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ready to implement those ideals throughout our vast dominions first of all. Then to the world at large whose doors will be open more widely than ever before to the messengers of that Gospel, whose incoming has meant so much to us as a people.

From the official office of the United Kingdom in Canberra we have been informed that "A Call from the Archbishops of Canterbury and York to the Overseas Service of the Church" has been issued recently. It indicates that Anglican missionary societies will need approximately eight hundred volunteers in the two years after the war, including "nearly three hundred priests, more than fifty doctors (men and women), one hundred nurses, two hundred educational men and women for university colleges, schools and training colleges, and forty laymen and sixty women for pastoral and evangelistic work. There is a demand for radiologists, for medical auxiliaries and for experts in agriculture, economics and social welfare."

In the opening words of the Call the Archbishops write:—

"The war is not yet over and victory is still to be won, but the prospect now seems sure enough for people everywhere to speak of what should happen 'after the war.' What is quite certain is that we can only 'win the peace' if in our own people generally there is a spirit that is more eager to serve and give than to get and to enjoy. We must enter on the days of peace in a spirit of dedication as complete as that which upheld us in the days of war. Our outlook must be worldwide.

"It is time therefore for the Church to face its obligations in the post-war world, and nothing narrower than a world horizon befits its character. Membership of this universal community compels willingness to serve it wherever God appoints, and compels readiness to share resources as members one of another . . .

"As a Church then let us face the fact that it will be our privilege and obligation immediately after the war to put at the disposal of our sister Churches in Africa, in the Far East, in India, Burma, and Ceylon, in the Far East, in the South Seas, in the bush brotherhoods of Australia, in the West Indies and in South America many men and women whom it will not be easy to spare. Those whom the Churches ask us to lend will inevitably be just those whom we would most wish to retain at home. It is a service which we cannot withhold without injury to the Kingdom of our Lord."

In view of the impending Invasion of Europe from the West the Archbishop of Sydney has requested that Sunday next, May 21, should be observed as a Day of Prayer and has issued a Special Form of Prayer for the occasion. What a pity it is that the whole Australian Church

should not have been called to prayer in this connection. And by the whole Australian Church we mean the whole company of those who love our Lord Jesus Christ in sincerity and truth. Surely as neverbefore in these Imperial lands, Christians should act as one in approaching the Throne of our Righteous God and Father on behalf of the leaders and men who stand between us and our enemies. We are glad to note that Dr. Mowll has also provided for a Day of Continuous Prayer when the news of the Invasion comes to hand.

The following interesting and timely demurrer appeared in a recent issue of the Adelaide newspaper, "The Advertiser":—
The Referendum and Religious Worship.

To the Editor.
Sir—Whatever else may happen to the Powers Referendum, the amendment "extending to the States freedom of religious worship" should certainly be deleted. Mr. R. A. Symons has pointed out that it is in any case for five years only; but my point is that no government, nor even Parliament, has power to grant freedom, and the calm assumption that such a power exists involves a complete contradiction of a principle fundamental to British political theory. According to that ancient theory, liberty is not enjoyed by the people as the result of any grant by any governing body; it is an inherent quality of every citizen; he, or she, is born free. One of the chief functions of Parliament, the organ of the will of the people (!) is to secure to every citizen the fullest enjoyment of this liberty compatible with the similar rights of other citizens, and to frame laws to ensure that the exercise of those rights is justly balanced as between the various groups in the State, so that justice and equity are maintained as far as possible.

Certain historic Acts of Parliament are popularly spoken of as "bulwarks of liberty" (e.g., Magna Charta, the Habeas Corpus Act, &c.), and the erroneous idea exists that these are Acts granting to the people certain special measures of freedom. The truth is almost the opposite; they are Acts to restrict the encroachment upon the inalienable liberty of the people of certain power-snatching groups or interests. As Hallam writes of the Habeas Corpus Act, it was enacted "to cut off the abuses by which the Government's lust of power and the servile subtlety of Crown lawyers had impaired so fundamental a privilege." These words are very pertinent to the present time.

The inclusion of the amendment concerned in the Powers Bill should be viewed with the deepest suspicion. It is either a bait attached to the Bill or an impudent attempt to foster in the minds of the community the belief that in British law governments can "extend" freedom to the people. Once this belief becomes accepted, it becomes easy to deceive them into accepting the corollary that governments have power to withdraw liberty. No such power exists, except under the emergency conditions of war, and then only under the most careful safeguards.

The encouragement of the study of history would do much to ensure an understanding of our ancient liberties, which would be their greatest safeguard, but the present tendency in Australia is in the opposite direction. This is evidenced by the recent decision of teachers in N.S.W. that history gives less return for time expended than any other study, and the pitifully small numbers permitted to enrol in our universities for its study during war. Is there any relationship between this attempt to discredit the study of history and the developing attack upon civil liberties?—I am, Sir, &c.,

C. W. J. GUMLEY,

St. Luke's Rectory, Whitmore Square.

Men who have no real sympathy with the ultimate aims and extreme doctrine of the Anglo-Catholic partisans would do well to keep their eyes and minds open in regard to the relentless

pressure that is being quietly and insistently exercised to undo the work of the Great Reformation and to bring back again a reign of superstition and spiritual darkness with restraint of liberty of conscience. For a long time now there has been a rule in one diocese at least not always "sharply" applied, under which priests who are not willing to adopt the Eastward Position in the Celebration of Holy Communion are not allowed institution to a cure of souls. Some of us are old enough to remember, and history backs up our remembrance, when men who advocated the E. P. pleaded for the liberty of satisfying their convictions. In the famous, or infamous Lincoln judgment after a long discussion Archbishop Benson pronounced the Eastward Position as not illegal, but evacuated it of any doctrinal significance. The North End position was never under review and its legality was never seriously questioned. And yet, to-day, the same party of churchmen are shown to be capable of exercising their power to force their point of view upon fellow churchmen who seriously differ from them regarding an attitude in the celebration of Holy Communion, which seems too patient of a non-Anglican and an unscriptural doctrine and refuse to agree to an unrighteous attempt to force them to conform to such a position.

There is only one voice to be heard in relation to the present controversy over Censorship and the Press. Freedom of the Press. The Ethics matter is sub justice and therefore not open for discussion in the usual sense. But there is an aspect of the question, and that

a most important aspect that is simply shouting for manifestation. How far is an ordinary organ of the press justified in withholding or colouring information that is not quite in line with its political or even religious proclivities?

That the press suffers from temptation in this way is unfortunately too true. But does a reputable press ever yield to it and so cloud the issues of righteousness or straight dealing? We suppose there must be grounds for concern in this matter, otherwise why should a leading journalists' association have been at pains to stress the need of honesty in this particular.

From an exchange we understand that the Australian Journalists' Association have made the following statement:—

Because the Press is the chief vehicle of public information the men and women who work for the Press in this State are determined to uphold the democratic ideals of honesty and truth in the presentation and dissemination of news and to use their influence to remove from the Press all factors which may undermine belief in Press integrity. To raise the Press and its members in public confidence, to eliminate criticism of Press standards, to protect the public against misrepresentation, to justify confidence, to eliminate criticism of Press standards, to protect the public against misrepresentation, to justify confidence in the benefits of the ideal of freedom of the Press and to protect newspapers against untrue charges of misreporting or other misrepresentation, the Australian Journalists' Association has adopted the following code of journalistic ethics.

"In the knowledge that the Press is the most powerful factor in moulding public opinion and is therefore democracy's strongest force for social progress, members of the Victoria District of the Australian Journalists' Association pledge themselves to stand by their fellow-members in observing and enforcing the following code:—

1. To report and interpret the news with scrupulous honesty.
2. Not to suppress essential fact and not to distort the truth by omission or wrongful emphasis.
3. To respect all confidences in all circumstances.
4. To observe at all times the fraternity of their profession and never to take unfair advantage of a fellow-member of the Australian Journalists' Association.
5. Never to accept any form of bribe not to permit personal interest to influence their sense of justice.
6. To use only honest methods to obtain news, pictures and documents.
7. To reveal their identity as members of the Press before using any personal interview for publication.
8. Always to maintain, through their conduct, full public confidence in the integrity and dignity of their calling.

The deliberate intention of the abovementioned association is to maintain a high level of integrity and so deserve the freedom of expression for which they are standing. This is all to the good and if only this standard of press ethics can be attained, the present difficulties will have been well worthwhile.

The power of the press is no mere phrase but is of very real meaning. That is one great reason why its honesty of purpose and execution must be kept high.

There have been in the past near and far, actions on the part of some press organs, even some with a great reputation and clientele, which have been as far as possible removed from the standards stated.

Of course, in matters that concern the best interests of a community the management of a newspaper company will have their own ideas and will often hold them strongly. But if it is a newspaper they are conducting there can be no excuse for declension from fairplay by refusing to give a fair deal to opposing parties and politics.

SPECIAL PSALMS AND LESSONS.

May 21, Sunday after the Ascension.

M.: Deut. xxvi or Isa. lxiv; John xiv 1-14, or Eph. i 3. Psalms 93, 96.

E.: Deut. xxx or xxxiv or Isa. lxv 17; John xvi 5 or Acts i 1-14. Psalms 148, 149, 150.

May 28, Whit Sunday.

M.: Joel ii 28; Rom. viii 1-17. Psalm 68.

E.: Isa. xi 1-9 or Ezek. xxxvi 22-36; Rom. viii 18 or Gal. v 13; Psalm 104.

June 4, Trinity Sunday.

M.: Isa. vi 1-8; Mark i 1-11 or i Pet. i 1-12. Psalms 29, 33.

E.: Exod. xxxiv 1-10 or Numb. vi 22 or Isa. xl 12; Matt. xxviii 16 or Eph. iii; Psalms 93, 99, 115.

Good Friday had attributed sin to Jesus, and righteousness to His judges;

Pentecost reversed the sentence. It was to the condemned that righteousness belonged, it was His judges who were malefactors. (Godet.)

A dead Church is one that is so engrossed in itself and its own material difficulties that it has no caring love for the world outside its neighbourhood.

THE CHALLENGE OF SOUTH INDIA.

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

This amazing fact of the growing unity of Christ's Church is being tested in a definite scheme for the Union of Anglican, Presbyterian, Methodist and Congregational Churches in South India. Your representatives in Provincial Synod that meets next week will be called upon to advise the Metropolitan on this question. This proposed Union received the general approval of the Lambeth Conference of Anglican Bishops in 1930. The moving figure behind it has been the great Indian, Bishop Azariah of Dornakal. He and other leaders in India have seen the urgent need of this Union in presenting Christianity to the peoples of India. It has come about as the result of much prayer and the conscious leading of the Holy Spirit. The United Church will be a Province of the Holy Catholic Church. Our brethren in it want our approval and the assurance that they will still be in communion with us. The Lambeth Quadrilateral has been safeguarded in the scheme. The Holy Scriptures are taken as the supreme authority as revelation, the two Sacraments of the gospel are binding on all, the Creeds are taken as the standards of faith, and the rule of the United Church for the future will be Episcopal ordination. The chief criticism levelled at this union has been that the ministers of the uniting churches will all be accepted as they are, and for 30 years after the Union begins. That means a number will not have been episcopally ordained. But the Lambeth Conference of 1920 in its 'Appeal to all Christian people' expressly states (par. 7) "It is not that we call in question for a moment the spiritual reality of the ministries of those communions which do not possess the episcopate. On the contrary, we thankfully acknowledge that these ministries have been manifestly blessed and owned by the Holy Spirit as effective means of Grace." These words were further explained by a statement made to a Joint-Conference, under the presidency of Archbishop Lang, as Archbishop of Canterbury, as "real ministries of Christ's Word and Sacraments in the Universal Church." Further, our own Church of England has accepted non-episcopally ordained ministers from the Continental Reformation Churches and retained communion with those Churches, even though they had no bishop. The Church of

South India will retain all the best that we can give her, and will be as comprehensive as the Mother Church. Though accepting episcopacy she will not bind her members to any theory of the episcopate nor to any one interpretation of the creeds. We should be able to give her our blessing and general approval as she gives Christendom this great lead in Church Unity.

