

SOUTH A

Diocese of

FELLOWSHIP

A meeting was held on the 14th, at the John Dunn Cathedral, to consider the Fellowship for doctors, social workers, and all others engaged in healing.

The Bishop of Adelaide, who was present, after introducing Rev. H. P. Finnis, Dr. A. E. Kain, and the proposal to inaugurate the Fellowship of St. Luke was made by Mr. A. E. Kain.

The new Fellowship of St. Barnabas has not been active in that it will provide a place for worship, instead for all its members.

The next meeting will be held at the John Dunn Cathedral, on Monday, 15th, at 8 p.m.

On the Sunday being the Eve of St. Andrew, a service for doctors at the Cathedral. It was very well attended, and inspiring to those present.

TASMANIA

THE BISHOP

"General satisfaction in the diocese at the news, that the Archbishop has appointed the Rev. C. J. the eighth Bishop of Tasmania, grounds the choice of the name itself. The name itself associations in Church and Victoria. The birth and education, to England in 1919 and in 1921, and was curate for three years, thus spending crucial years after the war in England. In 1924 he was C.M.S. Missioner and St. Edwards' School. Returning to England he organised the new diocese in Canterbury, Chichester and chairman of the Missionaries Societies. He takes at least three months of his multifarious duties, and probably take place in the future to welcome him."

"Mr. Cranswick is Chairman of the Tasmanian Diocese."

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THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

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TESTS AND COMMENTS.

From all directions there come war-hints that the Church must realise the urgent need of re-uniting the scattered denominations of all "who love the Lord in sincerity and

The latest voice of urgency is from the newly appointed Bishop of Stockholm. In a Pastoral Letter Bishop Erik Gustafsson says:—

One of the most essential tasks of the Church in this time is the reunion of Christendom. The Ecumenical Movement is now, unless all the signs are wrong, with us at this hour, the trial of its worth. I dare think of the judgment which will be passed upon Christendom if it is false to its duty in the coming crisis of peace. It is not that no single Church can do anything by itself. Here more than ever all of God is going to the whole Church. Christ, to be resolute and unshakable in its mission to the immense mission of its Church. The most important thing is that the possibility for the cause of the whole of Christendom may penetrate our consciousness of membership in a particular Church, at there is no conflict between the two. This again presupposes that our life is anchored firmly in the Unity of the Church. Then we shall also regard as a matter of course to practise brotherly love across all confessional frontiers."

The movement towards Reunion is strengthened by the movement in England and the present Archbishop of Canterbury seems to be in full sympathy. It is very necessary that the true position, historically and doctrinally, should be understood so that rigid ecclesiasticism of the Anglo-Catholic propagandist should not be allowed to interfere with a trend so clearly Christian. There are, as our

Leading Article of November 25 demonstrated, at present two voices in the 'Church of England, but the one that is not loyal to the Anglican tradition, as set forth in our formularies and shown by our history, should not be allowed any influence in Anglican representation. It is the voice that is deliberately attempting "to narrow the gap between the Reformed and the Roman Communion at the expense of the Reformed faith," that must be more and more recognised as hostile to the truth of the Gospel.

"There is no time for me to go into the history of the observance of Sunday, but Christian people look upon Sunday as a day different from other days of the week, to be spent as a day of worship and rest from labour. Attempts are being made to minimise the importance of Sunday in this respect, and the demands of the war effort are occasionally put forth as a reason for disregarding the special claims of Sunday.

"If the significance of Sunday disappears from our common life it will be the violation of a law of God intended for the good of mankind and will be an irreparable loss to ourselves. We must resist the specious arguments of sporting bodies and other organisations who are continually clamouring for concessions which if granted would make Sunday very little different from other days of the week."

We commend this utterance by the Bishop of Willochra to champions of the modern Sunday.

Some of our readers may have read recently in the daily press a characteristic explosion from a northern cleric reflecting scant credit upon home-training. A Sydney rector has referred to the subject in his parish paper. He says:

According to a newspaper report a cleric recently spoke very critically of the Home. He said: "The value of the Home as an educational agent is greatly exaggerated. Children do not necessarily owe their parents the oft-quoted debt of gratitude for bringing them into the world. Too often the influence of the Home is obscurantist and reactionary. The more the family is isolated the more dogmatically its sanctity is asserted and the greater its danger to society. It becomes the depository of decayed opinions, a wasteland gripped by the dictatorship of the dead."

Thank God a conference on Christian politics, Economics and Citizenship held in Birmingham, came to a very different conclusion about the Home: "The Establishment of the Christian Commonwealth and in fact the Kingdom of God on Earth will best be founded on the family and home as a unit."

"The family home is the ideal training ground for the Christian life." "The Home is the place where the lessons of service and co-operation can first and best be learned."

But this finding, which I believe is the right one, places upon us a great responsibility in keeping the standards of our Home life as high as possible.

No stream can rise higher than its source and if the stream of influence which goes forth from the Home into the community is to have an uplifting effect, then we must keep the standards of our Home very high.

An advocate of the new order who was far more enlightened than the cleric mentioned at the beginning of this letter, said recently, "Christian Homes are most desperately needed in issuing in a new order. You may not all be able to do spectacular work in bringing in a new order but you can all do a most needed service in making a Christian Home, and thus influencing the world. The Home will always stand at the heart of the social problem."

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December 9, 1943.

Let us, then, build up good homes, for in doing so are we not creating a magnificent instrument both for changing values throughout the world and for furthering the Kingdom of God?

We anticipate that the great majority of our readers will agree with the rector of Lindfield in his championship of the Christian Home.

We read in the Old Book that the devil waxes fiercer as he realises his time grows shorter. We suppose that this is true of all devils. The barbarity of the Nazi armies, from the beginning of the war, has been less than human, and men found it hard to believe that supposedly civilised men could be guilty of such baseness. But the tempo of that baseness seems to be greatly on the increase. Things are coming to light now that the Soviet troops are releasing occupied towns and villages that point to a degree of cruelty and sadism unimaginable. The callous blood-thirstiness that outrages the lives of women and little children on the scale we read of in Russian towns and villages practically stuns our thinking. We can only keep on praying for those who suffer and that victory may speedily come to put an end to woes so unendurable even to thought.

The studied and continuous intrusion of the Roman Catholic Church into the political arena is as dangerous as it is notorious. "Catholic Action" has been for a long series of years a ghastly element in our social life and a real menace to that social righteousness which insists on fair dealing to one's fellow men. Rome never changes.

This is practically the text of an illuminating pamphlet entitled, "The Church of Rome in Society and Politics," just published by the Rev. H. P. Reynolds, convener and secretary of the Social Questions Committee in the Diocese of Goulburn.

At the outset Mr. Reynolds rightly protests that he is not attacking Roman Catholics for their religious beliefs. He is attacking the mischievous political activities of the Papacy. In five chapters entitled, Freedom of Thought, The Social Order, Fascism, Spain, and What Next? Mr. Reynolds presses home by authoritative statements a compelling indictment against the Roman hierarchy of a cruel relentlessness in its greed of political power. He gives the picture of a peasant woman kneeling before a roadside crucifix,

saying, "They burn, steal and murder in Thy Name," as expressing the anguish of a tortured people and "their perplexity that the Church should be partner to arson, robbery and murder on a large scale."

The booklet is likely to produce a more thoughtful regard to the dangers that beset us than is at present evident in our midst.

The above writer could have gone on to point out the subtle propaganda afoot in order to bring the Pope into the Peace Conference. Not so long ago, just before Italy capitulated and the Germans took the Pope into their safe keeping, some of our prominent politicians, members of the Cabinet, referred to the benefit we were able to receive by grace of the Vatican Bureau. Promises of news regarding prisoners of war and other concerns were linked up to the important position occupied by the Vatican—neutral and highly favoured. Added to this the outburst of one of our leading ecclesiastics on the subject of the exclusion of the Pope from the 1918 Peace Conference. Of course all the ills that have come to us since then in this more recent issue might be traced to such unwisdom. Well, His Holiness is in Germany's safe keeping, together with Mussolini, his benefactor; and the close relationship of the Vatican with the Italian jackal and the benediction the Pope poured out upon the Italian arms will not conduce to much confidence being reposed in him such as would make it in any way advisable to let him put his fingers in the pie at the Peace Table. No doubt the present Pope is a much disillusioned man, but he shows no signs of repentance for his past attitude of sympathy with the relentless foes of the British Empire.

We find it hard to forget the uncontradicted statement during the last war, that long before that war one of Rome's leading ecclesiastics had said, "England must be humbled, although it may take an European conflagration to do it." The leopard evidently cannot change his spots.

The chairman of the N.S.W. Alliance receives definite support for his charges against the politicians in regard to the Liquor Traffic. In a recent issue of the "N.S.W. Presbyterian" there appears the following extract of interest from the Editorial:—

Dr. Button, in his racy and provocative book, "The Question Is?" of which a new edition has now been published, says that a future war historian who attempts to give an honest picture of Australia during these critical years and looks at the masses of unsavoury facts dealing with corruption, intrigue, lying promises and the general weakening of civilian and fighting morale, may choose as a title for a chapter (or, indeed, for a volume), "The Failure of the politicians to control the liquor trade."

Dr. Button examines this failure with realistic examples and telling quotations from men who are in a position to know more than appears on the surface. For instance, "a former well-known Parliamentary" in New South Wales says in a letter to the doctor: "The liquor crowd has both parties in our legislature in its pocket. . . . They pour out money by the bucketful for political purposes." This sounds very similar to the statements of Mr. Tomlinson that aroused such a show of righteous indignation in Sydney a week or two ago. He is up against "the Trade" because it is increasingly a corrupting menace to Australia. He thinks liquor should have the profit motive taken out of it by nationalisation and that a majority of Australians would vote for that. "Prohibition," he says, "simply isn't practical politics and it's idle to talk about it."

Dr. Button, it will be remembered, was recently Moderator-General of the Presbyterian Church of the Commonwealth. What will be Mr. McKell's reaction to the Doctor's published quotation and statement.

We cull the following extract of interest from a contemporary Church newspaper:—

A Matter of Principle. £300 Returned to Donors.

In the report of the Christian Social Order Department of the Queensland Methodist Church it was disclosed that the Presbyterian and Methodist Soldiers' Welfare Association has returned a donation of £300 which the Queensland Turf Club had sent. The reason given was that this money was not raised in harmony with the Association's usage.

The report also declares: "The authorities should face the fact that horse-racing is not a sport, but a gamble. The State Government is in an exceedingly invidious and hypocritical position in applying its anti-gambling laws while carry on its own gambling affair. . . . It is a disgrace to our nation that we resort to chocolate wheels, raffles, carnivals, etc., to support our social services."

We congratulate our brethren upon their fine witness to Christian principle. We understand that at least two of our own Church organisations in Sydney maintain the same attitude.

The cleaner the Church keeps itself from these doubtful or wrong methods of Church finance the clearer and stronger will be her witness to the outside world. Consistency to our principles is a duty to Christ.

SPIRITUAL ISOLATION.

These are days of mass activity, but many younger people are conscious of a deep sense of isolation, a feeling that they are in some way separated from their fellow-men. It is not a geographical separation but a loneliness of the spirit, and it is probably true to say that no human experience could be more distressing. The reason for this loneliness may be difficult to discover, though no doubt it can be partly explained by the emphasis on personality which has tended in our modern civilisation to isolate the individual from his fellows.

