

JOTTINGS FROM OUR PARISHES.

St. Luke's, Clovelly.—Mr. B. Le Mesurier has had to relinquish his various offices in the parish "for the duration," to undertake military duties. He has done splendid service as choir-master, rector's warden, school superintendent and secretary to the parish. A. E. Singleton has taken over as organist and choir-master.

St. Paul's, Cobbitty.—Received that Sergt. Pilot (Derick) Downes was killed in the Middle East on October 10, 1942, in an accident whilst making a landing. This information has been received with regret in the Camden district. The deceased airman was aged 28.

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

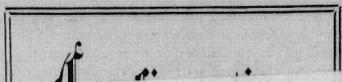
At the third anniversary of C.E.N.E.F. held in the Sydney House on October 23, the branch was awarded the first prize for their banner for having raised over £100 during the year for the purpose of sending in comfort intervals for distribution by the Comforts Fund for gifts of clothing.

St. Faith's, Narrabeen.—The service of the Rev. A. T. Paterson to the cure of souls in the parish will take place on Thursday, December 10, in St. Faith's Church, Clarendon, Narrabeen, at 7.45 p.m., by the Archdeacon A. L. Wade, M.A.

St. Michael's, Sydney.—At the Fellowship of Marriage in the parish on November 15, G. Coughlan being the speaker. The Fellowship is for young men, and there are various services in the diocese, in connection with the Mothers' Union.

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

General Synod—Clerks: Dean Langley, Canons Wenzel, Murray, P. ...



THE PAPER FOR CHURCH OF ENGLAND PEOPLE

THE AUSTRALIAN

Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

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VICTORIA.

Diocese of Melbourne

SYNOD ELECTIONS

The following elections were at the recent Synod:—

Board of Electors—Clerk Langley, Bishop Baker, Canon Archdeacon Roscoe, Wilson, deacon Hewett, Archdeacon Lay: Mr. E. C. Rigby, Mr. Archer, Dr. G. B. Bearham, Biggs, Mr. F. Shann, Mr. J. inson.

Clergy Discipline Board—

Canon Wenzel, Revs. C. Rogers, A. R. Mace, C. L. Dr. A. Law; Supplementary List: E. C. Frewin, F. E. Thornton, Griffith, A. E. F. Young, R. son, D. R. Peatt. 2nd Division Dewhurst, Revs. P. W. Robin, H. Raymond, C. W. Wood, Hamilton, P. B. Hayman, W. P. Lamb-bridge; Supplementary List: Revs. T.

parts of the world by the missionaries rett, A. A. Bennett, W. Greenwood, of the branch. Of special interest to Miss Eberhard and Miss M. Thorp.

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## Christmas, 1942

"For unto us a Child is born,  
unto us a Son is given... His  
Name shall be called Wonderful,  
Counsellor, The Mighty God,  
The Everlasting Father, The  
Prince of Peace." Isaiah ix 6.

## CHRISTMAS BELLS.

I heard the bells on Christmas Day  
Their old, familiar carol play,  
And wild and sweet  
The words repeat  
Of peace on earth, good-will to men!  
And thought how, as the day had come,  
The belfries of all Christendom  
Had roll'd along  
The unbroken song  
Of peace on earth, good-will to men!  
Till, ringing, singing on its way,  
The world revolved from night to day,  
A voice, a chime,  
A chant sublime  
Of peace on earth, good-will to men!  
Then from each black, accursed mouth  
The cannon thunder'd in the South,  
And with the sound  
The carols drown'd  
Of peace on earth, good-will to men!  
And in despair I bow'd my head;  
"There is no peace on earth," I said;  
"For hate is strong  
And mocks the song  
Of peace on earth, good-will to men!"  
Then peal'd the bells more loud and deep;  
"God is not dead; nor doth He sleep!  
The Wrong shall fail,  
The Right prevail,  
With peace on earth, good-will to  
men!"

—Longfellow.

## NOTES &amp; COMMENTS.

Christmas joy in the truest sense is our wish for you all. In a torn and distracted world — a world darkened by the horrors of modern warfare—a world be-

clouded with the prevalence of sin—there can be no true peace save that which Christ can give. The Heavenly Light which came to earth on that first Christmas Day has revealed to man the very heart of God. "We know Thee Who Thou art," we can say to God as we receive into our hearts the message of His Grace; as we let the Light of Heaven drive out from our souls the darkness of sin. For then we shall be able to say with St. Paul: "God Who commanded light to shine out of darkness hath shined in our hearts to give the light of the knowledge of the glory of God in the Person of Jesus Christ."

"Shine on our hearts, true Light of life, that we  
May mirror back Thy light and shine  
for Thee."

Yes, but the "Pillar of Fire" also went before the Lord's people guiding them through the unknown wilderness to the Land of Promise.

"The Lord guide thee continually," lighting up the path of your life with the brightness of His Presence and bringing you safely on your life's journey. "The Lord thy God, He it is that doth go before thee. He will not fail thee nor forsake thee."

Standing at the portal  
Of the opening year,  
Words of comfort meet us,  
Hushing every fear;  
I, the Lord, am with thee,  
Be thou not afraid!  
I will keep and strengthen,  
Be thou not dismayed!  
Resting on His promise,  
What have we to fear?  
God is all-sufficient  
For the coming year.  
—Frances Ridley Havergal.

We are grateful to the Bishop of Newcastle for his definite leadership in connection with "the grave men-Curse — ace of alcohol to A Challenge. our national well-being." Dr. Batty

brings to light a weighty utterance of the Society of Returned Medical Officers of Queensland from whose recent report the above words are quoted. The bishop proceeds further in quotation from the same report:—"If action is not taken leadership and discipline must suffer. There will be inefficiency and incompetence and the war effort must lag. All cases where excessive drinking continues should be dealt with, and officers who cannot and will not conform should be removed from responsible positions. . . . Excessive drinking should be abolished amongst both officers and men, lest the resulting lowering of efficiency imperil the nation's success in battle, and cause needless loss of precious lives. In the case of the men it is bad enough, but the seriousness cannot be over-stated in the case of officers, on whose individual physical efficiency and mental alertness so much depends."

The Bishop quotes with strong approval an Editorial in the Medical Journal of Australia in praise of, and emphasising, the necessity of the nation doing something about it.

The dangers to our national welfare and safety are indeed serious—much more serious than the majority of men and women realise. Indeed, we may have to learn to our shame and concern that some of the catastrophes which have already occurred might have been averted if more urgent attention had been given to this menace.

The question is: What is to be done?

We agree heartily with the bishop's suggestion of a definitely sacrificial action on the part of our political leaders, so that the people generally may realise the crisis. We should be glad to see our bishops and other Church leaders really in the lead in this matter. A definite and publicly-stated determination on the part

of Church leaders to abstain altogether from the use of alcoholic drinks during the war, and a strong Pastoral Letter to the Church-people to follow their lead would be a right and worthy gesture on the part of those who stand in the public eye for the moral and spiritual life of the nation.

We respectfully, yet firmly, challenge the bishops of our Church to implement this challenge and appeal to the nation.

The Albert Hall, London, which holds at least 10,000

**The Church and Social Reconstruction.** people, was crowded on October 2

for the great meeting for the emphasizing of the Church's duty in relation to Social Reconstruction after the war. The two Archbishops were amongst the speakers. Dr. Temple, in his opening address, began by saying:

"The Church has both a right and a duty to declare the principles which should govern the ordering of society. It has the right because in the revelation entrusted to it, it has a knowledge concerning man and his destiny, which depends upon that revelation and illuminates all questions of human conduct . . . it is a fundamental part of the whole Christian conception of man that unless he is guided by and is trusting to the grace of God, he is incapable of conducting life in accordance with the pattern of the divine intention. . . . But the Church has not only a right it has a duty to declare the principles of true social life . . . a duty not first and foremost to society . . . but to our Lord arising from the obligation to bear witness to the fullness of the Gospel and the blessings for human life which it contains."

Dr. Temple commented on the "profit motive" as being the predominant motive guiding not only the enterprise, but the whole ordering of industry. The profit motive was not in itself evil but becomes so when it is given the first place in our thought and activity. Service and not self-interest should be the rule of life.

In concluding the Archbishop was especially careful to urge that the root of all our social and economic troubles is sin—

"That strange perversion and fatality of human nature as a result of which, if we are not guided by and trusting to the grace of God, we convert our very blessings into curses. So

we must never suppose that by any external rearrangement of the ordering of life we can establish either justice or goodwill. The sin which now expresses itself in unlimited acquisitiveness for wealth can just as easily express itself in grasping and manipulating the levers of power in a collectivised society. Citizens must therefore recognise that their civic no less than their individual action stands under the judgment of God, that they are responsible to Him for it, and that it can truly prosper only if they submit their social as their personal life to the redeeming love of God in Christ.

"In the end the vital question is one for every individual. To each of us and each of those whom we can influence, the challenge comes: will you hear and heed the call of Christ? Will you day by day submit your thoughts and desires, your hopes and plans for yourself and for the world, to the directing influence of His Holy Spirit? In short, will you be His disciple in all parts of your life? And I trust our answer is one that can be expressed in the words of the old mission hymn—'Wave the answer back to Heaven, by Thy grace—we will.'"

We cull the following note from a contribution of "Eusebes"

in an English Record

**A Caution.** of recent date: "I wish

I could get our Evangelical brethren to recognise that the gravest dangers to the perpetuation of our Evangelical witness in the parishes, as well of the town as of the country, may not arise from either Anglo-Catholicism or what is called Modernism, but from the steady trend of officialdom (in which I must include the episcopate) to fit everything to a bed of Procrustes. A little shaved off here: a little bit added here: carefully continued ad infinitum; and there emerged a type of 'central churchmanship,' beloved of the diocesan mind, and so very convenient for 'administration': but at the same time so crippling of evangelistic energy and the 'diversities of operations' that are promised as a fruit of the Spirit. Where the Spirit of the Lord is there is liberty: not regimentation."

A great deal of discussion has taken place in relation to what are termed "The Ten

**The Points,** put forward in **First** January, 1941, by the **Right** Archbishops of Canterbury and York, the Cardinal-Archbishop of Westminster

and the Moderator of the Evangelical Free Church Council in England. Generally, they have received a favourable reception, but that reception has not been so favourable as the 10 Points would at first sight seem to merit. We note that in one of the Canadian dioceses the matter came up for discussion and the "10 Points" were endorsed by the Synod, with the very significant addition of an eleventh point, stating, "The right of all nations and all individuals within nations to worship God according to the dictates of their own conscience."

This is a very fundamental right of humanity to which Rome would never agree, seeing that it is a direct negation of the Roman Church's belief and policy. In Protestant lands Rome is always to the front in assuming its rights, but in lands under Roman dominion Protestants find themselves sorely handicapped when they seek to worship God according to the dictates of their own conscience. The experiences of our Protestant brethren in Spain and Portugal are a sad commentary upon Roman bigotry in this regard. It is this characteristic policy and practice of the Church of Rome that arouses such sad doubts of loyal association being ever practicable until there has come to pass a revolution or reformation in Roman belief, policy and practice.