QUIET MOMENTS.

THE LORD AND GIVER OF LIFE.

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

Of all the Articles in the Creed I think the one "I believe in the Holy Ghost" is the least realised amongst us. A belief in the Holy Ghost throws us back on our history. The account of the Gift of Pentecost in the Acts of the Apostles seems to many practical minded people to be unreal and outside ordinary human experience to-day.

It is a good thing to see what the Holy Scripture teaches us about the "Third Person in the Trinity."

In the Old Testament the Spirit is simply God working in the world, and working in special ways. It is the energy of God appearing in exceptional manifestations. He is the Divine Agent in Creation. He is the equipment of all sorts of men for any special work. Bazaleel in his erection of the Tabernacle; the Prophets in speaking out the Message from God; Gideon in his leadership as a soldier. In Ezekiel's vision of the "Dry Bones" the Spirit is the source of life and reality.

These facts suggest a great truth, viz.: that all that is true and worthy in the world is due to the creative ministry of God. It is only a slight extension of the Old Testament doctrine of the Spirit to say that "the dialogues of Plato, the maxims of Confucius, the poems of Browning, the persistence of Columbus, the heroism of a V.C., have been the inspiration of the God, Who is in us and behind all work that is sound and good.

In the New Testament we find that, everything in the Ministry of our Lord Jesus Christ, was due to the Spirit of God. The Spirit came upon Him at His Baptism, fitting him for His work of teaching. His miracles were wrought by the Spirit. In the power of the Spirit He rose from the dead. Our Lord's life was a real example for us

to follow. If He depended on the Spirit for all His life, then we, too, can be sustained in our weakness by the same Spirit of Power.

In St. John's Gospel Christ promised His Spirit Who was to be to His disciples all that He had been. He would be their "Advocate" to stand by them in their need and guide them into the truth.

It is a wonderful picture throughout the Acts and Epistles of the great Promise being fulfilled in the lives of men and women who "turned the world upside down." This power is available for us to-day.

I believe the special task of this generation is to realise afresh the great truth of which Pentecost was the first realisation. We need to recover the joyful, indwelling force of Love and Life which the early Christians felt, inspiring our utterances, energising our wills to resist temptation, making our prayer life strong.

This specially applies to the corporate life of the Church. One is struck with its apparent powerlessness in the face of grave issues which are challenging us. The tide of the Spirit is low in the social life of our people to-day. We might well lose hope unless we believed that around the world's discord and confusion, lay the enfolding atmosphere of the Holy Spirit of God, manifesting Himself through every human instrument in proportion as it is submitted to His Purpose; turning stereotyped formulas into living truths, breaking through restrictions of our imperfect conceptions; the Lord and Giver of Life.

We are tempted to cling to the tradition of a creative past, and not to realise that God the Spirit is creating now. To-day we hear the cry for Reconstruction, either in hope or despair. Spiritual intelligence and discernment are needed to recognise what the will of God is among all the wrestling forces of the world's life.

God the Spirit is waiting for human channels through whom He can give His Power to regenerate the lives of men and women. There is no automatic law of human progress. It must be won by sacrifice and service. Revival of True Religion is a practical possibility if we will use the Divine Resources available to us.

These are to be found in the Church of God; in her Prayer and Sacraments and Corporate Life. In a deepening of experience of the indwelling Spirit of Christ. In a new obedience and a

sterner self discipline. The Power of God is available. He is waiting to bestow it. But it depends on the desire, the prayer, the faith, the sacrifice of each individual disciple. Revival is possible.

PERSONAL.

Mr. Guy Harmer has resigned the Presidency of the Victorian League of Youth, as he is leaving Melbourne to take charge of the Parochial District of Loch and Poowong as Stipendiary Reader, where he hopes to prepare for ordination. Mr. P. Gawler has been elected President in his place.

The Rev. W. Holt, member of General Committee of the Victorian C.M.S., was married to Miss Zena Jones in St. Paul's Cathedral, Melbourne, on April 11. He has left for chaplaincy work in the A.I.F.

Rev. L. L. Nash, of C.M.S., Melbourne, has not been released by the Navy, but shortly expects to go to sea. He will therefore be unable to accept the parish of St. George, Hobart, as was anticipated.

We offer our sympathy to the Rev. A. E. Morris, whose brother, Mr. F. R. Morris, J.P., of Whitehills, Bendigo, Vic., died recently. The deceased was well-known in many departments of life in his home town and district, and constantly sat on the Magistrate's bench. The Rev. A. E. Morris was able to reach Victoria in time to attend the funeral, which was large and representative.

Rev. Frank Slater has been appointed to the Chaplaincy of Norfolk Island, He was formerly Curate of Waterloo, N.S.W.

Rev. N. Woodhart has returned from Norfolk Island and has taken up work again at The Oaks, N.S.W.

Miss Elizabeth Cash, the eldest daughter of Rev. Frank Cash and Mrs. Cash, of Christ Church, North Sydney, was married on April 22 to John, second son of the late Mr. G. N. Beesley and Mrs. Beesley, of Kenya Colony and Sydney. The father of the bride officiated at the ceremony.

The Rev. Colin Burgess, Th.L., was inducted to the cure of Leura, N.S.W. last Friday week. His successor at Hornsby, the Rev. G. T. Earp, B.A., Th.L., is to be inducted to-morrow.

AN INTERNATIONAL MEDLEY.

An unfortunate altercation took place at a well-known city cafe at dinner. One of the diners called for Turkey without Greece, and the waitress rather rudely replied: "You must be a German." He said, "No, I am Hungary." His friend then nudged him, saying: "Be careful, don't Russia, or she won't Serbia." The waitress then retired, but returned again immediately, saying, "Do you intend to Roumania?" The man replied: "Certainly; I want Samoa." The waitress then became annoyed, and said, "Ring the Belgium and I'll call Nancy; it will cost you a New Guinea."

RED CROSS SUNDAY, MAY 21st.

FLORENCE NIGHTINGALE.

This month sees the anniversary of Florence Nightingale's birthday, May 12th. In Australia, Red Cross and the general public will pay tribute to her memory on Sunday, May 21st, which will be known throughout the Commonwealth as Red Cross Sunday.

The life story of this great pioneer of modern Red Cross Service makes fascinating reading. Florence Nightingale was born in 1820, and christened Florence simply because her parents were travelling through Italy and happened to be staying in Florence at the time. She grew up with all the advantages of wealth and education, but her desire to serve mankind soon proved far stronger than her inclination to live in luxury. To her parents' horror she asked to be apprenticed as a nurse at the Salisbury Hospital. They refused to give their consent on the grounds that such a vocation was unworthy of a young lady of good birth and breeding. This caused Florence to renounce her plans temporarily, but her mind was made up and she continued with theoretical studies of hospital procedure and nursing.

In later years Florence Nightingale travelled with her parents and took the opportunity of visiting convent schools, hospitals and asylums in Paris and Rome. In Greece and Egypt she learnt of the activity of the Sisters of St. Vincent de Paul and she derived much inspiration from their work. Finally, the resourceful Florence contrived a stay of seven months in the establishment of the Deaconesses of Kaiserwerth, where she studied up-to-date methods of caring for the sick.

On her return to England in 1853 she was made director of a hospital for the poor women in London. She seized her opportunity gladly and in less than a month had reorganised this institution which had fallen into a sad state of neglect.

In 1854 the Crimean War broke out. In a very short time it was evident that the Medical Services of the English Army were proving inadequate and that precious lives were being sacrificed due to carelessness and neglect. Sidney Harcourt, Minister for War, and a close friend of Florence Nightingale's, appealed to her for assistance, and just eight days later she and thirty-eight English nurses left for Scutari.

The scene in Scutari Hospital was indescribable. Filth was everywhere. Many patients were lying on the floor covered with dirty, torn blankets. There were not enough beds to go round, and even linen and medicines were almost unobtainable. As might be expected from this complete lack of hygiene, dysentery, typhoid and cholera were raging, and mortality in the hospital had reached 42 per cent. One month later mortality was only 2.2 per cent., and Florence Nightingale knew then that she and her nurses had not laboured through days and nights in vain. The hospital was clean and men had the will to recover instead of the urge to seek relief in death. Special provision was made for convalescent men who were housed in clean, airy rooms and provided with reading matter and recreational facilities. In this we see the origin of the modern Red Cross Convalescent Homes.

Having reorganised the English hospitals at Scutari, Florence Nightingale turned her attention to the actual field of battle and inspected all hospitals and most of the am-

bulances in the Crimean Peninsula. Her health suffered, but she stuck to her task and remained to see the convalescent men repatriated from Scutari four months after peace was signed in 1856.

On her arrival in England in July, 1856, she was acclaimed with genuine enthusiasm by the English people, and Queen Victoria presented her with a brooch bearing the inscription: "Blessed are the Merciful." A fund of £44,000 was put at her disposal and she used this to create a school for nurses at the Saint Thomas Hospital in London.

Henri Dunant, the founder of the Red Cross Society, proclaims that the work of Florence Nightingale inspired him in his life-time's struggle for his humanitarian ideals.

Florence Nightingale died at the age of 90 in 1910, but her spirit lives and will always live in the Red Cross Movement which is to-day such a force for good in a troubled world.

ARMIDALE SYNOD.

The Armidale Diocesan Synod was opened on May 2nd when Bishop Moyes delivered his charge. He declared that the men who would decide the future of England, Russia, Germany, China and Australia were not yet in sight. They might, he declared, be still in the ranks, as Hitler was in the last war, and with surging ideas as to what they wished the new world to be.

Bishop Moyes went on to say that although Australia's primary task was to beat Japan, it was not the only problem. We wanted the victories of peace to be no less than those of war.

"The unity we have is the unity of a common fear—how much more than that I do not know—and our past problems, plus that of reconstituting our national life and order on a peace basis, will strain our loyalties to the utmost."

"If there is one thing that is true it is that the power of those who direct wars does not long survive them. They live in the past and are rarely capable of a compelling vision of the future."

A BLOW TO THE ATLANTIC CHARTER.

Referring to the Atlantic Charter the Bishop said it had been stated that Mr. Churchill himself inflicted a mortal wound on the Charter when he announced that its provisions for self-determination did not apply to peoples of the British Colonial Empire.

