, said on Saturday night at the third annual dinner of the Young People's Institute at Glebe.

Attached to the Church of England Charlton Memorial Home for delinquent children at Glebe Point the institute in future will be known as the Charlton Young People's Club. Canon R. B. Robinson presided at the dinner in the absence of Archbishop Mowll. Forty children aged from seven years

to 18 years live at the home. The club is entirely controlled by the children with their own elected officers, and special training is given in conducting meetings and fitting them to handle their own financial affairs. Several club members spoke at the dinner, proposing and responding to toasts.

PRIMARY WORKERS' ASSOCIATION.

The Primary Workers' Association, formed to help Kindergarten Sunday School teachers, is holding its annual demonstration in the Chapter House on 15th October at 7.30 p.m. This is open to the public.

Church people will have the opportunity of seeing a real Kindergarten Sunday School session. Children from eight Sunday Schools will be present with their teachers. The Primary Workers' Association present "Kindergarten in Action" again, by special request, in the Chapter House, next to the Cathedral.

NEWS FROM THE PARISHES.

St. Michael's, Wollongong.—A team from St. Michael's recently met the Presbyterian Fellowship at football. We could not repeat our former victory, but had a very enjoyable and solid game and are by no means subdued.

Our thanks to Major Ian Holt, on leave from Borneo, who spoke to us at Fellowship on a recent Tuesday night. He spoke to us about the endurance that a Christian must possess and it was a penetrating challenge.

St. Paul's, Chatswood.—Before her farewell on Sunday, August 12, Miss Jean Webber, St. Paul's second own missionary in East Africa, gave a brief address to the Fellowship. She told of her life during the early existence of the Fellowship, of which she was a foundation member in 1930.

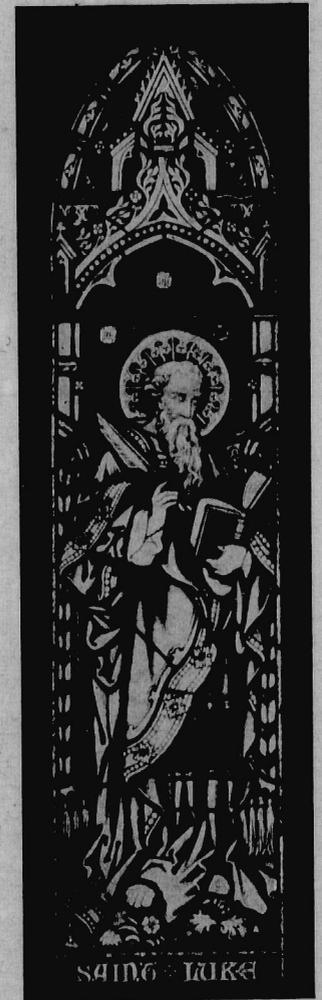
GOLDEN JUBILEE.

The actual date of the setting of the foundation stone of St. Peter's Church, East Burwood, was 28th November, 1895. Mrs. Moreton, wife of Rev. Canon Moreton (the then Rector) had the honour of setting the stone. The principal day of the celebration will be Sunday, 25th November, when His Grace the Archbishop of Sydney has promised to give a broadcast message over the National station.

CATHEDRAL CHOIR SCHOOL.

On Thursday, the 27th September, the St. Andrew's Cathedral Choir School held a fete in honour of its Diamond Jubilee. It was officially opened by the Lady Mayoress, Mrs. Neville Harding, at 11 a.m. The Lady Mayoress was introduced to the gathering by the Rt. Rev. Bishop C. V. Pilcher, and in her charming manner spoke of the great privilege the choir boys possessed in attending such a school where they could learn their lessons, study music, and enjoy the comradeship of each other amid the hallowed precincts of the Cathedral, and in years to come each and every scholar could look back on his school days with grateful remembrance. The Rt. Rev. Bishop Wiltón, a former headmaster, thanked her ladyship for her kindness in declaring the Fete opened. The boys sang "Come to the Fair." A very enjoyable day was spent and the untiring efforts of the Headmaster, Rev. M. C. Newth, the parents and friends of the school and the various stallholders were well and truly rewarded. A pleasing incident was the presentation to the Lady Mayoress of a