We were interested to learn that on a motion by the Principal of Moore Theological College, the Synod of the Diocese of Sydney registered a very

**Evil Literature.** strong protest against the pernicious literature that is so freely in circulation. The motion, unanimously adopted by the Synod, was to the following effect:—"That this Synod views with growing concern the publication of books and the delivery of lectures that have a subversive moral tendency." The resolution of the Synod directed the attention of the State Government to the matter, with a request for definite action. Bishop Pilcher, in supporting the motion, said that there was grave danger of the

degradation of the youth of our country. To the same effect was a protest made recently in England by a vice-president of the Protestant Truth Society. In the course of his statement, Mr. A. Lindsay Glegg, J.P., said:—

"Why did France fall? Her collapse before the oncoming German Army is one of the most amazing and dramatic incidents in the world's history. "France," said one writer in 1941, "one might say without fear of contradiction, was rotten." This rot had worked its way, largely by means of its literature, into almost every phase of French national life.

The literature of a country is a sure test of the moral standards of that country and never more so than today. Owing to the war a great many people have more money to spend and fewer things to spend it on—clothes need coupons and the black-out keeps people in doors. The result is that people have money to buy books and magazines and leisure to read them, in a way that was denied them in pre-war days. It is all the more important then that our literature should be decent and clean. But alas, the reverse is the case. In recent years there has been a flood of books and picture magazines that would have horrified the nation a generation ago. Under the guise of being "broad-minded and frank" there is being circulated to-day, especially among our young people, a mass of provocative and suggestive literature from which already we are reaping a terrible harvest. The tragedy is that it is impossible for our young people to escape the temptation of such literature, when it is presented before their eyes. It is true that some of the worst of it is kept in the background but a good salesman knows how to dispose of his goods and the seed is being sown and already we can see something of the harvest.

And this is Britain! the land of Oliver Cromwell, the land that by the grace of God Wesley cleaned up, the land of Queen Victoria, the land indeed that has hitherto led the world in decency. It is time we got on our knees in repentance before God."

### THE CHRISTMAS BOX.

(From "Life and Truth.")

The Christmas box was originally and literally a box wherein were placed the gifts planned by kindly people for those less fortunate than themselves. Boxing Day was the day after Christmas, used for the placing of these gifts in the special boxes set apart to receive them and the distributing of them.

### QUIET MOMENTS.

#### THE MESSAGE OF BETHLEHEM.

Christmas each year comes with its message of peace and goodwill to the hearts of men. In every age, and every year, there are many who, as the great Christian festival approaches, feel that the cares and worries of life are well nigh overpowering, but the Song of Christmas, heard first over the lowly abode in Bethlehem, transforms them. There is something magical in the message of Bethlehem. It is as though for a brief period all mankind swings back to the innocence and joy of childhood. Gone are the fears, the dread, the uncertainties that come with age as we gather round the cradle of a Child. It is there that, even for a moment, true happiness is found and felt. Amidst the joy that is a general heritage on Christmas there is the peace that comes from perfect understanding. All at once we are in tune with the things immortal.

The secret of this divine experience is sacrifice. For, all in all, that is the keynote of Christmas. It may be practised in varying degrees, but no one who does not give, and give freely, can ever realise the full joy of Christmas. "God so-loved the world that he GAVE—" The wise men followed the Star to GIVE adoration and gifts. The greatest joy in life comes from the sacrifices that are made, not from the magnitude of gifts received. There is no joy comparable to that which springs from kindness shown to the less fortunate, the sick or distressed. When we lose a little of ourselves in the service of others, we unconsciously gain in the things of the Spirit. It is then we make a pilgrimage to Bethlehem. The pity is that the gates of the lowly stable are only open for many at Christmas time. But it is well that even once a year the hearts of humanity open before the manger to receive the joy that is a reflection of spontaneous giving.

Never in the history of the world have there been more

hearts saddened and despairing than in this year. It almost appears a mockery to wish peace and goodwill in the midst of so much evil and misery. Yet, if the truth be told, what the world needs most to heal the wounds and lift the heart is the spirit of Christmas. When the Christ-Child was born, the then known world was in turmoil. Perhaps the moment chosen for God to send His son was the time of the greatest need. Love was sent to dispel hate, joy to repel sadness, peace to quell strife. From Bethlehem shone a new Spirit upon a distraught world, a spirit that proclaimed joy through suffering and that the highest dignity of man lay in service ennobled by sacrifice.

To-day the people in many lands are learning this divine truth through bitter experience. The people of Britain, we are told, now reveal a calmness, bordering on happiness, as they face the future. It comes from the consciousness of having, after the most grievous trial, made a great decision. They are ready to sacrifice everything, time, privileges, necessities of life, even life itself, in a titanic struggle against evil. Having survived the uncertainty, fear and untold pain, observers tell us, they are experiencing a peace they have never felt before. Is it not that a gleam of light from the stable at Bethlehem has caught the soul and heart of Britain? The people of Britain, having consecrated their lives to save mankind from its greatest scourge in history, may they not have found their soul, through the fire of sacrifice? There is no room for shoddiness or meanness or cruelty in a heart that has learnt to give, and give.

Thus as we face a future that is certain to hold moments of disappointments and anxiety, let us pause a moment to follow the Star and peer even for a little while into the lowly stable at Bethlehem. Let us experience once again the joy of that first Christmas morn and, filled with its message of love and service, we can then face the world and its uncertainties with renewed strength and faith.

That is the message we wish to send to all our readers, with the age-long words heard first by the Shepherds in the fields:

"Peace on Earth, Goodwill to Men."—From "The Sentinel."

### THE ADVENT HOPE.

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

During the four weeks before Christmas our Church calls her children to prepare themselves for the Festival of the Nativity when we shall commemorate the First Coming of our Lord Jesus Christ, born at Bethlehem and laid in a manger.

The many predictions in the Gospels of Christ's Second Coming need our careful thought and especially the teaching of our Lord Himself. The Kingdom of God was constantly on His lips.

Our Lord was sitting on the Mount of Olives with His disciples three days before the crucifixion. With a gaze intent on the far horizons He talked to them about "things to come."

With a rapid flow of speech, scene after scene unrolled itself before His imagination, and the disciples, listening with rapt attention, drank in as much as their dazed and slow minds could grasp.

When evening came they returned late to supper in the friendly home at Bethany. Soon anxiety, dismay and terror occupied their minds, and at last, after a brief interval of numb despair came the bewildering joy of Easter.

Many years after, they tried to recall the outline of what He had said that afternoon and the chapters in the Gospels which deal with the Second Coming represent a residuum of His teaching. His predictions about Jerusalem and the end of the age became

confused memories. In these chapters there were indications that Jerusalem was to be destroyed after a few years and His Second Coming long afterwards. He spoke of wars, rumours, earthquakes, nations and kingdoms rising against each other. Iniquity shall abound, and the love of many wax cold. The Gospel was to be first preached to all nations and then shall the end come. The time of the Gentiles would be fulfilled.

Of that time no one knew "not even the angels." The Father alone had set times and seasons within His own authority.

Our Lord predicted that the present age would culminate in world-wide disturbances both in human society and physical environment, so severe as to threaten the extermination of the human race. Except the Lord shortened those days no flesh would be saved. He tells of terrific storms, seismic upheavals, sea and waves roaring, volcanic eruptions polluting the atmosphere causing sun and moon to be darkened, and THEN SUDDENLY in the clearing sky CHRIST HIMSELF would appear, surrounded by luminous clouds and hosts of angels. These would proceed to collect the saints from all over the earth, parting work-mate and bed-fellows.

He would then establish His Kingdom, assigning to positions of responsibility those, who had proved themselves worthy and had used their talents. Jesus looked forward to a RECONSTITUTED and REGENERATED human society in the earth, where universal peace and righteousness would reign.

Are we ready to believe all this? What opinion have we in regard to the supernatural? If we believe in God at all, we must believe that something of the kind is going to happen. Can we see the "signs of the times"? The world desperately needs a revela-

tion of God's Power to escape the chaos of the present world.

There is only One with sufficient authority to deliver that revelation and make evident its saving power.

The "love of many shall wax cold." The dazzling and stupendous achievements of science, its powers, excitements and discoveries have been lavished on mankind. The people have lost interest in that which the Church insists on: Belief in God, Salvation through Christ, Sacramental Grace and Worship.

There is fear and perplexity as the tide of human history rolls in upon us day by day. The Gospel of Jesus Christ is still the greatest force in the world. It alone can combat the forces of evil which are wrecking all hopes for a better world. Across this fair earth of ours we see "blood and fire and pillars of smoke." We see the approaching tribulation. This is not a cause of fear, for Jesus Christ has said, "When ye see these things, LOOK UP and lift up your heads for your Redemption draweth nigh." In the approaching crisis we see a special call to prayer, to watchfulness and loyalty to our Lord and Master, that we "may prevail to escape all these things which are coming upon the earth and to STAND BEFORE THE SON OF MAN."

### PERSONAL.

The Rev. R. S. Lee, sometime Warden of St. John's College, Morpeth, has been for some time on the staff of St. Martin's-in-the-Fields, London. Mr. Lee has been recently appointed to the staff of the B.B.C.

The death is announced of the Rev. F. Bullock-Webster, M.A., on September 21, at the age of 87 years.

The Rev. Cyril L. Biggins has been licensed as rector of the parish of Killarney, by the Archbishop of Brisbane.

The Rev. A. M. Hollis was consecrated Bishop of Madras on September 27 in Madras Cathedral.

The Bishop of Sodor and Man having represented to the Archbishop of York his desire to vacate the see of Sodor and Man on the grounds of his age, the King has been pleased to approve his resignation. Dr. Stanton Jones, who is seventy-six this year and whose resignation took effect on October 31, had been Bishop of Sodor and Man since 1928, and was previously Vicar and Archdeacon of Bradford.

The oldest clergyman in the Church of England is Canon William Henry Longhurst, of Budleigh Salterton, who recently celebrated his 104th birthday. He is still in excellent health, and, weather permitting, indulges in a walk, while he is a regular attendant at church services. He comes of a Worcestershire family, and in his early days was a good cricketer.

The wife of Archdeacon Thomson, of New Guinea, has arrived in Melbourne.

The engagement has been announced of Miss Isobelle Mary Price, of Islington, N.S.W., to Rev. William Arthur James Brown, senior curate at Islington.

Mr. Peter Eselaide Wyatt, elder son of Mr. R. T. Wyatt (Goulburn Registrar, N.S.W.), and of Mrs. Wyatt, was married to Miss Margaret Ward Lipscombe, elder daughter of Mr. and Mrs. F. N. Lipscombe, on November 2. The Vice-Dean of St. Saviour's Cathedral, Goulburn, officiated at the ceremony, which took place in that Cathedral.

The Bishop of Newcastle announced that Rev. H. C. Barnes had been appointed honorary canon of Christ Church Cathedral, Newcastle. Mr. Barnes has been rector of St. Peter's, Hamilton, for over 20 years.

Miss Isobel Florence, younger daughter of Rev. and Mrs. R. F. Tacon, of St. John's Dee Why, Sydney, has announced her engagement to Mr. Claude Colquhoun Crowe, of Albury, N.S.W.