Speaking of the church's part in the winning of the peace, Bishop Moyes said: "An Indian Christian has described the church as evil, proud and superior. An American writer (Pearl Buck) has spoken of the church standing for its own sake and not for Christ's sake and humanity. Clearly, if we are absorbed in self-maintenance, if we are self-conscious, we can neither lead in thought nor inspire in life. I believe this charge of self-consciousness is true, on the one hand, of the Roman Catholic Church and some of the smaller sects who believe their church is identical with the Kingdom of God and that in standing for their church whatever it says or does they are giving loyalty to the Kingdom of God. On the other hand, in many non-Roman communions, their divisions and competition in some measure compel self-consciousness in the struggle for sur-

vival in areas where there is no room for their competition. How can such self-consciousness and divided a Christendom work in unity to unify and redeem mankind?"

"To-day there are clear indications that the Roman Catholic Church is ready to collaborate with other Christians and with Jewish groups in laying anew the foundations of the social order grounded on the moral law. Such indications have been given in England, the United States of America and here. Recently two Jesuit Fathers have written a pamphlet entitled 'Intercultural Co-operation,' of which a great part is devoted to drawing precise lines of demarcation between those forms of co-operation which are in harmony with the claims and ultimate objectives of the Church and those which are not. This approach of the Roman Church must be considered by us both with thankfulness and with thoughtfulness.

SUSPICION OF ROMAN CHURCH.

"Both in the U.S.A. and Canada and here in Australia I have found a definite suspicion, almost a fear, of the Roman Church, not so much because of her religion, but because of her political activities. She tends to become an 'imperium in imperio' to work her members more into positions of advantage and control. Either we must find a way of co-operation with her—in which she must be a reasonable partner—or I fear we may face national dissension on a large scale.

"The Roman Church is utterly consistent. By her whole history and her doctrine of grace she is impelled to claim unconditional possession of the truth. She knows what she believes and acts upon it. We believe in religious liberty and therefore we have no grievance. Rome does not believe in religious liberty, and when she is in the majority she does not grant it."

The Bishop said he thought the time had come for us in Australia to have these facts and implications as fully as we can out in the open.

"We should realise that the Church of Rome is a political as well as a spiritual body and her Pope an earthly ruler as well as head of that church—indeed the one because of the other. We should realise that the Roman Catholic Church is an international institution. It has faithful adherents in every nation and in every clime. But its direction is, and must be, without something of a revolution—Italian. Even before the Fascist revolution with its outburst of wild nationalism it was inconceivable that the Italian Government would permit a non-Italian prelate to be enthroned in the Vatican, the atmosphere of which is not only Italian, but mediaeval Italian.

SHOULD COLLABORATE.

"Realising these facts, and trying honestly to appreciate the attitude of the Church of Rome, I believe we ought to collaborate with open eyes, to the utmost she will give, for the sake of the world's needs, for the sake of national unity, for the sake of better understanding of each other. For we cannot work together without some of the barriers now set up moving according to dictates of love and truth under the guidance of God.

"The Archbishop of Canterbury has reminded us that the unity we are finding to-day came of the great missionary enterprise of last century and this. The only unity of the church is a missionary unity."

GOULBURN SYNOD.

FROM THE BISHOP'S CHARGE.

(Extracts from the Presidential Address to the Second Session of the Twenty-second Synod on the Diocese of Goulburn held on 9th May, 1944.)

May the grace of God be with us and the Spirit of truth guide us in all that we do. We meet again in time of war. We feel that our national security is greater than it was when we met a year ago. Our special and humble thanks are due to those who have stood between us and the enemy who would destroy us. Many have done this at the cost of their lives. They lay upon us a solemn obligation to see that they have not died in vain. It is so easy for a nation to forget. Time passes, and new interests absorb energy and attention. The Church should be, among other things, the nation's remembrancer. It is no small thing to die for one's people; more one cannot do; and it is for us to serve with undying devotion the ideals which inspired them to give their all.

Behind our front-line men stand the men and women who serve the machines that so splendidly equip our service personnel. They are as indispensable as the folk who grow the food we eat. Soldiers, industrial workers, farmers, are those who most obviously have kept the enemy from our land, and along with them are the many who in one way and another have done those things that are necessary to keep the nation functioning as a society fighting for its life. In total war it is impossible to do justice to all those who are quietly doing their duty and bearing their social burden as a natural thing. They vastly outnumber those who are selfishly cashing-in on the war. When our attention is drawn to those who are failing the nation in its hour of need it is well to remember that they are a small minority and that the vast majority is doing and has done a splendid job. We, Australians, love to grumble and find fault with ourselves and everybody else, especially with people who carry social responsibility. We should remember that we can overdo it. If we keep on criticising long enough, we shall discredit the democracy we have, till we have dissolved it into chaos, and prepared the way for fascism. Of all the people, on the face of this earth few have more reason to be thankful than we have. We shall not give up our right to criticise, but we should learn to use it with restraint and keep it in proportion.

I am more convinced than ever that it is desirable for the Church to have a bishop in Canberra, and the only bishop who can savour. But to bear its witness intelligently and forcibly it must know its ground. It

which includes the territory of the Federal Capital. That happens to be the Bishop of Goulburn. Since last Synod I have had the opportunity of talking the matter over with the Bishops of the Commonwealth. They are interested in the scheme and wish it well. They feel that the time has not yet come for concerted action, but they are glad to learn that the Church may fairly soon have a member of the episcopal bench resident in the National Capital. It is the hope of many that Canberra will become an important educational centre. I am sure that the Church must play a larger part in education in the future than she has ever been able to play in the past. Not only in Australia but in England also the war has revealed an appalling ignorance of the Christian religion on the part of the adult population. The rising generation depends very largely on its parents for its religious ideals and moral standards. Very few parents are capable now of giving religious instruction to their children. The religious ideals are fading out of our civilisation. The moral standards, which were rooted in the religious faith, will fade away also. It is not likely that moral convictions will retain their cutting edge unless they are inspired by strongly held beliefs of a religious nature. If we are to remain moral at a high degree of restraint we must have satisfying reasons. The Christian religion gives us such reasons. If it fades away, the moral codes will go also.

A VISION NEEDED.

This question concerns both Church and State. The State has been living on the moral capital largely provided by the Church. If the Church weakens the State will fall back on law. More and more barbarous punishments will be devised for the enforcement of law, and more and more skill will be attained at evading the law. Law provides a necessary framework for national life, but no nation can live by law alone. There must be a vision, a moral enthusiasm, that goes far beyond law, to enable a nation to become great and creative. It is from the Church that this vision should proceed. The Church that is not disturbing the State, keeping it on its toes, is failing in its duty and its mission. Both Church and State are institutions for the service of God. The Church's commission is wider than that of the State but both work in and through the nation. "I have set thee a watchman unto the house of Israel"; says the prophet Ezekiel (xxxiii. 7); "therefore hear the word at my mouth and give them warning from me." A church that forgets its duty of watchman to the nation is no longer really Christian no matter how correct its forms may be. Its salt has lost its savour. But to bear its witness intelligently and forcibly it must know its ground. It

must know better than the State what the State should do. This means education in the highest sense of the best brains in the Church. Not every churchman is qualified to speak the message of the Church to the leaders of the State, but the Church should see to it that there are churchmen fully qualified and competent to speak. This does not mean academic qualifications only. It means a wide experience of life reflected on in the light of Christian convictions. Part of that experience of life comes from a study of the past, of our origins, and of the journey through history that has brought us where we are. This is where the academic training can be of the utmost assistance and this is a thing the Church must never neglect. It is my hope that the Church will assist the State to create such a university centre in Canberra, that by its means true religion and sound learning may ever flourish and abound in this Commonwealth of ours.

But it is not only in the higher branches of learning that the Church must concern herself. The first years of life are important for all the rest of life. The Church must find ways of caring for her children if she is to become a power for good in the land. I am well aware of the difficulties, and I know that the subject has been discussed ad nauseam. But we have not yet found the solution and therefore we must go searching. It is not merely a matter of instruction. It is more difficult than that. It is a matter of winning the little folk to a loyalty, to a love of God and His Church. This cannot be done simply by religious instruction in State schools. We need in addition forms of worship suitable to the child's imagination. We must relate the children to God in and through the Church. I am sure Sunday Schools are important, but they need a lot of thought to make them produce the desired results. I hope the parish priests and church officers and others will apply their best thought and care to these problems.

CHURCH QUIPS

The Hon. Editor (Bro. the Rev. C. R. C. Tidmarsh) caused consternation at a recent C.E.M.S. Council Meeting (Melb.), by maintaining complete silence. There is an uneasy feeling that something must be "cooked". —The Aust. Churchman.

The next day Low Sunday, His Grace was Celebrant at the early service and preached at the 11 o'clock Sung Eucharist. It was a great pleasure once again to have the attendance of the choir, whose voices seemed all the better for their long rest.—Brisbane Chronicle.



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ALEXANDRIA

TO AUSTRALIAN CHURCHMEN

CAN A MINISTER SINCERELY BELIEVE THE 39 ARTICLES AND REMAIN IN THE CHURCH OF ENGLAND?

I have been asked to answer the question, "Can a minister sincerely believe the 39 Articles and remain in the Church of England?" I confess to feeling some surprise at the question. My correspondent tells me that Dr. Rumble told him, "A minister cannot sincerely believe in the 39 Articles and remain in the Church of England." I can only guess at what Dr. Rumble means, and if my guess is incorrect I can only plead that the statement is so ambiguous as to make correct interpretation very difficult.

Every clergyman who is ordained in the Church of England signs a solemn declaration: "I assent to the Thirty-nine Articles of Religion, and to the Book of Common Prayer, and of the Ordering of Bishops, Priests and Deacons. I believe the doctrine of the Church of England as therein set forth, to be agreeable to the Word of God; and in Public Prayers and Administration of the Sacraments I will use the Form in the said Book prescribed, and none other, except so far as shall be ordered by Lawful Authority."

It seems absurd to say that a man who sincerely believes the Articles, which he declares are agreeable to the Word of God, cannot remain in a Church which imposes them. The sincere clergyman of the Church of England declares his faith in the Holy Trinity; in the Word or Son of God made flesh and raised from the dead; in the Holy Ghost Who proceeds from the Father and the Son; in the sufficiency of Holy Scripture as a complete rule of faith and conduct; in the Three Creeds anciently drawn up by the Church; in original sin; in the need of God's grace to give us a good will, and God's enabling with the good will which He gives; in justification by faith only, and not for our works or deservings; in two Sacraments instituted by Christ our Lord, Baptism and Holy Communion; in the possibility of repentance to those who have been baptised; in God's Predestination by which men finally through His mercy obtain everlasting life; in the authority of the Church to decree rites and ceremonies subject to the controlling influence of God's Word; in the lawfulness of taking up arms at the bidding of the magistrate; in the limitation of the authority of General Councils by the Holy Scripture; in the authority given

to men in the Church to call and send ministers; in one oblation of Christ once offered for the sins of men; in the right of excommunication; in the lawfulness of oaths; in certain rights of property.

What He Rejects.