In Christianity the balance is preserved, for it not only recognises the worth of the individual soul; it also stresses the claims of the community. Many of the young of our time, however, have been taught little about Christian values, and it has been suggested that their deep loneliness and lack of spiritual cohesion is one reason why in countries where personal religion is weak dictators have been allowed to arise. The modern dictator endeavours to create cohesion by the use of force and the suppression of the individual. But this is to return to a primitive phase of human history, in which the individual counted for little and men clung together for mutual protection in a world full of mysterious and often hostile forces. The Christian idea of cohesion is not of this primitive type; it is a conscious and purposive unity achieved for creative ends. This unity "in Christ" and under his leadership provides the antidote to individual loneliness and isolation.

"As many as are led by the Spirit of God, they are the sons of God." There could be no more appropriate symbol of union than that of the family. Men who are the sons of God are thereby members of the same family. In ideal they are all actuated by the one uniting Spirit of God their Father. When this condition obtains there has come into operation a principle of cohesion which is more powerful than any acceptance of a totalitarian creed, for it has its springs and motives in the deepest levels of individual human life—emotion and morality as well as reason. "We are members one of another." To accept and act in accordance with this interdependence, based as it is upon the dependence of all upon God, is the Christian's vital response to the demands of the present situation.—The Times.

THE CHURCH ASSEMBLY.

The Anglican Church Assembly met last week and an unusually large attendance was reported. During the session, the Assembly interrupted its legislative business to send a message to the Forces. The full resolution was passed unanimously after the Bishop of Worcester (Dr. Wilson Cash) had proposed it, and the chairman, the Archbishop of Canterbury, had spoken warmly in its favour: "This Assembly, representing the bishops, clergy, and laity of the Church of England sends its warmest Christmas greetings to all its men and women members serving in the Forces of the Crown at home or abroad, and to all those engaged in other forms of national service. It especially thinks of those overseas, some of whom have been separated from their homes for several years, and more particularly of the men in the prisoner-of-war camps. It gladly looks forward to the day when they will return, and is beginning to prepare to welcome them back into the family life of the Church. It prays that God's blessing may rest upon them in all dangers and temptations, and is anxious to assist in every way within its power that 'great rebuilding of family life' after the war of which Her Majesty the Queen has spoken in such moving terms."

A number of important business measures were dealt with, and final approval was given to the reorganisation of areas measure which makes possible the redistribution of clerical manpower, the re-definition of parish boundaries, and the endowment of areas affected by the war. The bishops will have the power to close churches which are no longer needed, and to create new parishes in areas where there are new centres of population. The "Times" in a leading article on November 20, said: "The circumstances of the present time justify the courageous action, and the Church has now carried through a large-scale piece of planning which, when duly ratified by Parliament, can become immediately operative when the war ends."—Protestant Newsletter.

ILLITERACY IN PORTUGAL.

Details have now been given of the results of the eighth census of the population of Portugal taken in 1940. Portugal itself has a population of 7,166,075, an increase of 205,728 since 1930. If the population of the Portuguese islands of Madeira and the Azores are added the figure is 7,702,182. Of these 3,695,813 are males and 4,006,369 are females; the number of families is 1,928,631. The most striking of the special figures given concern illiteracy: A Portuguese journal rightly calls them "terrifying." In Portugal, excluding the islands, 1,812,659 men and 2,482,491 women are unable to read—a total of 4,299,150 out of a population of rather more than seven millions. In the twentieth century 67 per cent. of the population of one of the leading Roman Catholic countries of Europe, cannot read! Of its women nearly 75 per cent. are illiterate. Even excluding children under seven years of age, the proportion is still over 50 per cent. Yet, within the past few months Jesuit influence has caused the Portuguese Government to place new difficulties in the way of Protestant schools which are performing not only a Christian work, but also a national obligation. Even Malaya, with its mixed native population, shows less illiteracy among its youths under sixteen years of age.

EPISCOPAL CONFERENCE.

A conference of the Archbishops and Bishops of the Australian Church was held at Cheltenham, Victoria, last month. The following resolutions were passed:—

THREE RESOLUTIONS.

1. The Archbishops and Bishops of the Australian Church assembled in conference, remember with thankfulness the work of Christian Administrators in New Guinea and elsewhere, and the way in which solemn pledges given to the natives of Papua in the name of the Crown at the time of the Declaration of the Protectorate were faithfully observed up to the time of the outbreak of war. They believe such pledges must be regarded as binding for the future; and they affirm their conviction that in regard to New Guinea and other islands of the Pacific (for the government of which the Commonwealth of Australia may in the post-war world be called upon to be responsible), both the Government and Nation will be in honour bound to accept the principle of trusteeship for the natives and indigenous races therein, and to apply to them the principles of the Atlantic Charter, protecting both them and their lands from exploitation in the economic and commercial interests of our or other races, and assisting them to develop both themselves and their lands in their own interests. To this end they commend to the careful consideration of those responsible for forming a policy for the future these principles outlined in "Fourteen Points" by Professor Elkin.

THE FOURTEEN POINTS.

- (1) That the principles expressed and the interest shown in the Atlantic Charter and in the Four Freedoms be applied in Australia's relations with the native peoples of Papua, New Guinea and Melanesia, and that their implications be studied for this purpose.
- (2) That the principle of the Mandate, with emphasis on the temporary nature of the guardianship and tutelage thus undertaken, be observed in our dealings with these native peoples.
- (3) That full consideration be given to the establishment of a single Mandate over New Guinea and Melanesia, and, for administrative purposes, Papua also; such Mandate to be subject to an international authority, with possibly a Pacific Regional Council, with prescribed authority not only to require regular reports from the Mandatory, but also to inspect the areas concerned, to express judgments, make recommendations and/or to give directions.
- (4) That in view of our geographical proximity as Australians to the islands in question, and in view of our past experience and record in Papua and New Guinea in implementing policies of trusteeship in the interests of the native peoples, we should fit ourselves to undertake this all-inclusive single Mandate, or a lesser one, if called upon so to do.
- (5) That, therefore, we make clear to the world that our objective in these island territories is the welfare and future progress of the native populations, whose lands they are, and that we shall deviate from this purpose only where and when absolutely necessary during our military occupation and later for any defence measures which may be necessary.
- (6) That, after the cessation of hostilities,

ties, a two or three year period of pause and recuperation be observed in the native territories under Australia's control, before putting into operation any new plans of settlement and development involving native labour or the alienation of land.

(7) That non-native interest (commercial, agricultural, mining, etc.) be allowed to function only in so far as they do not impinge on nor threaten the welfare of the indigenous populations; and that in so far as this occurs, the interests concerned be compensated and the land be reserved for native use.

(8) That the indentured labour system be examined not merely from the point of view of a source of labour, but also, and more especially with regard to its effect on native community life and its contribution or otherwise to native agriculture and social progress.

(9) That every effort be made to establish native community enterprise (particularly plantations) and to develop peasant proprietorship.

(10) That native education be taken seriously, as one of the greatest contributions we can make to the progress of these peoples; and therefore all persons engaged in this work be specially trained, be they administrative officials, missionaries or natives.

(11) That Australia devote its best medical knowledge and resources to the task of improving and maintaining the health of the native people.

(12) That all administrative officers be not only carefully selected, but also, after testing in the field, on a cadet system, be given special training for their work, which requires understanding of native peoples and of the problems of culture-contact; and that, to this end, anthropological research be carried out in the islands, not only to gain such understanding and knowledge, but also to ascertain the effect on the native mind and attitudes of the temporary Japanese victory and occupation, and of our own military occupation.

(13) That, as many thousands of the natives are adherents of Christian Churches, missionary work be encouraged as a means of supplying moral incentive and sanctions; and that the policy of co-operation between Government and Missions be continued and further developed.

(14) That Australia set aside for some years (and as long as necessary) a generous and adequate sum for the development of native welfare, so that the Administration may be able to carry out long-range policies.

2. The Archbishops and Bishops of the Australian Church assembled in conference, realising that the building up of God's Kingdom in native lands is furthered not only by missionaries but by civil servants in Government and Local Administrations responsible for native affairs, who are themselves believing and practising Christians, believe that the Church should widen its missionary outlook and play its part in producing through Youth Movements, suitable men and women for this purpose, who can realise in such work a vocation of service for God and man in the Name of Christ.

3. The Archbishops and Bishops of the Australian Church assembled in conference, mindful of the new and powerful witness which God has given in this time of war to the missionary work of His Church, through the faithfulness unto death of martyred missionaries, through the self-sacrifice, loyalty and devotion of native Christians, and through the testimony of men of the

fighting forces, calls upon all Christian people to accept the challenge of the future for the filling up of gaps in the roll of missionaries, for the reconstruction of mission stations and work devastated and hampered by war, and for the extension of missionary work into new areas.

They affirm their belief that God has laid upon the Australian Church in this present generation a sacred and special responsibility for the building up of Christ's Kingdom amongst the aborigines in the Diocese of Carpentaria and other regions of Australia, among the natives of New Guinea, Melanesia, Polynesia, and throughout the islands of the Pacific primarily; and, secondarily, for the assistance of the work in the Dioceses of Labuan and Sarawak, Singapore and the Church in Thailand, Burma, Anglo-China, China and Japan.

They believe that this work should call forth from the Church in the future a great out-pouring of human service and of spiritual and material gifts.

THE JUDGMENT OF GOD.

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

Times of war and world disturbance turn men's thoughts to the end of the world or to the second coming of Christ. This is natural and inevitable, for the world has again become apocalyptic before our eyes.

There is a danger that the situation may make Christian people pessimistic about the future, and make them think that their puny efforts to right it are hopeless, like pouring out of a cupful of oil to still a raging storm.

But in our Creed we say "We believe that Thou shalt come to be our Judge!" We believe that there is a Living God and He will not leave the world like this. He will interfere. He has promised in His Word that He will come, whose right it is to reign. When that will be no one knows, not even the various Adventist Societies. We are told to "Watch and pray" and not to put our hopes in false predictions or forced interpretations of Scripture.

The Christian spirit is incurably expectant. It is focussed on Jesus Christ, whose anticipated intervention is the ground of all hope for the future. The Jew looked forward to the Messianic Age; the Christian to the "Glorious appearing of our Lord and Saviour Jesus Christ."

The Church is not shining with hopefulness in these days as she should be. Much of our current religious literature has the note of apprehension of the future. No doubt the disintegration of our Western civilisation is expected unless some commonly accepted values and standards can be found.

The New Testament writers were distinctively full of hope, although the world around them was falling to pieces. "Now the God of Hope fill you with all joy and peace in believing." None can believe in our God without being hopeful. This was St. Paul's conviction.

What would remain of us if this whole present order were shattered and we stood naked before God? The perception that the present structure of the world and of society is temporary and incomplete, and that it awaits some great catastrophic act of divine transformation, forms the background of thought from which the specifically Christian ideas of goodness have been perceived and realised. This confidence about the future based on the certainty that God will act both in the internal and external world, is the basis of New Testament thought.

The Gospel of Christ's Redemption of mankind never changes. The Good News of a redeemed humanity which He came to ensure is not being heeded to-day. People have yet to be convinced of their own powerlessness to save themselves. That there is something terribly wrong with human nature as well as with the world, all will admit.

We see in the collapse of Europe the failure of the secular mind and of the social mechanism which man has created. This war is the latest phase of Divine Judgment on man's selfishness and sin. We see what results come from endeavouring to live independently of God.

Our ground for optimism is belief in God. He must be acknowledged as Lord of all. This is the Advent message. All things must serve Him. We must follow His Star. It will lead us to Bethlehem.

THE OATH OF CANONICAL OBEDIENCE.

What it means,

and what it does not mean.