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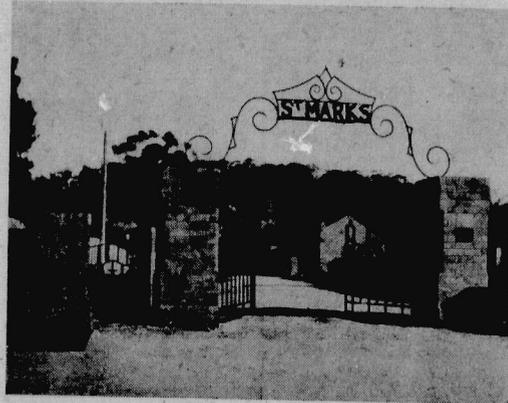
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bouquet by Master Lynch, a fourth generation of his family to attend the school.

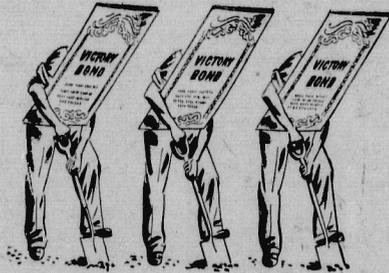
A NEW CHURCH.

St. Mark's, Wollongong was built after

the Princess Highway. The total cost is well over £2000. Desks, pews, furniture, have been given. The gate cost alone over £160 and new memorials are being given. The



the Japanese came in, on 2 acres of land debt is less than £200. The Rev. A. Bennett containing original bush trees, 400 feet off is the appointed rector. The Rev. A. Dyer



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occupation troops and those awaiting discharge at home; the provision of vocational training for those who require it. We will also play an important part in preventing inflation.

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Facts about the 4th Victory Loan

All you lend will be used only for War and Repatriation. Bonds for £10, £50, £100, £500, and £1,000, or Inscribed Stock, may be purchased for cash or by instalments through any bank, Savings Bank, Money Order, Post Office, or Stockbroker.



4V16.62

began in a Union Church 4 years ago, following Rev. G. G. Mottram. St. John's, Keiraville was also erected at a cost of £900 with a debt now of £150.

PARRAMATTA RURAL DEANERY. SUNDAY SCHOOL KINDERGARTEN WORK.

(Communicated)

The fourteenth Annual Kindergarten Teachers' Training Course and Exhibition of Teachers' and Children's work was successfully held at St. Paul's, Harris Park, on September 14, 15 and 16. "The older primary children was the central theme of instruction, as directed by Miss D. Foster and Miss R. Campbell, assisted by a local body of teachers and leaders, with Miss N. Howieson as hon. organising secretary, Rev. E. Mortley, Th.L., Rector, officiated as chairman throughout the meetings. Special addresses were given by leading authorities on Kindergarten work. Miss H. Mann spoke upon the spiritual and physical development of the child, and the methods employed in training to obtain maximum effect in the foundational work of Christian character and conduct. Mrs. B. R. Wyllie, Dip.Ed., in her address emphasised the value, importance and stabilising influence of a Christian home where prayer formed part of the family life and harmony existed between the religious training of the home, the day school, and the Sunday school, Bible reading, simple Bible stories, and missionary studies, encouraged a sympathetic appeal to Christian ideals, and a wide vision to peoples of other lands. The exhibition of teachers' and children's work was opened by Mrs. Mortley, who spoke in appreciative and encouraging terms of the workers and the work exhibited. Quality of work was superior to that of former years, the missionary section being well represented. Certificates for exhibited work were awarded to 12 schools, viz., St. Thomas', South Granville; All Saints', Parramatta; St. Mary's, Toongabbie; St. Philip's, Auburn; St. Thomas', Auburn; St. John's, Parramatta; St. Paul's, Harris Park; St. Ann's, Merrylands; St. James', Berala; St. Mary's, Guildford; St. Stephen's, Lidcombe; St. Mark's, Granville. Practical expression work during the course included poster pasting, colour painting, story telling, dramatising, children's band, rhythm, and a demonstration of classes in action, in the Sunday afternoon, conducted by the directors

VICTORIA.

Diocese of Melbourne. VIOLET SUNDAY.

The Violet Sunday Festival, which was observed last month at St. Luke's, Melbourne was brimful of its usual inspiration and prac-

CHILD EVANGELISM.

Teacher Training Text Books by J. Irvin Overholtzer.