The same sincere minister rejects as no part of the Christian faith, the authority as Scripture of the books known as The Apocrypha; the co-equal authority of Tradition with Scripture; the denial that concupiscence is sin; the increase of justification by works; an idea of works over and above God's requirements; the idea that men can be saved apart from the Name of our Lord Jesus Christ; the infallibility of General Councils; the Romish doctrines of purgatory, pardons, worshipping of images and relics, and the invocation of saints; the use of a tongue not understood by the people in public prayer in the Church; the five commonly called Sacraments; Transubstantiation, or the change of the substance of bread and wine in the Lord's Supper; the denial of the cup in Holy Communion to the laity; the sacrifices of masses in which it was commonly said that the Priest did offer Christ for the quick and the dead, to have remission of pain and guilt; the compulsory celibacy of the clergy. Other things might be added, but this is a fairly comprehensive list. That is the formal position taken by the clergymen of the Church of England. As a sincere minister of that Church I have considered the position and believe that it is Scriptural. I have repeatedly declared my assent to the 39 Articles, and have seen no reason to alter my belief or to question my position as a loyal son of the Church of England.

What then can Dr. Rumble mean by this statement? As I said before, I can only conjecture. I am sure he had some meaning, and so I cast my mind around in order, if possible, to discover it. If he means that there are no clergymen of the Church of England who accept the 39 Articles, then he is grievously mistaken. I accept them quite sincerely, and I could introduce him to dozens, to scores of men who are in the same position as I am. The late Dean Wace honoured me by counting me among his friends. I am quite sure that he, a man of monu-

mental learning, accepted the 39 Articles as I do. The late Dr. C. H. H. Wright, another man of the highest intelligence and probity could be numbered in the same category. I can hardly think, indeed, I venture sincerely to hope, that Dr. Rumble did not mean to impugn wholesale the good faith of the clergy of the Church of England. If he did, it was as unwarrantable as it was ungenerous.

Divergencies of Belief.

But there are other possibilities which do not invite such an unpalatable reflection. Dr. Rumble may have been trying to draw attention to what he reverts to so often, the divergencies of belief in the Church of England. That such divergences exist we do not deny. It may be part of the price which we have to pay for remaining free men. There are just two things to be said about this before we proceed to exhibit the characteristics in Dr. Rumble's Church that might have given him pause before he urged this argument. The first thing is that the Articles of the Church of England do not profess to stop free inquiry. They are drawn up to indicate that which must be received, and that which must be rejected by her teachers. Within the limits thus laid down there is ample room for theological discussion and for wide difference of opinion.

Dr. Rumble ought to know that exactly the same view is held in his own Church. Unlike him, we venture to give some instances that may help our hearers to understand the position. Gregory VII. issued the Bull "Unam Sanctam," which claims to give temporal sovereignty over all princes to the Pope of Rome. Concerning this Bishop James Doyle, a distinguished Roman Catholic prelate, wrote: "As to the arguments from Scripture or tradition adduced by him, or by any of his successors in support of their temporal claims, they are such as will amuse or rather excite the pity of a serious mind. One wisely observes that because an Apostle said to our Lord, 'Behold, there are two swords here,' the popes have a right to depose kings. Such an inference might appear plausible to him who was already resolved on the usurpation of a right, but a Christian is forced to blush at such a profanation of the word of God." (Essay on Catholic Claims, p. 54.)

Cardinal Manning took a very different view. He declared that the Pope could say, "I am the subject of no prince . . . and I claim more than this: I claim to be the supreme judge

on earth, and director of the consciences of men—of the peasant that tills the field, and the prince that sits on the throne—of the household that lives in the shade of privacy, and the legislature that makes laws for kingdoms, I am the sole last supreme judge on earth of what is right and wrong." (Sermons, Vol. II., p. 97.)

Cardinal Newman is troubled evidently by the exaggerated interpretation that Bishop Doyle bluntly described as "a profanation of the word of God," and tries to get over the difficulty by suggesting that only the last sentence in the Bull Unam Sanctam is really infallible. Like the walls of Jericho the Bull falls down flat, leaving this one landmark fortified against the ravages of time. (See Letter to the Duke of Norfolk, pp. 130 and 167.)

Now a skilful controversialist might easily say, "No man can sincerely believe the Roman Catholic Creed and remain in the Roman Catholic Church which exhibits such differences of opinion amongst its leaders." Yet it would be both wrong and foolish to argue in this fashion. On the contrary, we would have to say that no articles that were ever framed can prevent earnest men from varying in their interpretations. That liberty must be allowed, and it exists in the Church of England. We have purposely given the widest latitude in our illustration. We have taken a case where the language seems clear, and yet where earnest men have taken wholly opposite views.

Yielding the Pass.

But now for the second point: Let us assume, as Dr. Rumble apparently wishes us to assume, that there are leaders of thought in the Church of England who deny some of the essential articles of the Christian faith. Apparently his argument is: "Your Church is powerless to enforce its own beliefs, therefore it is your duty to forsake it." This seems a favourite argument at present, and it is worth considering. It means that the honest men are to yield the pass to the dishonest. Or, if that seems too harsh an interpretation of Dr. Rumble's words, it means that the right thinking are to give further power to the wrong thinking. I am reminded of the cleverly attributed to Lord Acton. When he was twitted with remaining a Roman Catholic while denying the new dogma of the Infallibility of the Pope, he is credited with saying, "If the Pope has changed his religion that is no reason why should I change mine?"

Suppose we grant for the sake of argument that there are men in high places in the Church of England who deny the foundation truths of Christianity, that is no new phenomenon that demands a general exodus from the Church. Newman wrote his History of the Arians when he was hovering on the brink of the Church of Rome. It is a history that has suffered some shrewd knocks at the hands of later investigators. Still, there is a good deal that is of value in it. We commend the following passage to Dr. Rumble's attention: "The question of the Arianising bishops was one of much difficulty. They were in possession of the Churches; and could not be deposed, if at all, without the risk of a permanent schism." (The Arians of the Fourth Century, Appendix, p. 368.) Newman is emphatic on the point that "The Catholic people, in the length and breadth of Christendom, were the obstinate champions of Catholic truth and the bishops were not . . . on the whole, taking a wide view of the history, we are obliged to say that the governing body of the Church came short, and the governed were pre-eminent in faith, zeal, courage and constancy." (Ibid pp. 454, 455.) Would Dr. Rumble assert that men in the fourth century could not sincerely believe in the Deity of our Lord and remain in the Church governed very largely by faithless bishops?

It has been worth while spending a little time on this question because it illustrates the ease with which those who have no intimate knowledge of the history of the Church can be misled by what are after all specious arguments. What about the moral aspect of the same question? Baronius, no prejudiced witness, tells us, when speaking of the tenth century, "What was then the face of the Holy Roman Church! How unutterably foul! When harlots, at once most infamous and all powerful, ruled at Rome; at whose will, Sees were changed, bishops presented, and—what is horrible to hear and utter—their paramours intruded into the Chair of Peter." (Ann. Eccl. Ann. 912.) Are morals of less account to Dr. Rumble than theological dogmas? We hope not. Yet he has never hinted that it was the duty of the pure in an impure age to surrender the Church to "the monsters, horrible to be seen," as Baronius calls them, who filled the Papal Seat in the days of infamy. Rather he would say that God preserved the Church by means of the oppressed faithful.

On any showing our correspondent was grievously misled by an argument that should not have been employed by a man who claims to be a student of theological matters.

Next week I will answer a question on "The Church of England Prayer Book, and its teaching on Absolution." (A. Broadcast by Canon T. C. Hammond, over Station 2CH.)

CHURCH UNION IN SOUTH INDIA.

(By the Rev. Canon R. Bate, D.D.)

Few questions at present before the Christian public are of greater importance than that which concerns the scheme for Church Union in South India. It should be underlined that the Church of England is not asked to approve or disapprove; it is not within the power of the Church at home to hinder or prevent a movement which has behind it the experience, prayers and hopes of Christian communities working and witnessing side by side in the midst of a population overwhelmingly non-Christian. Those Christian communities will decide for themselves the question of a United Church. What the Church at home will be called upon to consider is the relationship of itself to the proposed United Church. It has the power by its coldness to handicap, from its very beginning, a young Church. Will it enter into communion with it? Or will it refuse it Fellowship of that closer kind?

It is well known that there are forces at work to induce the authorities in the Church at home to adopt an attitude of aloofness; there have been veiled threats of extreme steps should the United Church be welcomed into communion and encouragement given to similar schemes for union in other areas. Those who lead the opposition, do so on the grounds that the doctrinal basis of the proposed Church is inadequate, its credal requirements insufficient, its view of the Sacraments imperfect, and its attitude towards Orders contrary to "Catholic" tradition. In making these threats, they "claim with justice to be the legitimate heirs of the authentic principles of our Church of England." Those holding these views are actively at work instructing their people, teaching and persuading upon their own lines with the avowed intention of influencing the important decision which the Church of England must soon take.

Friends of re-union generally, and supporters of the South India Scheme in particular, have been less vocal. Their people have heard very much less about the Scheme and are generally ill-informed upon the issues involved. For this reason the publication issued from the Church Book Room (1/- net) entitled: "The Scheme of Church Union in South India" should be generally welcomed. It is a statement submitted to the Archbishops and Bishops of the Anglican Communion by the secretaries of many Evangelical bodies, heads of theological colleges, and other leading Evangelicals. It claims to be generally representative of the opinion held by large numbers of clergy and laity and to be a reasonable interpretation of the doctrine and historical practice, the temper and spirit of our Church. Not at all who have signed it would endorse every detail

of the statement; they are wholly agreed upon its substantial truth.

If prayers are sincere, then Churchmen of every type desire to see removed what all deem to be a weakness and most esteem to be a denial of the purposes of God. All pray for the unity of Christian believers. There is even to-day a spiritual unity between all who acknowledge Jesus Christ as Lord, but to be effective that must be expressed in fellowship and exhibited to the world as concrete oneness. Most will agree that real unity is to-day a matter of great urgency. The vast tasks which face the Christian Church in a world which has been turned upside down and rent by bitter animosities, demand a closing of ranks, a consolidation of forces and a conservation of resources. There general agreement ends. One section requires that all Churches must conform to a standard which they themselves have adopted; unless there is conformity to that standard, there can be no genuine fellowship. The signatories of the statement adopt the view that to insist upon such a set standard would be contrary to the historical development of the Church and would impoverish it in considerable measure. In any union there must be some degree of reciprocity, toleration and liberty if the ensuing Church is to be truly 'Catholic.' At the same time, there are certain necessary basic elements which must be secured or preserved. These the statement sets forward as (1) The supreme authority of Scripture; (2) The authority of the Church; (3) The Sacraments of the Gospel; (4) The Apostolic ministry. The opponents of the South India Scheme accept these basic elements, but place upon them an interpretation which Evangelicals cannot accept.