"The oath of canonical obedience does not mean that the clergyman will obey all the commands of the bishop, against which there is no law, but that he will obey all such commands as the bishop by law is authorised to impose."—(Judgment of the Judicial Committee of the Privy Council in Long v. the Bishop of Capetown.)

PERSONAL.

The Lambeth degree of Doctor of Divinity conferred by the Archbishop of Canterbury on Most Rev. J. J. Booth, M.C., B.A., Th.Soc., Archbishop of Melbourne, was presented by the Primate of Australia, Most Rev. H. F. Le Fanu, Archbishop of Perth, in the presence of the Bishops of the Australian Church meeting in conference at Cheltenham, Victoria.

The Archbishop of Sydney performed the marriage ceremony for Miss Emily Elizabeth, daughter of Mr. and Mrs. A. H. Newth, of Auburn, and granddaughter of the late Rev. J. A. Newth, M.A., to Rev. Chas. Henry Sherlock, Th.L., Chaplain R.A.A.F., son of the late Mr. J. J. and Mrs. Sherlock, of Bondi. The marriage took place in St. Philip's Church, Auburn, on October 16.

The Rt. Rev. the Bishop of Bunbury, W.A., was the speaker at the New South Wales Auxiliary of the British and Foreign Bible Society meeting held in the Chapter House, Sydney, on December 2. The Archbishop of Sydney presided.

Rev. S. C. Viney, of Malmesbury, Vic., has been appointed rector of Emerald.

Rev. W. E. Jones, M.A., has been appointed to St. Mary's, Colin Street, West Perth, W.A.

Rev. James Paisley, acting rector of Beverley, has now been appointed rector of Harvey, W.A.

Mr. R. Humphreys declined nomination as churchwarden of St. John's, Horsham, Vic. He has given 50 years' service to the church, most of it as churchwarden. Appreciative reference was made to his service.

It is reported that Chaplain G. C. Woolf, A.I.F., has been accidentally drowned while on active service. He was a curate at Surrey Hills, Victoria, in 1931, then at Drysdale, which he left in 1942 for chaplaincy work. A widow and two small children are left to mourn his loss.

In the re-arrangement of the parishes of Drouin and Noojee and Tanjil Bren, in the Diocese of Gippsland, the Rev. G. Edwards has become assistant priest of the parish of Drouin, whilst he lives at Neerim South.

Friends of the Rev. and Mrs. G. Prickett will be interested in the following announcement: "Nancie Prickett, of the Women's Land Army only daughter of the Rev. and Mrs. G. Prickett, formerly of Trafalgar, Vic., has married Leslie McBain, of an A.I.F. Forestry company. Mr. McBain is the eldest son of Mr. and Mrs. A. K. McBain, of Gong Gong, near Ballarat.

The rector of Christ Church, St. Laurence, Sydney, recently received a letter from the Perpetual Trustee Co. Ltd. to say that one of their clients, who wished to remain anonymous, had asked them to forward him a cheque for £700; £300 of this is to be used for a private secretary, or other assistance in the parish, £200 for future securing of outstanding good preachers on occasions if and when opportunity occurs, and £200 for charitable works, preferably for the young.

Rev. K. E. Hamilton has accepted nomination to the parish of St. Clement's, Elsternwick, Vic., left vacant by the retirement of Rev. J. H. Frewin. Mr. Hamilton is rector of St. Luke's, South Melbourne.

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

The Bishop of Gippsland, Vic., Rt. Rev. D. B. Blackwood, visited his old diocese of Tasmania, at the invitation of the Vicar-General of Tasmania. For the fortnight the Bishop was there he conducted four ordinations and 21 confirmation services.

By the death of the late Professor Angus the Presbyterian Church has lost a brilliant son. He was notoriously a storm centre of disunion in that Church, but evidently won his way into the hearts of his many friends by the graciousness of his personality.

Rev. E. Panelli, of Berwick, Vic., has been appointed to the parish of St. Luke's, South Melbourne. Mr. Panelli "won his spurs" in his opening ministry by the splendid work he did as a Bush Church Aid Missioner in its great service to the people in the big open spaces of Australia. Incidentally, the B.C.A. work is a great challenge to the heroic side of a young clergyman's make-up.

A pleasing photograph of the Bishop-elect of Riverina and Mrs. C. H. Murray (By courtesy of "The Argus")



The death is announced of Mr. Eliot Bland, a prominent Sydney Churchman, at the advanced age of 90 years. The late Mr. Bland was for many years a member of the C.M.S. Committee.

Archdeacon A. W. Johnstone died at his home in Chatswood, last week. He was aged 75 years. Archdeacon Johnstone began his ministry with the Church of England in the undivided diocese of Grafton and Armidale in 1896, and held appointments at Tamworth, Manilla, Lismore, Richmond, Glen Innes and Guyra. He became Archdeacon of Tamworth in 1914. A year later he was appointed Archdeacon of Armidale. Because of ill-health he retired in 1927, after completing 30 years' work. He is survived by Mrs. Johnstone and four daughters.

The Archbishop of Canterbury has conferred the degree of Doctor of Divinity on the Ven. Weston Henry Stewart, Officer of the Order of St. John of Jerusalem, Archdeacon in Palestine, Syria, and Transjordan and Bishop-Designate in Jerusalem. The Archbishop consecrated Archdeacon Stewart as Bishop in Jerusalem and the Rev. William Scott Baker, vicar of St. John's, Newcastle-on-Tyne, as Bishop in Zanzibar on St. Matthew's Day, in Westminster Abbey.

Mr. H. Venn Brown, a well-known Sydney Churchman, who has been for some fifteen years actively associated with church work in the parish of St. Aidan's, Longueville, and has been a member of Synod since 1920, has been appointed chairman of the Board of Directors of the "Church Standard" in succession to the late Mr. Alfred Rayment. Mr. Venn Brown's superintendency of the Sunday School at Longueville has led to its being one of the most efficient schools of the diocese, if not the Commonwealth. His great organising ability will be an added strength to the life of our contemporary.

Rev. John Bell, the recently-appointed secretary of the Australian Board of Missions, was previously rector of Claremont, Western Australia. He has arrived in Sydney and has filled several preaching engagements in that city.

Our congratulations to the Rev. E. Denton Fethers on his attaining his 83rd birthday. Mr. Fethers is still a regular helper in the services at Surrey Hills, Victoria.

Rev. J. Ezlington, C.F., was married yesterday in St. Andrew's Cathedral, to Miss Shute, of Cronulla, N.S.W. Miss Shute has just completed her nursing training at Prince Alfred Hospital.

The Council of the Australian College of Theology has recently conferred the degree of Th.Soc. upon Canon T. C. Hammond, M.A., Principal of Moore College, Sydney, honoris causa. Principal Hammond is a distinguished graduate of Trinity College, Dublin and the author of several well-known books on Theological subjects.

The Archbishop of Canterbury has received an enthusiastic invitation from the Episcopal Church Club of Chicago to be a Lenten preacher in the Episcopal Diocese of Chicago in 1944, at their non-day Lenten services.

Canon William Henry Roberts Longhurst, who has just passed away within eight days of his 105th birthday, being Britain's oldest clergyman, had an early connection with Wiltshire. He was the oldest "old boy" of Marlborough College, and his first curacy was at Christ Church, Saverne. He died at Budleigh Salterton (Devon).

The death is announced of Mrs. Boyden, formerly of Mosman, N.S.W., mother of the Rev. F. A. S. Boyden, rector of Enfield, N.S.W.

Dr. G. Campbell Morgan announced that he intended to resign his ministry at Westminster Chapel at the end of August. Dr. Campbell Morgan has served the chapel for two periods, the first covering thirteen years and the second nearly eleven years. He has been appointed minister emeritus.

It has been announced that Professor Coggan, of Wycliffe College, Toronto, has accepted the Principalship of the London College of Divinity, St. John's Hall, Highbury, London, England, and will commence his duties there sometime in 1944. The new Principal was a scholar of St. John's College, Cambridge, and took double First Class Honours in Oriental languages in 1931 and won the Jeremie LXX and Mason Prizes and was Tyrwhitt Hebrew Scholar.

Bishop Green, of Melbourne, has suffered a recurrence of the illness which overtook him last year and has had to cancel his appointments for the time being. He is at present confined to his room, but his condition is as good as can be expected.

Edmond Done, son of the Rev. and Mrs. J. Done, of Berridale, N.S.W., is now a Flying Officer and for the past six months has been instructing somewhere north of Scotland.

The engagement is announced of Phyllis Mary, second daughter of the late Captain R. W. Graham and the late Mrs. Graham, to Russell, son of Mr. R. C. Roxburgh and the late Mrs. Roxburgh, of Burwood, Sydney. Mr. Roxburgh is well-known in Sydney Church circles.

The engagement is announced of Betty Evelyn, youngest daughter of Mr. and Mrs. W. Humphries, of Lidcombe, N.S.W., to Captain Oswald George Gordon (A.I.F. Returned), second son of the Rev. and Mrs. O. G. Dent, of the rectory, Lidcombe.

The engagement is announced of Freda, only daughter of Mr. and Mrs. R. J. Brown, of Macauley St., Albury, to the Rev. Gordon Armstrong, son of Mr. T. and the late Mrs. Armstrong, of Boonowa, at present assistant curate at St. Matthew's Church, Albury, N.S.W.

Miss S. J. Fry, of Manly, N.S.W., has passed to her Eternal Rest at the ripe age of 94. She was a teacher and superintendent in St. Matthew's Sunday School for many years. She was specially interested in St. Paul's Church, Seaforth, which she attended as frequently as she could.

THE LATE CANON BENJAMIN WALTER MILLER.

It was my sad privilege a few days ago to be among the mourners in Thornleigh Church who had met to pay a sincere tribute of loving respect to the life and work to the Christian minister who had lived for a few closing years of his life with them. I knew him better than most of those present. As vicar of Gunnedah, a vast parish with its twenty or more outlying places where Christians united in worship, he was greatly loved. He was a Christian gentleman. They who loved him most were probably his lay reader and his assistant. He knew what anxious thought about parish life meant, he knew fully too the heartaches caused by tragedies of life. Through it all his loyal people remained true, and he was greatly en-

couraged. Of my loved friend's work for God, during years of retirement, at Carlingford and elsewhere, I only know from men who have told me that he did most faithful work. A great number of people of all Churches in the North-West of this State will today be recalling many words and deeds of kindness in his long ministry with them.

The Rev. C. E. Hulley, who had known his friend for many years, paid a glowing tribute to him at the church service. The best that I can say was said long ago: "He was my friend, faithful and just to me"; the beauty of his character only God knew perfectly. —Wm. C.

CORRESPONDENCE.

BROADCAST CHURCH SERVICES.

(To the Editor "Church Record.")

Dear Sir,

It has been generally understood that the main purpose of broadcasting church services was not so much that the listeners might enjoy ornate displays of choral singing but that listeners unable by distance or illness to attend church might still be able to join, with those more favoured, in congregational worship at home. There have cropped up of recent years practices which have almost nullified this privilege. First and foremost is the new method of "pointing" the psalms and canticles which to all but a choir trained to this usage is impossible. The use of "services" for the canticles, plus an anthem instead of a hymn, has deprived listeners-in of all but two hymns in which they may take part. Here again more often than not the name of the hymn-book to be used being omitted, and the omission of reading the title or first line of the hymns makes it impossible to follow even these.

As one who feels that these features of our broadcast services are militating greatly against the old attachment to our C. of E. services, this criticism is voiced not only as a personal matter but for the good of the cause we have in hand.

Yours faithfully,

CHURCHWOMAN.



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ALEXANDRIA

TO AUSTRALIAN CHURCHMEN

TWO MESSAGES IN THE CHURCH OF ENGLAND.