The news from India of the sudden death by heart failure of Dr. S. K. Datta, Principal of Forman Christian College and President of the National Council of the Young Men's Christian Association, will bring a sense of personal loss to his many admirers and friends scattered throughout the world. He was student, professor, author, statesman, Y.M.C.A. worker, college president, councillor, and friend. His was one of those rare lives which was at home in two worlds—the East and the West. As a product of the universities of India and Scotland, he early formed a love for students and sought in his early days and as Professor and Principal of Forman Christian College at different periods of his life. He had an insatiable desire to know the historical background of peoples. "If you want to understand a people," he once said, "visit their market places, their bookshops and their places of worship." As a statesman he was a member of first Legislative Assembly in India, representing the Christian community, and then acted as a link between the British and Indians and the Hindu and Moslem parties.

We note with regret the "passing" of Mr. John Weir, of Kiama, N.S.W. The deceased gentleman had been for many years a churchwarden of Christ Church, Kiama, and a representative for that district to Synod. The late Mr. John Weir was one of those loyal sons of the Church of England with a personal experience of the love of Christ, who are the very backbone of the Church. All who have had the privilege of his friendship will agree with the description: "For he was a good man." Our sincere sympathy is with his widow and the family.

Mr. F. R. McGorlick, a recruit for C.M.S. work in Tanganyika, is to be ordained on Thursday, December 17, at 10.30 a.m., at Holy Trinity Church, East Melbourne, by the Archbishop of Melbourne for the Bishop of Central Tanganyika.

Rev. J. O. Were was instituted and inducted as rector of Narrandera, N.S.W., by the Bishop of Riverina, on November 22.

The Archbishop of Sydney preached at a special service at St. Bartholomew's Church, Prospect, on Sunday afternoon, to celebrate the 60th anniversary of the appointment of Mr. John Pond as verger of the church. At the end of the service Mr. Pond, who is 84, was presented with a wallet of notes.

Bishop Roberts, Warden of St. Augustine's College, Canterbury, and formerly Bishop of Singapore, has been appointed Assistant Bishop in the diocese of Canterbury.

Archdeacon Glover, of Toowoomba, Queensland, has notified his intention of resignation at the end of June. He will be granted absence on leave from January 1. The Archdeacon has been Archdeacon of Toowoomba for some 15 years.

The Rev. Llewellyn E. Roberts, M.A., vicar of St. Andrew's, Whitehall Park, London, has been appointed secretary of the National Church League.

Rev. F. C. Moyle, curate of Cootamundra, N.S.W., entered a Melbourne hospital on November 10 and had a successful operation for the removal of his appendix. He is making good progress towards recovery and should be back in the parish soon. He is to be ordained to the priesthood at Goulburn on Sunday next.

Rev. F. A. G. Woodger has commenced his new duties as rector of Nathalia in the Diocese of Wangaratta, Victoria. He served for many years in the Diocese of Grafton, N.S.W.

Canon A. H. Garnsey, who has been Warden of St. Paul's College, within the University of Sydney, for 26 years, was presented with a portrait of himself, by Arthur Mutch, by graduates and students of the College, to mark the event.

The death has occurred of Mrs. A. J. Wilgoss, of Cremorne, Sydney, the widow of the late Mr. A. J. Wilgoss, for many years an ardent supporter of the C.E.M.S. in Sydney.

### BARKER COLLEGE, HORNSBY

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## STERLING HOME PAINT

AUSTRALIA'S BEST

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ALEXANDRIA

The Archdeacon of Armidale (Ven. H. Stammer) has accepted the position of clerical secretary of the Australian Board of Missions in New South Wales. This is probably temporary, as the Archdeacon has been given leave of absence by the courtesy of the Bishop of Armidale, N.S.W. Mr. Raymond, who accepted the position until another appointment was made, will continue his work until the end of February.

The Rev. C. H. Zercho was severely injured by falling from his bicycle on Thursday, December 3, and was taken to the Bush Nursing Hospital at Fern Tree Gully, Victoria.

Sergt. Henry Pearce is serving in the Middle East. He was wounded in Tobruk during its long siege. He is a son of the late Rev. H. M. Pearce, of Sydney, and of Mrs. Pearce, of Olinda, Victoria. Lieut. John Pearce, a son of the rector of Bowral, N.S.W., is serving with the British Forces in Abyssinia. Both are grandsons of the late Bishop Henry Langley, of Bendigo, Victoria.

The Archbishop of Sydney sent the rector of Manly the following extract from a letter recently received by him from an officer in New Guinea:—"I have not seen Padre Wotton for some two months now, and understand he is at present with another Battalion. In that now historic first encounter with our enemies—on the ground and in the jungle—Padre Wotton was right in the front line of our troops, and he performed such noble acts and gave such an exhibition of courage and endurance as to be an inspiration to all ranks—officers and men alike." The Rev. R. A. Wotton was curate of Manly at the time of his enlistment.

We have recently heard that the Rev. H. H. Treacher has been appointed by the Executive Board of the Church Army in England, as Head and General Secretary of the Society. The Rev. Hubert Harold Treacher was born at Brighton on September 12, 1891. He was apprenticed as fitter and turner at Chatham Dockyard and completed six years as an apprentice and two years as a journeyman. In 1914 he went to St. Augustine's College, Canterbury,

and soon after war came he enlisted in the East Kent Regiment. He received a commission in the Bedfordshire Regiment and went to France in May, 1915, and was invalided home after six months. Transferred to the Middlesex Regiment, he was sent to Singapore in 1916, where he served as quartermaster and musketry officer for one year. With returned health he took up active service again and served in India en route for Mesopotamia. In March, 1919, Mr. Treacher was demobilised. After a course in the Theological College, Lincoln, he was ordained deacon at Rochester at Trinity, 1920, and to the priesthood in the following year. He was curate of St. Mary's, Strood, and on the appointment of his vicar as Bishop of Stafford, Mr. Treacher became vicar of the parish in 1925. He became vicar of St. Barnabas', Gillingham, in 1930, and left there for Christ Church, Gravesend, in 1936. Throughout his benefited service in the Rochester Diocese he was secretary of the Bishop's Mission preachers. In 1938 he became rector of Hanley and rural dean of Stroke-on-Trent.

## CHURCH OF ENGLAND HOMES

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 C. of E. Boys' Hostel, Carlingford (for the Homes boys when first commencing work).  
 Rosebank-Waratah Eventide Home for Elderly Ladies, Drum-moyne.

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 I promise to give to the Church of England Homes the sum of £ : : , as a donation, or to contribute

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### HEROIC CHINA.

A most informative talk was recently given by Sister K. Hall at a gathering of Mothers' Union members. The speaker was engaged in missionary and hospital work in China until the Japanese invasion made it impossible to continue.

Some of the outstanding points of the address were as follows:—

China is a country of amazing contrasts—immense wealth exists side by side with unbelievable poverty. There are multi-millionaires living amid people who are just on the borderline of starvation. Again, an age-old culture linked with modern education exists amid ignorance and illiteracy.

One beneficial effect of the Japanese invasion of China is that people are leaving the congested areas and settling in the undeveloped and sparsely inhabited regions of Central and Western China. Similarly, educational, scientific and medical establishments are moving west. As a result China's untouched resources are being developed, and a national awakening is being hastened. Education is spreading rapidly.

The heroism of the people is remarkable. Areas invaded by the Japanese are devastated by the conquerors. In many cases the invaders are in turn driven out. The people then return to their homes to find nothing but the soil remaining. However, they patiently set to work to build up again, with the comment, "They cannot destroy the land." Slogans in common use are "Work together," "Build up again."

Another very common slogan in use is "Be kind to the Japanese prisoners." The Chinese are of a most peaceable and forgiving nature, and are fighting purely for self-preservation.

The speaker stated that the worst dangers are not the bombs and shells of the Japanese artillery, but the insidious methods used to undermine the morale of the people and make them degenerate. An instance in point is the fact that at Japanese medical clinics in the occupied areas heroin is given to the patients, with the result that a pernicious drug habit is inculcated without the victim's knowledge of what is happening. This accounts in large measure for the ease with which Quislings are found and puppet governments set up. Moral degeneracy among large sections of the population is due of this carefully calculated, devilish work of Japanese propaganda agents.

Under the Christian influence of General and Madam Chiang Kai-Shek national morality is being restored. Magistrates who have been in league with the drug racket, or who have been terrified to oppose banditry, are being expelled, and men who have China's interests at heart are taking their places.

There is a demand for knowledge of the Christian faith in all parts of China—a demand which cannot be satisfied at present; but the native Church is carrying on, and Christianity will never die out in China now, even though every European be driven out of the country.

One of the problems which hampers the missionary is the fact that the so-called Christian countries are so unchristian. To make our missionary work effective we must be more Christian ourselves; and above all must be people of prayer.—From the Auckland Gazette.

All our gifts are to be employed as members of a great family to promote and enrich its life.

### ST. JOHN IN AMBRYM.

#### NEW HEBRIDES.

The Commonwealth Council of the British and Foreign Bible Society has just published in Tasmania the Gospel of St. John in the Lonwolwol dialect of Ambrym. The translator is the Rev. W. Paton, M.A., B.D., of the Presbyterian Mission. He is, at the present time, Moderator of the Presbyterian Church of Tasmania.

The translation was begun many years ago by a native pastor, James Gaum, but he passed to his reward when the work was only in its initial stages.

Ambrym has all the complexities of the Melanesian languages, i.e., the inclusive and exclusive forms of the first person "we." When learning the language the translator once used in error the inclusive plural. Thus when he prayed, "We are sinful men," he included the person addressed, viz., God Himself. In the Ambrym language too, there is not only the singular and plural number but also dual and triad.

The Gospel of St. Luke in Ambrym was published by the British and Foreign Bible Society in 1899. The translator was the Rev. Dr. Lamb, of the New Zealand Presbyterian Mission.

#### N.S.W. C.M.S. SUMMER SCHOOL.

The Annual Summer School will be held at Stratford School, Lawson, from January 5 till January 12. The chairman will be Bishop Hilliard. Those who will be taking part include Canon T. C. Hammond, Rev. H. Bates, who will give the Bible Readings, Rev. L. S. Dudley, who will lead the Missionary Studies, and missionaries.

### THE SAVIOUR OF THE WORLD.

(Tune: "Londonderry.")

I cannot tell why He Whom angels worship,  
 Should set His love upon the sons of men,  
 Or, why, as Shepherd, He should seek the wanderers,  
 To bring them back, they know not how or when.  
 But this I know, that He was born of Mary,  
 When Bethlehem's manger was His only home,  
 And that He lived at Nazareth and laboured,  
 And so the Saviour, Saviour of the world, is come.

I cannot tell how silently He suffered,  
 As with His peace He graced this place of tears,  
 Or how His heart upon the Cross was broken,  
 The crown of pain to three and thirty years.  
 But this I know, He heals the broken-hearted,  
 And stays our sin, and calms our lurking fear,  
 And lifts the burden from the heavy laden,  
 For yet the Saviour, Saviour of the World, is here.