(1) The Supreme Authority of Scripture. The Statement takes its stand upon Article VI. of our own Church. It declares that the first essential in the re-united Church is the recognition of Holy Scripture as that by which the Church lives, because it is that through which it hears God's Word spoken in Jesus Christ. The objection made by those who oppose the South India Scheme that "nowhere in the Scheme is there any acknowledgment that Catholic Tradition has any weight in the doctrinal interpretation of the Scriptures" can hardly be accepted as a valid objection by Anglicans who have never been required to make any such acknowledgment. The Statement does deal with

(2) The Authority of the Church. The Church, as the Body of Christ, has responsibility for showing forth Christ to the world. Consequently it must interpret the Biblical message to each generation in language which it will understand. But its authority is relative. It must interpret the message, but it cannot add to or alter it. At every point it is subject to the judgment and criticism of the Bible which created it. Moreover, the Church's authority is dependent upon its conformity to its own true nature as the Body of Christ. The Church's authority is great only when it is wholly surrendered to the Spirit and the whole Church alone can fully exercise that authority. The Creeds of the Church will be accepted, since they represent to a unique degree, the Church's authority and are declaratory of fundamental Scriptural truths.

(3) The Sacraments of the Gospel. The Statement maintains the necessity in the United Church of acceptance of the Sacraments as instituted by Christ and as effective means of grace. The signatories do not find it necessary for a United Church to accept

any particular theory about the relationship between the visible sign and the spiritual gift, since no theory has either the warrant of Scripture or the agreement of the Universal Church.

(4) An Apostolic Ministry. The Statement points out that the New Testament describes the whole Church and not any order within it, as a priesthood since each member has direct access to God through Christ and is the visible means by which Christ is expressed to the world. The Church must stand firmly upon the principle of the priesthood of all believers. In the Church members necessarily have, as in any body, differing functions, the chief of which is the public and official proclamation of the Word of God. For this purpose a ministry, comprised of members for that purpose, is set apart. That ministry has a double relationship—to Christ as Head of the Church and to the Church which is the body. It is authoritative only as it acknowledges itself bound by Christ and His Word, the Bible. It represents the whole Church rather than any part of it. In the New Testament ministry the Apostles held a unique position as men who had been directly commissioned by Christ Himself. The authority which they exercised as personal eye-witnesses of the Word made flesh, has ever since been taken by their testimony recorded in Holy Scripture. With the expansion of the Church, others were called as presbyter-bishops and deacons receiving their commissioning immediately or mediately from the Apostles. In a re-united Church, there is necessity for an Apostolic ministry, one with the functions and relationships to Christ and the Church envisaged in the Apostles' Testimony, the New Testament, and as expressed by an orderly succession of ministerial ordinations having its source in the Apostles themselves, such a ministry as existed throughout the Church's first thousand years. That can be best fulfilled by a restoration of the historical episcopate constitutionally exercised.

It is claimed by those who signed the statement that upon such principles as are enunciated above the South India Scheme is firmly based. Its 'Governing Principles' are based upon the nature of the Church and the Will of God for it as revealed in Scripture. Differences of opinion are not glossed over, but squarely faced, and such a degree of unity has been reached as will allow real progress towards the ideal of a United Church. Moreover, it fulfils the requirements for Re-union laid down by the Lambeth Conference; the Episcopal Synod of the Church of India, Burma and Ceylon has rejoiced at the large measure of agreement reached which it judges enough to justify further steps and the Lambeth Conference has given a warm general welcome to the Scheme. It would be a deep tragedy if the Scheme, the most minutely considered, the subject of so much prayer and faith, and the most promising that has yet been attempted should be brought into jeopardy by opposition based upon theories and doctrines which have no solid basis in New Testament teaching and which would be repudiated by a large majority of members of the Church of England itself.—("Church Gazette.")

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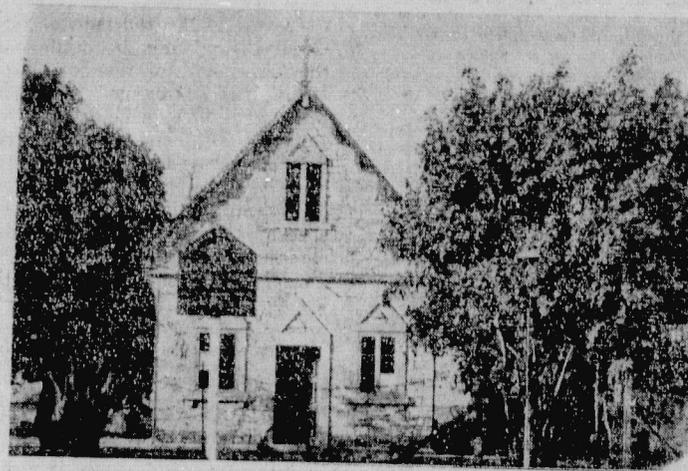
MAY MEETINGS.

Owing to the shortage of paper in Great Britain and the crying need of the Continent for the Scriptures, the British and Foreign Bible Society have made arrangements to have large numbers of copies of the Scriptures printed in Sweden for immediate post-war needs. These will be in various European languages, including French, Czech, Rumanian and Serb. The Treasury has allowed the British Society to transmit its share of the cost to Sweden. This combined effort is one of many examples of Anglo-American Christian co-operation, and also augurs well for Britain's share in Christian reconstruction on the Continent. At the annual meeting of the British and Foreign Bible Society, held recently in London, addresses were delivered by the Archbishop of Canterbury and Dr. Nathaniel Micklem. Dr. J. R. Temple, Secretary of the Society, reported that income during the year had risen by £59,000 to £438,376, and that a great part of the special sum of £200,000, earmarked for reconstruction work in Europe, had already been raised.

The Church Missionary Society has also held its annual meetings recently. These culminated in a large meeting at the Albert Hall on the one hundred and forty-fifth anniversary of the Society. Addresses were delivered by the Archbishop of Canterbury and others, including the newly-elected President of the Society, Mr. Kenneth Grubb. During his address the Archbishop of Canterbury said: "Those who are carrying the Gospel through the world will be contributing to the most urgent need of mankind something more precious and more relevant than all the statesmen and diplomatists can ever do. We need their work, of course, and we must pray for them that they may be rightly guided; but all that can be done by them is to devise appropriate machinery for the kind of people who are actually in the world. If, in fact, they assume a greater volume of unselfishness and fellowship than exists, their schemes will come to nothing. If, on the other hand, they set up machinery which suggests the perpetuation of rivalries and hostilities then it is likely enough that the suggestion will take effect. No; it is not in that atmosphere that the problems of the world can be solved.

"There is something deeper that must be done before any solution can be really final, and that is the winning of men out of their selfishness as indi-

CHRIST CHURCH, DARWIN.



viduals, or families, or classes, or races, or nations into the world-wide fellowship of the family of God, and that can only be done by the appeal of the love of God Himself."—"Protestant Newsletter."

THE WAY OF THE SPIRIT.

The great fight for true religion in Norway as led by Bishop Berggrav was on C.B.C. the other Sunday. It is of a layman in that fight—Fredrik Ramm—of whom some very striking details have been given me anonymously. They show how God's Spirit can transform any life. Here they are:

Early in his life Ramm had come under the influence of the Swedish septic, Hjalmar Sodeburg. He threw over church beliefs learnt at home and turned to journalism. When a fishing rights dispute between Norway and Denmark was decided by the Hague International Court in favour of Denmark, he let loose with a series of articles which fermented and heightened the misunderstanding.

Then one day in October, 1934, Ramm took a trip up to a mountain resort. He was not alone, a young Englishman travelled with him.

"What is going to happen up there?" Ramm asked. "Miracles, and you're going to be one of them," came the prompt reply. Ramm knew that this was going to be the first meeting of the Oxford Group in Norway, convened at the request and invitation of Carl J. Hambro, then as now President of the Norwegian Parliament.

Few surmised that the small group of foreigners led by Dr. Frank N. D. Buchman, starting from that mountain hotel, would bring a spiritual revolution to Norway which Bishop Berggrav was to call the most important event since the Reformation, while Quisling declared that the whole soul of Norway had been poisoned by it. As he travelled up with his English friend, Fredrik Ramm was pretty supercilious. He certainly expected no such revolution. Least of all in himself. He was an atheist. He had been for years. But he was not long in the company of these people before he began to look at

himself in a new light. Something happened to him up in those Norwegian mountains. "God began in me," he said, "by extinguishing all hatreds, all negativity and all fear in my relations toward other people, classes and nations." He began at home. He went to his wife and asked her forgiveness for the coldness of the years—to his boys, too, and his mother. A new home began to grow. Next he went to his journalistic and political friends. It was said that at that time nothing could ever bring the Conservatives and the Farmers parties together. Yet a year later Ramm travelled to Denmark with Mellbye, founder and president of the latter party, so that both could heal their breach with the Danes. And so on Norway's National Day, he addressed 3,000 Danes at Odense, the town at which he was to die only a few years later. Apologising for his hatred for the Danes and the actions he had taken which had fostered ill will between the two countries, on this Norway's National Day, he asked the audience to rise and sing the Danish national anthem. There was a moment's hush—and then these 3,000 Danes sprang to their feet and burst into the Norwegian anthem.

Naturally Ramm was from the first the target of violent attack from materialistic elements of the extreme Right and the extreme Left.

He was hauled off for the third time to Gestapo headquarters. There was no pretence of a trial. He was simply told that he was sentenced to life imprisonment. He was allowed to see his wife Eva once before he was taken away. They went to the Holy Communion together. Then he was sent to Germany—to a concentration camp in the dockland area of Hamburg.

Fredrik Ramm maintained his beliefs to the end. Here is an extract from a letter to his wife: "Heartfelt thanks for all your thoughts and prayers. They make me, just as fit in spirit as any person could be anywhere. Again I must tell you that the things we have learnt together stand the test. God lives in me every second. A sad thought, an anxiety for the future—I pray and am free again, joyful and thankful."

To his only visitor, he said: "Even though I am alone, I do not feel lonely, because Jesus is always with me. I say, 'Rather in prison with God than outside without Him.'"

Of Fredrik Ramm, Norway's Foreign Minister in London, said: "When the truth is told, Ramm will go down in history as one of Norway's greatest heroes."—"Canadian Churchman."

SYNOD OF THE DIOCESE OF GOULBURN.

Synod met on Tuesday, the 9th May. The attendance was surprisingly good when difficulties of transport, man-power and drought are taken into account. Messages of greeting were sent from Synod to all Chaplains from the diocese, to Mr. W. J. Cartwright upon his 95th birthday, and a message of sympathy to Mr. N. H. Hobbs, whose son was reported missing that morning. He was an old boy of the Canberra Grammar School. The Bishop delivered his Presidential Address, which dealt more particularly with the work coming before this Synod.

The motion upon the address was fuller than usual in view of the completion of ten years' episcopate by our Bishop. It read:—

"That this Synod places on record its appreciation of the able and loving leadership given to the Church of this Diocese during the past ten years by the Right Reverend the Bishop and that the Secretaries of Synod be asked to include in the minutes of this Synod a record of the Achievements during this period. That we assure the Bishop of our love, loyalty and devotion, and our readiness to co-operate with him in the work of making the Church in this diocese effective and influential in establishing the Kingdom of God in the hearts of our people; and pray that he may long be spared to continue as our leader and Father-in-God."

All accounts and administrative reports (Diocesan Council, C.E.P.T. Auditors, etc.) were adopted without criticism or discussion.