Our article in the last issue on "Two Voices in the Church of England" has aroused a good deal of interest and we have been asked to expand it. The formularies of the Church of England are, in our judgment, quite explicit, but a false tradition has been grafted not so much upon them as upon the rank and file of Church-people.

Previous Attempt.

The attempt has been to make the formularies talk the new language, but there are significant signs of failure. Dr. Pusey in his day could assert quite confidently that there was nothing in our Articles inconsistent with the doctrinal part of the Council of Trent. The curious can find the reference in his Eirenicon but to help those who have neither time nor inclination for such study we supply it. There are two passages which seem to express with sufficient clearness what is scattered throughout three volumes:—"We saw in the decrees of that Council (of Trent) much (as the decrees on original sin and on justification) which, without any explanations, and other portions which with explanations, agreed with our inherited faith. This was not private judgment; it was sight. As to those points which we did not, or do not receive, except in a certain sense, we did not or do not receive them otherwise, because they would have been at variance with our inherited faith, which, of course, we believe to have come to us grounded in Scripture and guarded by tradition. But then we believe that the Roman Church could explain those statements in a way which would not contradict our faith, or impose upon us terms inconsistent with our convictions which have been inworked into our souls" (Vol. III, p. 37).

There is something pathetic in this clinging faith of Pusey. He wrote his Eirenicon to Newman, whom he addressed as "My Dearest Friend." Newman had so far travelled from his own earlier theories of a "Via Media" that he could see no hope of ever reaching the position Pusey felt so easy of attainment. Pusey informs us that the effect of his "explanations" was that in Newman's eyes "and those of Roman Catholics" he had been "as aggressive as an Exeter Hall contro-

versialist." "All this," adds Pusey, "you have said with your usual tenderness; but to this it comes in substance." Then he states, "I meant to suggest that this state of things was not irremediable; that there was a way, whereby peace and intercommunion might be restored, through mutual explanations, without calling upon the Church of Rome to abandon anything which she had pronounced to be 'de fide'" (Vol. II, pp. 5 and 7). Notwithstanding the warning contained in Newman's clearer perception of the difficulty Pusey clung to his hope as our former extract illustrates.

The Progress of Thought.

Pusey finished his erudite letters in 1869. There has been abundant opportunity since to test out the value of his theory. The amazing thing is that Protestant writers have drawn from Pusey quite a number of incontestible historic facts and have used them with great effect against the Roman position. To this extent time has justified the clear perception of Newman who saw the danger. On the other hand the school that still hails Pusey as a master has not been able to sustain his argument and has largely abandoned his attempted explanations. Dr. Gore may be taken as a modern worthy representative of the school to which Dr. Pusey belonged. Dr. Gore frankly abandons the effort to make our Articles speak the language of the Council of Trent. He wrote somewhere that the Articles were in certain portions of the Anglican Communion "largely obsolete." The recent biographer of Dr. Darwell Stone agrees now that the Laudian divines were out of sympathy with the views of the Council of Trent. To cite yet another instance, Dr. Frere, in his "Principles of Ceremonial," has scant reverence for the Book of Common Prayer. He describes our Prayer of Consecration as "jejune" and cites the fact that most supporters of his point of view endeavour to "improve" it by incorporating portions from the Roman Mass. Eighty years of research has failed to bridge the gap between various species. This is the testimony of recent writers on problems of evolution. Eighty years of research has failed to bridge the gap between Rome

and England. This is the unwilling testimony of those who struggled long and earnestly to build a bridge.

What are the Two Messages?

There are those who would tell us that the Pope is all the trouble. If we could only get rid of the Supremacy and Infallibility of the Pope nothing else would be needed. Those who hold this view are sometimes almost violent in their denunciation of Rome when by Rome they mean the Pope. They look upon the Council of Trent as only asserting a primatial dignity for Rome and they are so accustomed to primacies that really mean nothing that they easily delude themselves as did Lord Halifax, into thinking that there is really no article of faith involved. "Who would not," wrote Lord Halifax "prefer the decisions of Leo XIII to those of the Privy Council?" Then Leo gave his decision and it was of the wrong kind. Greatly daring, we venture to assert that this opinion is due largely to ignorance of the Roman view and of the Reformation position. So much has been written bolstering up this particular attitude that it requires a certain degree of temerity to make the statement, and therefore we crave close attention to what follows by way of justification.

The Roman View of Grace.

Roman and so-called Anglo-Catholics insist that grace is a quality infused into the soul by God. Newman's hymn, studied theologically, gives clear evidence of the dominance of this need. "And that a higher gift than grace, should flesh and blood refine, God's presence and His very self, an essence all divine." Any number of people sing that hymn without appreciating that it means, in strict interpretation, that grace is one thing and God's presence another. Hence we arrive at the idea of an infinite number of "graces," but only one "Presence" and that in the Holy Communion. But grace in the New Testament and in the Reformed theology is something wholly different. Grace is God in action, and wherever grace is, God is. God does not infuse into our souls either natural or theological virtues. God, by His Divine and gracious energy calls forth natural and spiritual powers to flourish. We restrict usually the word "grace" to the latter and understand that all the powers which are thus existent are due to the operation of the Holy Spirit Himself dwelling in the heart of every true believer. The Roman and the Anglo-

Catholic, when running true to form, look for a "Presence" outside the heart and speaks of a Presence in the heart as "purely subjective." The Romanist does not hesitate to describe this latter Presence as simply imaginary. Unless you have Christ present on the altar you have only a fictitious Christ. It is strange that clergymen of the Church of England can exhort communicants to "feed upon Him in thine heart" and yet join in the Roman taunt that such feeding is not real unless the Body of Christ is given in the hand and taken into the mouth. And so the pressure of the new theory compelled Keble to alter "Not in the hand but in the heart" to "as in the hand so in the heart," and thus to exhibit clearly the gap between the real teaching of the Church of England and its spurious counterpart sponsored long ago by Pusey.

Sacramental Salvation.

Pusey could see no difference between us and Rome on the doctrine of justification. He could see no difference because he had already abandoned the Reformed view on this cardinal doctrine. He deceived himself into believing that the Lutheran opinion offered more obstacles to union than did ours, although the one Article that is closest to the Anglican confession is the article on justification. The new view which has called forth a new message in the Church of England is closely associated with the view of grace to which we have referred. If grace is a gift which flows indeed from God, but does not involve the immediate presence of God, then it can be associated in thought even with a material object. If God pleases to endow anything with this mysterious quality then that thing may be the instrument of grace. Hence there has arisen the elaborate system which grades "grace" and forms for it channels through which it pours into the souls of men. Men want eternal life. Well, the waters of baptism will act as a medium to convey this grace. A virtue is communicated to the water and from thence to the soul of the receiver. Dr. Gore once said that systematic theology ended with Thomas Aquinas. Thomas had no doubt that a new and inherent power resided in the waters of baptism. He said so quite explicitly, and Dr. Gore would endorse this view. Hence the anxiety displayed to demonstrate that "grace" may come through material objects. Hence the strange notion that "all life is a sacrament," and that we realise our spir-

itual being by means of sensible media. The position is largely reversed from the older idea. Instead of the soul animating the body, the body gives meaning, and apparently activity to the soul. We have this type of teaching all round us. It is a new and disconcerting empiricism that thrusts itself into the deepest regions of the spiritual life. We need on this new view material media to save us. Not only must our Lord take flesh and in it expiate the sins of the world, but all the blessings which His Sacred Body has purchased for us can only be communicated by sensible properties. In Baptism we receive the "grace" of a new life and it is our business to develop it. If we fail certain other material media must be discovered. A special caste of men is now called into being. The holy oil with which they are anointed and the hands which have been laid upon them, give them special powers of forgiving sins. They are not quite as effective as the waters of baptism but they can remove the penalty of eternal death, and normally this penalty can only be removed by them. Then they have the power of calling the Body of Christ into being, in a form unlike any body ever known before. This is what is called with singular irony accepting our Lord's words "This is my Body" literally. Through this agency the Real Body of our Lord is communicated to men, no matter whether they are reverent or irreverent. All through there is the material touch and all through there is a dependence on human agency if the soul is to gain access to God. This is one message in the Church of England. It is the message of sacramental salvation.

Salvation by Grace.

There is another message which we believe is truer to our formulas. "Grace" is not a gift. Grace is God in action drawing near to the sinner. Just because man is compassed about with a body, access is found to his soul by means of audible or visual signs. But they do not in themselves contain any inherent virtue. They are invitations to repentance which become effective through the Holy Spirit opening the mind of the sinner to perceive his need and God's provision. They are sensible tokens of God's good will and favour similar in character to tokens which pass amongst men, but infinitely higher because they deal with eternal things. The seal of pardon is conveyed by the act of pouring water in token of God's cleansing away our sin, the bread is received in token of

the Body broken for us, the wine in token of the Blood that has been shed. They are infinitely precious because the promise of God is annexed thereto and when they are appropriated by faith God's quickening power has been operative in the soul and God's pardoning love is sealed and made doubly sure. But it is God the Eternal Reason dealing with a creature who is gifted with reason and dealing in a rational manner. Hence the response of the soul is not only essential, it is the only thing that really matters. That response is the response of faith. The two messages cannot be reconciled. In the sixteenth century the Church of England made her choice. Her members are called to make their choice afresh to-day.

WORLD COUNCIL OF CHURCHES.

One of the most ancient of Christian Churches, the historic Church of the East and of the Assyrians, has just become a member of the ecumenical fellowship. In accepting the invitation to join the World Council, the head of this small, long-persecuted, but tenacious and steadfast Church, wrote as follows:—

"In the name of the Church of the East and my own as its Patriarch, I wish to express my deep appreciation for the invitation thus extended to our ancient Church, and to inform you that we consider it an honour to join the World Council of Churches, and to make our contribution to this worthy cause.

"This ancient Church of the East, with its unparalleled history in the propagation of the Gospel of our Lord Jesus Christ throughout Asia and parts of the continent of Europe, and through the endless persecutions and manifold sufferings it has endured for His name and His holy teachings, I feel, has a special contribution to make to the common cause which we will all have so deeply at heart. May the day be near, when the prayer of Him who has said: 'That they may be one as we are' be fulfilled; and that all the Christian Churches may realise the significance of His command 'That ye love one another, as I have loved you.' This irrevocable command is the only basis by which a real and lasting unity can be achieved."

THE A.C.R. PUBLISHING FUND.

The Management Committee acknowledges with grateful appreciation the following amounts:—The Women's Guild, Holy Trinity, Concord West, £1/1/-; Miss M. J. Jones, 13/-; under 5/-, 3/-.

THE USE AND ABUSE OF THE BIBLE.

(By the Rev. W. H. Rainey, B.A., F.R.G.S., Commonwealth Secretary of the British and Foreign Bible Society.)

Roman and Protestant alike believe that the Bible is the Word of God. The Council of Trent drew very near to the great Confessions of Evangelical Christendom when it declared that "God is the author of the Bible." While there is substantial agreement on this important point, yet in its application there is divergency. In practice, if not in theory, the Roman Church has hesitated—for fear of abuse, no doubt—to trust the laymen with the Bible in his mother tongue.

The Reformers, on the other hand, while fully aware that abuse was inevitable, human nature being what it is, nevertheless believed in placing the Scriptures in the common tongue in every home. They cherished belief, which history has vindicated, in the common sense of the great majority.