"Handbook on Child Evangelism"; "Children's Home Bible Class Movement"; "Open-Air Child Evangelism"; "Teacher's Introductory Bible Studies"; "Victorious or Spirit-filled Life."

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tical usefulness. His Grace the Archbishop of Melbourne, the Mayor of South Melbourne (Cr. W. Elliott Wells), accompanied by the Mayoress, the Town Clerk (Mr. H. Alexander), Miss A. Chapman, a party of nursing sisters and nurses in their uniforms from Prince Henry Hospital, and other visitors and former parishioners, at the 11 a.m. Service, the Rev. P. A. Wisewould, M.A., and visitors at the afternoon Service, and those at the 7 p.m. the congregations were delighted to welcome. We appreciate the fellowship and the help rendered by the presence of these important men and women who are doing such a wonderful service to the public, and who joined us in our historic and unique Sunday school festival.

There was a big pile of oranges in the chancel, which totalled 1403, lemons, 165; and bunches of violets 223. These were distributed among the following institutions: Mission of St. James and St. John, Children's Hospital, Prince Henry's Hospital, and Free Kindergartens of St. Luke's, S. Melbourne, and St. Luke's, Fitzroy. Letters of thanks have been received from these institutions. —From the Rector's Letter.

DIOCESAN SYNOD.

The Annual Session of Synod opened on Monday last at 7.30 p.m., when the Archbishop gave his Presidential Address. There is one very important motion standing in the name of the Revs. D. Blake and F. A. Ray: That in view of the Government's avowed policy on immigration, this Synod strongly urges the Archbishop-in-Council to appoint a Committee with the object of encouraging the immigration of Church of England people from the Motherland, furthering their well-being on arrival and the establishment of liaison between the Church at home and the Church in Australia.

Another motion of interest and importance is that of Mr. F. G. Allen, seeking for the reasons of non-attendance at Church of the majority of our male membership.

CAMBERWELL YOUTH WEEK.

The Youth Week Rally in the Comberwell Town Hall on Thursday, October 11, will take the form of a Pageant, "Builders of the Kingdom," in which the ten of the churches in the district will be represented in the scenes by young people.

The scenes which will be colourful, will be linked together by music and story, and will show the Kingdom-Builders of the past—present—and the future.

G.F.S. ANNUAL SERVICE.

One of the most inspiring services yet held took place in St. Paul's Cathedral on Sunday, September 16, at 3.15 p.m. The service took the form of a Thanksgiving for the end of the war, Chaplain Gordon Apsey, of the R.A.A.F., taking the service, with Chaplain A. S. M. McPherson, of the Australian Military Forces, giving the address. The Benediction was pronounced by the Rev. C. G. Brazier, and the banner-bearers with their supporters were under the direction of the Rev. Neale Molloy. Once again we had the privilege of having Dr. Floyd presiding at the organ. We extend our grateful thanks to the clergy and the Doctor for all their splendid help. The singing of the sixty girls robed in blue and white, was a wonderful inspiration. The procession was led by Flt. Sgt. Dulcie Lake (W.A.A.A.F.) and her supporter, Cpl. Hilary Coles (W.A.A.A.F.). Then followed two W.R.A.N., two A.W.A.S., and two W.A.A.A.F. Next came the sixty choir members, the clergy, and a great procession of banner-bearers with their banners, to the singing of the final hymn.

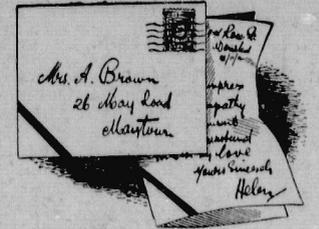
Blow the trumpets! Raise the voices!

Now let all the wide earth ring
With the chants of mighty anthems,
With the praises that we bring;
And let heaven's own music answer
To the human songs we sing!

The fresh young voices of the G.F.S. choir as they progressed round the Cathedral, was commented on, on all sides. — "C.E. Messenger."

YOUTH WEEK OPENS.

The need for an all-round fitness of the body, mind, and spirit by the youth of today was emphasised by Rev. A. C. Watson, of Toorak Presbyterian Church, in his sermon at the special united service in St. Paul's Cathedral on September 23, which marked the opening of Youth Week, organised by the Associated Youth Committee of the National Fitness Council. Dean Langley conducted the service, assisted by Rev. C. Gal-



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lacher, of the Methodist Church Youth Department.