Synod had tea at the Fireside Inn where Sir Robert Garran voiced the congratulations of Synod to the Bishop upon (1) his tenth anniversary of his consecration, and (2) his birthday. Both were honoured musically. Evensong in the Cathedral was an inspiration. Not even the "Man-in-the-back pew" could fault the marshalling of the four processions. Archdeacon Kidner, of Tanganyika preached. All our worship is centred in the worthiness of the Lamb. We are not our own. We are His. All nations, kindreds and languages. All have a right to know Him. Why should God be robbed of the worship of any of His people? How do heathens become Christians? First, in our hospitals, then in our schools, thirdly through native evangelists. Some are brought to Christ through leper settlements, and some learnt of Christ for the first time in prison. There are six native priests serving as Chaplains with the forces. He commended not only the work of the C.M.S. throughout the world, but that of the A.B.M. in the Pacific. Fellow workers with Christ. Worthy is the Lamb to receive all that we can give Him.

Arrived back in the Synod hall, the Rev. Canon Bell gave an address.

Canon Bell spoke of the Missionary nature of the Church. This work, he pointed out, begins in Australia, which must be won for Christ.

The Church's mission then goes further, he said, to the Australian aborigine; towards whom a new attitude is needed. Canon Bell further pointed out that the limits of the

Church's vision is the end of the earth. He drew a striking picture of the zeal of the Communist, who is also endowed with a missionary ardour.

The speaker concluded by referring to the work waiting to be done in New Guinea, the Pacific, China and Japan. The aim of it all, he said, must be changed men and women who would be the only sure pillars of the new world order for which we pray.

The Rev. A. W. Harris in moving the adoption of the Missions Report foreshadowed the necessity of increasing by from 33 per cent. to 50 per cent, the parochial quotas. Canon Blanche supported as did Dr. Stocks.

The Rev. A. W. Harris then moved:—
"That Synod recommends: That Missionary work in the parishes be organised upon the following lines, viz.:

a. Every parish should welcome the visits of missionary deputations as arranged by the Council.

b. That in order to avoid multiplication of organisations in a parish and to carry missionary interest through the whole of the Church life and work of the parish, the threefold duty of study, prayer and service for missions be made a regular part of the acivity of all existing parochial organisations.

c. Every parish should contribute to the funds of the A.B.M. and C.M.S., while leaving individuals free to allocate their gifts as they may wish."

SECOND DAY.

The President answered three questions about Superannuation matters, the Bishopthorpe trusts and the reinstatement and rehabilitation of chaplains. The Bishop said he hoped to establish a fund to provide for any temporary emergency in connection with the repatriation of padres. The Bishopthorpe Sale Ordinance was introduced by the registrar. Archdeacon Robertson supported the ordinance. Canon Edwards hoped that the headquarters of the Goulburn Diocese would never be moved to Canberra; that was not the solution of the problem of the ecclesiastical position of the Capital city.

Mr. R. M. Johnson drew attention to the misgivings felt by many people that the removal of the Bishop of Canberra would involve ultimately the transfer of the See and its administration to Canberra. The Rev. H. S. Brown objected to the sale of Bishopthorpe at all. Sir Robert Garran explained the legal position. Mr. Muntz and the Rev. H. F. Hawkins asked for safeguards in the ordinance against the possibility of the removal of the administration from Goulburn. The bill was amended to provide for a residence in Goulburn, also "as soon as possible" and in that form it was carried.

Mr. R. M. Johnson moved:—"That this Synod, in facilitating the removal of the Bishop to Canberra in order to secure Episcopal representation there, assures the diocese that no removal of the administrative centre of the See is contemplated either directly or indirectly."

This was carried unanimously.
Archdeacon Robertson had charge of the report of the two Canberra schools. In his own optimistic way he called it a "bright" report although he admitted the two schools together required £75,000 to extinguish all debts and go forward. The Rev. W. M. Holliday asked that steps be taken by competent Church authority to correct the inaccurate teaching of Church history in State schools.

The Rev. D. A. Garnsey, Dr. Stocks, Mr. F. N. Lipscomb and Dr. Aubrey Seaman

were elected members of the Diocesan Council. Mr. P. Hardy sought for a higher priority for the clergy in the matter of purchasing motor tyres. All the motorists in Synod, clerical and lay, joined in the fray. Representations are to be made.

The Rev. H. Staples moved:—
1. That this Synod, realising the importance of Christian Missions in the Pacific Islands, directs the Diocesan Council to acquaint itself with all proposed schemes for the post war administration of the said islands, and to take any steps necessary from time to time to ensure adequate Christian representation on any administrative scheme put into operation."

2. That this Synod notes with satisfaction the determination of the Federal Government to pursue a just and enlightened policy in regard to the native races of the Pacific and New Guinea within its jurisdiction and pledges its support to such a policy.

Synod placed on record its appreciation of the self-denying services rendered to the Commonwealth of Australia by their Excellencies the Governor-General and Lady Gowrie; of their influence for good upon all sections of the Community; and of their inspiring example of loyal and devoted Churchmanship and Christian living.

The Rev. D. A. Garnsey moved and Canon Bell seconded:—

That this Synod express its belief that the immediate aim of our present warfare is to take away the power of aggression and that its ultimate aim is to establish free and friendly relations with all peoples, including those of enemy nations.

Guided by the Bishop in the light of a feeling of dissatisfaction with this wording Synod resolved:—

That this Synod expresses its belief that the immediate task of the United Nations is to take away the power of aggression and that its ultimate task is to establish a system of international law backed by the necessary power, moral and physical, to secure justice and freedom to all peoples.

Mr. R. Day (June) moved:—
That this Synod appreciates the devoted service to the Diocese given by the Registrar and is thankful for his improved health and trusts that he will be spared many years to continue as our Registrar.

CHURCHMAN'S REMINDER.

"Comfort's in Heaven, And we upon the earth."—Shakespeare.

"I will not leave you comfortless."—Our Lord.

May.

18—Ascension Day. Also called Holy Thursday, a title often misapplied to Thursday in Holy Week. This is Holy because it reminds us of the final demonstration of the Divine Nature of the Risen Lord in the "Great Forty Days."

21—Sunday after Ascension. On this day we hold remembrance of the Ascension, its mystery, and its lessons to us, as well as reminded that "this same Jesus shall so come in like manner as ye have seen Him go into Heaven."

28—Whitsunday. Ten days of waiting—patiently or not? We, too, wait for the Coming of the Spirit into our hearts from time to time, and we wait for the Second Coming when perfect enlightenment will be ours.



Children Loved Him

Up on the high promontory, surrounded by happy children, he'd relate absorbing tales of the sea. And he'd show the little audience his treasured books filled with pictures of ancient sailing ships. The children still await him, but he doesn't go to the cliff-top now. . . . Yet sometimes when I look out of my window I fancy I see him there.

Inevitably the time of parting brings sorrow. But I feel a sense of abiding peace in the realisation that our sad farewell was accompanied by the true fulfilment of my wishes, through the sympathetic and beautifully conducted services of Australia's premier funeral directors.

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THE BIBLEMAN'S CORNER.

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

NEW TESTAMENTS IN NEW GUINEA.

Recently a paragraph appeared in the Press telling of the escape from death of Mr. Alan Scott, formerly a member of the Bible Society Field Staff, and now a Welfare Officer with the Y.M.C.A., somewhere in New Guinea. He was on a barge off the coast, together with 13 Australian men, when suddenly the vessel was swamped and sank, two miles from the shore. Boxes of biscuits and other stores were scattered in the sea, and the fourteen men clung to these inadequate lifebuoys, supporting themselves until help should come. For an hour they kept afloat, and to their joy barges appeared, but they were too far away for the desperate men to be seen. Afterwards some of the men said they had never prayed so fervently in their lives as they did during those perilous hours. The minutes seemed interminable as they frantically kept afloat, praying and fighting for life. There was imminent danger of sharks and the men were growing weaker from their efforts to hold up. So three hopeless hours dragged by. Then a fourth barge came within a mile of them, and to their relief they were sighted. The convoy dashed to their rescue, and soon despair was changed to deepest joy. Death had hovered round them through the weary hours, pressing in upon them with grim certainty, and then the miracle of rescue happened. One of the men said: "To God, and to those who pray for us, I shall ever be humbly grateful."

On shore the men, who had lost all their possessions, were recounting their losses, and one said: "I lost my Bible Society New Testament, which I received at my first camp. Eight others said: "We lost ours, too." The

Bible Society man, for he is still our man, said, "We'll soon remedy that. You can have new copies at once." So nine new volumes of the Service New Testament found appreciative owners among these men who had looked death in the face and had found God afresh.

NEW WORK FOR NATIVE BEARERS.

A platoon of Australian soldiers was out on a special mission in the jungle and swamps of New Guinea. The young lieutenant in charge was a quiet man with an assured faith in God, a man who spoke little of his experience. He felt led to mention the Service New Testaments to the men and eleven of them each said he would be glad to have a copy. Word came back to the Y.M.C.A. man and the volumes were parcelled ready for despatch by the Boy Line. So dark-skinned Fuzzy Wuzzies added another unwritten record to their many gracious deeds by carrying the Word of Life along the jungle tracks to the men doing their dangerous work in the interior.

The tragedy of the hour of death as men stand in silent reverence, stirs the hearts of many in the war areas. "It makes a man think, doesn't it?" said one. Mr. Scott wrote: "On Sunday the battalion maintained contact with the enemy, and the Y.M.C.A. man went from platoon to platoon conducting heart to heart services. Men asked again and again for Testaments, and one said: "A fellow should read this more often." Fifty-five men received copies of the Word of Life that day.

"A THOUSAND SHALL FALL."

From a R.A.A.F. chaplain comes an impressive story of a young officer of the Air Force. He was a flight lieutenant, 23 years of age, on operations in the Middle East at Christmas time. The festive season was made bright for him by receipt of a parcel from Australia. When he had uncovered the package, he found among the good things a small copy of the Psalms, sent by his aunt. He regarded himself as an atheist, having renounced the religion in which he had been nurtured. He was disgusted with the gift, and he wrote a long letter home to his father asking him to tell the aunt that her "religious literature" was not appreciated.

One day he was seated in his machine which was on the ground. He had finished his task in the plane, and was at a loss for something to do, when he felt in his pocket and found the Book of the Psalms. He opened it and commenced to read the ninety-first Psalm. He read quietly until he came to the seventh verse. A thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come nigh thee. Death and destruction on every hand, but not nigh thee! What could this mean? Looking out of his plane he saw a flight of enemy aircraft approaching. Without delay he leapt into a slit trench, as did members of the ground staff. On came the enemy and flying in, machine-gunned the grounded planes until most of them were riddled with bullets. In the officer's plane, the place where he had been seated reading a despised book, was riddled through and through. Then he realised God had spoken to him. Death and destruction on all sides, "but it shall not come nigh thee." He had narrowly escaped death and he re-read the verse with a mind impressed and convinced. He obtained a full Bible and read it through within a few

months. To-day he is walking with God, an assured Christian man.

FREE NEW TESTAMENTS.

114,000 copies have been given from the Sydney Bible House to men and women of the Fighting Services.