The age of the abuse of the Bible is still with us. The number of believers led astray by strange sects that profess to base their every teaching on the Scriptures, shows us that. Sometimes the abuse is gross, as when in Belgium a man bought a Gospel of St. Luke because one of his cows was sick. He had been told that the presence in the stable of the Gospel of the "Beloved Physician" would cure the animal. Should we be inclined to smile, at this we should remember that even in our grandfather's time it was quite common, when seeking guidance, to open the Bible at random, and closing the eyes, place a finger on any text, accepting it as the revealed Will of God. Generally, however, the abuse is of a more subtle nature. It is in the finer things of the spirit that the real danger of abuse lies. This danger is greater to the earnest believer, who is not content with anything less than the deepest spiritual experience, than to the more superficial believer. Nevertheless abuse, although never lacking in any age, was always the exception—legitimate use the rule.

Luther's horror at the excesses of the Anabaptists was swept away by his joy at seeing his translation of the Bible ennobling the conduct of the German people as a whole. On its appearance a wave of enthusiasm swept the nation. So popular did the New Testament become that the Roman Catholic historian Cochleus exclaimed in astonishment "The New Testament (of Luther) was printed and distributed in such abundance that even shoemakers and tailors, women and all sorts of ignorant people, have adopted it as the fountain of all truth. Many of them have learned it by memory and carry it continually with them."

What did these simple people seek when they studied the Bible with such enthusiasm? They sought a more intimate knowledge of Christ and a closer communication with Him than they had hitherto known. The intellectuals used it for the same purpose. Let the Great Erasmus, whose Greek New Testament profoundly moved the learned world and did much to bring about the Protestant Reformation, as well as the Catholic Counter-Reformation, tell us why he prepared his version. In the introduction he said, "Reader, in the pages of this book you may know the Christ as His disciples knew Him in Galilee." Here Erasmus infers that the Christ in all His fulness re-

veals Himself in the New Testament. Was he mistaken? The experiences of many saintly men and women in all ages, shows he was not. Did not St. John himself say that he wrote his Gospel "That you may know that Jesus is the Christ and believing have life in His Name."

As a result of the communion with Christ, engendered in the believer's soul by the study of the New Testament, we know our Lord not only as the great Companion, but as the spiritual Guide. If the Saviour undertakes the direction of our life there is no doubt that He will lead us into the fullest light. Spiritual masters have sung of the deeper glories of the Kingdom, now we may, if we are receptive, know them for ourselves. Moreover, a student of the Bible gets the greatest possible spiritual benefit from the experiences of the great men of God mentioned in its pages. The knowledge they obtained through much trial and suffering is accessible to us at relatively little cost. These pioneers in the spiritual realm have shown to the simple man the way to the richest spiritual experience. It may be that the Divine Master may lead us to untrodden ground and the joy of being a spiritual pioneer may be ours also. It might be our joy to lead humanity one step further forward on the road that leads to God.

Let us not expect, however, that it will be easy to enter into the deep communication with God to which the Bible invites us and for which our heart craves. Nothing that is worth while in life is easily acquired. Proficiency in any art requires long study. The material world jealously guards its secrets; it does not reveal them to the casual enquirer. Men of science burn midnight oil for decades in their endeavours to discover something beneficial to humanity. Shall the discovery of spiritual truth, which may revolutionise life, be less arduous? Luther mastered the original languages and studied the Bible for many years before he arrived at the knowledge of spiritual truth for which his soul yearned. That truth, however, once obtained, turned the world upside down.

At the time of the Reformation, Christians were accustomed to render blind obedience to their spiritual guides. They found this new experience of personal communication with God a difficult one. It is natural that many should go astray. They were but as children taking the first steps in what was a narrow and slippery path. The plan of blind obedience to authority may be useful in spiritual infancy, yet it leads nowhere. It encourages the soul to remain on the earth, living a safe but rudimentary existence. It cuts the soul's wings so that it may never fly. Only by exercise can our faculties ever develop. However, it is difficult to sort out the voices that make themselves heard in our hearts, and, alas! all too easy to mistake our own will for God's. Here, as history shows, eminent and sincere men have gone astray. Let us not be discouraged if we have done so. Let us accept, first of all, as certain that God does speak to men and that He is speaking to us, if we can but tune in.

The Bible is full of spiritual power waiting to be set free. It may look commonplace enough but it contains infinite possibilities. The power that burned in the soul of Moses and Elias, St. John and St. Paul, the sacred fire of prophet and psalmist, even the consuming fire of divine impatience that broke from the heart of the Redeemer when He cried, "I am come to set the world on fire," is possible to him who trusts his life to

the God of the Bible. Our world is not less needy than that of Luther. It is hungry for spiritual truth, adapted to the genius of the age. The new era for which we long, and of which we speak so much, must have a basis of spiritual truth or it will be worse than the old. We find this firm foundation in the pages of Scripture. The spirit of progress is there too, for

"The Lord hath yet more light and truth. To break forth from His Word."

The receptive heart will hear, understand, and tell the world.

SPECIAL PSALMS AND LESSONS.

December 12, 3rd Sunday in Advent.

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

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

December 19, 4th Sunday in Advent.

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

E.: Isa. xxxiii 2-22 or xxxv; Matt. xxv 31 or Revel. xxii 6; Psalms 96, 97, 98.

December 25, Christmas Day.

M.: Isa. ix 2-7; Luke ii 1-20; Psalms 19, 85.

E.: Isa. vii 10-14; 1 John iv 7; Psalm 132.

December 26, St. Stephen. 1st Sunday after Christmas.

M.: Gen. iv 1-10 or Isa. xl 1-11; Acts vi or Luke ii 22-40 or Col. i 1-20; Psalms 2, 8.

E.: 2 Chron. xxiv 15-22 or Isa. xl 12 or xli 1-20; Acts vii 54-viii 4 or John x 1-10 or Phil ii 1-11; Psalms 45, 110, 113.

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

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

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

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

The following amounts for the above appeal of the "Church Record" have been received with grateful appreciation:—Brought forward, £186/9/6; Mr. F. Langford-Smith, 10/-; Total to December 6, 1943, £186/19/6. Per Rev. T. Knox, £175/18/6; per Mrs. Bragg, £11/1/-.

PALESTINE.

(Broadcast talk given by Bishop Pilcher under the auspices of the Council of Christians and Jews.)

It was once my privilege to visit Palestine. I never can forget the glory of the Syrian skies, the fascination of the long mountain line, in height something like our own Blue Mountains, which faces the traveller as he turns his steps from the sea-coast towards Jerusalem. Just beyond that skyline lie Hebron and Bethlehem, and Jerusalem, places which have lived in one's thought world since the hours of infancy. Nor can the traveller fail to remember the unforgettable moment of his arrival in Jerusalem, the brilliant sunlight that floods the Temple Area, the crowded streets of the ancient City, the vast chasm, the deepest on the surface of the earth, which drops down to the level of the Dead Sea 1300 feet below sea level. It is impossible in the brief time at one's disposal to describe all one's Palestinian memories, but one cannot omit the view from the palm-girt waters of the Sea of Galilee towards the snow-clad ridge of Hermon, towering in the distant north towards the azure sky.

But Palestine is not only a land of outstanding beauty. Its geographical situation is one of the most interesting in the whole world. The land lies at the very junction of three continents. It is one of the most central parts on the land surface of the globe. Europe, through the Mediterranean Sea, Asia and Africa, have their point of junction in the neighbourhood of Palestine. In ancient days it lay between the great centres of world-civilisation in Babylon and in Egypt. To-day, on the shore of the Suez Canal, Palestine stands sentinel over one of the great arterial traffic routes of mankind. Yet while Palestine is central, it is also isolated. Men can live upon the central Judean tableland and watch the armies and the merchants of mankind move past them along the coastal valleys without interfering with their majestic calm.

It was into this fascinating land, at once so central and so isolated, that the Tribes of Israel marched, probably about the year 1400 B.C. For roughly fifteen hundred years they held the land. It was there that through their prophets the Divine Message was given to mankind. It was there that the love of this tiny country was burnt into their hearts,—a love that is inextinguishable and which has lasted through the centuries. It was about the year 70 after Christ, when the Jewish Temple was destroyed by the legions of the Roman Emperor Titus, and the Jewish race was scattered over the face of the world, becoming a people without a land. Through the centuries they have suffered as perhaps no other nation has ever suffered—misunderstood, despised, tortured and slain by the peoples amidst whom they have found their dwelling. To read the history of the Jews is to read an unending tale of human cruelty, lit by the magnificent courage and enduring resistance of the persecuted people.

It was in the year 1917, as the first world war reached its climax, that the first gleam of light arose above the horizon for the Hebrew people. It was in that year that the famous Balfour Declaration was put forth under the authority of the British Government. It ran as follows:—

"His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facili-

tate the achievement of this object,—it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.

"ARTHUR JAMES BALFOUR."

As a result of this declaration, later endorsed by the whole League of Nations, as well as by the United States of America, the Jewish people began their return to the land of their forefathers. They entered upon the sacred soil with a flaming enthusiasm which resulted almost immediately in agricultural achievements which have perhaps surpassed any other such achievements in world history. The desert places were made to blossom as the rose. Land which had been considered impossible for cultivation produced abundant crops; a Jewish culture, with revived Hebrew as the national language, was established in Palestine. A University was founded on one of the spurs of the Mount of Olives. Scientific investigation was initiated and pursued with the result that the incoming of Israel to their land raised the standard of living also for the Arabs and led to an increase in the Arab population.

The Arab King, the Emir Feisal, soon after the promulgation of the Balfour Declaration, signed an important agreement in which, after referring to the ancient bonds existing between the Arab and the Jewish peoples, he spoke of the desirability of the closest possible co-operation and undertook that all relations between Arabs and Jews should be controlled by the most cordial goodwill and understanding. Some time before the outbreak of the present war, however, the agents of Hitler and of Mussolini stirred up the Arabs by gifts of arms and money to express their growing jealousy in acts of violence. At this time an appeasement Government was in power in Britain, with the result that a White Paper was issued the practical effect of which would be the entire cessation of Jewish immigration to Palestine in the year 1944.

No one criticised the White Paper in Parliament more severely than Mr. Churchill himself, who at that time entirely disapproved of the appeasement policy of the Chamberlain Government.

Speaking of the Balfour Declaration, Mr. Churchill said: "This pledge of a home, of a refuge, of an asylum, was not made to the Jews in Palestine, but to the Jews outside Palestine, to that vast unhappy mass of scattered, persecuted, wandering Jews, whose intense, unchanging, unconquerable desire has been for a National Home. . . . He then continued, referring to the White Paper—"What they (the Mandatory Power) are not entitled to do . . . is to bring the immigration to an end . . . to wash their hands of it, to close the door." "That they have no right whatever to do."

Mr. Churchill further reminded the House of the "magnificent work which the Jewish colonists have done." "The great experiment and bright dream have proved its power to succeed." "Now we are asked to decree that all this is to stop, and all this is to come to an end. . . ."

Bearing witness to the fact that the Jews have answered "the call" and fulfilled the "hopes," Mr. Churchill winds up his historic oration by asking the Prime Minister of the day, Mr. Neville Chamberlain: "How can he find it in his heart to strike them that mortal blow?"

It is also instructive to notice the very

words of the Mandate which placed the government of Palestine in the hands of Great Britain. The Mandatory Power "shall encourage, in co-operation with the Jewish agency . . . close settlement by Jews on the land, including State lands and waste land not required for public purposes."

A Scrap of Paper.

The White Paper, in effect, treated the terms of the Mandate as a scrap of paper. We have in the past made a great deal of other nations treating their solemn promises as a scrap of paper; the time has come for us to search our own consciences.