I cannot tell how He will win the nations,  
 How He will claim His earthly heritage,  
 How satisfy the needs and aspirations  
 Of east and west, of sinner and of sage,  
 But this I know, all flesh shall see His glory,  
 And He shall reap the harvest He has sown,  
 And some glad day His sun shall shine in splendour  
 When He the Saviour, Saviour of the world, is known.

I cannot tell how all the lands shall worship,  
 When at His bidding, every storm is stilled,  
 Or, who can say how great the jubilation  
 When all the hearts of men with love are filled.  
 But this I know, the skies will thrill with rapture,  
 And myriad, myriad human voices sing,  
 And earth to heaven, and heaven to earth, will answer:  
 "At last the Saviour, Saviour of the world, is King."

—W. Y. Fullerton.

## The Guiding Star.

With swift, expectant steps they journeyed on,  
And cared not for the darkness of the night:  
(How fair the sight those Wise Men looked upon—  
The sign from heaven, the star's resplendent light!)  
Their eyes fixed ever on that changeless gleam,  
They walked in faith, their steps were led aright  
To where Heaven lay—to Christ, the perfect Light.

O world grown sick with longing for a sign,  
There is a road that leadeth from the night!  
Shake off thy hate, thy sin, all things malign,  
And fix thine eyes on Christ, the constant Light:  
So shall we walk at length, through paths of peace,  
The King of Love, the perfect Light before,  
To be our guiding star for evermore.

—Christobel D. Bendall.

### To Australian Churchmen

## THE CHRISTMAS MESSAGE.

How strange it sounds in our ears, "Peace on earth." After nineteen hundred years the world is racked with a war of such staggering dimensions that we cannot fully appreciate its wide ramifications. "Peace on earth," when the deadly submarine strikes suddenly the peaceful merchant ship. "Peace" when the highly powered armoured cars and tanks are scouring the deserts hitherto untouched by the struggles of man. "Peace" when men are languishing in concentration camps because of their faith in a higher order than German science and brute force. It is a strange commentary and yet it fits the story.

### The Saviour had no Peace.

In His early days He bore with patience the contradictions of sinners against Himself. There could be no real abiding peace for the sinless in a sinful world. In His preaching days hot fury leaped out against Him, and even His own chosen wrangled as to who should be the greatest. At last malice seemed to win. He staggered under the load of a cross and died amidst a mocking crowd

that made light of His claims.

### The Early Church had no Peace.

Hunted and harried, the disciples fled from town to town and every village had its martyr. There were fighting without and fears within. Everyone had a battle to fight and in the estimation of the world many lost out hopelessly.

### We have no Peace.

Not only are we meeting the ravages of war, but we are facing the disharmonies and jealousies that spoil Christian endeavour. All around us men are yielding to loose impulses and crucifying higher motives.

### Is the Message a Mere Idle Dream?

It is one of the paradoxes of life uttered by the Master Himself, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world."

What strange language when already the cross cast its near shadow over His life! What strange confidence in one Whom the world already regarded as

beaten! Yet it is true. There is a victory that defies all these lesser disturbances. There is a peace which the world cannot give and cannot take away. The end is not yet and one day the promise will find complete fulfilment in a new heaven and a new earth. But in the waiting time it is not the whole truth to say we have no peace.

### The Master had Peace.

He could say "Peace I leave with you. My Peace I give unto you." There is a depth of the soul untouched by the changes and chances of life. He knew God and that anchored Him to an eternal calm.

### The Early Church had Peace.

See the victims in the arena. They are no huddled band of fugitives rounded up for slaughter. With radiant faces they meet their doom and songs of praise burst from their lips. They defy the might of man in the strength of the Lord.

### And we have Peace.

There is the glad secret of reconciliation, the assured joy of sin forgiven, the blessed hope of eternal glory. We can say with the Psalmist, "Why do the heathen rage?" There is something beyond the earthly vicissitudes. That something is connected closely with the Babe of Bethlehem. He brought it, He gives it. He maintains it, "The peace of God which passeth all understanding."

## A WAR-TIME CHRISTMAS.

(By Laicus.)

It seems paradoxical to link together the festival of the Prince of Peace and the horrors of war, more horrible now than ever before. But paradoxes are not absolute contradictions; they are merely apparently so; and thus it is possible to celebrate the Christmas season by emphasis on what is vital and inherent in the Christmas festival even though we are in the throes of a World War.

We need to have a clear idea of what peace is if we are to deal

rightly with our dilemma. Some months ago a speaker in Sydney used words to the following effect: "Peace is not mere inaction, not the mere absence of strife. It is calmness amidst ordered activity." And when a course of action has, after due deliberation, been decided on as necessary to the interests of moral order, there is the call to all men of good-will to throw themselves heart and soul into the pursuit of the desired end, and calmly, though resolutely, to order their activity on right lines.

Christmas Day of 1942 finds us engaged in a fight to the death against the forces of error and darkness. To many of us it is a day on which we shall miss from our homes those who have gone out to fight for us, for king, for cause, and for country. But it is a matter of indisputable fact that the teachings of the Christian faith for which our champions are contending bring peace even to the bereaved amongst us. The Babe of Bethlehem, before Whom bow all the best and wisest of mankind since His advent, grew to manhood, and became, not only a wondrous Healer, an inimitable Teacher, and the world's Redeemer, but also a stern antagonist of evil wherever it showed itself. He said in one of His "hard sayings," that He had not come to bring peace but a sword; for what He taught was of such a nature that those who accept His leadership must be prepared, as in times like the present, to champion truth at all costs. And though this inevitably means warfare against evil, there comes to many in the midst of strife the inward peace which flows from the consciousness of divine approval. They have not counted their own lives dear to them.

And to those who have surrendered their dear ones to the fight for freedom, Christmas peace can come if they realise that those whom they love better than life itself are in the hands of Him Whose Mission it was to found that kingdom of peace and righteousness which in time to come will be world-wide.

The Scriptural description of those millennial days says that "a

little child shall lead them," and the mission of the Babe of Bethlehem, "the World's Ransom, Blessed Mary's Son," will surely be finally consummated, because such is the will of God, the Omnipotent Father of all humanity.

### SPECIAL PSALMS AND LESSONS.

#### December 20, 4th Sunday in Advent (Eve of St. Thomas' Day).

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

E.: Isaiah xxxiii 2-22 or xxxv; Matt. xxv 31 or Rev. 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 27, 1st Sunday after Christmas. St. John's Day.

M.: Isa. xl 1-11 or Exod. xxxiii 9-19; Luke ii 22-40 or Colos. i 1-20 or John xiii 21-35; Psalms 2, 8.

E.: Isa. xl 12 or xli 1-20 or vi 1-8; John x 1-16 or Phil. ii 1-11 or 1 John v 1-12; Psalms 45, 110, 113.

#### January 3, 2nd Sunday after Christmas.

M.: Isa. xlii 1-16; Matt. vi 19 or Ephes. i; Psalm 103.

E.: Isa. xliii 1-13 or xliii 14-xliv 5; Matt. vii 13-27, or 1 John iii; Psalm 104.

#### January 6, The Epiphany of our Lord.

M.: Isa. lx; Luke iii 15-22; Psalm 72.

E.: Isa. lxi; John ii 1-11; Psalms 96, 97, 117.

#### January 10, 1st Sunday after Epiphany.

M.: Isa. xlv 6; John i 19-34 or Ephes. ii; Psalms 46, 47, 67;

E.: Isa. xlv or xlviii; John iv 1-42 or Colos. i 21-ii 7. Psalm 18.

## TESTING OR TRUSTING—THE PROBLEM OF REUNION.

By the Rev. J. Paul S. R. Gibson, M.A., Principal of Ridley Hall, Cambridge.

Churches and individuals hold many and varied opinions about Reunion. Thinking of it in terms of the lion and the lamb, some lions contemplate with joy the near possibility of the lamb being safely secured within the leonine maw, quiescent and absorbed.

Other more genial lions are content to leave the lamb more room and even to fraternise freely, so long as he does no wander beyond the practically useful safeguard of leonine succession. To this he must conform in letter if not in spirit. An almost non-existent breed of lion, however, grasps that in the sight of God a lamb, though not so strong or forceful, is quite as important as a lion. Each within his own sphere has his essential part to play. Mutual sharing, full confidence in each other, absolute trust characterise their relations. We need not name the lions, for they are to be found in all the Churches and do not only represent the actual Churches themselves. The first two regard the matter from the standpoint of tests. The last approaches the subject from the angle of trust.

The test in one case is imposed, in the other it is a problem of mutual agreement. But in both the principle of reunion is conformity to an agreed test. These, as hinted above, are the popular approaches, and no one truly interested in reunion can fail to rejoice at the extent of mutual understanding reached by the South India negotiations.

Within the framework of accommodation to stark realities and in view of the state of all the Christian Churches concerned it may well be that for the present nothing more fundamental can be expected. But while we rejoice, there is nothing to be gained by shutting one's eyes to the fact that fear lest something unacceptable become included in the United Church still plays a large part. A good instance is the insistence on the essentiality of the Ministry falling within a frame of episcopal succession. No one would deny that this form of Christian continuity has been truly blessed and has stood the test of centuries. As such there surely must be found place for its preservation. But for centuries also Churches have existed, developed, spread over the face of the earth, have had deep spiritual experiences, have remained constant in the faith,

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and all this without the historic link with the past through consecrated bishops. Their link has been no less real, though of a different character. This, too, is an experience of the Christian Church which should not be lost. Yet in the South India scheme it looks as if it would be lost. In a generation or two the ideal and hope is that all ministers should be episcopally ordained. No interpretation is demanded, it is true, but when nothing in fact, is allowed except the one plan, there is every reason to believe that rationalisation will set in and theological reasons be found and accepted for the rigidity of the Church's order. Should this occur, the will of God slowly manifested in this centuries-long experience will be set at naught. The whole process of learning it afresh will have once again to be inaugurated by what will be called a fresh schism, but which will be but the inevitable result of man's refusing to learn what God has so clearly taught. **If neither episcopacy nor non-episcopacy is essential to the Church, then no United Church should exclusively demand the one or the other. There should be room for both.** Those wishing the succession should be able to possess it, provision, however, being made for a fully recognised but not episcopally ordained ministry. Both forms should be under the control of the Church and equally real and valid for preaching the Word and administering the Sacraments.

It all turns on whether one is to come to reunion along the line of standards fixed in accordance with one experimental mould, or whether one is prepared to trust the revelations of God in the operations of the differing Churches. Guidance should come from the mind of Christ. Turning to the Gospels, one finds that our Lord makes Himself central for the Church. Where

that absolute centrality is challenged He states quite categorically, "He that is not for Me is against Me." The situation is clear. The Christian Church has a responsibility to demand that its members pledge themselves to this loyalty. But the disciples tried to go further than this. They were in a unique position as constantly with the Master. Surely they knew how things should be done. No Church has ever been in such a privileged state. If they could not claim to say who was right and who was wrong, no one could. This was most natural, and we are not at all surprised to find that when they discovered someone casting out devils in Jesus' Name who yet worked independently of them, they quite definitely forbade him; the grounds are clearly stated. The loyalty to Christ is not questioned—only the separation from themselves, "he followeth not us." Our Lord reproves them without any hesitation. "Forbid him not, for he that is not against you is with me." Loyalty to Himself is paramount. Loyalty to them is unimportant. They need only beware of the direct opponent. In other words, we should not test but trust the man who does his work in the Name, that is according to the character of and in full loyalty to the Lord Jesus Christ.