THE CHURCH'S COUNTER ATTACK.

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

This passing from the Defensive to the Offensive, is, I believe, a call to the whole Church of Christ to do likewise in its age-long war against the Powers of Evil.

For the past fifty years the Church has been on the defensive. She has been driven from position after position. The Community has deprived her of her leadership in education, charitable work, the sphere of entertainment, youth work and many other activities. Assaults have been made on her faith by rationalists and materialists. Great havoc has been wrought by playing on her "unhappy divisions." In many countries the Church seemed to have been driven into a backwater. She was just passed by, as something irrelevant to modern times. Yet all through she has maintained her Central Citadel, her Faith in God as revealed in our Lord Jesus Christ, and her assurance of Divine Guidance through all the ages. Such was the position in the Churches on the Continent of Europe when the most subtle and diabolical attack was launched by the Nazi Party upon Christianity. The Nazi leaders early perceived that their ideals and those of Christ were incompatible. Every method has been taken to destroy Christianity. Church Schools were closed, the young folk definitely withdrawn from Church influence by the Hitler Youth movement, religious newspapers banned, Gestapo agents set to listen to preachers. The attack was carried into realms of life in which the Church had a vital interest. Bribery and persecution both were used in attempts to win over or destroy the Church's leaders.

Yet the surprising thing is that the Christian Church alone survived, "as a link with Europe's past and a bridgehead for the establishing of Europe's future." The Nazi party has brought under its iron heel in Germany and occupied countries the Universities, the Trade Unions, the Press, the Industrialists, all but the Churches. They alone have resisted. Incidentally it was this resistance of the Churches that led to the conversion of one of the world's greatest scientists, Professor Einstein.

But the Church's resistance has been primarily on Spiritual, not political grounds. It was the flouting of the elementary principles of justice, interference with the home and with education, the euthanasia killings, as well as the anti-Jewish decrees that raised the voice of protest from the Church leaders. Nazism came to be seen as a threat to Christian civilisation as we know it, a challenge to the Christian teaching of the value of each human life, a setting up of the idol of blood, race and soil, in place of the God and Father of all men.

But this resistance movement, led by the Churches, is spreading. It is rallying the better elements in Germany and the occupied countries. It will provide leadership for future co-operation with us as we are called upon to rebuild Europe's civilisation.

But we see the Church's counter attack not only in Europe, but in China and our

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own lands. The Christian movement has been at the heart of China's miraculous resistance over these (nearly) seven years. Generalissimo Chiang Kai Shek, his wonderful wife and three quarters of his Cabinet are sincere and forceful Christians. They have unified China and inspired her epic struggle. And surely if we have eyes to see we must acknowledge that behind our splendid British Empire War effort, and the co-operation of President Roosevelt and the mighty United States of America, has been the consciousness that this Axis tyranny is a threat to all we hold dear, to our Christian civilisation, to the soul of man as a child of God and as a member of a human family. We know man is not saved by German blood or race, but by the precious Blood of Christ.

A CHRISTIAN INTERNATIONAL ORDER.

So it is right that we should support our nation's war effort, that we should as Christians help all we can to defeat this Axis terror, as something definitely anti-Christian. But a bigger task lies before us, that of securing a Christian Post-war International Order, and a more Christian Social Order in our own land. There is the gravest danger that we may again lose the peace and by tolerating repression and revenge prepare the way for another and more terrible war in some twenty years time. The choice before the world, after the war, will not be between Communism, Fascism, and Democracy, but between Faith and Nihilism, between Christ and Chaos. Here, I feel, is one of our great tasks. We, as a Church, cannot settle the peace treaty, though our last session of Synod thought we might ask the Archbishop of Canterbury that the Church should be represented at the Peace Conference. His answer is very illuminating. He says: "Thank you for your letter and for letting me see a copy of the resolution passed by your Synod on May 5th and which has just reached me.

I cannot support the proposition that the Church should be represented at any peace conference. I think it most important that we should recognise that there is a job which belongs to the State and for which the State must take full responsibility. Our business is to go on reminding the State that it must discharge that responsibility as a responsibility to God, and at the same time try to provide a public opinion which will hold the State to Christian principles. But any people who actually take part in such a conference are bound to engage in the elaborate process of give-and-take, by which agreements are reached, and then witness to principles becomes hopelessly compromised.

We have it in mind to see what can be done to keep the corporate opinion of Christians active and effective, but I am sure myself it must not be by participation in the conference."

This is a masterly statement and has been borne out remarkably by the "International Round Table of Christian Leaders" held at Princeton, U.S.A., July, 1943. This Conference of 61 leaders from 12 countries (in-

cluding two from Australia, The Bishop of Armidale and The Moderator General of the Presbyterian Church in Australia) focussed Christian opinion, and has sent forth the famous Five Principles on which a Christian World Order can be built, and the Six Pillars of Peace as political propositions that need to be promulgated and accepted by Governments and peoples to secure a just peace. Part of the Church's counter attack must be the forming of that public opinion on these moral principles and propositions which will cause them to be implemented in the Peace Treaties. In this we will be giving the lead that the majority of mankind is looking for, a way out of continual warfare into a New and Better Order of Peace, Justice and Freedom for mankind.

GERMAN SACRILEGE IN HOLLAND.

Nazi spoliation of Holland knows no bounds. Not enough that the people are deprived of the food and clothing they produce, of their wealth and art treasures, the pagan enemy of mankind has also reached out his avaricious claws and denuded the churches throughout the entire country of their precious bells, many of them old works of art.

According to a recent report from London, 6,500 bells were confiscated by the Germans from the churches of Holland by the end of last year, 4,500 of them weighed as much as 1,700 tons, and all were sent to Germany to be smelted down to do the work of the anti-Christ.

A large number of bells of historic and artistic value, the Germans promised to store in a depository of the Department for the Protection of Culture. Like all German promises, this one was also violated. These precious bells went the way of the others—to feed the insatiable maw of the German war machine. Fortunately, the Dutch were permitted to take photographs of the more valuable bells and to make rubbings of the most important ornamentations.

A little while ago the Berlin management of "metal mobilization" announced that the bells were a gift from the people of Holland as a contribution to German's struggle against Bolshevism. Consequently all the expenses incurred in their transportation and smelting was charged to the long-suffering Dutch congregations.

The Germans also confiscated 4,000 brass milkchurns from the rural population. These represented a weight of 75 tons of brass and this too was shipped to Germany.

More uplifting news from Holland reports that despite difficulties in the delivery of Bibles, sales by the Netherlands Bible Society according to a statement in the "Handelsblad," an Amsterdam Daily, of April 20th, were greater in 1943 than ever before in the Society's 130 years' activities.

The Society sold 75,000 Bibles, 90,000 New Testaments, 50,000 Bible selections. —Netherlands Indies Government Information Service.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

SYNOD.

The Archbishop has notified the Standing Committee of his intention to convene Synod for Monday, November 20.

ANNUAL QUIET DAY.

The Twelfth Annual Quiet Day arranged by the Sunday School Teachers' Association of the Parramatta Rural Deanery, was held at St. John's, Parramatta, on April 25th, St. Mark's—Anzac Day.

The three sessions—3 p.m., 4.30 p.m., and 7.15 p.m., were conducted by the Ven. Archdeacon J. Bidwell, B.A., L.Th., Archdeacon of Parramatta, who gave the series of Addresses on "God's Fellow-workers." Special prayers were offered in connection with the war, for Sunday schools and the Religious Education of Youth, and the Missionary work of the Church.

During tea-time fellowship thanks were conveyed to the Archdeacon for his stirring and encouraging messages, to the Rt. Rev. Bishop W. G. Hilliard, M.A. (President), Mr. S. T. Moxham (organising secretary), and the Teaching Staff of St. John's, for the welcome and hospitality extended to the visitors.

"God's Fellow-Workers."

(Excerpts from the addresses.)

1st Address: 1 Cor. iii 9. "For we are labourers together with God. Without Me, said Jesus, Ye can do nothing." As ministers of the Gospel, teachers, and Church workers we are exhorted to wait upon God on our knees in prayer, ever seeking His inspiration, guidance and message concerning the eternal salvation of souls, through our Lord Jesus Christ. Teachers of children have a wonderful opportunity of winning souls for Christ. No other field in which we can have such immediate and far reaching results, if we allow ourselves to become fit and chosen vessels willing to be filled and used by the Saviour.

2nd Address: St. John xv.5. "I am the Vine, ye are the branches." Personal contact with the Lord Jesus Christ is the first thing necessary for a spirit-filled and fruit-bearing life. In order to present a living Saviour to the child we must place full reliance upon God, and in prayerful, patient and earnest endeavour give of our very best. St. Paul, after his conversion, became a man of power, because Christ became all in all to him; was the power and centre of his life, and work, which were fully surrendered and dedicated in loving sacrificial service.

3rd Address: Galatians v. 22-23. The Fruits of the Spirit. Every Christian worker to be an effective witness must be imbued with the power of the Holy Spirit working in and through one's life to produce the fruits of the spirit, viz. (1) Conscience of God's Love, His Joy, His Peace. (2) Conduct, in long suffering (forbearing), gentleness (showing forth strength, not weakness), goodness (in kindly acts). (3) Character, shown by our faith (trustfulness), meekness (as strength), temperance (self-control).

In such Jesus would have His servants follow His example, and Glorify His Name.

unto that glad day when He shall show forth His Glory, on Earth as it is in Heaven, and His own be received unto Himself.

JAMBEROO-SHELLHARBOUR.

The annual vestry meeting was held in Jamberoo on May 2nd. The balance-sheet revealed that the debt for rebuilding the Western Wall of the Church of £500 to be repaid in five annual instalments, has been repaid in three years by direct giving. Shellharbour Church also shows a credit balance on the year's work. The Churchwarden called on all the parishioners for donations toward the debt, £292 was collected the first appeal, and £220 the second appeal, as well as £90 by the Ladies' Guild toward the Church funds.

MOTHER LOVE AND GOD.

"Eliminate God from current life, and there is complete satisfaction for the most abject pessimism," said Canon H. W. Barder, in St. Mark's Church, Darling Point, last Sunday night.

"Hope, confidence, faith and every form of optimism are justified only because men and women believe God is in His world. Otherwise our horizon is limited to what we see. The Christian outlook knows that the things seen are temporal, while the unseen things are real and eternal. In a world of shadowy unrealities the most real presence is that of God."

Canon Barder preached from the text, Isaiah, chapter 66, verse 13, "As one whom his mother comforteth, so will I comfort you."

"The Ministry of the mother in the care of her child from infancy to late manhood represent the sympathy, the tenderness, the loyalty of God, only with Him it is much more," said Canon Barder. "No wonder religions have found a place for female representations of God. In Christ, that is, in God, the masculine and the feminine are perfectly blended. Men and women both find their ideal in our Lord. He is powerful, yet full of tenderness, mighty, yet a God of compassion.

"Comfort means more than mere soothing. It means strengthening, encouragement, and understanding. In a word, it means recreation. There is no understanding so complete as that of a mother for her child. There is no sanctuary on earth so sure as a mother's love. There is no incentive so strong as a mother's love. Parents' responsibility so to live that their children will see God is sacred. Will the young women of to-day measure up to this responsibility?"