Youth, Mr. Watson said, should prepare itself to be fit for any kind of circumstance that might arise. If our education was to be of any value it should prepare us to live not in the world of 40 years ago, or even 10 years ago, but in the world of to-day and to-morrow.

We all wanted peace, but liking a thing would not create it. The task of peace-making was one in which all shared. Our generation was not unique. The form of our problems changed, but the real problem never changed. Human nature remained the same—in need of a master and a guide. That was provided in our Christian faith.

102nd ANNIVERSARY.

The 102nd Anniversary of the Laying of the foundation stone of Christ Church, Geelong, by Bishop Broughton, will be celebrated on Sunday next, October 7. Bishop Baker will hold a Confirmation Service on the same day, being likewise the 102nd Anniversary of the first Confirmation Service in Geelong.

LONDON MISSIONARY SOCIETY.

Founded in 1795, the London Missionary Society celebrated its 150th anniversary with services in Westminster Abbey and throughout the world. The society was established by the Anglican and other Churches at a time when the need for missionary endeavor had been stimulated by the work of Carey in India and the stories of Captain Cook's explorations in the Pacific. Although the society is still interdenominational, it is generally regarded as a Congregational Church institution. It has missionaries in India, China, Madagascar, and Africa. Mission work was first commenced in Papua in 1871 and its missionaries played an important part in preparing the way for that territory to become British.

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Diocese of Ballarat.

ORDINATION.

The Bishop has arranged to hold an Ordination Service in Christ Church Cathedral on St. Andrew's Day, November 30th, which falls on the Friday at the end of Synod week. It is hoped that most of the clergy will be able to defer their departure from Ballarat until the Friday afternoon.

NEW ZEALAND.

Diocese of Wellington.

GREAT BUILDING ENTERPRISE.

At the recent Synod of the Diocese of Wellington it was unanimously decided to commend to the "most generous and enthusiastic support of Church people throughout the Diocese" the Peace Thankoffering Appeal for the Cathedral Building Fund and the Advancing Church Fund for the new and growing housing areas.

It was reported that the amount in sight for the Cathedral building, apart from income derived from investments and site, was about £157,542.

The Rev. M. L. Underhill has been appointed Organising Secretary for the Appeal.

Speaking on behalf of the Cathedral Building Scheme, the Rev. Canon D. J. Davies said that no diocese was complete without a cathedral—a mother church, expressing in dignity, beauty and the conduct of its services the life and spirit of the entire diocese. It was not merely a matter of tradition or fashion.

Diocese of Dunedin.

The decision of the Synod of the Diocese of Dunedin to make an appeal for £25,000 to enlarge Selwyn College by the erection of an additional building is of interest to the Dominion as a whole. Selwyn College provides accommodation for men students attending the University of Otago. Since that University possesses the only specialist schools for Medicine, Dentistry and Mining in the Dominion, a considerable number of such students come from the northern centres, including many from the Auckland Province.

Boarding accommodation for students has become increasingly a matter of difficulty in Dunedin during the past few years; and some of that available has been far from desirable. The plans for extending Selwyn College will be welcomed by many parents who have had some cause for anxiety over the position.

The College was founded by Bishop Nevill over fifty years ago, and served for some time as a Theological College for the Diocese. Presumably, since the decision of General Synod to make St. Johns College,

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Auckland, the one Theological College for the whole Province, this work, which has recently been on a very small scale, will now cease. But it will continue to play an important part as a residential college for university students of all kinds.

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LOVE.

It is not enough that dear ones love us. There are times when we hunger for them to say so. Love which is real love needs to make a beaten track between the heart and the lips. And over that path true love will oft-times journey. Yes, we do need to have a care lest diffidence of soul, hum-drum round or toil, or aught else within, or without, make dumb the lips of love. For some day a quiet call will come from beyond the skies. In one swift instant a voice will hush, a heart still, and a face vanish from the sweet everyday seeing of our careless eyes. And then we will wish—so longingly—that the love which so often sprang into warm birth in our hearts had travelled its timely journey to our lips. Oh, how we need to guard ourselves from growing cold and careless toward our greatest blessings because they are our commonest ones!

—To whom it may concern.

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