With these two ideas of testing and trusting in mind, let us look at the situation. All the Churches profess loyalty to Jesus Christ. At the same time they follow many different methods, have various interpretations, orders, rules, ministries. When we consider how varied man is, this is not unnatural.

But is there anything wrong in it? Quite definitely yes, as things are. The plan of testing leads to suspicion. The conviction of being right instead of encouraging one to recognise that the brother who is casting out devils in

Jesus' Name is also right, becomes the basis for saying he is wrong. Exclusiveness sets in. Competition increases. We mistake our aggrandisement for His glory, and "we magnify His strictness with a zeal He will not own."

As things are, they are wrong; but the fault lies not in our differences as such, but in our attitude to them. Where Christians love one another, co-operate, share in services and sacraments, as they do here and there, the lines of separation grow very thin. The one supreme loyalty to the Master overshadows all else. In fact, seen in Him, and as expression of His special revelation to our Church, the very differences become riches and the total heritage is enlarged by the contributions from this interpretation and that order and these forms of worship. Testing must ever lead us to deplore our unhappy separations, trusting can enable us to praise God for all the manifold expressions of His worship and to rejoice in our continued and enriching differences. Testing leads to delayed action, trust to immediate action.

What can you and I do? This article has I trust made it clear. You and I as ordinary church members can do the most essential thing for us, namely, trust our fellow-Christians and then take every occasion to express that trust. This can be done in three ways. Trust them personally and make friends, trust their preaching and go to their services, trust their Holy Communion and learn the joy of partaking with them. In these ways, we quite as effectively as others by their more official methods, can successfully work towards the breaking down of denominational strongholds and help to establish the attitude through which alone any official reunion can become spiritually effective.—From the Record.

"They presented unto Him Gifts,"

St. Matthew 2: 11.

## The Home Mission Society

(Diocese of Sydney.)

It works in needy areas and lonely districts. It carries on special activities in the Children's Court, at Yarra Bay, on the Hawkesbury River, at Glen Davis, and is responsible for helping in Youth Organisations.

Its work is being done in HIS Name and for HIS Sake.

Send your Christmas Gift now!

Canon R. B. Robinson, General Secretary,

Mr. F. P. J. Gray, Hon. Treasurer,

Diocesan Church House, George Street, Sydney.

### PRAYER FOR RUSSIA.

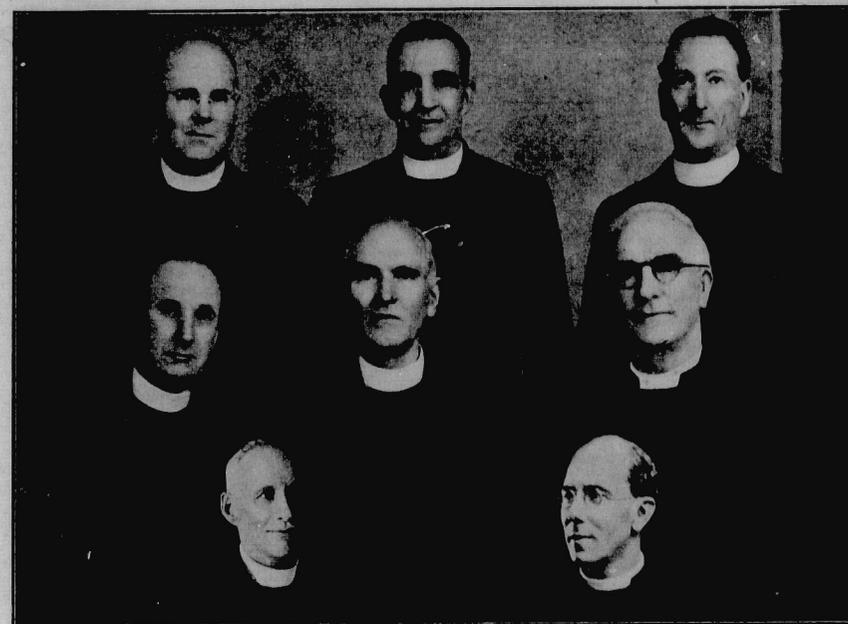
"Almighty God, Father of all men and King of all nations, we pray Thee to bless the people of Russia at this time. Give them constancy in trial and endurance in suffering; deliver their country from invasion; and lead both them and us, through knowledge of Thy truth, to use success to Thy glory and the welfare of all mankind; through Jesus Christ our Lord."—Dr. Temple.

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

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Acknowledgment of "Special Appeal" amounts will appear later.

### RECTORS, ST. PAUL'S, CHATSWOOD, SYDNEY



Rev. R. J. Hewett, Oct., 1935-Oct., 1937; Rev. F. H. B. Dillon, Aug., 1941; Rev. R. C. M. Long, Dec., 1937-May, 1941. Canon R. B. Robinson, Jan., 1933-Sept., 1935; Rev. E. Walker, Aug., 1917-Nov., 1924; Rev. D. J. Knox, Dec., 1924-Sept., 1932. Late Rev. H. G. J. Howe, 1902-1914; Right Rev. Bishop Cranswick, Feb., 1915-April, 1917.

During the months of August and September of this year, a unique programme was arranged at St. Paul's, Chatswood—six of the former rectors preached on six successive Sundays in the church in which they had previously ministered.

On the occasion of the 41st Anniversary of the formation of the parish—December 6th—His Grace the Archbishop preached in St. Paul's.

### THE FIRST CHRISTMAS TREE.

'Tis nearly four hundred years ago, so the story goes, that one Christmas Eve, while Martin Luther was travelling through the woods (his thoughts on the Wise Men carrying their gifts to present to the Lord Jesus) he stopped suddenly and looked up through a snowy fir tree to the sky. The stars, signals of God's love, seemed to light up all its branches. A sense of awe came over him and a beautiful thought came to his mind. He cut down a small fir tree, took it home, and put it in the children's room and decorated it with candles and strings of fleece to look like snow. He then placed on it gifts for all the house. On Christmas night he lighted the candles and called in the children. Then they saw the first real Christmas tree.—Selected.

### BOOKS.

**The Miraculous Unity of the Bible.**—We have received from Mr. Jas. B. Nicholson, "Takapuna," 39 New South Head Road, Vaucluse, a small booklet entitled "The Miraculous Unity of the Bible." The booklet is written by Dr. Basil Atkinson, Librarian of Cambridge University, and appeared originally as an article in the Bible League Quarterly.

Mr. Nicholson has reprinted the booklet, and with his usual generosity is making copies available at a small price, which can hardly cover cost of publication. The booklet will be found very informative.

**"The Eternal Front,"** by Elizabeth Castonier, published by Jas. Clark & Co. This is a well-documented little book of some 125 pages, and gives anticipated details of the Christian Churches' warfare against Nazi oppression in the occupied countries of Europe. In these days when death stalks, death on sea, land and air, it is refreshing to read that the Church of God arms itself once again with the weapons of the Spirit alone. Thus has every section of the Church in oppressed Europe gone into a spiritual battle with never a thought of retreat.

One by one the authoress takes us through occupied countries, showing that oppression has breathed a new spirit of sacrifice and brotherhood into the Churches. Men seek to glorify the cross of Christ once again. The Bible begins to re-assume its rightful place where previously it was neglected or despised. The desire to allow no compromise on spiritual issues again becomes strong, indeed virulent.

The writer seems to be a Roman Catholic, but deals very fairly with every Church. It is significant therefore, to read that sections of the Roman Church in Slovakia and France were strongly pro-Nazi. The Protestant Churches in these and other countries were strongly anti-Nazi and defiant of the "New Order" for Europe.

The eighth chapter, dealing with the strong opposition of the Protestant Churches in Norway to Nazi ideals, is the finest piece of reading in the book. Here, as nowhere else, the Protestant Churches present a united front to the encroachments of Nazi paganism.

The revelations in the book will lead Christians everywhere to be much in prayer for these oppressed peoples who wage a spiritual warfare on the "Eternal Front."

## The Opening of C.M.S. House.



"I have surely built . . . a settled place for thee to abide in."—1 Kings 8: 13.

Tuesday, December 1, 1942, was an historic day in the annals of the Church Missionary Society of Australia and Tasmania, for it dawned upon the official opening of C.M.S. House, Sydney. It was a golden link between the great Yesterday of service and sacrifice with what we hope and pray will be a greater To-morrow. Only an organisation with foundations deeply and firmly laid in God, could have existed for 143 years and continued to develop to such dimensions and influence as has our beloved Church Missionary Society. Two words briefly and clearly describe the policy, practice and principles of the C.M.S. London, which was born on April 12, 1799,—SIMPLE and SPIRITUAL. It is that Simplicity which is in Christ Jesus, that the C.M.S. of Australia and Tasmania seeks to guard, and yet to maintain, above all things, and throughout all organisations and expansion, the Spirituality of a consecrated service.

### A Peep into the Past.

Before describing the official opening of C.M.S. House, Sydney, it would be interesting and instructive to take a peep into the past, and view some of the events which took place eighty years ago, when, in 1862, the C.M.S. House, Salisbury Square, was opened in London. We will take a few extracts from Dr. Eugene Stock's History of C.M.S.: "Lord Chichester took the chair in his old place, in the room where, for forty-eight years, the committee had planned, and prayed, and persevered and often praised the Lord. After wending their way to the new building, and re-assembling in the committee room, J. Ridgway, the Editorial Secretary, reminded the listeners of

the true House of God, His redeemed Church, 'the building fitly framed together, built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone,' and growing 'unto an holy temple in the Lord,' 'an habitation of God through the Spirit.' The President then addressed the gathering, referring to the past with thankfulness and to the future with hope. He told a strikingly appropriate anecdote of Queen Elizabeth's visit to Lord Bacon, 'Your house is too small,' said the Queen. 'Large enough for me,' replied Bacon; 'but your Majesty's presence has made me too large for my house.' 'God's blessing on our labours,' remarked Lord Chichester, 'has made us too large for our house.'

Then Henry Venn, the then great secretary, read a remarkable paper, viewing the Society's functions, difficulties, and progress at home. What an enterprise, he observed, the fathers of the Society had had before them!

"For such a work as the Church Missionary Society," Venn went on, "to show how the Society had set a pattern in methods of home organisation, public meetings, provincial associations, association secretaries, finance secretaries, a working capital, which were unknown before the C.M.S. started then, but had since become a matter of course in all societies; how it had set a pattern in the training of missionaries, which other societies had adopted; how the older Society of the Propagation of the Gospel had followed the example of C.M.S. in undertaking missions to the heathen outside the British Dominions; and how the committee had had to work out, and been the first to work out, such difficult problems as those of the Native Pastorate, Native Church organisations, etc.