THE NEW BISHOP OF TASMANIA, SYDNEY'S WELCOME.

A well attended meeting was held in the Chapter House on Friday, May 5, to welcome and wish Godspeed to Bishop Geoffrey Cranswick on his arrival in Sydney en route to his new work as Bishop of Tasmania. The Archbishop, who was suffering from influenza, presided for the first part of the meeting, and extended a welcome to the new Bishop, whose father was for so many years an honoured rector in the diocese. His Grace felicitated Mrs. Cranswick, sent, on being mother of two bishops. Bishop Hilliard presided over the latter part of the meeting, when amongst other speakers, Canon John Bell presented the congratulations of the Australian Board of Missions in the unavoidable absence of the chairman of A.B.M., Bishop George

Cransick. Rev. H. M. Arrowsmith welcomed the Bishop on behalf of the C.M.S., the Society in which, up to the present, most of the bishop's life had been spent in India and England. The Rev. R. B. Wyllie, on behalf of the A.S.C.M. also spoke words of appreciative welcome. After which Bishop Cranswick replied. A very happy occasion was concluded with the Benediction.

B.C.A. JUBILEE.

The annual celebrations of the Bush Church Aid Society will be held on May 26th—the 25th anniversary of the foundation of the Society. There will be a Family Tea at 6 p.m. in the Chapter House, for B.C.A. supporters are a huge and united family. At 7.30 p.m. there will be a service of Holy Communion in the Cathedral, at which the Archbishop will preach. For all who know of the activities of B.C.A. it will be a service of Thanksgiving to God for the has had during these 25 years in ministering to our brethren "At the back of Beyond."

Diocese of Newcastle.

DIOCESAN SYNOD.

The Third Session of the Twenty-seventh Synod of the Diocese will open on Tuesday, May 30th.

On the Monday evening preceding the opening of Synod, the Synod Service will be held in the Cathedral at 8 p.m.

The Rev. Canon Williamson has been requested by the Bishop to preach the occasional sermon. The Bishop requests the clergy to bring their robes and join in the making the Procession of robed clergy at the Synod Service a fully representative one. The Bishop expresses the hope that members clerical and lay will not allow anything to prevent their being present at the Synod service and sermon.

THE BISHOP'S DISAPPOINTMENT.

The outstanding event in the past month in our Church Life was the meeting of the Synod of the Province of New South Wales. The Synod sat for three days (April 18 to 20), and some of its discussions were of great interest and importance. The most interesting and the most important of them was undoubtedly that on the scheme for reunion between Anglicans, Methodists, and other bodies in South India. To my deep and genuine regret, although I had had some little share in framing the motion in the form in which it was eventually passed, I found myself in the end unable to vote for it. With all that the motion said I was in agreement. What made it impossible for me to give an affirmative vote was the fact that it said no more. There was no hint in it that the scheme had any features about it to provoke criticism and arouse concern. Actually it has many such features, and I am still of opinion that candour and goodwill alike demanded that we should call attention to them.

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Probably the most serious of the points which call for criticism is the new provision inserted since the scheme was tentatively approved by the Lambeth Conference of 1930, which makes it possible for the proposed new United Church to decide questions of doctrine without the concurrence of its Bishops. It can be regarded as certain, in my opinion, that the scheme has no chance of being accepted as a satisfactory basis for reunion so long as this extraordinary provision forms part of it. It is not only those who regard the Bishops as having a unique responsibility for the guardianship of the Faith who would feel this. It would be felt also by all those who would agree that a doctrinal decision should not be made by the Church unless it has the approval of each order, Bishops, Clergy, and Laity, in its Synod. Pigheadedness is not an exclusively episcopal characteristic, and it is at least possible that either the clergy or the laity should take up an attitude of unyielding opposition to some doctrinal proposal. I do not think anyone would suggest that in such circumstances the concurrence of the clergy or the laity should not be required. But the majority of those who took part in the discussion appeared to regard with unconcern the proposal that the concurrence of the Bishops should not be made essential. The opinion of the laity matters; the opinion of the clergy matters; but in the last resort the opinion of the bishops can be treated as negligible. I must confess that I came away from that debate greatly puzzled and not a little disquieted. —From The Bishop's Letter.

VICTORIA.

Diocese of Melbourne.

A wedding of interest to C.M.S. folk was celebrated on Saturday, April 29, at St. Matthew's, Prahran, when Miss Mavis Brown was married to Mr. Noel Bythell. The Vicar, Rev. J. B. Montgomerie, performed the ceremony. Mr. Bythell, M.Sc. (of Victoria College, New Zealand University) has been accepted by the C.M.S. for the vacant post of Science Master at the Alliance School, Dodoma, Tanganyika. His wife is a trained Primary School teacher, stenographer, and bookkeeper, and has two degrees in music. She is a member of the League of Youth.

"Would you excuse me, please, if I turn on the wireless?" said Mrs. Jones. "But it is 5.40 p.m. and we always listen to the 'C.M.S. Calling' session from 2CH on Sunday evenings. It is so interesting and inspiring, to hear of God's work overseas."

"I must jot that down," said her friend. "5.40 on Sundays, from 2CH, did you say?"—Advt.

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A very happy time of fellowship was spent after the ceremony by about 50 relatives and friends in the Parish Hall, concluded by the singing of a hymn and prayer.

It is hoped that Mr. and Mrs. Bythell will be ready to leave with Archdeacon Kidner and his family, of Sydney. There is urgent need for three additional graduates in Tanganyika through losses, and the breaking down through overwork of some of our missionaries. The Branch C.M.S. secretaries will be glad to hear of any who feel led to give their lives to this work.

MISSIONARY HOME.

The new C.M.S. Missionary Home will be dedicated by Right Rev. Bishop Baker at 3 p.m. on Saturday, May 27. All C.M.S. friends are cordially invited to be present, at 37 Fitzgerald Street, South Yarra (off Chapel Street). Entry will be by ticket, which will be available at C.M.S. until May 20.

Miss L. M. Payne gave the house for missionaries retired, and on furlough. Splendid work has been done by the House Committee in the matter of repairs and choice and purchase of furniture, etc.

Gifts, large or small, towards the £200 needed to meet cost of repairs, alterations, etc., to house and garden, will be greatly appreciated.

52nd BIRTHDAY OF VICTORIAN C.M.S.

The 52nd birthday of the Victorian C.M.S. will be held on Monday, 5th June, at 7.45 p.m. in the Melbourne Town Hall. The speakers will be: His Grace the Archbishop of Melbourne, our President; Sir F. W. Eggleston, Australian Minister to China; and the Rt. Rev. G. F. Cranswick, Bishop of Tasmania, direct from C.M.S., London. Dr. A. E. Floyd will be at the organ, with Mr. Till, Chinese soloist.

It is hoped that a crowded meeting of friends and supporters will assist in this celebration.

QUEENSLAND.

Diocese of Brisbane.

OFFICIAL.

The Archbishop has issued the following licenses:—

- The Rev. Charles George Price Black, Th.L., Vicar of St. Anne's, Nanango.
- The Rev. Harold Edward Evers, B.A., Th.L., Assistant Curate, All Saints', Brisbane.
- The Rev. Lester William Grayson, Assistant Curate, St. Paul's, Ipswich.
- The Rev. Ralph Edwin Wicks, Th.L., Assistant Curate, Holy Trinity, Fortitude Valley.
- The Rev. Eric Harold Smith, Th.L., Assistant Curate, St. Andrew's, South Brisbane.
- The Rev. Patrick Campbell Nelson, B.A., Th.L., Honorary Mission Chaplain.
- The Rev. Percy Edmund Demuth, Th.L., Rector, St. Alban's, Wilston.
- The Rev. John William Johnson, Rector, Christ Church, Bundaberg.
- The Rev. Cecil Howard Edwards, Honorary Mission Chaplain.

The Rev. A. C. Flint and Mrs. Flint have volunteered for missionary work at Yarrabah and will be leaving Brisbane shortly. This announcement was made by Mr. Flint at the last meeting of the Diocesan Missionary Committee. Consequently he has resigned the post of organising secretary for Foreign Missions in the Province of Queensland, a position he has held for more than ten years.

BEQUEST BY LATE MRS. HARRIET H. CLARK.

The Registrar reported that the bequest left to Kilcoy Parish by the late Mrs. Harriet H. Clark had been paid by the Curator, the amount being £422/7/-. The Curator had asked that the money be sent to the Churchwardens of the parish to whom the bequest had been made, and the money had been forwarded to the Wardens accordingly.

THE REAL PRESENCE.

(Extract from the former Bishop of South Tokyo, Bishop Samuel Heaslett's Book, "From a Japanese Prison.")

"The manner of my Sunday celebration was thus. I kept back a small piece of white bread from my Saturday's ration. Wine I had none, but water was there. So I spread out on the lid of my wash-stand a sheet or two of Japanese soft paper; on this I laid my scrap of bread, and into a small aluminium cup I ran a sip of cold water, and I propped my Service book against the back of the wash-stand. On Easter Sunday I announced the beginning and end of the service by three taps with the heel of my shoe on the wall so that my neighbours could join in. I had announced on Saturday as loudly as possible through the window that there would be a service at 6 a.m. Those who cared to do so could follow the service silently in their cells. The absence of wine troubled me at first, but I got over that difficulty in a manner by composing a new prayer. "O Thou, who at the marriage feast at Cana of Galilee didst turn water into wine . . ." This I used before the prayer of Consecration.

"I discussed this point with a Roman Catholic priest on board the repatriation ship. He thought I had not celebrated a valid sacrament because of the absence of the commanded wine. At the end of the discussion he wound up by saying 'But God sometimes works miracles.'

"Valid or invalid, the efficacy of the service could not be denied. Indeed, more than on some occasions of

elaborate services that I remember the Real Presence was a fact of experience. This was particularly so on Easter Sunday morning to me and to others." (Page 28.)

A FINE WITNESS.

The following incident of interest is related by Mrs. Howell, nee Margaret Holt, of the Belgian Congo Mission.

"It is most encouraging to see so many of the school children now coming more regularly. The number of girls grew too many for me, so we prayed that one of the women might offer to help with them. I asked the women at their Friday meeting to pray about it. One of them longed to help, but as she is often ill and has two tiny children she found it too much. I thought of one woman who is a quiet and unassuming character, and one who is showing the fruit of the Spirit in her life. But I knew she had a well-paid job in a baby welfare dispensary at the mines, and so was not available. But a few weeks afterwards this very one, Madia, came to me and said she wished to give up her dispensary work and help with the girls. I was overjoyed when I heard this. She said, "I have not acted hastily, but have thought and prayed about it. My husband, Mosesa, earns enough to keep us both, and in my heart I just want to serve the Lord." I said, "But this is voluntary work," and she answered, "But that is what I want." She comes every morning and is teaching the girls to read, as well as helping me with all the knitting, sewing, etc. She will also help with the Scripture teaching. To have a helper like this is indeed a real answer to prayer, and it is also a very big step in her life, so please pray for her, that she will lead these girls on to know the Lord. She longs as I do, that they will all be converted, and she says it is the main reason for her undertaking this work."

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