This White Paper most unfortunately is still regulative. "Most unfortunately," we deliberately say, because the Jewish need for a homeland of their own has never been greater. The Nazi terror in Europe has already slaughtered upwards of four million Jews. Any moment the appalling total may reach five million and then pass beyond that.

In order to really understand the horror of the events, it is necessary for us sometimes to steel ourselves to listen to the actual words of an eye-witness. We shall now quote the account given by a member of the Polish Underground Movement: "The people no longer look like human beings—skeletons, their eyes burning with madness or extinct with resignation. Here a child lies naked, its face looking up in the convulsions of the agony of death. No one pays any attention. Amongst the crowd a man sits totally naked—someone probably robbed him of all his clothes—no one pays any attention; it impresses no one. There is no longer a normal human crowd, but one last big jerking five-thousandfold death struggle. On both sides to the entrance (of the railway truck) S.S. men are posted carrying revolvers and whips. The people are driven with such speed that the tortured skeletons have to make acrobatic somersaults, using their last remaining strength. The moment arrives when the waggon is apparently filled to the last square inch. But people are still being driven inside: 'Einsteißen, Einsteißen!' (Get in! Get in!) The people then seize the beards and hair of those already inside and lift themselves up. Thus another fifty persons are crowded inside standing on the heads of the others. Then the waggon is locked up. The doors of the waggon are not re-opened. People perish in the worst of agonies.

"I myself saw children many times. What do they look like? They no longer look like human beings. They are some kind of monsters, naked, hairy, and the expression of their eyes impossible to forget—eyes of little animals gripped in the fear of death. They trust nobody, expect the worst from everyone, move stealthily along the walls looking in all directions in fear of death. No one knows where they sleep. From time to time they knock at the door of a Polish house. When a human face appears in the doorway, the child does not beg, but without changing its position it says (almost all of them say the same litany in bad Polish): 'Poles are good men, dear lady. Poles don't like people to die of hunger. I am dying, good, dear lady. Long live Poland.'

It is in the presence of this intolerable background that voices are being raised all over the world calling for the immediate abrogation of the White Paper. Those who support the White Paper always emphasise the Arab claims. In face of the appalling need of the Hebrew people and the enormous territories possessed on all sides the Arabs, the contrast is one

rich man glutted by the possession of immense territory and the poor man asking for not much more land than would comprise his own house and tiny garden.

The Arab territories include 1,200,000 square miles in Asia alone. The area of Western Palestine is about 10,000 square miles. In other words, Palestine is merely one hundredth part of the colossal Arab Empire. Is it too much to ask that the Hebrew people should be allowed to find their refuge in this one-hundredth part of the rich man's lands?

In this connection it may be interesting to record the words of the report put out by the Permanent Mandates Commission, of the League of Nations in 1937: "... It should also be remembered that the collective sufferings of the Arabs and Jews are not comparable, since vast spaces in the Near East, formerly the abode of a numerous population ... are open to the former,—whereas the world is increasingly being closed to settlement of the latter. ..."

The present need for Palestine is primarily for a place of refuge, but it is much more than that. Many years ago I was talking to an ardent woman Zionist and said to her, "Why is it that the great desire of your life is to return to Palestine and to take your place amidst the hardships of the struggles of the Jewish pioneers?" She quietly answered: "I believe that my people have a contribution to make to humanity; and that they can only make that contribution in its fullness when they have a land of their own." Is it too much to suggest that Christians should support the Jewish people, from among whom Christ Himself came, in this hour of their supreme need and opportunity? Let us demand, in the name of the God of Mercy, the opening of the gates of Palestine.

WARTIME PRAYER.

THE CHURCH MUST INTERCEDE

for the King and all in authority under him.
for the Empire that liberty may inhabit all its bounds.
for the Commonwealth of Australia that we may be fashioned into one godly people.
for our Parliaments that they may be divinely guided in all their counsels.
for our men in the Armed Forces on land, sea and in the air, that, trusting in God's defence, they may not fear the power of any adversaries.
for our doctors and nurses who minister to the wounded that they may be granted wisdom and skill, sympathy and patience.
for our chaplains that in all their ministrations they may advance the good of souls under their care.
for the Allied Nations that their cause may be defended against the challenge of the aggressors.
for those who have suffered bereavement in the loss of loved ones in any area of the present conflict.
for the coming of peace with righteousness and the redemption and transformation of our national life.
for the spirit that will enable us to make a complete sacrifice of material goods as well as of energy and life to make a more Christ-like world.

PRAYERS FOR INDIA.

The following call to pray for India and the famine relief appeal has been issued by the Archbishop of Canterbury, the Moderator of the General Assembly of the Church of Scotland, and the Moderator of the Free Church Federal Council: "At this time when Lord Wavell is taking up his new responsibilities as Viceroy of India, we wish to ask our fellow-countrymen to support him with their prayers, and at the same time to pray for India, so that, if it may be, a way shall be found to bring to an end both the present deadlock and that alienation which it both expresses and increases. Let our prayers be continuous and find their focus on Sunday, November 28, which the National Christian Council of India has appointed as a special Day of Prayer for India, and which the Bishop of Dornakal, as President of the Council, has asked us to observe in union with our Indian fellow-Christians.

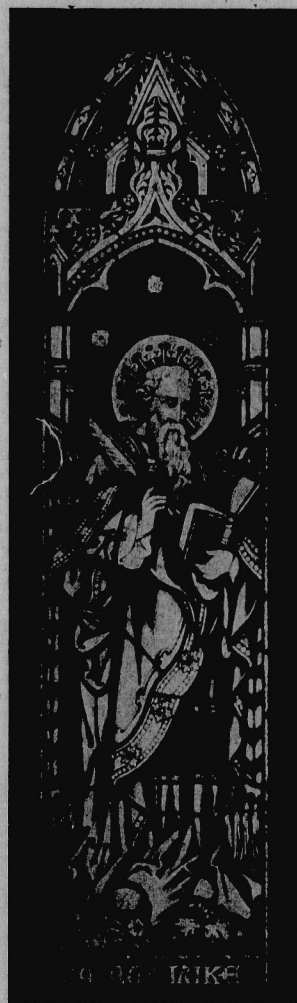
"Another feature in the Indian situation calls for both our prayers and our practical sympathy—the famine from which so many in India are suffering. The first requirement in the famine-stricken areas of India is clearly the provision and effective distribution of adequate food supplies; under present conditions this must be the responsibility of the Government. We are advised, however, that financial help is also urgently required for the relief of certain special kinds of distress arising from the famine.—Protestant News-letter.

DAY OF PRAYER FOR INDIA.

Sunday, November 28, 1943, was kept as a day of special prayer for India in many British churches. As the B.B.C. service the following message from the Bishop of Dornakal, Dr. Azariah, was read: "My first words shall be words of thanks to you for joining with me to-day in prayer for India. Prayers will overcome obstacles, and we are faced with obstacles to-day; the political impasse is one of them. The Government, Congress, and the Muslim League all need our prayers. Pray that the leaders of all parties may remove all hindrances to co-operation, and give themselves unselfishly to solve them. It is only by united endeavour that India's problems can be solved, whether they are political or economic.

"This requires change of heart in all can come by prayer. Here I speak of millions of people in this land. India has for ages been known to be instinctively religious. Political controversies, economic rivalry, and material prosperity have, however, in the past years tended to weaken faith in God and the sense of the reality of the unseen. Pray that our people will have their eyes opened and see in Christ the only Saviour for all India's ills. Then pray for the Church in India. We thank God for its growth, but mourn for the divisions which separate us. They cause the outsider to say, 'You cannot proclaim Christ with one voice.' The unity of the Church by which the world was to recognise Christ is simply not seen. The Indian situation calls for the Church's powerful witness to her crucified and risen Lord as the reconciler of man with man, and of man with God; and yet we ourselves are divided. Pray that we may be friends. Pray that we may become united and endued with power from on high for the tasks that lie before us. We are praying, and our brethren should pray for that."—Protestant News-letter.

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BOOKS.

At the Rock Face, the Annual Report of the Church Missionary Society of Australia and Tasmania, 1943, Jubilee number.

This book gives a running account of the work of the C.M.S. of the Commonwealth during the year ending June 30, 1943. It is well illustrated by incidents of the actual work in the varied phases of its activities. Africa, India, Persia, China, Japan and North Australia came in for review amidst a wealth of detail, showing the successes and needs of the work our missionaries are doing. Considering the hardship of war conditions the publishing is well done and attractively printed. The cover is characteristic of the title of the report.

Christmas Cheer for all the Year—Light for Dark Days, by Fairlie Thornton.

To those seeking more than casual greeting cards for Christmas messages, Fairlie Thornton has provided in these two booklets much deep and comforting thought expressed in verse of no mean character. These booklets, two of a numerous collection by the same author, contain much spiritual uplift for these days of common anxiety and point to the Saviour of the World Whose birth the season celebrates. (Robert Dey and Sons, Bathurst Street, Sydney.)

He Who Is, a Study in Traditional Theism, by the Rev. E. L. Mascall, B.D. Longman's. Price 15/- nett.

The author, in his preface, has written this book because he believes human action is profoundly influenced by the assumptions which men make about the nature of ultimate reality.

By Traditional Theism he means the doctrine about God and the universe which has been formulated all down the centuries. He gives a historical survey of this field, especially the work of modern French-speaking Roman Catholic philosophers, from which we have much to learn.

The various chapters deal with our knowledge of God through Jewish and Greek sources. The Name of God, why we believe that God exists, and the various arguments from Anselm onward. The "Thomist Five Ways" and their significance; the relation of intuition and intellect, the analogy of nature; the Divine attributes; God's Transcendence and Immanence traced through Oriental religions, and compared with modern standards.

The ultimate conclusion arrived at is that the God of traditional Theism is identical with the God of Catholic devotion. That we can achieve here upon earth a knowledge of God by grace through Jesus Christ. Who is the very image of God.

The book is essentially one for the student who is anxious to discover the relation between theology and philosophy, a field always interesting to Anglican clergy, as well as other thoughtful people. The book is solid reading and has a full Bibliography.—W.F.P.

We cannot revolt against God without revolting against ourselves. A sinner is literally one who is a problem to himself.

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THE BIBLEMAN'S CORNER.

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

GOOD NEWS FROM CHINA.

To-day the West China Bible Agency, comprising the National Bible Society of Scotland, the American Bible Society and the British and Foreign Bible Society, is functioning strongly. Mr. and Mrs. J. C. F. Robertson, who were in charge of the work in Manchuria for many years, and who were forced by the Japanese to leave about two years ago, are in control of the work in China, operating from the town of Chengtu, north of Chungking. Progress may be summed up in this cheery word from Mr. Robertson: "You can have no idea the thrill it gives me to write as follows to all the mission stations in unoccupied China: No shortage of New Testaments for school and college evangelism, no shortage of Gospels for evangelism; no shortage of complete Bibles for Church and Bible Study."

This is the culmination of the decision of the Bible Society to prosecute the work in spite of innumerable difficulties. When Mr. Robertson arrived in Chengtu from Rangoon after a hazardous journey along the Burma Road, he found the local Bible Society secretaries were closing down. In the face of the lack of Scriptures they felt they could not proceed. He said: "We put things into reverse gear and tried to get the work going again. We commenced planning on the lines that we should be living in the state of sieges for many years, and therefore we must organise to produce the Word of God so that none should be without copies."

Romance of Hard Work.