Perhaps few realise the services which the Society has in these ways rendered to the Church, quite independently of its primary work of preaching the Gospel to the heathen.

And now we of the C.M.S. of Australia and Tasmania, look back on the wonderful traditions of the Parent Society, and as we enter upon a new stage of our service, we pray that we may be worthy of so great a heritage.

### The Opening Ceremony.

Now that the official opening of our C.M.S. House, 93 Bathurst Street, Sydney, is an accomplished fact, we who were privileged to be present realise that the function was not only a link between this rich Past, and the Future, but a GOLDEN link. It was a beautiful service. Just before 4 p.m. a crowd gathered outside the closed door awaiting the arrival of the Archbishop of Sydney, clergy and choristers from St. Andrew's Cathedral, just opposite. At 4 p.m. the robed procession took their places, and after appropriate prayer, Mrs. A. A. Bragg, representing the Building Committee, handed the key of C.M.S. House to the Ven. Archdeacon Begbie, Senior Director of C.M.S. Trust Ltd. It was fitting that these two should take a part in the opening ceremony, for Mrs. Bragg has been an indefatigable worker for C.M.S. for many years, and the Archdeacon has been connected with the Society for 50 years, ever since the visit of the English delegation in 1892, when the N.S.W. Branch secured its own offices in The Strand. The Archdeacon then handed the key to the Archbishop, requesting him to open the new premises. After a short address, the Archbishop unlocked the door, saying the following historic, and we pray, prophetic words:

"As I open the door of C.M.S. House and declare this building opened for the purposes of the Church Missionary Society of Australia and Tasmania, and of the New South Wales Branch, and to the glory of God, may it be that under God's good hand this Society may continue to keep open these doors of missionary endeavour in the fields which she at present occupies, and be able to enter new fields to which open doors are now inviting. May the ministry of this Society be great in the preaching of the Gospel of our Lord and Saviour Jesus Christ, in the strengthening and developing of the younger Churches and in the fostering of world fellowship until the kingdoms of this world become the Kingdom of our Lord and His Christ that HE may reign for ever and ever."

The congregation then entered the newly-opened door, and assembled within the building, where a service of praise and thanksgiving was held, led by the Archbishop. It was interesting to know that the two lessons read at this service, taken from 1 Chronicles 29, and Ephesians 2, were the same as were read eighty years ago at the opening of C.M.S. House, London.

At the close of the service, the hon.

treasurer presented the Archbishop, the President of the C.M.S. of Australia and Tasmania, with a beautiful attache case, fitted with filing pockets for his missionary correspondence. The Archbishop then made a presentation on behalf of the N.S.W. Branch to Rev. H. M. Arrowsmith, Acting-General Secretary of the Branch, to whose vision and zeal the accomplishment of this new C.M.S. House had been largely due.

After the blessing and the benediction, the building was thrown open for inspection, Book Room, Luncheon Room and Offices all being greatly admired and appreciated by all present.

### The Days to Come.

What of the Future? The Society invites all C.M.S. friends to come and share in the joys of this new home. We long that it will be indeed "The House of Friendship," and all our highest aims and ideals are wrapped up in the thought of loyal and devoted service to God. At the first General Committee held in the House, the Archbishop spoke of the attractiveness of the plain cream walls. It reminded us of the spiritual lessons to be learnt from the walls of another House, dedicated to God long ago. The walls were all of gold, and, we are told, Solomon "carved all the walls of the House round about with carved figures of cherubims and palm-trees and open flowers." Is there not a beautiful symbol in those words which embodies our deepest desire for the fulfilment of God's plan for C.M.S. House?

"CHERUBIMS"? No one can think of those mystic figures without realising that they are emblems of adoration and worship. And so we pray that within these walls, so recently dedicated to God, there will be found quiet, prayerful places where souls may "touch God" and worship in His presence.

"PALM-TREES"? What are they but the emblems of **uprightness**, of rich, fruitful **service**, aye, and of **victory** also in the Name of, and for the sake of our Lord Jesus Christ? Arabs will tell you that the various parts of the palm-tree can be put to 360 different uses! So will you who read this remember that there is happy service for all within these walls, whatever your own special gifts might be? God has need of us all to bring in the great day of the victorious Kingdom of our Lord.

And "OPEN FLOWERS"? **Beauty**, **fragrance** and **fruitfulness** lie in the heart of open flowers. How we long that from C.M.S. House may radiate such glory and beauty of Christ, that all who enter may be blessed and that also, the living seed hidden in the heart of the open flower, might be wafted to other lands to bring forth a harvest of souls for His glory. Our deeds done for Christ live on and live again, but we must keep open house and open hearts, that life may be shared with others.

That is the symbol of C.M.S. House, and that is to what we who love Christ long that our Society may accomplish in the power and might of the Holy Spirit of God, within the walls of our new C.M.S. House.

## AUSTRALIAN COLLEGE OF THEOLOGY.

### CLASS LISTS FOR 1942.

#### Associate in Theology (Th.A.)

##### In Order of Merit.

**First Class.**—Withington, Margaret T. (Adelaide); Stapley, Elma (Perth).

**Second Class.**—Symons, Marguerite Frances (Riverina); Phillips, Alice Annie (Melbourne); Neal, Nancy Isobel; Pickering, Irene Emma (Melbourne).

**Pass.**—Wills, Jean (Melbourne); Armstrong, Dorothy Jean (Melbourne); Opie, Carleta (Melbourne); Jeffery, Clare Isobel (Melbourne) (passed in 1940, but by inadvertence not classified); Dingle, John Henry P. (Tasmania); Clapton, Amy Rosamund (Melbourne); Walmsley, Benjamin (Melbourne); James, Dorothy May (Melbourne). (Four failed.)

**Passed in First Half of Examination.**—Durrant, Jean Mildred (Brisbane); Allen, Phyllis Jean (Melbourne); Picot, Patricia Mary (Brisbane); Reindorp, Aileen Iris (Goulburn); Bragge, Henry William (Melbourne); Metcalfe, Barbara (Melbourne); Ellis, Isabella Margaret (Brisbane); Rogers, Joan Doris (Brisbane); Anderson, Minerva Joan (Bathurst), and Panelli, Lois (Melbourne); Parsons, (Sister) Edith Myrtle (Newcastle); Miles, James (Melbourne). (Six failed.)

On behalf of the Council of Delegates,

JOHN FORSTER, Registrar.

Armidale, N.S.W.,  
November 28, 1942.

## KATOOMBA CONVENTION.

The Annual Convention will be held in the new Convention grounds near Echo Point, Katoomba, from Boxing Day to January 3.

The speakers will include the Archbishop of Sydney, Archdeacon Begbie, Rev. D. J. Knox, Principal Morling, Rev. R. Finnigan, Messrs. W. E. Porter, R. Edgar and Canon R. B. Robinson. Missionary Day will be Wednesday, December 30.

We regret to record that the Bishop of Grafton has been informed that his eldest son, Wing Commander James Cecil Stevenson, R.A.A.F., is missing and believed to be killed, in consequence of an aircraft accident.

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### ACCENT ON CHINA.

"The people that sat for decades in spiritual darkness have seen a great light—yea, on them hath the light shined" through the many forms of afflictions that are filling and refining their lives. As Confucius and other Chinese writers said, "Men are cut and polished, just as gems are turned out by the jeweller." Present-day miracles of grace are no less strange in these years of national affliction; lessons that no teacher could instil through centuries are being learned—yes, further understood." Thus the writer of "Danger: Opportunity," the C.M.S. Review for the year 1941-2, describes in a nut-shell the wonderful present-day history of the Chinese nation.

As we develop this statement, the spotlight falls naturally upon different aspects of the China of to-day. We see her people silhouetted against the dark clouds of war and its attendant aftermath. We see her poverty, her suffering. We glimpse the wonderful spirit of her people, led as they are, by the Generalissimo Chiang Kai Shek, along the pathway of sacrifice and endurance. We catch the gleam of her high courage as she faces almost overwhelming odds—we say almost, because through the buoyant spirit of her inward strength, she has soared above the clouds which sought to envelop her, and has risen again to a new life and a new future. Lastly, we lay side by side with China's need, Australia's responsibility in this changing emphasis in the wide Pacific, noting especially the part which the Church Missionary Society must play in standing by China, not only through service within her borders, but by stretching out the hand of fellowship to her across the sea.

#### The Awakening of China.

Let us make a broad survey of China along these lines. Numerically, China has the greatest population of any one nation in the world. Her boundaries contain, probably, one-fourth of the habitable world. For thousands of years China had little or no contact with the outer world, and certainly made no impact either socially or economically. To-day, all that is changed. Her horizons are widened, her contacts are world-wide, and her influence is destined to be greater than many have up to this time ever imagined. The world stands amazed before the epic heroism of the Chinese nation, but her heroism ought not to obscure the extent of her suffering. Prices of food have rocketed, and there is widespread destitution. The cost of living in many regions is ten or twelve times above the figure of 1936. A worker can barely feed himself, with nothing over for his family. In some districts, many people have only one meal every two days. How greatly has this condition been intensified by the fact that 50,000,000 of China's inhabitants (equal to the whole popu-

lation of the British Isles), have, through the so-called China Incident, been uprooted from their homes, their life, their work, to wander in search of shelter, food and means of livelihood.

From every human point of view, this day might have been a day of defeat and frustration for China. Instead, God is using the forces of suffering to create in her new powers of leadership and service. Behind this amazing miracle of China's re-birth, stands her intrepid and magnificent leader, General Chiang Kai Shek. To him has fallen the task of gathering the broken forces of his nation together into a unified whole. At the twenty-fifth anniversary of the founding of the Republic, October 10, 1936, the Generalissimo addressed an impressive gathering of 10,000 Boy Scouts and Girl Guides who marched past him in Nanking. China's unity, he said, was the crystal of untold blood and sweat shed by her 400,000,000 of people, and therefore commanded the support of every citizen. Disunity had been the main reason why other nations had looked down on China; therefore the nation should pledge their fullest support to the Government. To ensure genuine national consolidation, it was necessary to restore China's ancient virtues—loyalty, filial piety, magnanimity, love, sincerity, righteousness and peace—of which the first two were the pillars of patriotism and domestic harmony. Reading over this list, does it not seem that Australia could learn many lessons from China's ancient virtues?

Then again, for years, China has been restricted in her development by wide dialectic variations, not only between provinces, but also from district to district. To-day, for the first time in her long history, China's youth is acquiring a common means of understanding—a common tongue.

#### Remarkable Migration.

Another factor which has contributed very largely to the renaissance of China is the phenomenal migration from east to west, not only of millions of her people, but also of her educational establishments with their teachers, and in many cases, their equipment. Altogether, 77 of China's institutions of higher learning have literally been uprooted and carried hundreds and in some cases, thousands, of miles away, before being re-established. It can be said without exaggeration that never in history have the educational centres of a country experienced a change of such magnitude. With regard to her factories and industries, we find that, in Western China, where modern furnaces were unknown a few years ago, to-day Szechwan houses 61 per cent. of Free China's mechanical industries. This union of Eastern-China education and initiative, with the vast resources of Western China, has been largely responsible for the wonderful resurgence of the Chinese nation.

#### The Church's Task.

But what is happening to the Church in these days of upheaval for China's millions? On all hands there is evidence of the readiness among Chinese of all ages and types to listen to the Gospel of Jesus Christ. National re-birth can only be stabilised on the foundation of the spiritual re-birth. And the spiritual re-birth can only become an actuality when men and women come under the revitalising influence of the Spirit of the Living God. If ever China needed Christian thinking of ability and insight, she needs it to-day, as she stands at one of the great turning points of her history. GOD MUST BE AT WORK IN THE PLAN OF RECONSTRUCTION, otherwise, how will the new China stand? And how, also, will that mighty influence which China will indeed manifest to the outside world, be one of eternal values?

The Church has gone out in love and service to the Chinese nation, and many are turning back in a new quest for Christ. The Church Missionary Society, as her share in the witness of the Church, is at work among the refugees and the destitute in hostels and camps; among the wounded and sick in hospitals and dispensaries, and among the embryo leaders of China in the great centres of evacuated students. The witness of this love in action has been winning people for Christ in a way that love in words seldom does so effectively. Christ is the only hope for order out of the chaos of to-day, the only ray of light in the present darkness of confusion and suffering. In bringing the message of the Cross to China in this time of her exquisite agony, we shall see, as indeed we are already seeing, that, though the light may have to shine in the darkness, the darkness cannot overcome the light.

Some may ask: "Is the Christian message the complement of China's need to-day?" The answer is, "Yes, verily," but it must be a message not only of words, but of deeds expressed in practical gifts and loving, sympathetic fellowship.

Here is an instance of how it worked in one of the fighting areas in China: In 1937, when war broke out between the Chinese and Japanese, the C.M.S. Hospital in Hangchow immediately began to fill up with wounded men, and in all, there were 10,000 patients being treated. Operations went on amid continued air raids; and fresh batches of wounded poured in every day. Some surprising things followed. The Chinese Christian congregations joined forces to help all who suffered. Girls and boys from the schools, missionaries of all branches of the Church, merchants and others, worked together, and the Church in action was united and one in serving suffering humanity. On Christmas Eve, 1937, the enemy occupied Hangchow, and the fate of the hospital hung in the balance. Dr. Sturton was anxious about the wounded in his care and the refugee centres. He gathered in his

## Australian Church News.

### NEW SOUTH WALES.

#### Diocese of Sydney.

#### ST. PHILIP'S, EASTWOOD.

#### Special Services for Young People.

From Sunday, September 20, to Sunday, 27, we have had with us Mr. G. Rees, who has taken special services for young children at 3.40 p.m., in the Hall. The children responded well; the attendance growing daily from 90 to 230. For two Wednesdays, Mr. Rees spoke to children at the State School to the number of about 450 each day. They learned some new choruses, carried out treasure hunts, and listened each afternoon to thrilling stories, illustrated by beautiful slides depicting "Pilgrim's Progress" from the city of destruction to the Celestial City. Twelve to fifteen pictures were shown each day. Being much helped in his own experience by this immortal allegory, Mr. Rees is competent and keen to make it helpful to others, which, by God's help, he certainly did. We are thankful to have had Mr. Rees with us, not only for the children, but also for some adults, who came to his three illustrated talks.

We close this article with an extract from the editorial of "The Open Door":—

"China is ready for the Christian message. Suffering and calamity have given her an affinity with the Man of Sorrows. Can we withhold from her the knowledge of Him Who will not only bear her griefs and carry her sorrows, but Who can, through the same gate of suffering, the Cross of Calvary, enter into her new life with His eternal Love and Omnipotence? In that power, and in that alone, will China become, in her turn, the bearer of spiritual light and fellowship to other nations of the world."

He who travels misfortune's road courageously strews it with sweet flowers of consolation for others.

## HELP CHINA NOW!

- \* For over five years China has suffered the horrors of invasion!
- \* Over 50 millions of her people are homeless (a population greater than that of the British Isles).
- \* Hundreds of thousands of Chinese children are orphaned!
- \* The price of rice in West China has increased from 2 dollars in 1938 to 105 in 1942!
- \* The cost of living generally has increased 38 times over!
- \* In many parts people are only having one meal each two days!

#### THE CHURCH MISSIONARY SOCIETY

feels impelled to call upon Christian people to assist in some way the relief of China's suffering.

Australia celebrates Christmas, 1942, under much more secure circumstances than in 1941.

Translate this thanksgiving into a special gift for China Relief.

Send to the C.M.S.

93 Bathurst Street,  
SYDNEY.

Cathedral Buildings,  
MELBOURNE, C.1.

29 Murray Street,  
HOBART.

Grenfell Street,  
ADELAIDE.

Mr. Rees is a student of Moore College, preparing for the Ministry of our Church, and has had considerable experience of work in Victoria among adults and young people. His services were free, mere expenses only being met.

#### MISSIONS TO SEAMEN.

The Chapel of the Rawson Institute was well filled with representative supporters on Tuesday evening, December 1, when the Archbishop Mowll conducted a Service of Commission for the Rev. Clive Goodwin, as the incoming Senior Chaplain.

Later in the concert hall Miss Roscoe's juveniles entertained an enthusiastic audience of seafarers and a welcome was given the Chaplain and Mrs. Goodwin by members of the executive committee and other helpers. Refreshments were served by the ladies' committee, helped by the Harbour Lights' Guild. Mr. Goodwin's reply received a great ovation. The Rev. Allan Pain, B.A., a vice-president of the Mission, has been acting Chaplain since the resignation of the Rev. F. Evans last March.

#### LADIES' HOME MISSION UNION.

A very successful concert was most kindly arranged by the L.H.M.U. secretary, Mrs. Young, in the hall of St. Andrew's, Lane Cove, on December 3 for the funds of the society.

The secretary of St. Alban's, Ep-

ping. Mrs. Hoyle, arranged a delightful children's party in the church hall for the funds of the L.H.M.U.

The Mothers' Union at St. Matthew's, Ashbury, and at St. Paul's, Chatswood, had at their final meetings for the year their usual special efforts towards Christmas cheer for those in need—especially pensioners—to whom it will mean much to have a little "extra" at Christmas time.

Members of St. Andrew's and St. Anne's, Strathfield, gave their annual Christmas party to the mothers at Yarra Bay, this time taking parcels of food and gifts by tram instead of car.

Sunday School children in several parishes of happier circumstances are having much joy in collecting toys and books—new as well as second-hand—for their less fortunate brothers and sisters.

The L.H.M.U. is very grateful to all those who have helped in so many different ways, and wishes all its friends a joyous and peaceful Christmastide.

#### ST. LUKE'S, HOSPITAL.

The Minister for Health, Mr. Kelly, at the annual meeting of St. Luke's Hospital last week, commended its management.

Mr. Kelly said that he appreciated the independent spirit of the hospital. It was the first occasion on which he had been present at a meeting of a hospital which was not controlled in some way by the Government. It was a revelation to learn of the number of patients attended and of the small financial deficit.

Lady Wakehurst, who was present at the meeting, at which Mr. W. D. Stewart presided, said that wherever she went in military hospital she found nurses from St. Luke's, and always they were known as splendid workers.

Tributes were paid to the centres which had continued to give their enthusiastic support to the hospital.

Archbishop Mowll said that the year, though difficult, had been a very successful one, the total admissions being 2767, with a daily average of 107. There were 326 births in the maternity section.

#### CONSECRATION CEREMONY.

The Archbishop on Sunday last consecrated the Church of St. Alban at Lindfield. The parish came into existence in 1917, with the Rev. L. Macdonald as rector. Formerly it was part of Lindfield-Roseville and earlier included in the parish of Gordon. The building and furnishings cost nearly £8500.

The rector, Canon F. W. Tugwell, conducted the service.

#### CHURCHWOMEN'S RALLY.

A Churchwomen's Rally was held on Friday, December 4. Mrs. A. Bragg took the chair. She spoke of placing First things First and the influence of the woman in the home and society. We want to make preparation for

peace; the right atmosphere is created in the heart by the Holy Spirit. She (Mrs. Bragg) also suggested the forming of a Women's Evangelical Association to strengthen the evangelical cause. Drawing-room meetings to study the Word of God were also suggested.

Miss Farrell spoke on the subject of "Life for the Home" (Mark vi. 14 ff). The child looks to the mother—she either leads to heaven or hell. We should put the whole gospel to children. Miss Farrell spoke of family prayers, suggesting having them before breakfast, "Spiritual food first." If God's Word is not put into the minds of the children, homes cannot be saved for Jesus Christ. "The mother to teach, the Holy Spirit to save." "Thy Word have I hid within my heart, that I should not sin against Thee."

Mrs. Short dealt with "Life in the Home." Whether a home is high or low, it is a sacred place. The dictionary meaning is "Where one is at rest." We want to endeavour to make our homes homes of love. What helps to make a home? Furniture. Who makes a home? People in it. The chief one in the home is mother. We thank God for the privilege given to womenfolk in a home. Let us make our homes homes of welcome to others. All this can only come when based on prayer. Acts vi. 4: "We will give ourselves continually to prayer." The twelve Disciples remained to pray, while others went out to find and bring them in. We must do our jobs and give ourselves continually to prayer. Let our hearts be lifted to God in prayer while going about our daily duties. "Be in the Spirit of Prayer."

Mrs. Johnson spoke on "Life from the Home." Service: 1 Cor. i. 62-end. "God hath chosen the foolish things of the world to confound the wise." Gideon was called to service, under a tree outside his home, where he was busy at the threshing floor. Judges vi. 16: "Surely I will be with thee." If we are called to active service there is not any need to worry, God's promise to be with us is quite sufficient. God chose Gideon, equipped him, chose him from his home-circle. His men were tested in courage, faith and obedience. Thousands went through tests, some turned back, and finally only 300 are left. These followed their leader in faith. Let us band ourselves together in willing service.

Mrs. Bragg said the speakers had given great challenges. We cannot expect peace in the home until the Prince of Peace comes into our homes. Jesus said, "Take up thy cross and follow Me." "Lo, I am with you always." His is the only message that endures.

#### C.E. CHILDREN'S HOMES.

A special appeal is being made this Christmas on behalf of these homes.

For some years past, that veteran worker, Mrs. A. E. Hare, has organised a most successful sale at the Girls' Home, Carlingford. Last year these efforts augmented our funds by over

£173. This year it is absolutely impossible to carry out this effort on account of the petrol shortage. Mrs. Hare, however, is anxious that the funds will not suffer in consequence, and so she is making an appeal in lieu of the fete. We feel sure that this appeal will receive a ready response.

Mrs. Hare has been a most active worker for over thirty years. During that time she has never once slackened in her efforts; rather can it be said that each year has seen some fresh development in her splendid service. Contributions to the appeal may be sent to Mrs. Hare, c/o C. of E. Homes Office, 70 King St., Sydney.