Now the Society is able to issue a circular letter to Church Missions in Free China intimating that there are abundant supplies of Scriptures for a Bible reading, Bible loving Church. There is no shortage of pocket New Testaments for school and college evangelism. This has not come about simply as a matter of course. Behind the achievement is a romance of hard work and careful organisation. For over five years West China has been almost cut off from the outside world. Machinery has been taxed to the utmost, and has become old and worn. Lubricating oil is almost non-existent and paper has been unobtainable. To print the editions of the Chinese Scriptures, paper was manufactured from bamboo. By careful pressing a slightly glossy surface has been produced, and the paper will take print on both sides. The books are light and attractive, and there has been a constant demand for copies. Large orders of English Scriptures previously sent to London were never shipped owing to the fall of Burma and the closing of the Road, and in 1942 the staff in Free China achieved a triumph by printing thousands of diglot St. Mark and St. John, which were sold as quickly as the bindery could turn them out.

In Full Swing.

The head office of the British and Foreign Bible Society and the American Bible Society is in Chengtu, while the National Bible Society of Scotland has its office in Chungking. Bible Houses are operating in full swing in four towns, Chengtu, Chungking, Kunming and Kukong. From these centres of Bible distribution the Word of God will be sent to Mission Stations and Churches. This appeal

has gone forth: "Without your full support, all Bible Society work in your district is in abeyance. We look to you to see that a variety of Scriptures is available for the people of your locality. If you cannot afford the capital to purchase a selection of all available stock, discuss the matter with the nearest provincial secretary." The Word of God is being sold at a fraction of the cost with the prices arranged to suit the poorest members of the community.

This is the way the Bible Societies have responded to the challenge of the cutting of the Burma Road and the turning of Western China into a besieged country. Mr. Robertson triumphantly calls to us: "To-day there is no shortage in our vital contribution to the work of the Kingdom. Will you make this known in Australia?"

The Mounting Cost.

Now learn something of difficulties which are pressing in upon the work. The high cost of living has so crippled the thought of missionaries that Mr. Robertson says: "My great difficulty is to persuade them that supplies of Scriptures can be had, and that we shall send them on whatever the cost." Printing has become an expensive luxury. A Bible which cost 1/- to print in other days, now costs 15/-. Postage used to be the cheapest in the world. One could send a Bible anywhere in China for two pence, but now postage is on a mileage basis and a single volume may cost more than £1 to send. An interpreter to a British Mission wrote for two Bibles. The charge for them was £2/10/- and the postage cost £5. "But it is worth while," confidently wrote Mr. Robertson, adding: "If your friends in Australia have more cash than they need, please ask them to give it for our special work out here." Listeners may be helped to know that money can be remitted to West China quite readily and will be greatly appreciated.

Something of the general cost of the Society work is seen in the fact that whereas in other days a colporteur could be employed for £25 per year, to-day his salary is £12 per month, with £5 travel expenses. Personal living expenses cause increasing hardship and force the doing of many things which in normal times would be done by others. Food and fuel costs 15/- per day for one person. New clothing is entirely out of the question with £40 being demanded for a man's suit. Frayed cuffs in such circumstances are regarded as a mark of honour. Mr. Robertson writes: "When water has to be drawn from wells, peanuts ground for butter, oats for porridge and wheat for flour, jobs pile up at a fearful rate." To him temptation came in the form of an offer to do army work, but he says: "I am sure as never before I am where God wants me to be. We had some remarkable experiences on the Burma Road that persuaded us that God had a real job for us at the end of the journey."

There is No Discharge.

In this way another chapter is being written in the work of the Bible Societies. We conduct a warfare in which there is no discharge. In days of peace there is a world-wide demand for the Holy Scriptures and new translations go to the farthest corners of the earth. To-day distressed souls in stricken areas reach out for help, and the Word of God is to them a strong tower in the storm. There can be no discharge in this war. The work must go on. When the

soil is full of stones in one place, another field of sowing must be found and the good seed must be scattered. While the sowing has been curtailed in Occupied China, new fields are being cultivated in the areas of the west where a valiant people demand their right to be free.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

BREVITIES.

Pagewood.—Lady Wakehurst opened, and Archbishop Mowll dedicated, a church in the new district of Pagewood on Saturday, November 27. The church, which is of brick, and will accommodate 80 people, is the gift of Mr. Frank Albert. It is in the parish of Kensington and will be known as St. Edmund's. It is being furnished by the parishioners.

St. Barnabas', Glebe.—Canon R. B. Robinson, organising secretary of the Sydney Home Mission Society for the last eight years, was inducted on November 27 to the parish of St. Barnabas', Broadway, in succession to Archdeacon R. B. S. Hammond. The service was taken by Archbishop Mowll and Archdeacon S. H. Denman gave the address.

Balgowlah Women's Guild.—The Market Day on September 26 brought in £20 for the general fund, and the "Afternoon" at Mrs. Woolcott's on October 13 netted £4. The next "Afternoon" will be held at the home of Mrs. Bennett, "Ben Robas," Will-yama Avenue, on Thursday, November 18, and at Mrs. Flanagan's home, 99 Lauderdale Avenue, on Thursday, December 9. The Guilds' objective by March 31 is £70, of which some £53 is already in hand from the "Market Day" and various "Afternoons." The Musicales, arranged by Mrs. Twigden, in view of the many activities at the present, has been postponed until the New Year has opened.

Murder in the Cathedral.—A historic drama on the Death of Thomas à Beckett is to be presented in the Town Hall on Wednesday and Thursday, December 22 and 23, at 8 p.m., under the direction of Peter Ashbeton, together with a celebrated cast of players. It is being staged under Vice-Regal patronage. The proceeds are in aid of the work of C.E.N.E.F.

CHURCH RECORDS.

His Grace the Archbishop has appointed Mr. P. W. Gledhill, correspondent to communicate with those who have any photos of old churches, bishops, clergy, noted churchmen, church functions or any history booklets, old registers, documents, old Church papers, mallets, trowels, relics or anything of a historic nature, to ascertain if they would donate them to the Diocese.

If any reader should have any such things they would be willing to donate, Mr. Gledhill would be pleased if you would forward them to his address, "Rockspray," Fairlight Crescent, Manly. Phone XU 3502.

ST. MATTHEW'S, MANLY.

The 80th anniversary of the opening of the first temporary church of St. Matthew at Manly was commemorated by special services of thanksgiving. The rector, Rev. A.

R. Ebbs, preached both morning and evening and his subjects were "Looking Back" and "Looking Forward."

During the evening service Mr. P. W. Gledhill handed over a flag of St. George, with flagpole, to be hung in the church, which was dedicated by the rector. Mr. Gledhill then handed over a large flag of St. George to be flown from the tower of the church on days of prayer, days of thanksgiving, saints days and other appropriate occasions.

After the service the congregation assembled in the parish hall, when Mr. Gledhill gave a very interesting lantern lecture showing the progress of the parish of Manly from the time of the first service until the present day. Slides of all the rectors, noted churchmen, views and church functions, together with views of all the churches that have been connected with the parish were screened.

The ladies of the congregation brought the evening to a successful conclusion by handing refreshments to all present.

NEW A.B.M. SECRETARY.

The Rev. John Bell, recently appointed secretary of the Australian Board of Missions in N.S.W., was the preacher at All Saints', Petersham (rector, Rev. C. E. Adams) on Advent Sunday evening, when the special gifts were offered for the A.B.M. Reconstruction and Advance Fund. An appeal was made in the parish for one hundred pounds and £103/18/8 was received, the figures being still incomplete. The parish has asked that the amount be devoted to reconstruction in the Diocese of New Guinea. After service parishioners met the new secretary at a social hour in the parish hall.

ANNUAL SCOUT SERVICE.

The Cathedral was packed last Sunday afternoon with members of the Scouts' and Guides' organisations. Bishop Hilliard, who was the preacher, said it was England, and England only, that had stood in the way of domination by Hitler.

Through the centuries England had always been ready to strike a blow for freedom, liberty of conscience, and national existence. When Hitler held half the world in thrall it was England who, taking her courage in both hands, held him at bay—it was England, not Russia. America was willing, but was not ready.

Before the service Scouts and Guides marched past the Governor, Lord Wakehurst, who is Chief Scout of New South Wales.

VICTORIA.

Diocese of Melbourne.

ORDERS OF THE DAY.

Beginning a course of sermons under the title "Christ's Orders of the Day," based on the letters to the seven churches in the Book of Revelation, Dean Langley, at St. Paul's Cathedral, on Advent Sunday, said these letters had the characteristics of order from a commander. The tidal wave of evil now sweeping over the world had had a numbing effect on the Church. Because iniquity abounded and the love of many had waxed cold, Christians must repent of this want of love. The Church also must be filled with a fresh passion for Christ and for the making of better, holier, and happier men and women.



I Have It Yet

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

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SOUTH AUSTRALIA.

Diocese of Adelaide.

DAY OF INSPIRATION.

There was a good attendance at St. George's, Magill, on October 11, over sixty being present in the afternoon. Rev. R. M. Fulford preached at the Holy Communion Service, taking as his text Acts 15: 14, "God at the first did visit the Gentiles, to take out of them a people for His name." The Church was brought before us as a band of "called-out people," a family, a school for learners, a vineyard, and an army. After intercessions led by members of the League of Youth, Rev. W. R. Steadman gave an address on "Australia in the Pacific," with particular mention of Fiji. It seems that in this large area Christianity is spreading from East to West. About half of the natives have been christianized, but, as we were well reminded, when the natives profess Christianity the missionaries' work is very far from completion. Many of the natives, especially the Fijians, have shown themselves intelligent and wonderfully responsive to the Gospel. Mr. Steadman pointed out the unique position of Australia, and our responsibilities as stewards. The preacher at the evening service was Rev. W. R. Ray, who showed us by an allegory what happens when the Christian Church loses the Holy Spirit, the key to God's storehouse of riches.

This age knows almost everything about life except how to live it.

Life can never be abundant unless it has abundant resources.

We are going to pieces morally because we have gone to pieces religiously.

To live on sneers is to live on poor fare.

DOES IT MATTER WHAT I BELIEVE?

"As a man thinketh in his heart, so is he."
—Prov. 23: 7.

This verse states a maxim that will appeal at once to every fair mind. It puts in a nut-shell the reason why it matters what we believe. What a man thinks always governs what a man does; the heart is an index to the life. My outward character is the expression of my inward faith, my public conduct is the outcome of my private creed. It is all important whether my soul embraces the truth or whether I am deceived by a lie, for my life will be built on the foundation of what I believe. If I believe that there is a God of purer eyes than to behold iniquity, then I will seek to order my life so that it will be acceptable to Him. But if there is no fear of God before my eyes, then I shall live as I please. Thus as a man thinketh in his heart, so is he; as I believe, so I behave. It is possible to illustrate this truth from two aspects, the one political and the other spiritual.

The outstanding illustration in the political world is that of the modern doctrine of the Nazi regime. We must needs remember that the Nazi system is not a mushroom growth that has sprung up overnight. The background of Nazi doctrine lies in the history of German philosophy. A striking book of recent publication is "On to Orthodoxy," by D. R. Davies. This book contains a most illuminating and searching analysis of Nazi ideals, and shows that they are the inevitable consequence of German Rationalism. Destructive criticism of the Old Testament led to subversive criticism of the New, and the result of the denial of the Virgin Birth and the Divine Sonship, the Atoning Death and the Risen Life of Christ was the revival of scepticism, infidelity and paganism. The break-down of Christian faith in Germany paved the way for the uprise of the Nazi regime with all its many-sided and complicated features. The result is that German rulers have renounced the authority of God and are now without control.