#### Diocese of Newcastle.

##### THE CHURCH ARMY'S NEW PRESIDENT.

At the annual statutory meeting of the Church Army recently held at the headquarters of the Society for Australia, in Tyrrell House, Newcastle, the annual report showed that the Society was more firmly established than ever. In spite of the ever-growing welfare work amongst the forces, the spiritual and social work was being maintained almost normally. The financial report was a clear indication that the Society has earned the confidence of the people of Australia.

The chairman of the board announced that the Hon. Frank Cooper, M.L.A., Premier of Queensland, had signified his willingness to become president of the Society in place of the retiring president, Sir Hugh Poynter, Bart. He was duly appointed president. The Hon. Frank Cooper is a keen churchman and at one period of his life served on the staff at the Diocesan Registry in Sydney. He still takes an active interest in Church affairs in Brisbane, both in the parish in which he lives and also in the Diocesan Synod.

The Board of the Church Army has agreed to the appointment of Rev. J. S. Cowland, the Federal Secretary of the Society, as a Chaplain to the Forces and his appointment was officially announced on December 2. It is hoped that he will be posted to the Newcastle area and thus be able to keep in touch with the work of the Society in a consultative capacity, although giving full time to military duties.

The Society also undertook to reopen the hostel for service women in New Lambton, so ably carried on in the past by the Y.W.C.A., but who are now concentrating on the much larger work in their new premises in Scott Street.

The mortal remains of Pebandary Wilson Carlile, the founder of the Church Army, were laid to rest in St. Paul's Cathedral, London, on October 2nd.

Although past her 103rd birthday, Mrs. Catherine Stubbs, widow of a former Bishop of Oxford, retained most of her faculties until her death, following a fall, recently.

#### VICTORIA.

##### Diocese of Melbourne.

##### HAIL AND FAREWELL TO C.M.S. MISSIONARIES.

Well over 300 people were present in St. Paul's Cathedral Chapter House on Tuesday evening, December 1, when Mr. and Mrs. Port were welcomed home from work at Roper River in N.T.; and Rev. and Mrs. Lionel Bakewell, Rev. George Pearson, Mr. Frank McGorlick and Miss June Widdows (now Mrs. George Pearson) were farewelled prior to their departure for Tanganyika, East Africa.

Mr. and Mrs. Bakewell are returning after furlough, while the other three are new recruits to the work.

Mr. F. H. Archer, headmaster of Caulfield Grammar School, was in the chair.

After the opening hymn, Rev. C. W. T. Rogers led in prayer and the Rev. C. H. Raymond voiced a warm welcome to Mr. and Mrs. Port, stating how proud St. Thomas' were to have them as their "Own Missionaries."

Mr. Port spoke of the difficulties of their last term of service, brought about particularly by the flood. Owing to war conditions it has been impossible to obtain the material for reconstruction and they have had to carry on under difficulties. The station was still, however, the spiritual home of these people.

Mrs. Port, who came down from the North eight months ago with the evacuated half-caste women and children, told of some experiences with these children, both on their way down and at their new home in New South Wales. She told of instances where the spiritual teaching these children have had revealed itself in their contacts with white people, both adults and children.

The Rev. C. B. G. Chambers, General Secretary of C.M.S., then thanked the Rev. J. G. Bird, of China, prior to his departure for Sydney, for the valuable deputation work he has been doing in Melbourne. Mr. Bird has brought before those who heard him the great need of China in these days and our responsibility to her.

In a brief message, Mr. Bird put very forcibly a challenge to service for China.

The Rev. L. J. Bakewell spoke of the great need for help in the diocese of Tanganyika. So many missionaries were either due or overdue for furlough and the position was serious; but here were three new recruits who were part of Australia's answer. He stated also that although there were many things a missionary must know the first essential was "to know nothing but Jesus Christ and Him crucified." Mrs. Bakewell based her message on Colossians 3, stressing the fact that "Christ is all and in all." She told those present that they were send-

ing them out into a world seething with Nationalism. They were going as emissaries of the Prince of Peace. Her last few words were to plead for the great vision of All One in Christ, and she quoted the first line of that well-known hymn, "Let the song go round the earth, Jesus Christ is King."

Of the recruits, Mr. Frank McGorlick spoke first. He told of his call six years ago and of God's faithfulness during all the time of training and in every difficulty. He pleaded for the prayer support of those at home and left this message from 2 Cor. 9: 8, "And God is able to make all grace abound towards you that ye always having all sufficiency in all things, may abound to every good work."

The Rev. George Pearson, speaking on behalf of himself and Miss Widdows, said they thanked God first for "His unspeakable gift in Christ," a Saviour Whose grace was sufficient; and for the friendship and fellowship of all those with whom they had worked at home. He, too, spoke of the great need of prayer support and issued a challenge to all young people present. The question they had to answer was not "Why should I go?" but "Why should I not go to the Mission Field?" He said they were going because they had the conviction that God had said, "Go."

After a hymn, during which an offering was received, the Dean of Melbourne, Dean Langley, gave the closing message. He based his message on the great Advent thought of the Second Coming of our Lord. He asked them to abide in the things they had said that night and to go in the grand expectation of our Lord's coming again.

The meeting was preceded by the Annual Meeting of the Missionary Service League. The secretary's and treasurer's reports showed a satisfactory year's work had been accomplished—with much for which to thank God. The M.S.L. offering was £134/11/6, and for passages and outfits £44/17/7.

#### LOSSES.

Since I last wrote to you we have suffered the loss through death of two people whose service to this diocese has been of tremendous value. The Rev. H. A. Brooksbank came to us in Melbourne in the year 1888. For a long time he was associated with the Melbourne Church of England Grammar School, St. Peter's College, Adelaide, and All Saints' Grammar School, St. Kilda. He played a considerable part in the first work done in the parish of St. Mark's, Camberwell, his home in recent years. He was Rural Dean of



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Hawthorn from 1916 to 1920. The Rev. P. W. Robinson paid a noble tribute to his life and work among them. To those who mourn, I have already expressed my appreciation of a life so faithfully given to the work of God.

Shortly after, I was informed that Mr. George Langford had become seriously ill, and two days later he entered into his rest. He and the members of the Langford family have been my personal friends for nearly thirty years. I had the privilege of entry into their homes and saw the spirit that served as a motive in their lives. Mr. George Langford and his family have been associated with St. Stephen's, Richmond, and the Cathedral for many years. The late Mr. Clements Langford was responsible for the erection of the spires of St. Paul's Cathedral, without profit to himself. Mr. George Langford completed the work and has been a lay canon of the Cathedral since his father's death. His very wide interests in business, sport, at Melbourne Grammar School Council, and in the work of the Church made him a well-known figure in this city. We shall miss him very much indeed. During the past three years he has burned himself out in the service of his country. To Mrs. Langford and the mem-

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bers of his family I would like to express in your name our appreciation of the life and work of a very fine Christian man.—From the Archbishop's Letter.

### Diocese of Gippsland.

#### SYNOD.

The Synod, which met last month, put through some interesting motions:

**Retirement of Bishops.**—The Chancellor (Mr. T. G. Littleton) introduced a Bill to provide for the retirement of the Bishop of Gippsland at the age of 70—the Council of the Diocese to have power to ask the Bishop to remain in office for a further period not exceeding two years.

This Bill provoked an interesting discussion, not without moments of humor. After keen debating the Bill was passed with a unanimous vote.

**Social Reconstruction.**—"That this Synod of the clergy and laity of the Church of England in Gippsland affirms that the only permanent basis for social reconstruction is to be founded on—(a) The recognition of God as the Centre and Supreme Authority over all mankind; (b) the full acceptance of Jesus Christ as the Saviour of Men; (c) the practical application of His teachings as contained in the New Testament to all social and economic problems. In order to make these truths widely known this Synod further affirms—(a) That the Church must teach and preach them unceasingly in her services and through her organisation; (b) that the Church must promulgate them far and wide by means of such propaganda as shall be found to be useful for this purpose; (c) that all Christians must recognise their personal responsibility for bringing in a Christian Order, and be prepared to play their part to this end in their particular sphere of life and activity."

(3) **Liquor Abuses.**—"That in view of the widespread abuses of indulgence in alcoholic liquors under the stress of war conditions, this Synod recommends that all vestries be asked to discuss the question of the use and abuse of liquor in their own towns with a view to giving full moral support to those responsible for the observance and enforcement of the laws relating to the sale and consumption of alcoholic beverages; and further, that the value of voluntary abstinence as an example, and as a practical means of implementing national austerity, be urged upon all Church members."

We hope that the last part of this motion will be made the subject of a Pastoral from the whole of the bishops of our Australian Church.

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## QUEENSLAND.

### Diocese of Brisbane.

#### ADVENT.

December is the month of Advent, with its two notes of warning and comfort. In both respects its teaching is specially appropriate to a world at war.

The warning is against everything that is evil and unworthy. Such imperfections will never be able to withstand the fires of judgment, nor can they serve our needs of the present time. The necessity for the creation of a Queensland Christian Council of Social Morality is a sufficient indication that we still need to be warned against serious evils in our midst; and the sight of our politicians carefully calculating, with the aid of a tape measure, the distance to which our Militia shall be allowed to go to meet our enemies is a sufficient indication how much that is unworthy of a great country persists even in our war effort. It is for us to heed the warning and to set ourselves to eradicate all that is less than the highest from the life of Church, Nation, and individual.

Happily, Advent brings not only a note of warning but also a note of comfort. If judgment is to be passed on evil it ensures the triumph of the good. Already we have indications of the approach of that triumph in the resounding victories of the Battle of Egypt and of the naval engagement off the Solomons, while the tremendous move in North Africa has opened for the Allies the possibility of seizing the initiative and turning the tables upon Germany and Italy. It is amazing how great a change one short week made in the whole war situation. Although we are still very far from Journey's End, it looks as if we have crossed the highest peak of our difficulties and can now see our goal clearly before us. However great the trial that still awaits us we have begun to enjoy the foretaste of victory; and as Christians we have the assurance that the ultimate triumph of right is secure.—From the Archbishop's Letter.

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## Churchman's Reminder.

"Death borders upon our birth, and our cradle stands in our grave."—Bishop Hall.

"When He shall come to be glorified in His saints."—St. Paul, December.

18—Friday. Ember Day, as also Saturday. Better work would be done by clergy were greater prayers put forth by people.

20—4th Sunday in Advent. Advent by the Spirit is the underlying thought of this day, to complete the list of various ways and parts in the Second Coming of Christ.

21—Monday. St. Thomas' Day. He was at least an honest doubter. And he proved how utterly unexpected the Resurrection was even to the intimates of Christ.

25—Friday. Christmas Day. Let there be rejoicing, not in our national victories alone but in the triumph of the "little child" Who shall lead the wild forces of this world.

26—Saturday. St. Stephen's Day. The first Christian martyr, and probably the human agent in the conversion of St. Paul, who held the robes of those who stoned the martyr.

27—St. John's Day. The first bishop of Ephesus. His last word said to have been when he was carried into the church, "Little children love one another." But he could shun the false teacher.

28—Holy Innocents' Day. Martyrs without intention. Stephen was in both intention and act, and St. John in intention but not in act.

## CHRISTMAS.

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