One of the worst features of Nazism is its deliberate attempt to control the mind. Former tyrannies have exerted an absolute control over the outward life of man, over his person and property. But the Nazi system demands absolute control over the inward life of every subject. It aims at unlimited domination, not only of life and limb, of body and labour, but of the mind and the soul of German people. The whole system of Nazi propaganda is a glaring example of diabolical cunning, because it is an invasion of the inner realm of the individual soul and it aims at nothing less than controlling and directing the thought-life of every subject. This education in Nazi principles is continued in childhood, in boyhood, in manhood. The State assumes control of the cradle and never relaxes its grip until the grave. This is the Satanic masterpiece of modern dictatorship, for it produces a people who dare not and can not think other than in terms of blood and soil. It presents us with one of the greatest problems of the war, because it is always easier to kill a man than it is to kill an idea. The Nazi tyrants have sown their nation with an ideology that will be a living factor in German life even when its masters have gone to their reward.

Nazi Worship.

The result of this may be seen even at our distance from the scene of action in three distinct ways. First, the Nazi Government is characterised by the most appalling blasphemy, for it exalts the Fuehrer to the place of the Godhead as the deity of his race. "Adolf Hitler is your conscience": That is the principle which is drummed into the German mind. To serve Germany is to serve Hitler, and to serve Hitler is to serve the Almighty. Jesus Christ is a minor figure of ancient history in comparison with Adolf Hitler, who claims to usurp the place of the Lord of Glory in German ideals. Then the Nazi Government is marked by the most brutal and bestial inhumanity, and even the horrors of war grow pale beside the hideous barbarism of their civil rule in times of peace. It is almost impossible for us to conceive the bloodshed and the torture, the floggings and the scourgings, the terrible mutilations and the horrible executions which characterise their infamous concentration camps. Stark horror, sheer terror is the most revolting tyranny. The whole system is barbarous; it is brutal; it is bloody. But the Nazi Government is also characterised by the most nauseating Sadism. This is a point on which very little can be said in print, but it has made prison camps a hell let loose on earth, where men are deliberately broken in body and in spirit. All these things combine to stamp Nazism as one of the most ghastly exhibitions of ruthless depravity that have ever come out of the pit. Does it matter then what we believe? As a man thinketh in his heart, so is he.

The Spiritual Realm.

The particular illustration in the spiritual realm which I have chosen is that of Evangelical faith, for we must needs consider the ground on which our convictions stand. If I were asked to define my conception of a thoroughly Evangelical outlook I might do it by drawing a series of concentric circles and by tracing their contractions from the larger to the smaller. First I am a Christian, because I believe in Jesus Christ as the Son of God and the Saviour of my soul. That allows me to draw the widest circle of all, for it includes all who love His Name. But then I am a Protestant, for I take my stand by the Reformers, and I am resolved to live and die by the grace of God in their faith. Then again I am a Conservative, for I hold fast to the whole Bible as the Word of God and I refuse to concede that it is not always His voice to sinful man. I am a Calvinist because I believe that the grace of God is supreme in the matter of our salvation; and finally, I am an Episcopalian because I believe that the Church of England is thoroughly scriptural in her Articles and Liturgy.

Now I would draw attention to the order in which I have put those terms. I am a Christian, but a Protestant Christian; A Protestant, but a Conservative Protestant; a Conservative, but a Calvinist in my Conservatism; a Calvinist, but an Episcopalian in my Calvinism. The order is important, for the number who would divide from me multiplies at each point. But I believe that every point is a hall-mark in the character of a true and full-orbed Evangelical. Does this matter? Do these distinctions signify anything of vital interest? Vague thinking along this line is the cause of endless trouble, as one thing will show: "The grand old

warfare of our fathers... in the name of faith against works, has dwindled into a squabble among us about Protestantism and Ritual, as if Ritualism were the great peril to Protestantism" (Forsyth: Christian Perfection). But all worship must have some ritual; it is ritual when we stand to sing or kneel to pray. It is a degenerate Protestantism that thinks of the struggle as a case of Ritual or no Ritual. The real issue at stake is what is meant by the Ritual: It is a question of what we believe!

Three Reasons.

I will offer three reasons why I embrace the Evangelical faith:—

First, the Evangelical position is Scriptural: It is based upon the Word of God. Other systems may be based upon other foundations, but the Bible is the bastion of our faith. Romanism centralises its authority in the drama of the Mass; Rationalism centralises its authority in the mind of man. But Evangelicals focus their thoughts upon a single, central authority in this Book. Superstition wants us to believe too much, for it would add to the Bible; scepticism wants us to believe too little, for it would take from the Bible. But Evangelicals ground their faith upon this Book as it stands, neither more nor less.

Then the Evangelical position is reasonable. It commends itself to our judgment. It is quite true that we can not submit every high and holy doctrine to the analysis of human reason so as to produce a solution after which Euclid could write Q.E.D. Reason can only take us a certain distance, and then faith must go where reason can not go; but it is always reasonable to believe.

Finally, the Evangelical position is historical. It can claim continuity down the ages. If there is any value in an unbroken succession of those who have held to the faith, then Evangelicalism may claim a succession that makes our hearts burn. It was Paul who lit the torch, Augustine who held it aloft, Calvin who caught it from his hand. We are in the company of an innumerable host of martyrs and confessors who have loved the truth better than their own ease, yea, more than life itself. Does it matter what we believe? As a man thinketh in his heart, so is he.

It is wise to draw these thoughts home to our hearts in conclusion, for it is of unspeakable importance what we believe. It matters to our own soul. If there is a God in heaven and a Throne for Judgment, if there is such a thing as wrath and hell in the world to come, if it be true that redeeming love and pardoning grace are to be found, then it is a matter of eternal consequence that we should get right with God. It matters to the whole world, if mankind is sunk in sin and lost to God, if men do perish in their darkness and ignorance, if it be true that we are chosen witnesses unto Him, then it is a matter of eternal consequence that we should grasp the truth. It matters to God Himself. If He relies upon us to make the Gospel known, if He longs to see of the travail of His soul, if it be true that we are the only means that He can use, then it is a matter of eternal consequence that we should know His will. Right faith is a thing of supreme value. For Christ's sake, for the world's sake, for our own sake, let us see to it that the faith we cherish is a faith after God's own heart.—M.L.L.

NOVER ON THE NEWS.

The following is a column by Barnet Nover, writer for the "Washington Post," U.S.A. (by cable).

One of the most interesting and most important manifestations of growing American interest in post-war problems occurred recently when 144 religious leaders, representing all the United States major faiths, signed an identical world peace statement.

The significance of this action cannot be exaggerated. Catholics, Protestants and Jews live peacefully and harmoniously side by side in America and have done so for many decades. Each group practices its own religion and respects the right of others to practice their own.

As citizens all Americans, Catholic, Protestant and Jew alike, are aware of the tremendous problems facing the world in the years that lie ahead and the increasingly important role America must play in world affairs. Church groups particularly have been conscious of these problems and have given them deep study. Already, in fact, over one hundred pronouncements of world peace have been issued separately by religious bodies in the United States since the war began.

On October 7, 1943, something new occurred. That day, for the first time in American history, religious leaders of every denomination joined forces and issued a manifesto emphasising the basic agreement existing between them regarding the principles of peace.

Forty-seven Catholic Archbishops, Bishops, priests and lay readers, 47 representative Rabbis and laity; and 50 leaders of various Protestant communions and national organisations signed the manifesto, and the Protestant, Catholic and Jewish signers in separate statements supplemented the manifesto, emphasising that the principles enunciated conformed to the teachings of the respective faiths.

The manifesto is a brief document consisting of seven paragraphs, each outlining one of the pillars on which will be built the new world which the United Nations' victory is to usher in.

The first emphasised that moral law must govern the world order and that nations and states, as well as individuals, are subject to the sovereignty of God and the moral law which comes from God.

The second insists that the individual's right must be assured; in other words the Four Freedoms must be made the foundation for national and international life.

An important pronouncement follows regarding the attitude powerful nations must assume towards less privileged peoples. It says "The rights of oppressed, weak or colonial peoples must be protected. The rights of all peoples, large or small, subject to the good of an organised world community, must be safeguarded within a framework of collective security. The progress of undeveloped colonial and oppressed peoples toward political responsibility must be an object of international concern."

The manifesto's fourth point stresses the rights of ethnic, religious and cultural minorities to "economic livelihood and equal opportunity for educational and cultural development and political equality."

The fifth stresses the need for collective security.

The sixth urges international economic co-operation "to assist all states to provide an adequate standard of living for their citizens."

Finally the manifesto declares "Since harmony and the well-being of the world community are intimately bound up with the internal equilibrium and the social order of individual states, steps must be taken to provide for security of the family, collaboration of all groups and classes in interest of the common good, a standard of living adequate for the self-development of family life, decent working conditions and participation of labour in decisions affecting its welfare."

It is evident from this manifesto that religious leaders in America are taking their duties and responsibilities seriously. They are determined that the peace which will follow the present war will not, like the last, be merely an interlude between wars, but a peace on which a solid foundation of international co-operation can be laid.

PROGRESS OF CLERICALISM.

"Once Strong, But Now . . ." is the title of an editorial in the "Chronicle," March, 1943. It speaks first of the outstanding place the Episcopal Church had in the past in New York City and of its gradual penetration by a ritualistic clericalism. Then it describes the services in the Cathedral of St. John the Divine. Of this cathedral this Episcopalian paper says:—

"It functions as a sectarian, mediaeval, Anglo-Catholic propaganda agent. It has a complete Anglo-Catholic staff which never fails to address each other as 'Father.' The 'Blessed Sacrament' is uncanonically reserved. The little boys in the choir are taught to orientate, genuflect, mumble trite, pious shibboleths to themselves at the end of the services, and then mechanically cross themselves. Above each boy's head, we are told, hangs a crucifix, and some say auricular confessions are part of the (choir) school's curriculum. . . . Many of them go back to their parishes as ritualistic trouble-makers."

"Many of our missionary stations have been put in charge of Anglo-Catholic clergy who, with few exceptions, have wrecked them by introducing forms of services and teachings and magical rites which many of the laity think are disloyal and superstitious. Nor should we forget the astute propaganda activities of the monastic order of the Holy Cross progressively busy in diocesan politics."

"There has been a decline in strength, opportunities, and missionary stations, and an alarming decline in the income of the diocese for local and general church activities. There are serious rifts and divisions and a lack of unity and confidence unquestionably due to Anglo-Catholic aggressions. Loyal clergy and laity are distressed and worried."

When money was being raised, the public was told that the cathedral was to be "a house of prayer for all Christians." So all gave, from Mr. Rockefeller with his million down to the Association of Protestant teachers in the Public Schools, 7,000 of them. "Our membership became interested in the building of the Cathedral of St. John and underwrote a pledge of 4500 dollars for part of a window in the educational bay."—From "The Sunday School Times," August 28, 1943.

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HOLLAND PRAYS FOR ITS MARTYRS.

Cabled news from New York reports from Geneva that prayers for Dutch patriots sentenced to death by the Nazis recently, were recited in the churches throughout Holland in response to the following appeal by the Church authorities:—

"Many do not know that the German occupation authorities have condemned considerable numbers of Dutchmen to death. These men stand suddenly before the Gates of Eternity. Many prepared themselves for this, and, ready to meet their Saviour, passed their days in prayer. For some, Eternity is still a dark passage without a view of the Beyond. In agreement with most of those condemned, some young Christians decided to ask you to kneel before God, together with the condemned, and to ask God for light, strength, rest and inward peace for those who will soon be entering Eternity. They did what their consciences told them and are willing to accept the consequences."

"May God console those remaining behind in mourning! May He be merciful to our severely tried country!"

Men lose faith in God not so much by honest doubt as by dishonest sin. We will know as much of God as we are willing to put into practice, and no more.

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